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ANNOTATIONS
V P O N
THE FIVE BOOKES OF
MOSES,
THE BOOKE OF THE
P S A L M E S,
AND THE
S O N G O F S O N G S,
O R,
C A N T I C L E S.

VVHEREIN THE HEBREW VWORDS
and Sentences, are compared with, and explained by the ancient
Greeke and Chaldee Versions, and other Records and Monuments of
the Hebrews: But chiefly by conference with the holy Scriptures,
Moses his words, lawes, and ordinances, the Sacrifices, and other
legall Ceremonies heretofore commanded by God to the
Church of ISRAEL, are explained.

W I T H
An ADVERTISEMENT touching some Objections made against
the sinceritie of the Hebrew Text, and allegation of the
RABBINES in these ANNOTATIONS.

A S A L S O,
Tables directing unto such principall things as are observed in the
ANNOTATIONS upon each severall Booke.

BY HENRY AINSWORTH. *Printed at Amsterdam*
1622.

LUKE 24. 44. *All things must be fulfilled, which are written in the Law of Moses,*
and in the Prophets, and in the Psalmes.

L O N D O N,
Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop in *Cornehill*, at the Signe of the three Golden Lyons,
neere the ROYALL EXCHANGE. 1639.

ANNOTATIONS

Vpon

THE FIVE BOOKS OF

MOSES

THE BOOK OF THE

Psalms

AND THE

SONG OF SONGS

CANTICLES

WHEREIN THE HEBREW WORDS



and Sentences, as also the Names of Persons, Places, and Things, are explained in English, and the Hebrew is written in the Margin.

By Samuel B. ...

Printed by ...

Tables of the ...

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ANNOTATIONS
VPON
THE FIRST BOOK OF MOSES,
CALLED
GENESIS:

WHEREIN,
THE HEBREW WORDS AND SENTENCES,
are compared with, and explained by the Greeke and
Chaldee Versions: but chiefly, by conferring with
the holy SCRIPTURES.

BY HENRY AINSWORTH.

DEUT. 33. 4.

Moses commanded us a Law; the inheritance of the Church of Iacob.

MALACH. 4. 4.

*Remember the Law, of Moses my servant: which I commanded him in Horeb,
for all Israel; with the Statutes and Iudgements.*



LONDON,

Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop neere the ROYALL EXCHANGE. 1639.

ANNO
THE FIRST BOOK OF MOSSES
CALLED
GENESIS

THE HEBREW WORDS AND SENTENCES

are compared with the original Hebrew and
the Chaldee version: and the Chaldee version is
corrected where necessary.



Printed by N. P. ...
at his shop near the Royal Exchange

A PREFACE CONCERNING MOSES WRITINGS, AND THESE ANNOTATIONS VPON THEM.

M OSES the man of GOD, and first writer of holy Scripture, was an Hebrew borne in Egypt, about 2432. yeeres after the creation of the World: and before our Saviour Christs comming into the flesh, 1496. yeeres. He was the ^a son of Amram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham our father, in the seventh generation; as Enoch was the ^b seventh from Adam. When he was borne, he had a ^c divine beauty upon him: he was marvellously saved from death, being drawne out of the water, and thereof had his name; he was nourished by

K. Pharaohs daughter, for her owne son; learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Forty yeeres he lived in Pharaohs court, which ^d then he left, chooling rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt: Forty yeeres ^e hee was a stranger shepherd in the land of Madian; from whence God called him, to feed Jacob his people, and Israel his inheritance. Which thing he also did with all ^f fidelity forty yeeres, being ^g in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he ^h commanded us a Law, which is the inheritance of the Church of Jacob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew ⁱ face to face: and dying 120. yeeres old, (but his naturall strength not ^k abated,) he was buried of God, no man knowing of his Sepulchre unto this day.

He wrote the Law, in five books; containing a brieve ^l History of things past; a ^m covenant between God and his Church then present; and ⁿ a prophesie of further grace to come, which now is exhibited by Jesus Christ. In his first book, he wrote the ^o generations of the heavens and the earth, and of mankind: which we therefore (of the Greeke word) call *Genesis*, that is, *Generation*. In the second, hee set down the *departure* of Israel out of Egypt, with the covenant which God plighted with them, the same yeere that they went out: which book was thereupon named *Exodus*. In the third, he describeth the sacrifices and service of God, under the Leviticall Priesthood, called accordingly, *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, and of the journies from Egypt to Canaan, with the order wherein God setled that Common-wealth of Israel, whiles they were travelling towards their Rest: which booke is therefore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant which God had given unto Israel, and the confirmation of the same: whereof it is named (according to the Greeke) *Deuteronomie*. In the propounding of all these things, Moses hath ^p a veile drawne over his bright and glorious face: for in the histories, are implied ^q Allegories, and in the Lawes are ^r types and shadowes of good things that were to come; the body whereof, is of Christ. In *Genesis* (which history endeth with the going downe of Israel into Egypt) we have the image of a naturall man, fallen from God, into the bondage of sin. In *Exodus*, is the type of our regeneration, and state renewed by Jesus Christ. In *Leviticus*, the shadow of our mortification, whilest we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; whereunto we are mustered, and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan (after Moses death) by the conduct of Jesus the son of God.

The things which Moses wrote, were not his owne; but the ^s Law of the Lord by his hand: to him ^t the Prophets after, bare witness. Our Saviour also approveth of Moses, and of ^u all that he spake and wrote: what ^v he said, was the commandement ^w of God; and what God spake ^x unto him, the same is spoken ^y unto us: him therefore we are willed to heare, which who so doth not, will not be perswaded though one rose from the dead, Luke 16.29.31. But because his writings were the ^z Old Testament, under which the New was veiled; and which many reading, even to this day have a ^a veile laid upon their heart, so that they cannot fasten their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his owne Son, and his Apostles, to open and explaine the mysteries, which Moses had closely and briefly penned: that now by their helpe, and through the Spirit of the Lord, we may all ^b with unveiled faces, behold as in a glasse, the glory of the Lord; and perceive how the Law was given by Moses, but ^c grace and truth is come by Jesus Christ.

The literall sense of Moses Hebrew (which is the tongue wherein he wrote the Law) is the ground of all interpretation; & that language hath figures & proprieties of speech, different from ours: those therefore in the first place are to be opened; that the naturall meaning of the Scripture being knowne, the mysteries of godlines therein implied, may the better be discerned. This may be attained in a great measure, by the Scriptures themselves; which being compared, doe open one another. For dark and figuratives speeches are often explained; as, when God saith, *I live*, Num. 14.21.28. this we are to understand as an oath: for elsewhere he saith, *I have sworn by my selfe*, Esa. 45.23. and to expresse this, Paul ^d leageth it, *I live*, saith the Lord, Rom. 14.11. Also when he saith, *I am the Lord that bealeth thee*, Exo. 15.26. hereby,

a 1 Chron. 6.1.
2.3. & 2.1. &
3. 34.
b Jude, v 14.
c Acts 7.20, 21,
22. Exod. 1.

d Act. 7. 13.
Heb 11. 24, 25
26

e Act. 7. 29, 30.
Exod. 3.

f Num 12.7.

g Act. 7. 38.

h Deut 33. 4.

i Deut 34. 10.

k Deut. 34. 5,
6, 7.

l Gen. 1. &c.

m Exod. 24. 4.

n Deut 18. 15.

&c. Job. 5. 46.

&c. 1. 17.

o Gen. 2. 4 &
5. 1. &c.

p Exod. 34. 30.
31. 2 Cor. 3.
q Gal. 3. 24.
r Heb. 9. 9. &
10. 1. Col. 3. 17.

s 1 Chron. 34. 14.

t Psal. 103. 7.

u Dan. 9. 11.

v Mal. 4. 4.

w Luke 24. 25.

x Mark 7. 9.

y Mar. 15. 3.

z Mark 12. 26.

a Mar. 22. 31.

b 2 Cor 3. 14.

c Ver. 15.

d 2 Cor. 3. 17, 18

e Job. 1. 17.

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hereby he intendeth the pardoning of our sins: for where other scriptures speake of *bealing* his people, Esa. 6. 10. Mat. 13. 15. elswhere it is interpreted, *the forgiving of their sins*, Mark. 4. 12. So he rolled himselfe *on the Lord*, Psal. 22. 9. is in plainer speecch, *he trusted*, Mat. 27. 43. and Christ who should be *an ensigne of the peoples*, Esa. 11. 10. is under that phraze prophesied, *to rule over the nations*, Rom. 15. 12. When Moses saith, God smote the Sodomites *with blindnesses*, Gen. 19. 11. he meaneth very great or extreme blindnesse, noted by that word in the plurall number: as where the Prophet mentioneth *weeping of bitternesses*, Jer. 31. 15. the Apostle expoundeth it, *weeping and great mourning*, Mat. 2. 18. So when he teacheth us to *swear* by the name of the Lord, Deu. 6. 13. under it, he implieth the confessiō of his name & truth: as when another Prophet speaketh in like sort of *swearing*, Esa. 45. 23. Paul expoundeth it, *confessing unto God*, Rom. 14. 11.

Oft times we shall see in Moses and the Prophets, a defect of words, which reason teacheth, are to be supplied; as *Adam begat in his likeness*, Gen. 5. 3. that is, *begat a son*. The Scripture sheweth us to supply such wants: as, *I the God of thy father*, Exod. 3. 6. that is, *I am the God*, Mat. 22. 32. Samuel saith, *Uzza put forth to the Arke*, 2 Sam. 6. 6. another doth explaine it, *Uzza put forth his hand to the Arke*, 1 Chron. 13. 9. One Prophet writeth briefly, *I with scorpions*, 2 Chron. 10. 11. another more fully, *I will chastise you with scorpions*, 1 King. 12. 11. One saith no more, but *in the ninth of the moneth*, 2 King. 25. 3. another supplieth the want thus, *In the fourth moneth, in the ninth of the moneth*, Jerem. 52. 6. So, *thy servant hath found to pray*, 1 Chron. 17. 25. that is, *hath found in his heart to pray*, 2 Sam. 7. 17. and many the like. Here men may see the reason, why Translators doe sometime adde words (which are to be discerned by the different letter;) for the originall tongue affecteth brevity; but we desire and need plainnesse of speech. Yea, this may helpe in weighty Controversies: as, *Iesus tooke bread, and blessed, and brake*, Mat. 26. 26. here some imagining a Transubstantiation of the bread, blame those that translate, *he brake it*, as adding to the Scripture: whereas such additions are necessarily understood, many a hundred time in the Bible; and the same Apottle elswhere saith, *Christ blessed and brake*, Mat. 14. 19. when another writeth, *be blessed them and brake*, Luke 9. 16. which a third Evangelist explaineth, *be blessed and brake the loaves (or bread)*, Mar. 6. 41. againe he saith, a man shall leave *father and mother*, Mat. 19. 5. when Moses plainly saith, *his father and his mother*, Gen. 2. 14. But such usuall defects, all of any judgement, will soone understand.

On the other hand, but more seldome, there is abundance of words, (though not in vaine) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moses writeth, *a man a prince*, Exo. 2. 14. Stephen saith onely *a prince*, omitting the word *man*, Act. 7. 27. So one Prophet saith, *men shooters*; 1 Sam. 31. 3. another saith but *shooters*, 1 Chron. 10. 3. Esay saith, *a man of his counsell*, Esa. 40. 13. Paul abridgeth it, *his counsellour*, 1 Cor. 2. 16. And, *one said saying on this manner*, 2 Chron. 18. 19. or, *one said on this manner*, 1 King. 22. 20. with sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needfull to be observed. As Moses calleth a man, *Iob*, Gen. 46. 13. elswhere he nameth him *Iashub*, Num. 26. 24. *Ashbel*, Gen. 46. 21. is by another Prophet named *Iedial*, 1 Chron. 7. 6. *Nebuchad-nezer*, 2 King. 25. 1. is also *Nebuchad-rezer*, Jer. 52. 4. *Iether an Ismaelite* (by nature) 1 Chron. 2. 17. is *Iithra an Israelite* (by grace) 2 Sam. 17. 25. *Hoshea* is called also *Iehoshua*, Numb. 13. 16. and *Ieshua*, Ezra 3. 2. in Greek *Iesus*, Act. 7. 45. So *enemie*, 1 King. 8. 37, 44. is written *enemies*, 2 Chro. 6. 28, 34. *iniquitie*, Jer. 31. 34. is *iniquities*, Heb. 8. 12. And contrariwise Matthew saith they brought the *Ass* and the *colt*, and put on them their clothes, and set *Iesus upon them* Math. 21. 7. which Mark sheweth to be meant of the *Colt* onely, and that *Iesus sate upon him*, Mark. 11. 7. So, *the Ieezes* are said to revile Christ, Mat. 27. 44. when one of them did it, Luke 23. 39. Likewise, *beare ye, but understand not*; Esa. 6. 9. or, *ye shall beare, but shall not understand*, Act. 28. 26. and the way *before me*, Mal. 3. 1. or, the way *before thee*, Matth. 11. 10. *Smite thou the sheeplard*, Zach. 13. 7. which Christ citeth thus, *I will smite the sheeplard* Mat. 26. 31. and, *I tooke the thirty pieces of silver*, Zach. 11. 13. or, *they tooke them*, Matth. 27. 9. Of which changes there are many, and of great use, throughout the Scriptures.

Questions are, as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, forbiddings, wishes, and the like: as when the people said, *Why should we dye?* Deut. 5. 25. it was both an asseveration that they should dye, and a prayer against it. The Scripture openeth it selfe: as, *why doth he speake blasphemies?* Mar. 7. 2. which another Evangelist writeth, *this man blasphemeth*, Mat. 9. 3. And, *art thou come to torment us?* Mat. 8. 29. wherein was implied, *I pray thee torment me not*, Luke 8. 28. So, *are they not written?* 2 King. 20. 20. is affirmed, *behold they are written*, 2 Chron. 32. 32. and that which the Prophet averreth, *All these my hand hath made*, Esa. 66. 1. is turned into a question, *hath not my hand made all these?* Act. 7. 49. Again, when God said to David; *shalt thou build me an house?* 2 Sam. 7. 5. he meant, *thou shalt not build*, 1 Chron. 17. 4. when Christ saith, *how shall Satans kingdome stand?* Mat. 12. 26. he meaneth, *it cannot stand*, Mark. 3. 26. and, *thinke ye that I am come to give peace?* Luke 12. 51. is as if he had said, *thinke it not*, Mat. 10. 34.

I will passe on to a few more observations. When speech is of many, where one is principall; the Scripture setteth it down, as of one, or of many indifferently. As, *beare ye the word*, 2 Chron. 18. 18. And they killed, 2 King. 25. 6. or, *the king of Babel killed*, Jer. 52. 10. *David offered*, 2 Sam. 6. 17. or, *they offered*, 1 Chron. 16. 1. *They made peace with David, and served him*, 1 Chron. 19. 19. or, *they made peace with Israel, and served them*, 2 Sam. 10. 19. So, Peter said unto Christ, Mat. 15. 15. whereas another Evangelist saith, *his disciples* asked him, Mar. 7. 17. And, *couldst not thou (Peter) watch?* Mar. 14. 37. or, *could not ye (my disciples) watch?* Mat. 26. 40. By this, we may gather the reason, why Christ

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at other times spake to Peter singularly, that which was intended also to the rest, in Mat. 16. 17, 19 compared with Ioh. 20. 22, 23. which some not observing, would reſtraine the *keyes of the kingdome* unto Peter onely.

But oftentimes, there is a force in words, whereby other persons or things are excluded: as when Moſes ſaith, *they ſhall be one fleſh*, Gen. 2. 24. he meaneth, *they two* (not moe) *ſhall be one fleſh*, Mat. 19. 5. and ſaying of God, *him thou ſhalt ſerve*, Deut. 6. 13. he intendeth *him onely*, Mat. 4. 10. It was not lawfull to eat the Shew bread, *but for the Priests*, Mar. 2. 26. that is, *but for the Priests onely*, Mat. 12. 3. and, the figtree had *nothing but leaves*, Mar. 11. 13. that is, *nothing but leaves onely*, Mat. 21. 19. Accordingly Paul ſaith, a man is not juſtified by the workes of the law, *but by the faith of Ieſus Chriſt*, Gal. 2. 16. whereby is meant, *by faith onely*.

In expounding the Oracles of God, we are taught to take absolute and indefinite ſpeeches in the largeſt ſenſe: unleſſe there be ſome ſpeciall reaſon of reſtraint. As, when he ſaid to Moſes, *See, and make thou them, according to their patterne*, Exod. 25. 40. the meaning is, *See thou make all things, according to the patterne*, Heb. 8. 5. And in ſaying, *Cursed be he that confirmeth not the words of this law*, Deut. 27. 26. it extendeth thus farre, *Cursed be every one that continueth not in all things which are written in the booke of the law*, Gal. 3. 10. When he promiſeth Chriſt, to put *his enemies* for his footſtoole, Pſal. 110. 1. he meaneth *all his enemies*, 1 Cor. 15. 15, 25. So other ſuch precepts and promiſes, are in like manner, to be underſtood.

But ſometimes generall words are uſed, which ſcripture and reaſon teacheth to reſtraine: as, *all Iſrael* went up with David to Baalah, 1 Chron. 13. 6. meaning, *all the people that were with him*, as another Prophet explaineth it, 2 Sam. 6. 2. So Chriſt healed *all that were ſicke*, Mat. 8. 16. that is, *all the ſicke that were brought unto him*; or, as another Evangelist ſaith, *Many that were ſicke*: Mar. 1. 34. Thus *all*, is uſed for *very many*, Mat. 21. 26. Luk. 21. 17. Phil. 2. 21. Gen. 41. 57. *none*, for *very few*, Ier. 8. 6. 1 Cor. 2. 8. *nothing*, for *very little*, Ioh. 18. 20. Aſt. 27. 33. Or, with other ſpeciall reſtraint; as, *of his fulneſſe, have we all received*, Ioh. 1. 16. that is, *all we which beleeve, and the like*.

It is not the leaſt help in opening the ſcriptures, to obſerve words and ſpeeches that differ in ſound, but accord in ſenſe; and ſet downe the ſame thing in ſundry termes, one of which do often give light unto another. As, *the word of the Lord came*, 2 Sam. 14. 11. or, *the Lord ſpoke*, 1 Chro. 21. 9. *There ſell*, 1 Chro. 21. 14. or, *there died*, 2 Sam. 24. 15. To *ſit on his throne*, 1 King. 3. 6. or, to *reigne in his ſtead*, 2 Chro. 1. 8. They *faſt not*, Mat. 9. 14. or, they *eat and drinke*, Luk. 5. 33. The time of *temptation*, Luk. 8. 13. or, of *affliction and perſecution*, Mar. 4. 17. To *enter into life*, Mat. 18. 9. or, into *Gods kingdome*, Mar. 9. 47. To *take away the key of knowledge*, Luk. 11. 52. or, to *ſhut up the kingdome of heaven*, Matth. 23. 13. Thus they that are in one place called *Hypocrites*, Matth. 24. 51. are in another called *inſidels*, Luk. 17. 46. and they that *walk not according to any law*, Mark 7. 5. are ſaid to *transgreſſe the ſame*, Mat. 17. 2. And the *Wicked one*, Mat. 13. 19. the *Devell*, Luk. 8. 12. and *Satan*, Mark. 4. 15. are all one. By comparing the holy writers thus, even myſteries in words and phraſes are manifeſted, and difficulties may be cleared. As in 2 Sam. 7. 23. *habeu Elobim*, that is, *God they went*; this ſoundeth to a paynim, as if there were many Gods: but the ſame thing written by another Prophet, *habeu Elobim, God he went*, 1 Chro. 17. 21. refuteth the plurality of Gods; though cloſely teaching the trinity of perſons in the Godhead. So when David ſaith, *for thy word ſake*, 2 Sam. 7. 21. or, (as another recordeth his ſpeech,) *for thy ſervants ſake*, 1 Chro. 17. 19. theſe two compared, ſhew that David meant *for thy Chriſts ſake*, for Chriſt is both *the word*, Ioh. 1. 1. and *the ſervant* of God, Mat. 12. 18. - 21. When Davids ſons are called by one Prophet *Cohanim*, (that word which we Engliſh *Princes*, or, *Priests*.) 2 Sam. 8. 18. and by another are named *the Firſt* (or *Chiefe*) *at the kings hand*, 1 Chro. 18. 17. we may hereby learn the office of Chriſt our *Cohen*, both *Prince* and *Prieſt*, who now ſitteth at the right hand of the throne of the Maieſtie (of God) in the heavens, Heb. 8. 1. So for other materiall things in Iſrael which we are not acquainted with: ſcriptures compared, doe explaine them. As when Solomon put *three pound* of gold to one ſhield, 1 King. 10. 17. and another Prophet ſaith *three hundred* (ſhekels) of gold went to one ſhield, 2 Chro. 9. 16. we may certainly gather, that the *Maneh* or *Pound* in Iſrael, was a hundred ſhekels. When K. Achaz *made his ſonne to paſſe through the fire*, 2 Kin. 16. 3. if any know not what this meaneth; another ſcripture telleth us, *he burnt his ſons in the fire*, 2 Chro. 28. 3. So the (*Debir* or) *Oracle* in Solomons temple, 1 Kin. 6. 23. is ſhewed to be the *Holy of holies*, or *moſt holy place* in that houſe, 2 Chro. 3. 16. When Chriſt teacheth us to pray, *Forgive us our debts*, Mat. 6. 12. thereby is meant, *our finnes*, Luk. 11. 4. with many other like, of profitable uſe, in letters, words and phraſes, throughtout the Bible. And the more to excite men, to ſearch and conferre the ſcriptures, I will note a few moe not unlike the former. The *name* of God, and of Chriſt, how often is it mentioned in the holy booke? yet not alwayes underſtood. How be it, the Prophets and Apoſtles, open themſelves; one ſaying, *he ſhall build an houſe to my name*, 2 Sam. 7. 13. another, *he ſhall build an houſe to me*, 1 Chro. 17. 12. ſo Chriſt ſaith, *for my name*, Mat. 19. 29. that is, *for me and the Goſpel*, Mark. 10. 29. *for my name ſake*, Luk. 21. 12. that is, *for my ſake*, Mark. 13. 9. So things ſpoken by the Prophets in the *Lords name*, 1 Chro. 21. 19. were the *Lords commandments*, 2 Sam. 24. 19. accordingly Iames ſaith of the Prophets, *they have ſpoken in the name of the Lord*, Iam. 5. 10. and where the Prophet ſaith, *the Iles ſhall wait for (Chriſts) law*, Eſa. 42. 4. the Apoſtle expoundeth it, *the Gentiles ſhall truſt in his Name*, Mat. 12. 21. When David ſaith, *he prayed before the Lord*, 1 Chro. 17. 15. and the like is ſpoken of Ezekiah, 2 King. 19. 15. the meaning is, that they prayed *unto* the Lord, as is expreſſed in 2 Sam. 7. 27. and Eſa. 37. 15. Likewise the kneeling *before* Chriſt, Mat. 27. 29. is called the *worſhipping* of him, Mar. 15. 19. and when the Devill would have had Chriſt done worſhip *before him*, Luk. 4. 7. he knew that in ſo doing, he ſhould *worſhip him*, Mat. 4. 9. yet many at this day, though they pray and doe wor-

ſhip

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22 Km. 12. 17.
with 2 Chron.
34. 21.

ship before images and idols; they will not bee a knowne that they pray or doe worship *unto* them. It is needfull for us to understand, that as the scriptures are ^a of God, so whatsoever is written in them is written unto all of us: this will increase our faith, and our obedience. If any doubt hereof, the Evangelists cleare it: for when one writeth, *God spake unto Moses*, Mark. 12. 26. another faith, it was *spoken unto you by God*, Mat. 22. 31. Again, *Moses said*, Matth. 22. 24. is as much as, *Moses wrote unto us*, Mar. 12. 19. So Christs blood *shed for many*, Mat. 26. 28. is applied in particular, *shed for you*, Luk. 22. 20. If men would thus minde all the precepts and promises in the Bible, it would greatly further them in godlinesse: now, the Lord complaineth of the contrary, *I have written unto them the great things of my law, but they are counted as a strange thing*, Hof. 8. 12.

For these causes, I have chiefly laboured in these annotations upon Moses, to explaine his words and speeches, by conference with himselfe, and the other Prophets and Apostles, all which are commenters upon his laws, and do open unto us the mysteries which were covered under his veile: for by a true and sound literall explication, the spirituall meaning may the better be discerned. And the exquisite scanning of words and phrases, which to some may seeme needlesse, will be found, (as painfull to the writer) profitable to the reader. Our Saviour hath confirmed the Law, unto every *jote and tittle*, Mat. 5. 18. that we should not thinke any word or sentence to be used in vaine. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Iakobs speech, in Gen. 48. 16. *let my name be called on them, and the name of my fathers, Abraham and Isaak*: some would gather the doctrine of prayer unto the dead, or saints departed: whereas the phrase there, meaneth not prayer at all, but to be named of them, as their children, as by other scriptures compared, may be seene: Dan. 9. 19. Esay 4. 1.

Next this main helpe of the scriptures themselves, I compare the Greeke and Chaldee versions, the first of them being in the world before Christs coniming in the flesh; the other, soon after: both of great authority, especially the Greeke, honored even by the Apostles, in their so often following not onely the words, but even the Theologicall exposition. Of many, I will produce these few examples. In Esay 11. 10. Christ is promised for *an ensigne of the peoples*: this the Greeke version explaineth, *to rule over the nations*, and so doth Paul alledge it in Rom. 15. 12. In Pro. 3. 34. *God scorneth the scornners*, the Greeke tranlateth, *he resisteth the proud*, and Iames followeth their very words, Iam. 4. 6. In Prov. 11. 31. *the righteous is recompensed in the earth*; the Greeke faith, he is *scarcely saved*; and Peter faith the same, 1 Pet. 4. 18. In Esay 42. 4. *the yles wait for Christs Law*: the Greeke interpreteth it, *the Gentiles shall trust in his name*, and the holy Ghost approveth this, in Mat. 12. 21. When Moses faith of man and wife, *they shall be one flesh*, Gen. 2. 24. the Greeke addeth, *they two*, and so the words are cited in Mat. 19. 5. Mar. 10. 8. Eph. 5. 31. 1 Cor. 6. 16. Where Christ faith (in David) *my eares thou hast digged*, (or opened) Psa. 40. 7. the Greeke expoundeth it, *a body thou hast fitted me*; and the same words Paul bringeth as Scripture, in Heb. 10. 5. So many Greeke words are found in the Apostles writings according to the Greeke version of the Prophets; as *Aretas*, *praises*, in 1 Pet. 2. 9. from Esay 42. 12. and 43. 21. and 63. 7. *Tbaumázomai* *profopa*, in Iude vers. 16. are such as *regard*, *accept*, or *honour the persons* of men; from Deut. 10. 17. Prov. 18. 5. Job 22. 8. *Kuberneses*, *Counsellors* (that is, *Counsellors*) in 1 Cor. 12. 28. from Pro. 11. 14. and 20. 18. and 24. 6. *Mamona tes adikias*, in Luk. 16. 9. is *false* (or *deceitfull*) *riches*, opposed (in v. 11.) to the true, as the Hebrew *Sheker*, is often turned *Adikia*: Psa. 119. 29. 69. 104. 163. Wherefore as occasion is offered, I observe sundry things from the Greeke translation, which serve for the better understanding of Moses text: and other scriptures that have reference to the same.

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancients sort, and some later of best esteeme for learning, as *Maimony*, or Rabbi Moses ben Maimony, (who abridged the Talmuds,) and others; I alledge their expositions for two causes: the one, to give light to the ordinances of Moses touching the externall practice of them in the common wealth of Israel, which the Rabbines did record, and without whose helpe, many of those legall rites (especially in Exodus and Leviticus) will not easily be understood. By their records also, many particulars about the *Passover* which Christ kept, Mat. 26. the *Phylacteries* which the Pharisees wore, Matth. 23. and other things mentioned in the Evangelists, will much be cleared: whereof see the annotations on Exodus 12. and Exodus 13. 9. As for the theologicall exposition, therein the later Rabbines are for the most part blinde; but we are enlightened by the Apostles of Christ, whose writings, (specially Pauls) doe unfold the mysteries of the law. Another reason why I cite the Rabbines, is to shew how in many words, phrases, and points of doctrine, they approve the new Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himselfe, helpeth our faith. Examples may be seene in the annotations themselves; some few I will here touch. *The day of judgement*, or *Judgement of the great day*, Iude vers. 6. was used of the godly Iewes, against the opinion of the Sadduces, as *Iom dinarabba*, in the Chaldee on Psa. 50. 3. and many other places. So *Paradise* for *heaven*, *Gebenna*, for *hell*; as Christ useth them, are common in all the Rabbines; and the *Second death*, Revel. 20. 8. is used by *Jonathan* (a Rabbine of the Apostles age,) on Esay 65. 6. 15. where he damneth his owne people to the *second death*. Christ is called the *Word*, Ioh. 1. 1. so by the Chaldee paraphrast on Psa. 110. 1. and many a time beside. The Devill is called the *Accuser*, Revel. 12. 10. so *R. Menachem* on Levit. 25. speaketh of the *Serpent the Accuser*. Paul nameth Abraham the *heire of the world*, Rom. 4. 13. So doth *R. Bochai*, fol. 23. The Apostle calleth Circumcision, a *seak*, Rom. 4. 11. so doe the Iewes in their prayer which they use at circumcision, *Maimony treat. of Circumcisi. chap. 3.* And whereas they that deny the

The Preface.

the baptizing of Infants, plead that circumcision was a carnall signe of carnall promises to a carnall seed: the Jewes owne testimonies doe abundantly refute this error, as is shewed after, on Gen. 17. Christ baptizeth with the holy Ghost, and with fire, Mat. 3. 11. *It is said by our Rabbines of happy memory, that the holy blessed (God) baptized with fire, saith R. Menachem on Lev. 6.* Christ our high Priest is on the right hand of the throne of the Majestic in the heavens, Heb. 8. 1. and by the Rabbines doctrine, *Michael is the great Priest that is above, and offereth the soules of just men. R. Menachem on Lev. 1. and 6. chap. Maininy (in Mishneh, in Biat hamikdash, chap. 6. sect. 11.)* sheweth how the great Synedrion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What Priest soever was found disallowable by his genealogie, he was *clothed in black*, & so went out of the Priests court in the Temple; and who so was found perfect and fit, he was *clothed in white*, and went in and ministered with his brethren. This giveth light to that saying of (Christ in Rev. 3. 4.) *they shall walke with me in white, for they are worthy.* So the names of *Iannes and Iambres*, the forcerers of Egypt, cited by Paul, in 2 Tim. 3. 8. are recorded in the *Talmud*, and other Jewish writers, as is noted on Exodus 7. 11. Wherefore the evidence brought from the learned Jews, will helpe both to understand some scriptures, and to end some controversies. But *Jewish* * forbidden fables, of which there are too many, them I passe over as unprofitable: some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

* Th. 1. 14.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needlesse to repeat: and the rather for brevity, which is requisite in annotations.

The testimonie of heathen writers, I alledge more sparingly also; as of whom we have least need. Yet Paul had occasion * sometime to cite them: and we likewise may have use of their sayings, both for ancient histories, and religious exercises, and for the witnesse which they beare unto the truth of God.

* Acts 17. 28.
1 Cor 15. 33.
Th. 1. 22.

Finally, in all this labour, I desire the furtherance and stirring up of people in the study and understanding of Gods law. Wherein though some things are brieft, some things darke and hard to be understood, yet many things are by a little direction, made easie to the prudent. And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greeke, to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding. The *Mizbah* or *Meat-offring*, (as we English it.) in the law, is turned into Greeke, *Thusia*, *Sacrifice*, Acts 7. 42. from Amos 5. and *Prosphora*, *Oblation*. Heb. 10. 5. from Pl. 40. The Hebrew word *Pinnab*, Eia. 40. 3. is *Eubuno*, to *Make straight*, Joh. 1. 23. *Hetoimazo*, to *Prepare*, Mat. 4. 3. and *Kataskevaso*, to *Make ready*, Matth. 11. 10. That one phrase of Moses in Deut. 25. 5. (*uben ein lo*) and *be have no sonne*; is by three Evangelists translated threeways, all good; *having no children*, Matth. 22. 24. and *leave no children*, Mark. 12. 19. and *be dye childlesse*, Luk. 20. 28. Yea one Hebrew word *Sorer*, in Eia. 65. 2. is expressed of Paul by two Greeke words together, *Apeithounta*, and *Antilegon*, that is, *Disobedient* (or *unperswaded*) and *gain saying*, Rom. 10. 21. the one noting the rebelliousnesse of the heart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnesse of matter, which the originall tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the *Law hath seventy faces*, (that is, 70. manner of wayes to be opened and applied) and *all of them true*: R. Menachem on Gen. 29. and Exod. 21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set downe, and not accept it, because I say it: and let the learned be provoked unto more large and fruitfull labours in this kind. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.

The summe of Genesis.

THe first booke of Moses, sheweth the Generation of the World; the Corruption thereof by Sinne; the restoration promised in Christ; the Government of the old world: 1656. yeeres, till it perished by the Flood: and of the World that now is, (especially of Gods Church therein) 713. yeeres more, till the death of Joseph.

The Generation.

GOD, in sixe dayes, createth the World, all good: and Man in the Image of God; whom he made ruler over the earth.

He adorneth this his world with a speciall sanctified Time, as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, and of propagation of kinde, by Marriage. Chap. 1

The Corruption of the World.

The Serpent tempteth to disobedience: Man falleth: so Sinne and Death, are come upon all men. The Serpent is cursed, and the Earth for mans sake. Chap. 3

The Restoration.

GOD promiseth, that (Christ) the Womens seed, shall bruse the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them, and drives them out of Paradise. Chap. 3

The government of the old world.

ADAM begetting two sonnes, Kain the first borne is wicked; Abel faithfull. Kain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abels stead; and of Seth, Enos. Chap. 4

SETH

S E T H propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5
Serbs seed, and **Kains**, are misd, so **Giants** are bred, and sin increased. God repenteth that he made man, threatneth to Chap. 6
drowne the world, but **Noe** findes grace.
N O E & his house, with some of al creatures, are saved in the Ark, which God bade him make: the world is all drowned. Chap. 7
The government of the World after the Flood.
N O E with his family, come out of the Arke; are blessed, to fill the world againe. Chap. 8
G O D promisseth to drowne the world no more. Sin reviveth in **Cham**, **Noes** son, whose posteritie is cursed: the blessing Chap. 9
continueth to **Sem** and **Japhes**,
Noes three sonnes, **Sem**, **Cham**, and **Japhet**, doe multiply on the earth. Chap. 10
Their posteritie are scattered, by confusion of tongues at **Babel**. **Sem** propagateth the faithfull seed: which in **Terah** falleth Chap. 11
from God, but is called to repentance.
A B R A M is called from **Idolatrie**: and cometh a pilgrime into the land of **Canaan**. Chap. 12
Abram (parted from **Lor**) is promised the land of **Canaan**, and a plenteous seed. Chap. 13
He fighteth for **Lor**, overcommeth foure Kings, and is blessed of **Melchisedek**. Chap. 14
He (being childlesse) is promised an heire, justified by faith, and comforted by a vision, and covenant of God. Chap. 15
He hath a son (after the flesh) **Ismael** of **Agar** his bondwoman. Chap. 16
He hath a new name *Abraham*, the covenant of circumcision; and promise of **Isaak**. *Sarah* is named *Sarah*. Chap. 17
Abraham entertaineth **Angels**: hath the promise renewed: and **Sodoms** destruction revealed, for whom he maketh inter- Chap. 18
cession.
Sodom is burned, **Lor** delivered, begetteth of his daughters, **Moab** and **Ammon**. Chap. 19
Abrahams wife taken by **Abimelec**, is restored unto him. Chap. 20
I S A A K the promised seed, is borne: **Agar** and **Ismael**, are cast out of **Abrahams** house. **Abimelec** covenanteth with Chap. 21
Abraham.
Isaak is offered for a sacrifice by his father: but saved from death by God. **Abraham** is blessed, and beareth of his kindreds Chap. 22
increase.
Abraham purchaseth in **Canaan**, a burying place for **Sarah**. Chap. 23
He provideth a wife for **Isaak**, who marieth **Rebekah**. Chap. 24
Abraham dieth: **Isaac** begetteth **Esaue** and **Iakob**, who strive in the wombe. **Iakob** buyeth the birthright of **Esaue**, turn- Chap. 25
med **Edom**.
Isaaks wife taken by **Abimelec**, is restored: he covenanteth with **Abimelec**. Chap. 26
I A K O B by subtilty getteth the blessing from **Esaue**, and is threatned. Chap. 27
Iakob fleeth from **Esaue**, is comforted by a vision of a Ladder, at **Bethel**. Chap. 28
He serveth for a wife; is beguiled, marieth two, and hath foure sonnes. Chap. 29
He is increased with moe children: is wronged by **Laban**, but waxeth rich. Chap. 30
He fleeth secretly, is pursued by **Laban**, but God delivereth him. Chap. 31
He is met of **Angels**; afraid of **Esaue**; wrastleth with God, and is named **Israel**. Chap. 32
Iakob and **Esaue** meet, and are friends: **Iakob** purchaseth ground at **Sechem**. Chap. 33
Iakobs daughter **Dina** is defiled: his sonnes slay the **Sechemites** for it. Chap. 34
Iakob burieth **Deborah** the nurse, **Rachel** his wife, and **Isaak** his father. Chap. 35
Esaue dwelleth in **Seir**, hath many Dukes and Kings of his posteritie. Chap. 36
I O S E P H **Iakobs** sonne, is hated for his dreames, and sold by his brethren into **Egypt**. **Iakob** mourneth for him, and Chap. 37
will not be comforted.
Iudah, **Iakobs** son, begetteth of his daughter in law, **Pharez** and **Zarah**. Chap. 38
Ioseph in **Egypt** is tempted to adultery, falsely accused, and imprisoned. Chap. 39
Ioseph in prison, expoundeth the dreames of **Pharaohs** officers: but is forgotten. Chap. 40
Ioseph expoundeth **Pharaohs** dreames, and is made ruler over all **Egypt**. Chap. 41
Iakob sendeth his sonnes for corne into **Egypt**: **Ioseph** handleth them roughly. Chap. 42
Iakob constrainedly sendeth his sons againe: and **Ioseph** feasteth them. Chap. 43
Ioseph challengeth **Benjamin** for his cup; **Iudah** supplicateth for his brother. Chap. 44
Ioseph maketh himselfe knowne to his brethren: and sendeth for his father. Chap. 45
Iakob by Gods advice, goeth with his household into **Egypt**: in all seventy soules. **Ioseph** meeteth them in **Goshen**, and Chap. 46
instructeth them what to say to **Pharaoh**.
Ioseph nourisheth his father and brethren in time of famine: bringeth the **Egyptians** into bondage, and sweareth to bury Chap. 47
his father in **Canaan**.
Iosephs two sons are blessed, and adopted of **Iacob** on his death bed. Chap. 48
Iakob bleisseth his twelve sons, prophesieth of **Christ**, and dieth in **Egypt**. Chap. 49
Iakob burieth his father in **Canaan**, and returneth: forgiveth his brethren, prophesieth of their departure from thence: Chap. 50
giveth charge concerning his bones, and dyeth.

The number of the Sections (or Lectures) in *Genesis*, are twelve: the Chapters, fiftie: the verses, 1534. The midst is at *Gen. 27. 40.*

Search the Scriptures, *Ioh. 5. 39.*

To the Law, and to the Testimonie, *Esay 8. 20.*

Whatsoever things were written aforetime, were written for our learning: that wee through patience, and comfort of the Scriptures, might have hope, *Rom. 15. 4.*



THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAPTER I.

1, *The Heavens and the Earth are created, and the Light, in the first day. 6, In the second, the Firmament is spread, and the waters divided. 9, In the third, the earth is made dry land, and fruitful: the waters are gathered to be seas. 14, The Sun, Moon, and Stars, are created for Lights, the fourth day. 20, Fish and Fowls are brought forth, and blessed in the fifth. 24, In the sixth, Beasts are made out of the Earth. 26, Man is created in the image of God, 28, he is blessed, and hath dominion of the world. 29, Food is appointed for man and beast. 31, Gods workes are all good.*



IN THE BEGINNING,
God created the heavens and the earth.
And the earth was empty and void; and darknesse, *was* upon the face of the deepe: and the Spirit of God,

moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God separated betweene the light and the darknesse. And God called the light, Day; and the darknesse, he called Night: and the evening was, and the morning was, the first day.

And God said; Let there be an Out-spread firmament, in the midst of the waters: and let it separate, betweene waters and waters. And God made the Outspread-firmament; and separated betweene the waters which *were* under the outspread-firmament, and the waters which *were* above the outspread-firmament, and it was so. And God called the outspread-firmament, Heavens: & the evening was, and the morning was, the second day.

And God said; Let the waters under the heavens bee gathered together, unto one

place; and let the dry-land appeare: and it was so. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God saw, that *it was* good. And God said; Let the earth bud-*forth* the budding-grasse, the herbe feeding-seed, the fruit-tree yeelding-fruit after his kinde, whose seed *is* in it *selfe*, upon the earth: and it was so. And the earth brought-*forth* budding-grasse, the herb feeding-seed, after his kinde; and the tree yeelding fruit, whose seed *was* in it *selfe*, after his kinde: and God saw, that *it was* good. And the evening was, and the morning was, the third day.

And God said; Let there be lights in the outspread-firmament of the heavens, to separate betweene the day and the night; and let them be for signes, and for seasons; and for daies, and yeares. And let them be for lights in the outspread-firmament of the heavens, to give light upon the earth: and it was so. And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the stars. And God set them, in the outspread-firmament of the heavens, to give light upon the earth. And to rule over the day, and over the night; and to separate between the light and the darknesse: and God saw that *it was* good. And the evening was, and the morning was, the fourth day.

And God said; Let the waters bring forth abundantly, the moving-thing, the living-soule: and fowle, *that* may flie above the earth, on the face of the outspread-firmament of the heavens. And God created the great Whales: and every living creeping soule, which the waters brought forth abundantly.

abundantly after their kinde, and every winged fowle after his kinde; and God saw that *it was* good. And God blessed them, saying, Be fruitfull and multiply, and fill the waters in the seas, and let the fowle multiply in the earth. And the evening was, and the morning was the fift day.

And God said, Let the earth bring forth the living soule, after his kinde; cattell and creeping thing, and beast of the earth after his kinde: and it was so. And God made the beast of the earth after his kinde, and the cattell, after their kinde, and every creeping thing of the earth, after his kinde: and God saw that *it was* good. And God said, Let us make Man in our image, according to our likenesse: and let them have dominion over the fish of the sea, and over the fowle of the heavens, and over the cattell, and over all the earth, and over every creeping thing, that creepeth upon the earth. And God created Man in his image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them; Be fruitfull and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowle of the heavens, and over every living thing that creepeth on the earth. And God said, Behold I have given to you every herb seeding seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree seeding seed: to you it shall be, for meat. And to every beast of the earth, and to every fowle of the heavens, and to every creeping thing upon the earth, which *hath* in it a living soule: every greene herbe, for meat, and it was so. And God saw every *thing* that hee had made, and behold, *it was* very good: and the evening was, and the morning was, the sixth day.

Annotations.

Booke of Moses;] so it is intituled, in Mark. 12. 26. called elsewhere, the booke of the law of Moses, 2 King. 14. 6. Luke 2. 22. being indeed the booke of the Law of the Lord by the hand of Moses, 2 Chron. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. and 4. &c. Numb. 12. 34. Deut. 34. He was forty yeeres a Philosopher in King Pharaohs Court in Egypt: Forty yeeres a shepherd in the land of Madiam; and forty yeeres a King and Law-giver of Israel, leading them through the wilderness of Arabia; and dying an hundred and twenty yeeres old, he was buried of God, A&T. 7. 22, 23, 29, 30, 35, 36. Deut. 33. 4, 5. and 34. 5, 6, 7. His writings are appro-

ved of, by the Prophets after him, by the testimonie of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 1, 2, 3. Dan. 9. 11, 13. Mal. 4. 4. Luke 16. 29, 31. and 24. 27, 44. Acts 15. 21. Revel. 15. 3. *Genesis*] that is, Generation: so the Greeke version calleth this booke, because it setteth forth the generations of the heavens and earth, and of Adam, or mankind, Gen. 2. 4. and 5. 1. Howbeit, in Hebrew, the five bookes of Moses, have no names but by the first words of them: as this booke is called *Breshith*, that is, *In the beginning*.

Verf. 1. *In the beginning*,] namely, of the Creature which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame whereof, is called the *World*, Mat. 24. 21. *Beginning* therefore is here extraordinary and supernaturall, of the Creature or Creation; and so, of time. The Chaldee paraphrase called *Ierusalemie*, translateth it, *In wisdom*: so sundry Hebrewes apply this mystically to the wisdom of God, whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and *in wisdom hast thou made them all*, Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of God, by whom he made the world, 1 Cor. 1. 24. Heb. 1. 2. Prov. 8. 27, 30. God,] in Hebrew, *Elohim*, which signifieth the *Almighties*, or *Almightie-powers*: his name is most used in this forme plurall, but joyned with a word singular, *he created*, because God is but one, Deu. 6. 4. although in power infinite; in person or manner of being, there are three which beare witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1 Joh. 5. 7. The Father is this Creator, as is shewed in Ephes. 3. 9. The Word (or Sonne) is the Creator, Heb. 1. 8, 10. Coloss. 1. 16. so is the Holy Spirit, as is here in the second verse, and in Psal. 33. 6. and 104. 30. Job 26. 13. and 33. 4. Hereupon Solomon saith, *Remember thy Creator*, Eccles. 12. 1. and God saith, *Let us make man*, Gen. 1. 26. The Apostles apply the generall name God, to the persons severally; unto the Father, Heb. 1. 1, 2. unto the Sonne, Acts 20. 28. Rom. 9. 5. and unto the Holy Ghost, Acts 5. 3, 4. The Hebrew Doctors have left Records of this mysterie, though at this day that nation understands it not: Come and see the mysterie of the word [*Elohim*:] there are three degrees, and every degree by it selfe alone, (that is, distinct,) and yet notwithstanding they all are one, and joyned together in one, and are not divided one from another; saith R. Simeon ben Iuchai, in Zoar, upon the sixt Section of *Leviticus*. Sometime this word is used singularly, *Eloah*, the *Almighty*, Job 12. 4. and in a shorter forme, *El*, *Mighty*, Gen. 14. 18. And *Eloah* hath affinity with *Alah*, *bee adjured*: for by oath and execration, men entred covenant with God, Deut. 29. 12, 14, 19. Nehem. 10. 29. Eccles. 8. 2. Angels and Magistrates are sometimes called *Elohim*, Gods, Psal. 8. 6. Heb. 2. 7. Psalm. 82. 1, 6. but in this worke, *Iehovah Elohim*, was the Creator onely, Gen. 2. 4. Esa. 44. 24. and Angels were his creatures, Psal. 148. 2, 5. Col. 1. 16. The Apostles writing in Greeke, use it alwaies singularly,

gularly, *I beas, God*: so in our and other languages, which cannot attaine the grace and proprietie of the Hebrew speech. *Created*,] that is, excellently and perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2.7. and 1.27. Therefore *creation* is a worke of God alone, to be understood of us by faith, Heb. 11. 3. although the eternall power and Godhead of the Creator, are scene by his workes, to make all men without excuse, Rom. 1. 20. wherefore no heathen Writer almost, but hath acknowledged the world to be the wormanship of God; whereby his wisdom, power and goodnesse is manifested. *the heavens and the earth*:] The world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* and *ha*, seeme also to imply so much: *eth*, having the first and last letter of the Hebrew Alphabet, and so being of generall comprehension; and *ha*, of plaine demonstration. This creation of heavens and earth, the Scriptures doe apply to the new and spirituall estate of the Church in Christ, Esa. 51. 16. and 65. 17. and 43. 7. Eph. 2. 10. Rev. 21. 11. The Hebrew Doctors say, *All whatsoever the holy blessed (God) hath created in (this) his world, is parted into three parts. Some creatures compounded of matter and forme, and are generated and corrupted continually, as the bodies of men and beasts, and plants, and minerals. Other some are compounded of matter and forme, but are not changed from body to body, and from forme to forme, like the former: and they are the (heavenly) Spheres and Stars in them. And their matter is not like other matters, nor their forme like other formes. And some creatures have forme without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but formes disparted one from another.* Maimony in *Misneh*, in *Iesudei ha'orah*, chap. 2. sect. 3.

2 Ver. 2. *empty*] Hebr. *emprinesse*: a thing empty, without inhabitants, & void without ornaments, a deformed wilderness, and a wast: and so unfit for use, not being separated from the waters, not having light, herbs, trees, beasts, birds, or people to adorne and inhabit it, Gen. 2. 5. This sense the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it, saying, *He created it not to be empty, he formed it to be inhabited*; Esa. 45. 18. and when extreme emptines and desolation of a place is meant, it is expressed by (*Tobis* and *Bobis*) the words here used, Esa. 34. 11. Jer. 4. 23. or by one of them, as Psal. 107. 40. Deut. 32. 10. *Darknesse* was:] It is not said, God created *darknesse*, for it was but the want, or privation of light, and so meere nothing. This *darknes* is mystically applied to mans corrupt state, destitute of heavenly light Eph. 5. 8. and 4. 18. Sometime it signifieth affliction, and then God is said to create it, Esa. 45. 7. The word *was*, & such like, are in the originall tongues often understood, but not expressed; though in translations we usually set them down, for plainnesse sake: which the Scripture warranteth, for in repeating matters, it many times expresseth words wanting: as 2 Chro. 9. 5. *true the word*, for which in 1 King. 10. 6. is written, *true was the word*.

So in 2 Sam. 23. 18. *he chiefe among the three*; for which in 1 Chro. 11. 23. is said, *he was chiefe*. And the Greeke translation adding such words, the holy Ghost alloweth it, as in Psal. 2. 7. *thou my son, in Greeke, thou art my son*; and so the Apostle allegeth it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 12. 29. with Deut. 6. 4. Joh. 10. 34. with Psal. 82. 6. Acts 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3. *face of the deepe*:] *face* is used for the upmost part, or outside of any thing: the Greeke version omitteth it, saying, *upon the deepe*: and the Hebrew text sometime doth the like, as in 1 Kin. 9. 7. *from on the face of the land*: which elsewhere is written, *from on the land*, 2 Chron. 7. 20. By the *deepe*, or *abyss*, is meant the deepe of waters, which as a garment covered the earth, and stood above the mountaines, Psal. 104. 6. Hereupon the Apostle saith, *The earth consisted out of the water, and in the water, by the word of God*, 2 Pet. 3. 5. *Spirit*.] The Hebrew *Ruach*, is generally any *Spirit*, *Ghost*, *breath* or *wind*: here it is (as the worke thereof sheweth) no created Spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Esa. 40. 12, 13. Later Jewes (whom some Christians follow) expound this, a *wind* of God, or a *mighty wind*: but the wind (which is the moving of the aire) was not created till the second day, that the firmament was spred, and aire made. The ancient Rabbines spake better, as *Targum Ierusalem* here saith, *The spirit of mercies from before the Lord*; and *R. Menachem* on this place interprets it, *The spirit of wisdom, called the spirit of the living God*: and the Author of the *Zoar*, Col. 83. calleth it, *The spirit of the Messiah*, (or of Christ.) *moved*] or, was moving. The Hebrew *Rachaph*, signifieth generally a *waving*, or *moving*, Jer. 23. 9. and in speciall, such a *moving* and *flustering* as Eagles use over their yong, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectuall comfortable motion, whereby Gods spirit sustained, & as it were stirred up the wast creature. Here againe, *moving* is used for *moved*; as, the Queene of Sheba hearing, 1 King. 10. 4. for, the Queene of Sheba heard, 2 Chron. 9. 1. *warring*, 1 Sam. 31. 1. for *warred*, 1 Chro. 10. 1. Or, we may understand, was *moving*; as, the Cherubims spreading the wings, 1 King. 8. 7. for, they were *spreading*, 2 Chron. 5. 8.

3 Ver. 3. *God said*:] This sheweth how God created things by his words, saying, and it was; commanding, and it was created; Psal. 34. 6, 9. & 148. 5. *Light*] the first ornament of the world, wherwith the Lord decked it as with a garment, Psal. 104. 2. This glorious worke, *Paul* applieth to our regeneration; thus, *God who said that out of darknesse, light should shine, he hath shined in our hearts*, &c. 2 Cor. 4. 6. that wee which were once *darknesse*, are now *light* in the Lord, Ephes. 5. 8. yea, God himselfe, and Christ, is called *Light*: for the brightness of his glory, and graces given unto us, 1 Joh. 1. 5. 7. Joh. 1. 4, 5. Psal. 27. 1. and 118. 27. And as God made *light* in the first day, so Christ

role from death in the same day, the first of the week, Mar. 16. 1, 2. and he is the true light, which lighteth every man that cometh into the world, Joh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job 38. 19. *where is the way where light dwelleth?* &c. how much lesse of the Creator, *who dwelleth in the light that no man can approach unto*, 1 Timoth. 6. 16.

4 Ver. 4. it was good] that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely *there is more good but God*, Mark 10. 18. who is good of himselfe, without dependance on others, and without limitation. But every creature, so far as in the being thereof it agreeth with the wil of the creator, is also good by participation of Gods goodnesse, Gen. 1. 31. 1 Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy; 1 Sam. 9. 2. Gen. 24. 16. Song 1. 2. and 4. 10. Deut. 6. 11, 18. Hester 1. 10. So that which one Evangelist calleth good, Marke 9. 42. another calleth profitable, Luke 17. 2. and goodnesse of heart is opposed to sorrow, Esay 65. 14. And of light in speciall, Solomon saith it is sweet, Eccles. 11. 7. and light is used for comfort and joy, Hester 8. 16. Psalm. 97. 11. and 112. 4. *separated betwene*:] that is, divided the light from the darknesse, that alwaies naturally, the one expelleth the other, and in course of day and night doe succeed each other: as is shewed in 2 Cor. 6. 14. Psalm. 104. 20, 22. Gen. 8. 22. Jerem. 33. 20. The Hebrew phrase is, *he separated betwene the light, and betwene the darknesse*. So after usually.

5 Ver. 5. *Light, Day*:] Hereupon one of these words is put for another, *the day shall declare it*, 1 Cor. 3. 13. that is, the light, Eph. 5. 13. So the Apostle applying this to our spirituall estate, called us both *children of the light, and of the day, not of the night, nor of darkness*, 1 Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *Iom*, we english, *Day*, and *Lailah*, we call *Night*: yea, the reason of these names, is not alwaies understood; so great punishment doe we sustaine by that confusion of tongues, Gen. 11. *Hwbeit*, by affinity with other words, it seemeth the *Day* was named *Iom*, of the tumult, stirre, and businesse in it; and the *Night*, *Lailah*, of the yelling or howling of wilde beafts therein. Experience also confirmeth this, and the Scripture accordeth, Psalm. 104. 20, 21, 22, 23. *the evening to us, and the morning*:] The evening, which is the beginning of the *Night*, and the morning, which is the beginning of the *Day*, are here used for the whole time of the light and darknesse in one succeeding course; which is with us, the space of 24. houres, which also in a more large sense, is here called a *Day*; as the time while light shineth, is the *Day* strictly taken, in which sense Christ saith, *there are twelve houres in the day*, Joh. 11. 9. From the phrase here used, a large day is called *ghereb-boker*; that is, an evening-morning, Dan. 1. 14. and Paul in Greek calleth it *Nuchthemeron*, a *Night-day*, that is, a day comprehending the night also, 2 Cor. 11. 25. And

because darknesse was in time before the light, therefore is the evening set before the morning, and so among the Jewes, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your Sabbath*. At the same time, the Athenians also began the day: but the Chaldeans counted the beginning at Sun rising; the Egyptians at noone; and the Romans, at midnight. This later, our Western nations follow: counting from midnight, one of the clock in the morning; and so forward. *first day*] Hebr. *one day*: whereupon the Hebrewes often lay one, for first: Gen. 8. 5. Num. 29. 1. Dan. 9. 1. which phrase the Apostles use also in Greek, Mat. 28. 1. Joh. 20. 1. 19. 1 Cor. 16. 2.

Verf. 6. *Outspread firmament*:] This name is of the Hebrew *Rakiab*, which signifieth *a thing spread abroad*, and of the Greeke *stereoma*, which signifieth *a firmament*, or *fast thing*: for the heavens are stretched out as a curtaine, and spread out as a Tent to dwell in, Psalm. 104. 2. Esay. 40. 22. the skies are also firme and fast, and as a molten looking-glasse, Job 37. 18 Prov. 8. 28. These tell Gods glory, and shew his handy worke, Psalm. 19. 2. *for in the heavens he buildeth his stories*, (or *Spheres*) Amos 9. 6. and *platteth his lofty in the waters*, Psa. 104. 3. and stretcheth forth the North, over the empire place, Job 26. 7. and in visions of Gods glory, the firmament is mentioned, Ezek. 1. and 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Jer. 10. 12. Psalm. 136. 5. And under the name firmament is comprehended the aire, and all that is to be seene above the earth: for the fowles flye, and the Sun, Moon, and Starres, are set in the firmament of the heavens, Gen. 1. 16, 17, 20. *in the midst of the waters*,] namely, of the Deepe forementioned; part whereof was lifted up into the aire, spread abroad into thin vapours, Psalm. 135. 7. *bound up in thicke clouds, and the cloud is not rent under them*, Job 26. 8. the other part was gathered into one place, the Sea, Genesis 1. 9. *separate*,] or, *let it be separating*, that is, let it continually separate, or divide. A like phrase is in Esay 59. 2.

Verf. 7. *and the waters*,] Hebr. *and betwene the waters*. *which were above*] to weet, in the ayre, above the lowest region whereof, the waters are. So elsewhere they are said to be above the heavens, Psalm. 148. 4. meaning those heavens, and that firmament, wherein the birds flye: for, above that, are the watry clouds. As every part of the water, is called water: so every part of the heaven and firmament, is called by the name of the whole.

Verf. 8. *Heavens*] in Hebrew, *Shamajim*: so called, as is thought, of *Sham*, *There*, and *Majim*, *waters*, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the aire, wherein windes, clouds, and fowles doe flye, Dan. 7. 2, 13. Psalm. 8. 9. and for the upper firmament, where the Sun, Moon, and Starres are set, Gen. 1. 16, 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the *third heaven*, 2 Cor. 12. 2. And *Heaven* is called Gods throne,

throne, Esa. 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdome of heaven is expounded the kingdome of God, Matth. 11. 11. and 13. 11. with Luke 7. 28. and 8. 10. And the Evangelists expresse it in Greeke, *Heaven*, or *Heavens*, indifferently, Luke 6. 23. with Mat. 5. 12.

9 Verſ. 9. *be gathered*,] or *flow together*, as with intent, to an expected place. This Hebrew word, is used onely for the gathering together of men, and of waters. *to one place*:] which is, the Ocean, or maine Sea, from which many armies of Seas are derived. Or, each to his severall place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters standing *above the mountaines*, Pſa. 104. 6. So now, *all rivers goe into the Sea*, their common receptacle, Eccleſ. 1. 7. *it was so*.] At Gods rebuke, the waters fled, *as the voice of his thunder, they haſted away, to the place which he had founded for them*, Pſalm. 104. 7, 8. And hee put the deepes into *treasuries*, Pſal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job 28. 4. 10.) and he *ſhut up the Sea with doores, and ſet barres*, and ſaid, *Hitherto ſhalt thou come, but no further*, Job 38. 8, 10, 11. and ſo the earth is *founded upon the ſea, and ſtabliſhed upon the rivers*, Pſalm. 24. 2. the waters which were above, are put beneath; and men are ſaid to *goe downe* (not up) *to the Sea in ſhips*, Pſal. 107. 23.

10 Verſ. 10. *Earth*:] ſo named of the Hebrew, *Æreis*: which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The ſame word, ſpoken of particular places, we Engliſh, *land*: as *the land* (or *earth*) of *Canaan*, Gen. 12. 5. The earth is the miſt of centre of the world, and found in forme, as a globe or circle, Esa. 40. 22. It is ſaid to be *founded on her baſes*, (even ſtrong foundations, Mic. 6. 2.) *that it ſhall never be moved*, Pſal. 104. 5. and yet it hangeth upon *nothing*, Job 26. 7. *Seas*:] that is, each place where waters are gathered together, is called a *Sea*. Wherefore not onely the maine Ocean, but other lakes and pooles, yea & greater veſſels that hold waters, are called *ſea*: as the braſen ſea which Solomon made for the Priests to waſh in, containing 3000. bathes of water, 2 Chro. 4. 2, 5. 6. So that which one Evangelist calleth a *lake*, Luk. 8. 33. another calleth, a *Sea*, Matth. 8. 32. And *Seas*, (in Hebrew, *Lamim*) are named of *Majim*, waters, and of the tumultuous noiſe which they make. Whereupon the Prophets apply the name of *waters*, and *ſea*, to troubles and troubleſome peoples, Jer. 51. 42. Rev. 17. 15. Esa. 57. 20. Pſal. 65. 7.

11 Verſ. 11. *yeelding*:] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulnes of the earth, are many arguments of Gods praiſe, in Pſal. 104. 14, 15, 16. The holy Ghoſt compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruits; Jer. 17. 7, 8. Matth. 3. 10. — *after his kinde*:] ſo that men doe not *gather figges of thornes, nor grapes of the bramble*, Luke 6. 44. This alſo noteth the great varietie of herbs, weeds, trees of ſundry ſorts, and different qualities. The like is after, concerning

beaſts. *whoſe ſeed is*,] or, *which beaſt is ſeed in it ſelfe*: wherby it is continued, and yearly renewed. For by ſeed ſowne, the herbes and trees ſpring up againe, 1 Cor. 15. 37, 38. And from this word of God in nature, the Apoſtle ſheweth his worke in grace, when the ſeed of God remaineth in us, 1 Joh. 3. 9. and from the ſpringing up of ſeed, after it is dead in the earth, a ſimilitude is taken of the fruit of Chriſts death, and of our bodies reſurrection; Joh. 12. 24. 1 Cor. 15. 36, 37.

Ver. 14. *Lights*,] or *Lighers*, that is, lightſome bodies, or instruments that ſhow light. This name *Paul* applieth to the Saints, that ſhine in the world, Phil. 2. 15. *for ſignes*,] to ſignifie things, both naturall and ordinarie; and extraordinarie for mercie or judgement, Luke 21. 25. Act. 2. 19, 20. Pſal. 65. 9. *ſeaſons*,] or, *ſet times*; as Summer, Winter, Spring and Autumne, Gen. 8. 22. which come by the courſe of the Sun: the Moone alſo, is *for appointed times*, Pſal. 104. 19. ſo be the Stars and conſtellations, Job 38. 31, 32. In *Iſrael* alſo the ſet times of Gods ſervice were by them, as new Moones, & Feſtivities, Num. 28. Of the ſtars *Iob* ſaith, God *maketh Arcturus*, (which riſeth in September, and beginneth Autumne;) and *Orion*, (which ariſeth in December, and beginneth Winter;) and *Pleiade*, (which ariſe in the Spring;) and the chambers of the South, (that is, the Southern ſtars, which are for the moſt part hidden from us, as in chambers, but ſome ariſe to us in Summer, as the Dog-ſtar, and the like) Job 9. 9. *daies*,] both large daies, of 24. houres, from Sun ſetting to Sun ſetting; and ſtriſt, of 12. houres, from Sun riſing to Sun ſetting, as is obſerved before on verſ. 5. a ſpeciall uſe whereof, is ſhewed in Pſa. 104. 19, 23.

and *yeeres*:] that is, *and ſur yeeres*, as the Greeke tranſlateth it. A propertie of ſpeech, when a word oft before expreſſed, is in the laſt branch omitted for brevity. The like is in Hof. 3. 4. Eph. 4. 11. Gal. 3. 28. A *yeere*, hath the name in Hebrew, of *Changing*, or *Iteration*, which is by the revolutions of the Sun, Moone and Stars. For in ſaying *yeeres*, he may comprehend not onely the period or circuit of the Sunne, (which is in 365. daies, and 6. houres) but of the other Planets alſo. The Hebrew Doctors ſay; *The months of the yeere, they are the months of the Moone; and the yeeres that we count, they are the yeeres of the Sunne. The daies of the yeere of the Moone, 354. The yeere of the Sunne, hath 365. daies and a quarter, which is ſix houres.* Maimony in *Mifnech*, in *Kidduſh haChodesh*, chap. 1. ſect. 1. & chap. 8. ſect. 3. & chap. 9. ſect. 1.

Ver. 16. *the greater*] or, *the great light*, meaning the Sun, Pſal. 136. 8. which is called in Hebrew, ſometime *Chammah*, the *warmer-Sun*, Esa. 30. 26. becauſe *none is hid from his heat*, Pſal. 19. 7. ſometime *Cheber*, the *glistening-Sun*, Job 9. 7. but uſually it is named *Shemeſh*, that is, a *Minister* or *ſervant*, becauſe by it God miniſtreth light, heat, and precious fruits, to all people under heaven, Deut. 4. 19. and 33. 14. The Sunne is in the miſt of the Planets as principall; and when he riſeth, he is glorious, like a *Bridegroom*: *comming forth out of his chamber*, Pſalm. 19. 6. and hee is the greateſt

of all the heavenly lights. By the accompt of our Astronomers, the Sunne is 166. times greater, and by the Hebrew Doctors reckoning, about 170. times greater then the earth: Maimony in *Iesudei hatorah*, ch. 3. sect. 8. The name of the *Sunne*, is spirituallly applied unto Christ, *Mal. 4. 2.* whose face appeared like the Sun shining in his strength, *Rev. 1. 16.* at whose death, this created Sun was darkened at noone day, for the space of three houres, *Amos 8. 9.* *Mat. 27. 45.* with him, this spirituall Sun, his Church is cloathed, *Revel. 12. 1.* and shall shine also as the Sun, in the kingdome of heaven, *Mat. 13. 43.* *lesser*,] or, little light, that is, the *Moone*; called in Hebrew, of her faire whitenesse, *Lebanah*, *Song 6. 9.* and of refreshing the earth with her coole influences, *Lareach*, *Deut. 33. 14.* *starres*,] which also are, for to rule the night, *Psal. 136. 6.* called *starres of light*, *Psal. 148. 3.* Of these, some are fixed, other some, *wandering starres*, (or *Planets*,) whereunto unstable men are compared, *Jude*, *vers. 13.* The stars differ one from another in glorie, *1 Cor. 15. 41.* and are not for man to number, *Gen. 15. 5.* but God counts their number, and calleth them all by names, *Psal. 147. 4.* and with them, he hath by his spirit, garnished the heavens, *Job 26. 13.* Some of the starres or constellations, have names in holy Scripture; as, *Asb*, *Cosil*, *Cimab*, and *Mazzaroth*, (or *Mazzaloth*,) *Job 9. 9.* and *38. 31.* *Amos 5. 8.* *2 King. 23. 5.* which wee call by other names, *Arcturus*, *Orion*, *Plides*, *Planets*, and *Signes in the Zodiacke*. They might well bee Englished, *Water-starres*, *Winter-starres*, *Thunder-starres*, and the like: for by their rising and influences, stormes, tempests, faire and pleasant weather, &c. doe proceed by the disposition of God. Consider those places, *Job 38.* *Amos 5.*

17 *Verf. 17. set*] Hebr. gave them; which word is often used, for setting or putting: as, *I have given my spirit. Esa. 42. 1.* that is, *I have put it*, *Mat. 12. 18.* It signifieth also a firme setting: as, *Thou hast given thy people*, *1 Chro. 17. 22.* for which in *2 Sam. 7. 24.* is written, *Thou hast confirmed thy people*. Accordingly *David* saith, that God hath firmly constituted the Moone and Stars, *Psal. 8. 4.* Of the Stars, with their Orbs and Sphaeres, the Hebr. Doctors write thus; The Sphaeres are called Heavens, and the Outspread-firmament, &c. and there are nine Sphaeres; that which is nearest unto us is called the Sphere of the Moone: and the next above it, is the Sphere wherein is the Starre called *Cocab*, (or *Mercurie*.) And the third Sphere is that wherein *Nogah* (or *Venus*) is. The fourth Sphere hath in it the Sunne: the fift, *Maadim*, (or *Mars*;) the sixt hath in it the starre *Tsedek* (or *Jupiter*;) the seventh, *Shabithai* (or, *Saturne*;) and the eighth Sphere hath in it all the other starres that are seene in the firmament. The ninth Sphere, is that which turneth about every day, from the East to the West, and it compasseth all round about, &c. The starres that are all in that one (eighth) Sphere, although they bee one above another, yet because the Sphaeres are pure and cleere as Chrysell, and as Saphire, therefore the starres in the eighth Sphere are seene, underneath the first Sphere, &c. None of the Sphaeres,

are either light or heavie, or coloured red or blacke, or of any other colour: and whereas we see them of a blew colour, it is onely to the appearance of the eye, by reason of the height of the ayre. Also, they have neither taste nor smell; because these accidents have no place, but in bodies that are beneath them, Maimony in *Misn. treat. Iesudei hatorah*, chap. 3. sect. 1. 3.

Verf. 18. over the day:] or, as the Greeke translateth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night, *Jer. 31. 35.*

Verf. 20. the moving thing:] or, as the Greeke translateth, creeping things. But the Hebrew, *She-rets*, is more large then that which wee call the creeping thing, for it containeth, things moving swiftly in the waters, as swimming fishes, &c. *Lev. 11. 10.* and on the earth, as running weasels, mice, &c. *Lev. 11. 29.* and fowles also flying in the ayre, *Levit. 11. 29.* Moving things in the waters there are innumerable; one argument of Gods praise, in *Psal. 104. 25.* *Soule*,] named in Hebrew, *Nephesh*, of breathing: and the Scriptures apply this word not only to mankinde, but to all creatures that live; and the breath of them, as here, and in *Job 41. 21.* The Hebrewes say, The soule of all fiesh is the forme thereof, which G O D hath given thereunto; Maimony in *Iesudei hatorah*, chapter 4. section 8.

Verf. 21. Whales] or *Dragons*: the Hebrew *Tannim*, is used for both. These are the greatest creatures in the waters; one kinde of them called *Leviathan*, is described in *Job 41.* In the belly of a Whale, *Jonas* lived three daies and three nights; *Jon. 1. 17.* And humane writers testifie, that into the river of Arabia, there have come Whales, 600. foot long, and 360. foot broad; *Plinie*, *hist. b. 32. c. 1.* that they are not without cause, called great Whales. These Whales and Dragons, are used in Scripture to signifie great Princes, *Psal. 74. 13.* *Ezek. 29. 3.*

creeping:] The Hebrew, *remes*, which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters, *Levit. 11. 44, 46.* *Gen. 1. 25.*

Verf. 22. Blessed:] that is, gave power to conserve their kinde by generation, and to increase unto many: for so the word *blessing*, is often applied unto multiplication, *Gen. 24. 60.* *Psal. 128. 3, 4.* This word is also largely used, for Gods gracious giving of all good things, earthly or heavenly, *Gen. 24. 35.* *Deut. 28.* *Eph. 1. 3.* And when men give thanks therefore unto God, that is called *blessing* also: see *Gen. 14. 19, 20.*

Ver. 24. castell:] in Greeke it is translated, four-footed beasts. The Hebrew, *Bebemab*, is generally all beasts of the greater sort; whereof the Elephant is called *Bibemoth*, *Job 40. 15.* The Apostle once translateth it in Greeke, *The Lion*, which properly is, wilde beast: *Heb. 12. 20.* from *Exod. 19. 13.* *beast*:] or, wilde-beast; named in Hebrew, of life, or liveness; which is most seene in the wilde beasts. In *Perkei R. Eliezer*, chap. 11. the Jew Doctors say, These that were created out of the earth, their soules and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is said

said (in Psalm. 104. 29.) *Thou takest away their spirit, they dye: and another Scripture saith, (Ecclef. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

26 Ver. 26. *Let us:* This is meant of the three in heaven, the Father, the Word, and the holy Spirit, which three are one, 1 John 5. 7. Hereupon he is called, God our makers, Job 35. 10. Psa. 149. 2. After the world was made and garnished, the holy Trinity mentioneth the making of man, the excellentest creature under heaven: he is fearfully and marvellously made, Psalm. 139. 14. *Man,* or earthly man; in Hebrew, *Adam*: so called of *Adamah*, that is, red-mould, or earth; because, of it his body was created, Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and so of all mankind, usually called *Adam*, and *Adams* forms, Gen. 9. 6. Psalm. 11. 4. *our image,* the image of the holy Trinity: whereby man in nature, knowledge, righteousness, holiness, glory, &c. resembled God his makers. See Gen. 9. 6. Jam. 3. 9. Col. 3. 10. Ephes. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say; *The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme it is said, Let us make man in our image, &c. R. Moses, Maimony in Misn. treat. Iesudei batorah, ch. 4. 18. Also this Image and likeness, is said to be in man, for the understanding minde which is in him, such as is not in other living creatures, R. Menachem Rakamat. on Gen. 1. The heathens opinion agreed hereunto, as Proclus saith, The minde that is in us, is an image of the first minde, that is, of God. Man is also called of the Hebrewes, *Olam Hakaton*, of the Greekes, *Microcosmos*, that is, a little World: for he hath in him the beauty of things without life, even the chiefest, as of the Sun, Moone, and Stars, &c. Ecclef. 12. 2. Gen. 37. 8, 9. Ezek. 28. 13, 14. he hath growth as plants, Gen. 38. 11. and 49. 22. sense and sensible properties, with beasts, Gen. 49. 9, 17. 2 Sam. 23. 20. reason and wisdom with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all. *Let them have* that is, man and woman, with their posterity: for if the root be holy, so are the branches, Rom. 11. 16. *Adam* had Gods image and glory, for him and his, if he had stood in his integritie: but falling, he lost them from him and his, Rom. 5. 12, 17, 18, 19. Howbeit, in the dominion and glory of man and woman, there is inequality, 1 Corinthians 11. 7, 8, 9. 1 Timothie 2. 12, 13.*

27 Ver. 27. *Created:* By reason of the excellencie of man above all earthly things, and of Gods image in him: the name *Creature* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christs and his Apostles; every creature, that is, every man, Mark. 16. 15. Col. 1. 23. So, all living; for all men, Gen. 3. 20. because the most excellent life is in man. *male:* or, a male and a female, meaning one, and not moe females for a male. This beginning of mans creation, Christ alleageth against unlawfull divorces, and taking moe wives than one, Mar. 10. 6. See also Mal. 2. 15. And when a thing is set downe thus singularly, it is often to be restrained unto one. This the Scrip-

ture sheweth, in repeating matters: as, a loaf of bread, and a flagon of wine, 1 Chron. 16. 3. which another Prophet writeth thus, *one cake of bread, and one flagon of wine*, 2 Sam. 6. 19. So the Law, *him shalt thou serve*, Deut. 6. 13. Christ restraineth to him only, Mat. 4. 10.

Ver. 28. *Subdue it:* or, *keepe it in subjection*: the Greeke tranlateth, *exercise dominion over it*. *Subduing*, meaneth such a prevailing and possessing, as a master hath over servants, Jer. 34. 11, 16. 2 Chro. 28. 10. Nehem. 5. 5. For this state of man, made a little lower then the Angels, but crowned with glorie, and honour, and set over the workes of Gods hands, David laudeth the Lord, in Psa. 8.

Ver. 31. *every thing:* or, as the Greeke tranlateth, *all things*. *very good:* or, *revehemently good*; and so pleasing and profitable: see before in verse 4. This sheweth that sinne and evill was not of God, or by the worke of his hands: but came in after, by the creature it selfe, falling from God, Ecclef. 7. 31. *the sixth day:* According to this number of daies in the creation of the world, the Hebrew Doctors have guessed at the number of yeeres, that the world should continue: they say it is a Tradition of Rabbi Elias; *Six thousand yeeres shall the world be, and then it shall be destroyed. Two thousand, empty; (that is, before the promise unto Abraham) two thousand; the Law (the time of Circumcision,) and, two thousand the daies of Christ: and for our iniquities, (say they) which are many, they that are past of them, are past; (that is, the yeeres are past, and the Christ is not come:) Thalmud in Sanhedrin, chap. Cbelek. This conjecture some do the more regard, because it is both a testimony, that the Christ is long since come, even by the Jewes owne Tradition; and because it is written, One day is with the Lord, as a thousand yeeres; and a thousand yeeres as one day, 2 Pet. 3. 8. Wee may compare with these six daies, the six ages of the world, as they are manifestly distinguished in Scripture. The first from Adam to Noahs flood, which was of ten generations: this is called, *The old world*, 2 Pet. 2. 5. The second, from the flood, unto Abraham: which was also of ten generations: at him the New Testament beginneth the Genealogie of Christ, Mat. 1. 1, 2. The third, from Abraham to David, fourteen generations. The fourth, from David, unto the captivitie of Babylon, fourteen generations. The fifth, from the captivitie of Babylon, unto Christ, fourteen generations; all which are so reckoned by the holy Ghost, in Matthew 1. 17. The sixth, is the age after Christ, called *the last daies*, Heb. 1. 2. *the last time*, 1 Pet. 1. 20. 1 Joh. 2. 18. after which, remaineth the Rest (or Sabbathine) for the people of God, to begin at our Lords second coming, and to continue for ever, 1 Thes. 4. 16, 17.*



CHAP. II.

The seventh day is sanctified for a Sabbath. 4, The manner of the Creation. 8, The planting of the garden of Eden; 10, and the river thereof. 17, The tree of knowledge

ledge only forbidden. 19, Adam nameth the creatures. 21,
The making of Woman, and institution of marriage.

1 **A**ND the Heavens and the Earth were
2 finished, and all the host of them. And
in the seventh day, God had finished
his worke, which he had made: and he rest-
ed in the seventh day, from all his worke
3 which he had made. And God blessed the
seventh day, and sanctified it: because in it
he had rested, from all his worke, which
God had created and made.

4 These are the generations of the heavens,
and of the earth, when they were created:
in the day that Jehovah God made the earth
5 and the heavens. And every plant of the
field, before it was in the earth; and every
herbe of the field, before it grew up: for Je-
hovah God, had not caused it to raine upon
the earth; and there was not a man, to till
6 the ground. And a mist went up from the
earth; and watered the whole face of the
7 earth. And Jehovah God formed man,
dust of the earth; and inspired his nostrils,
with the breath of life: and man was a living
8 soule. And Jehovah God planted a garden
in Eden, eastward: and there hee put the
9 man whom he had formed. And Jehovah
God made to grow up out of the ground,
every tree desirable for sight, and good for
meat: and the tree of life, in the midst of
10 the garden; and the tree of the knowledge
of good and evill. And a river, went out of
Eden, to water the garden: and from thence
11 it was parted, and was to foure heads. The
name of the one, Pison: the same is it that
compasseth, the whole land of Havilah;
12 where there is gold. And the gold of that
land is good: there is bdellium, and the Be-
ryll stone. And the name of the second ri-
13 ver, Gihon: the same is it that compasseth,
the whole land of Cush. And the name of
14 the third river, Hiddekel: the same is it that
goeth, to the east of Assyria: and the fourth
15 river, is Euphrates. And Jehovah God, took
the man: and put him in the garden of
16 Eden; to till it, and to keepe it. And Jeho-
vah God, commanded the man saying:
17 Of every tree of the garden, eating thou
maist eat. But of the tree, of the knowledge
of good and evill, thou maist not eat of it:
18 for, in the day thou eatest of it, dying thou
shalt dye. And Jehovah God said, It is not
good the man should be, himselfe alone: I
19 will make for him an helpe, as before him.
And Jehovah God, had formed out of the
ground, every beast of the field, and every

fowle of the heavens; and brought them un-
to Adam, to see what he would call them:
and whatsoever Adam called each living
soule, that was the name thereof. And A-
dam called names, to all cattell, and to the
20 fowle of the heavens, and to every beast of
the field: but for Adam, hee found not an
helpe, as before him. And Jehovah God, 21
caused a deep sleepe to fall upon Adam, and
he slept: and he tooke one of his ribs, and
22 closed up the flesh in the steed thereof. And
Jehovah God, builded the rib, which he had
taken from Adam, to a woman: and hee
23 brought her unto Adam. And Adam said;
This now, is bone of my bones, and flesh of
my flesh: she shall be called Woman, be-
24 cause shee was taken out of Man. Therefore
shall a man leave his father and his mother:
and he shall cleave to his wife, and they shall
25 be one flesh. And they were both of them
naked, Adam and his wife: and they were
not ashamed of themselves.

Annotations.

Finished:] or, all-done, perfected. host:] or, ar-
mie; called in Hebrew, *Saba*, which meaneth
an army standing in order, or battle ray. The Greeke
here translateth it, *garnishing*, or *furniture*. Hereby
is meant all creatures in the earth and heavens,
which stand as an army, *servants* to the Lord, Psa.
119. 91. and by him commanded Esay 45. 12. The
Angels are of this armie. 1 King. 22. 19. and are
called, *The multitude of the heavenly host*, Luke 2. 13.
15. and they were (by likelyhood) created with
the heavens, in the first day, because those *morning*
starres and *formes of God*, did sing and shout, when
God laid & fastned the foundations of the earth,
Job 38. 4, 6, 7. The stars, and furniture of the vi-
sible heavens, are also Gods *host*, Esay 34. 4. Deut.
4. 19. and the stars in their courses, fought against Si-
sera, Judges 5. 20. The Israelites coming out
of Egypt, are called the *Lords hosts*, Exod. 12. 41.
Hereupon he is often named *the Lord of hosts*, or of
Sabaoth: and the Apostles in Greek sometime keep
the Hebrew name, *Lord of Sabaoth*, Rom. 9. 29.
Jam. 5. 4. sometime they translate it, *Lord God*
Almightie, Rev. 4. 8. from Esa. 6. 3.

Vers. 2. *seventh day*:] The Hebrew *shebang*,
(from which the German word, *seven*, and Eng-
lish *seven*, are derived,) hath the signification of
fulnesse; and is a perfect and complete number, af-
ter which we begin again with the first day of the
weeke. Therefore *seven*, is used for *many*, or a full
number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. Jer. 15. 9.
Prov. 26. 25. And many mysteries are throughout
the Scripture, set forth by the number of seven, as
in the feasts and sacrifices of Israel, Deut. 16. 3, 8,
9, 15 Num. 28. 19. and 29. 12, 32. especially in the
booke of the Revelation. See also Gen. 21. 31. The
Greek

Greek interpreters, translated *the first day*, for the *seventh*, lest the heathens should think, (mistaking the phrase) that God wrought upon the Sabbath.

rested:] or, *sabbathised*, that is, *kept Sabbath*: for of this Hebrew *shabbath*, it is called the *Sabbath* (or *Rest*) day. God *rested* (or *ceased*) from making moe creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, Joh. 5. 17. Gods Sabbath, was also his *rejoicing in his workes*, Psal. 104. 31. and this the Chaldee paraphrast observed here; saying, *and God delighted the seventh day, in his workes which he had made, and rested*. This resting is spoken of God, after the manner of men; and implieth not any wearinesse in him; for, *the Creator of the ends of the earth, faimeth not, neither is weary*, Esa. 40. 28. *workes*:] generally put for *workes*; as the Apostle expounds it, in Heb. 4. 4.

3 Verſ. 3. *And God blessed*:] in Exod. 20. 11. it is ſaid, *I therefore God bleſſed*; that is, becauſe hee himſelfe reſted in the ſeventh day, therefore he bleſſed and ſanctified it unto man; whereupon the Apoſtle reaſoneth, *he that is entered into his reſt, he alſo hath ceaſed from his owne worker*, as God did from his; Hebrews 4. 10. and he bleſſed the ſeventh day, by giving it this ſingular priviledge, to be a day of reſt and holineſſe, of delight and of feaſting unto the world, Exod. 20. 10, 11. Nehem. 9. 13. Esa. 58. 13. Levit. 23. 2, 3. Wherefore, this day is not deſcribed by evening and morning, as were the other fix, which conſiſted of light and darkneſſe: but this is all *day* (or *light*;) figuring out our perpetuall joyes, Esa. 60. 20. Zach. 14. 6, 7. Revel. 21. 25. And ſo the Hebrew Doctours underſtand it of the world to come: for in Breſſith *rabbah*, they ſay; *The bleſſing of the Lord is maketh rich*, (Prov. 10. 22.) *this is the Sabbath day, as it is written, And God bleſſed the ſeventh day*, (Gen. 2. 3.) *he calleth the Sabbath, the Bleſſing of the Lord, becauſe it is received from the Bleſſing that is on high: therefore he ſaith, it maketh rich, becauſe it is the abundant wealth of the world, &c.* And if we expound the ſeventh day, of the ſeventh thouſand of yeares, which is the world to come, the expoſition is, and hee bleſſed, becauſe in the ſeventh thouſand, all ſoules ſhall be bound in the bundle of life; for there ſhall be there, the augmentation of the Holy Ghoſt, wherein we ſhall delight our ſelves: and ſo our Rabbines of bleſſed memorie, have ſaid in their Commentarie; *God bleſſed the ſeventh day, the holy God bleſſed the world to come, which beginneth in the ſeventh thouſand (of yeares.)* Compare the laſt note on Gen. 1. 31. *ſanctified*:] or, *hallowed*: that is, ſeparated it from common uſe and worke, unto his owne ſervice alone: that it might be a ſigne unto men, that they ſhould enter into his Reſt (or *Sabbatiſme*) Heb. 4. 9. and that the Lord their God doth ſanctifie them, Ezek. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. *and made*] Hebr. *so make*, that is, *to exiſt and be*, and that perfectly and gloriously, as by divine power of creation. Or rather *created and made*, perfectly and excellently: for ſo the Hebrew phraſe may be explained, as in 1 Chro. 13. 9. *Uzza* put forth his hand, *to hold* the Ark, for which in 1 Sam.

6. 6. is ſaid, *and held it*: ſo in Exo. 17. 10. *Making* alſo is often uſed for *perfecting, poliſhing, magnifying*, Exod. 36. 2. Ezek. 41. 18, 19. 1 Sam. 12. 6. Psal. 118. 24. The Greeke tranſlateth, *which GOD had begun to make*.

Verſ. 4. *the generations*:] the Greeke turneth it, *the booke* (or *ſtorie*) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other Scriptures ſpeake of the *begetting and generating* of the dew and froſt, Job 38. 28, 29. of the *bearing and bringing forth* of the earth, Psal. 90. 2. and of that *which a day may bring forth*, Prov. 27. 1. *the day*:] that is, *the time*: ſo, *day* is uſed for the time wherein any thing is done; as, the *day of ſalvation*, 2 Cor. 6. 2. *this thy day*, Luke 19. 42. and ſundry the like. *Jehovah*:] This is Gods proper name, Exod. 15. 3. the force whereof is opened in Rev. 1. 4, 8. & 11. 17. & 16. 5. by *He that is, that was, and that will be*, (or, *is to come*.) It cometh of *Havah*, *he was*: and by the firſt letter *J*, it ſignifieth, *he will be*, and by the ſecond *H*, it ſignifieth, *he is*. This the Hebrew Doctours acknowledge, for R. Bechai, (on Exodus, fol. 65.) ſaith, that theſe three times, *paſt, preſent, and to come*, are comprehended in this proper name, [*Jehovah*] *as is knowne unto all*. It implieth alſo, that God hath his being or exiſtence, of himſelfe, before the world was, Esa. 44. 6. that he giveth being unto all things: for in him, they both are and conſiſt, Act. 17. 25. that he giveth being to his word, effecting whatſoever he ſpeaketh, Exod. 6. 3. Esa. 45. 2, 3. Ezek. 5. 17. And thus it differeth from *Adonai*, *Lord*, which is Gods name, of his ſuſtention and dominion: whereas, *Jehovah* is his name, of exiſting or being, to which agreeth that name *Ejeh*, *I am*, (or *Will be*) Exod. 3. 14. and *Iehovah*, Gen. 15. 2. and *Iah*, Exod. 15. 2. Howbeit, the Greeke verſion turneth *Jehovah*, *Lord*, as well as *Adonai*: and the New Teſtament often followeth the ſame: as, *The Lord ſaid to my Lord*, Mat. 22. 44. for that which is in Hebrew, *Jehovah ſaid to my Lord*, Psal. 110. 1. and many the like: which is to be obſerved in the Apoſtles writings, for the underſtanding of ſundry ſpeeches; as Rom. 10. 9. if thou ſhalt confeſſe that *Jeſus is the Lord*: that is, *Jehovah* (as he is named in Jer. 23. 6.) ſo in 1 Cor. 12. 3. *no man can ſay that Jeſus is the Lord* (that is, *Jehovah*) but by the holy Ghoſt. Many times they uſe God, inſtead of this name *Jehovah*, as 2 Sam. 7. 3. *Jehovah is with thee*: for which in 1 Chron. 17. 2. is written, *God is with thee*, 2 King. 11. 10. the houſe of *Jehovah*: for which, in 2 Chron. 23. 9. is, the houſe of God. So, the mouth of *Jehovah*, Deut. 8. 3. is interpreted, the mouth of God, Mat. 4. 4. and, *believe in Jehovah*, Gen. 15. 6. is, *believe in God*, Rom. 4. 3. Jam. 2. 23. *Jehovah hath given me*, Esa. 8. 18. is, *God hath given me*, Heb. 2. 13. And this is the name not onely of God the Father, but alſo of the Son, and of the holy Ghoſt, as in Joh. 12. 40, 41. Acts 28. 25, 26. compared with Esa. 6. The Jewes at this day, hold it unlawfull to be pronounced ſo as it is written: but reade *Adonai Lord*, for it. But in the Sanctuary they grant it was pronounced, when the Prieſt bleſſed the people, according

ding to the law in Num. 6. 23,--27. *Talmud in Sotah*, chap. 7. fol. 37.

5 Ver. 5. *plant*:] or *tree*, as the Chaldee interprets it. A generall word, therefore the Greeke translateth it, *greene thing*. before it *was*] or, which *was not yet*: neither should have beene, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14. caused it to *raigne*:] which *raigne*, is the ordinary meanes to make the earth fruitfull, Job 38. 26, 27. Heb. 6. 7. And this is spoken of God, because none but he can give *raigne*, Jer. 14. 22.

6 Ver. 6. *And a mist*] or, *vapour*: the Chaldee calleth it *a cloud*: the Greeke, *a fountaine*. As being the originall matter of the *raigne*: for by vapours ascending from the earth and sea, *raigne* is ingendered, and powred out on the earth, Psalm. 135. 7. Amos 5. 8. 1 King. 18. 44.

7 Ver. 7. *formed man*] or, *the earthly-man*, *Adam*. Hereupon it is said, *we are the clay, and thou* (Lord) *our former*, (or *potter*:) Esa. 64. 8: *dust*:] or, *mould*: that is, *of the dust*, as Eccles. 3. 20. but the speech is forcible, noting mans base originall, whereof he was after put in mind, Gen. 3. 19. and we all, Eccles. 12. 7. Hereupon Paul saith, *The first man was of the earth, duste*, 1 Cor. 15. 47. and wee are said to dwell in houses of clay, and to have our foundation in the dust, Job 4. 19. inspired:] or, *blest*. This sheweth mans spirit not to be of the earth, as his body; but of nothing, by the insufflation of God: and so differing from the spirit of beasts, as Solomon observeth, Eccles. 3. 21. This word is used also, (when Christ, for to make men new creatures by the preaching of the Gospel,) inspired his Apostles with the holy Ghost, Joh. 20. 22. The Rabbines say, *The forme of the soule* (of man) *is not compounded of the elements, &c. but is of the Lord from heaven*. Therefore when the materiall body, which is compounded of the elements, is separated, and the breath perisheth because it is not found, but with the body, and is needfull for the body in all the actions thereof; this (essentiall) forme is not destroyed, &c. but continueth for ever, even for ever and ever. This is that which Solomon by his wisdom said, (in Eccles. 12. 7.) and dust shall returne unto the earth as it was, and the spirit shall returne unto God, who gave it. Maimony in *Misneh*, in *Iesidei batorah*, ch. 4. sect. 9. *breath of life*:] or, *spirit of lyes*: whereby is intimated one spirit or soule to be in man, which hath sundry faculties and operations. The *breath* here, is in Hebrew, *Neshamah*, which hath affinity with *Shamajim bearens*: usually it signifieth either the breath of God, or of men, not of other things: and so it is put for mans *minde*, or reasonable *soule*: and the Latine word *Mens minde*, is of the same consonant letters that the Hebrew, and of it derived. And this *Minde* is the Lords candle, searching all the inward roomes of the belly, Prov. 20. 27. The Hebrew *lives*, is by the holy Ghost translated in Greeke, *life*, Act. 2. 28. from Psalm. 16. 11. and it is so named in the forme plurall, because in *life*, there are many operations, changes, occurrences, &c. that doe fall out. and *man*:] or, *Adam*: which Paul openeth thus, *the first man Adam*, 1 Cor. 15. 45.

was,] or, *was to*, that is, *become a living soule*. The word *to*, as it is often expressed, so is it sometime omitted in the Hebrew text: as 2 Chro. 18. 21. I will be *to* (or *for*) a lying spirit: which in 1 King. 22. 22. is written, *I will be a lying spirit*: unto this living soule, Paul opposeth the second Adam, Christ, who is a *live-making spirit*, 1 Cor. 15. 45. where he compareth *living* or *quicke*, with *live-making*, or *quickning*; and *soule*, with *spirit*: as also the *souly* (or *naturall*) body, with the *spirituall*, ver. 44, 46. So by *living soule*, here is meant, the naturall estate of life in this world, where men doe eat and drinke, procreate children, &c. which in the world to come, shall be otherwise, when this *animalitie*, or *souly state*, shall be changed into *spirituallity*. As for the terme of this our *souly*, or *naturall life*, it dureth while our *breath* is in us, and the spirit of God in our nostrils, Job 27. 3. for the *breath of the Almighty*, giveth us life, Job 33. 4. And here, for a *living soule*, the Chaldee translateth *speaking*, that is, *reasonable*, because man hath a soule reasonable, whereby he speaketh: so differing from dumbe beasts, Psal. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say, *The forme of the inferiour Adam*, mystically signified the forme of the superiour Adam; R. Menachem on Gen. 5. 1. The mysterie is opened by the Apostle thus, *The first man is of the earth, earthly: the second man is of the Lord from heaven*, 1 Cor. 15. 47.

8 Ver. 8. *a garden*:] called hereupon, *The garden of Iehovah*, Gen. 13. 10. the Greeke translateth it, *a paradise*, which name is borrowed from the Hebr. *pardeise*, that signifieth an orchard, Song 4. 13. Eccles. 2. 5. This place for the pleasantnesse of it, is made a figure of heaven, named *paradise*, in Luke 23. 43. 2 Cor. 12. 4. It is also applied to the Church of Christ, Rev. 21. & 22. So the Hebrew Doctors gathered from Song 4. 12. that this garden signified the Church of Israel: R. Menachem on Gen. 2. 8. in *Eden*:] a country in the upper part of Chaldaea, mentioned in Esa. 35. 12. Ezek. 27. 23. and other where. *Eden* signifieth *Pleasure*, (of it, the Greekes name *Pleasure*, *Hedone*) and the name sheweth it to be the pleasantest part of the world: wherefore comparisons are made by it, Esa. 51. 3. Ezek. 31. 16, 18.

9 Ver. 9. *desireable*:] that is, goodly, pleasant, tall, excellent: as Cedars and the like. See Ezek. 31. 8, 9, 18. *tree of life*:] which was continually flourishing and fruitfull: unto which the Scripture seemeth to have reference, in describing the spirituall Paradise under the Gospel, mentioning the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree, were for the healing of the nations, Rev. 22. 2. This was unto Adam a symbollicall tree, a signe not onely of a blessed naturall life in Paradise, for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his Creator. For as the *bread of life* is that which giveth life eternall to them that eate of it, Joh. 6. 48, 53, 51. so this *tree of life* signified the like, as God himselfe after sheweth, Gen. 3. 22. Compare also Proverbs 13. 12. *midst of the garden*:] the Greeke saith, *of the paradise*: which the holy Ghost follow-

followeth in Revel. 2. 7. saying, *To him that overcometh, I will give to eat of the tree of life, which is in the midst of the Paradise of God.* The word *midst*, often signifieth no more then *within*; as in Gen. 41. 48. *amidst* the same City, that is, *within* the same. So, *in the midst of thornes*, Luke 8. 7. is, *among*, (or *into* the) *thornes*, Mat. 4. 7. And the tree of knowledgo is said also to be in the *midst* of the garden, that is, *within* it, Gen. 3. 3. *the knowledge of good and evil*:] so named, because Gods law, which forbade man to eat of this tree, should teach what is good and evil; be a rule of obedience, shewing mans goodnesse and righteousnesse, if he did obey, (as Deut. 6. 25.) or his evil, if he did transgresse: for the *knowledge of sin*, is by the Law, Rom. 3. 20. Also, *knowledge* is used for *sense*, or *experience*, Gen. 12. 12. Song 6. 11. Esa. 59. 8. and sometime for most neere union and conjunction, Gen. 4. 1. and this tree might so have the name of the event, because *Adam* by eating of it, brought evil into the world, was commingled and defiled with it, and felt the misery of it in his owne conscience and experience, Gen. 3. 6, 7. The Greeke translateth, *a tree to know that which may be knowe of good and evil*: and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference betweene good and evil*. So in *Thargum Ierusalem* likewise.

10 Ver. 10. *in water*] From this river, and the use of it in Paradise, the Scripture speaketh of Gods spirit, and graces in his Church: as, *the pure river of the water of life*, Revel. 22. 1. *the river of God full of waters*, Psal. 65. 10. *the river, whose streames make glad the city of God*, Psal. 46. 5. See John 7. 38, 39. *was 10.*] that is, *became into foure heads*, meaning foure beginnings of other rivers.

11 Ver. 11. *Pison*:] or, as in the Greeke, *Phison*: it is so called of the multitude or increase of waters. The Scripture elsewhere speaketh not of it. *compasseth*:] This word is sometime used for turning and passing along by, though not round about; as in Jos. 15. 3. and 16. 6. where the Greeke translateth it, *perieusetai passe by*: and so it may be taken here. *Havilah*:] in Greeke, *Evila*: This was the name of two men, one of the son of *Cush*, the son of *Cham*, the son of *Noah*, Gen. 10. 7. the countrie where he dwelt, was called by his name, and that is it here mentioned, and after in Gen. 25. 18. 1 Sam. 15. 7. Another *Havilah* was the son of *Ioktan*, the son of *Heber*, of the race of *Sem*, son of *Noah*, Gen. 10. 29. His countrie befell him in the *East Indies*.

12 Ver. 12. *good*:] that is, *fine*, *precious*, so in 2 Chro. 3. 5. *Bdelium*:] the name of a tree, and of a sweet gumme that runneth from it. The Hebrew name is *Bedolach*: and some thinke it to be a kinde of Pearle: the *Manna* was like unto it, and the colour white, Num. 11. 7. Exo. 16. 31. *Beryll*:] a precious stone, called in Hebrew *Shoham*: which the Greeke in Exo. 28. 20. translateth, a *Beryll*; the Chaldee calleth it *Burla*, and the Arabick, *al Belor*. On two of these stones, the names of the twelve Tribes were graven, and born on the high Priests shoulders, Exod. 28. 9, 10. see the notes there.

13 Ver. 13. *Gihon*:] in Greeke, *Geon*: a river about

the land of *Cush*. There was also another river *Gihon* in *Canaan*, neere *Ierusalem*, whereof see 2 Chro. 32. 30. *Cush*:] the sonne of *Cham*, the son of *Noah*, Gen. 10. 6. whose posterity in these parts of the world, are called *Ethiopi*: and so the Greeke here translateth *Ethiopia*.

14 Ver. 14. *Hiddekel*:] The signification of this word is of *sharpnes* and *lightnes*: for it was a swift running river. The Greeke translateth it *Tigris*, the *Tigre*, which is the name of a beast very light of foot, as *Plinie* sheweth, in b. 8. chap. 18. *Tigris* also in the Medes and Persian tongue, signifieth an *arrow*, saith *Pliny*, b. 6. ch. 27. and *Q. Curtius*, b. 4. speaking of this violent River. By it, *Daniel* saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat*: whereupon the Latines also named it *Diglatio*; *Plinie* in b. 6. ch. 27. *Affria*:] in Hebrew, *Affur*: he was the son of *Sem*, the son of *Noah*, Gen. 10. 22. of whom, his country was called *Affria*, famous through all the Scripture; which usually nameth countries and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. and 19. 37. *in Euphrates*:] Hebr. it is *Phrath*; which river the new Testament calleth *Euphrates*, Rev. 9. 14. It hath the name of *Encrease*: for the waters thereof waxe mighty, by snow melting from the mounts of *Armenia*, and doe make the country fruitfull. This is called *the great river*, Deut. 1. 7. and 11. 24. Rev. 9. 14.

15 Ver. 15. *garden*:] in Greeke, *Paradise*. *to till*:] or, *dresse*: the Greeke saith, *to labour it*. The Hebrew Doctors apply this mystically to *Adams* labour in, and keeping of Gods law: *Pirke R. Eliezer* ch. 12. And that the morall law, and worke thereof, was written in his heart, is manifest: seeing the same yet remaineth in the corrupted hearts of men, Rom. 2. 14, 15.

16 Ver. 16. *commanded*:] Besides the law of nature, graven on *Adams* heart, wherby he was bound to love, honour and obey his Creator: God here giveth him (for a triall of his love) a significative law, concerning a thing of it selfe indifferent, but at the pleasure of God made unlawfull and evill for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See 1 Sam. 15. 22, 23. *eating thou must eat*:] that is, *maist* (or *shalt*) *freely eat*: thus God first sheweth his love and liberality, before hee makes any restraint. The doubling of words is often used in Scripture, for more earnestnes and assurance, and in things to come, for to signifie speedy performance, Gen. 41. 32. Sometime God altereth this manner of speaking, into other the like; as 2 King. 14. 10. *smiting thou hast smitten*; for which in 2 Chro. 25. 19. is written, *Thou saist, Loe I have smitten*. So, *Building I have builded*, 1 King. 8. 13. or, as in 2 Chro. 6. 2. *And I, I have builded*. Sometime the doubling of the word is omitted; as, *hath any delivering delivered?* 2 King. 18. 33. which another Prophet writeth thus, *hath any delivered?* Esay 36. 18. In translating also, God useth sometimes the phrase which we follow here; as in Heb. 6. 14. *Blessing I will blesse thee, and multiplying I will multiply thee*: translated in Greeke, from Gen.

Gene. 22. 16. *Seeing I have seene, Act. 7. 34. from Exod. 3. 7. Sometime otherwise; as, shot through with darts, Heb. 12. 20. for that which is in Hebrew shooting shot through, Exod. 19. 13.*

17 Ver. 17. *But of:] Heb. And of: and is often used for but: so translated in the Greeke version, Esay 10. 20. and by the holy Ghost in the New Testament; as 1 Pet. 1. 25. from Esay 40. 8. Heb. 1. 11. 12 from Psal. 102. 27. 28. So here againe, in ver. 20. and in Gen. 3. 3. and 42. 10. and in many other places. *thou shalt not eat.*] for *thou shalt not eat.* This law was given both to the man & woman; which were both called *Adam*, Gen. 5. 2. and the woman confesseth so much, Gen. 3. 3. and the Greeke version here manifesteth it, saying, *ye shall not eat.**

dying thou shalt dye:] that is, *shalt surely and surely dye;* or, as the Greeke translateth, *ye shall dye the death.* Under the name of *Death*, the Scripture comprehendeth, *deadly plagues*, as the punishment of *Aegypt* with *Locusts*, is called a *death*, Exodus 10. 17. Also, inward astonishments, feares, &c. as *Nabals heart died* in him, 1 Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was in *death* of, 2 Cor. 11. 23. It is also used for *death in sinne*, when men are alienated from the life of God, Ephes. 2. 1. and 4. 18. And for the dissolution of mans soule and body, which we commonly call *death*, when the *soule* (or *spirit*) goeth out of the man, Gen. 35. 18. Psal. 146. 4. And finally, *death* is the perdition of body and soule in hell, which is *eternall perdition from the presence of the Lord*; and called, *the second death*, Matth. 10. 28. 2 Thessal. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention, are implied in this judgement here threatned upon disobedience, Rom. 5. 12. beside miserable bondage under him which hath the power of death, *th. it is the devil*, Heb. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternall life, whereof the *tree of life* was a signe, Gen. 3. 22. So Paul opposeth *death*, as the wages of sinne: and eternall life, as the gift of God: which now since mans fall, is onely by Christ, who giveth us to eat of the tree of life: Rom. 6. 23. Rev. 2. 7. The Hebrew Doctors also say, *After the opinion of our Rabbines of blessed memory, if [Adam] had not sinned, he had never died; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever, and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive for ever, R. Menachem, on Gen. 2. 17.*

18 Ver. 18. *himselfe alone:]* or, *alone*, as the Greeke translateth it: so 1 King. 19. 10. I am left my selfe alone: for which Paul saith, I am left alone, Rom. 11. 3 God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve*, 1 Tim. 2. 13 making it one reason of the womans subjection. *as before him.*] the Greeke here translateth it, *according to him*; and in the 20. verse, *like unto him*: meaning, one that should be as his second selfe, like him in nature, knit unto him in love, needfull for procreation of seed, helpfull in all

duties, present alwaies with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that *the man was not created for the woman, but the woman for the man*, 1 Cor. 11. 9.

19 Ver. 19. *them unto Adam]* or, *unto the man*: but the Greeke version keepeth the Hebrew name *Adam*, and addeth the word *them*, for to make the sense plaine. So the holy Ghost sometime doth, in repeating matters; as, *be blessed and brake*, Mat. 14. 19. that is, *and brake them*, Luke 9. 16. *Shew to the Priest*, Mark. 1. 44. that is, *shew thy selfe*, Mat. 8. 4. See also Gen. 31. 42. *would call them:]* or, *call it*, that is, *every of them*. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a signe of sovereignty, Numb. 32. 38. 41. Gen. 35. 18. and 26. 18. It manifesteth also *Adams* wisdom, in naming things presently according to their natures; as the Hebr. names by which he called them, doe declare.

20 Ver. 20. *he found not]* that is, the man found not a meet help for himselfe, among all the creatures; therefore the woman when shee was made, was the more acceptable. Or, as the Greeke translateth, *there was not found an helper like unto him*. So in Gen. 15. 6. *he imputed it*, is translated, *it was imputed*, Rom. 4. 3. See also Gen. 6. 20. and 16. 14.

21 Ver. 21. *a deep sleepe:]* This the Greeke calleth *an exasie*, or *trance*; which the Scriptures shew to have falne also on men, when they did see visions of God, Gen. 15. 12. Act. 10. 10. In such *deep-sleepe*, the senses are all bound up, as 1 Sam. 26. 12.

22 Ver. 22. *builded:]* To build the rib to a woman, is to make, or create a woman of it, as with a special care, or art, and fit proportion. Hereupon our bodies are called *houses*, Job 4. 19. 2 Cor. 5. 1. And although by *building*, is meant *making*; (as *the Lord will build thee an house*, 1 Chron. 17. 10. is the same that *he will make thee an house*, 2 Sam. 7. 11.) yet by the many words used in the generation of mankind, as *creating*, Gen. 1. 27. *making*, Gen. 1. 26. *forming*, and *inspiring*, Gen. 2. 7. and now *building*: *Moses* would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14. *he brought:]* God her builder, was also her bringer, and so her conjoyners in marriage with the man, Mat. 19. 6. and the Scripture noteth a wife, to be a speciall favour of the Lord, Pro. 18. 22. and 19. 14. He also blessed them together, as Gen. 1. 28. whereby may be seen, how *Moses* changeth the order in this chapter; inlarging things here, which before he had touched briefly.

23 Ver. 23. *This now:]* or, *this time: this once*. *flesh, &c.*] Hereby *Adam* shewed, both his thankfulness to God, and love to his wife: and from hence *Paul* teacheth, that men ought to love their wives as their owne bodies, for no man ever *hated his owne flesh*, Ephes. 5. 28, 29. The like speeches are used of persons neere a kin, that they are their *bone and their flesh*, Gen. 29. 14. Judg. 9. 2. So the Apostle by this, setteth forth Christs mysticall union with his Church, that we are *members of his body, of his flesh, and of his bones*, Ephes. 5. 30. *woman:]* or, *Mattresse*, of *Mam*: as in Hebrew shee is called

called *Ishab*, of *Ish*: which word *Ish*, hath the signification of *strength* and *valour*: so that the Scripture useth this word, *show your selves men*, for, *be ye strong*, or *courageous*, *Eiay* 46.8. *1 Cor.* 16.13. And it hath affinity with *Esh*, which in Hebrew is *fire*: for *best* in man, causeth strength and courage. Therefore as *Adam* is used for base men, borne of *adamah*, the earth: so *Ish* is used for noblemen, *Psal.* 49.3. Also *Ish*, is used both for *man* and *husband*: and *Ishab*, both for *woman*, and *wife*: as in the verses following.

out of man:] The Greeke translateth, out of her man; and the Chaldee, out of her husband. Hence is a third reason of womens subjection, because the man is not of the woman, but the woman of the man, as Paul saith, *1 Cor.* 11.8.

24 Vers. 24. leave his father, &c.] This is a perpetual law, given of God, as Christ sheweth, *Mat.* 19.4,5. and teacheth that the band of marriage, is the neereft conjunction in the world, and all societies rather to be left, then this between man and wife, who may not depart one from another, *1 Cor.* 7.10.11. as they do depart from their parents, *Gen.* 24.58.59. and *31.* 14. *Lev.* 22.12.13. The like is observed in the spiritual marriage, between Christ and his Church, *Pl.* 45. 11.12. The Chaldee translateth it, *he shall leave the bed of his father and mother*. And the Hebrew Doctors gather from hence a law unto all Adams sonnes, against unjust carnall copulations, & incestuous mariages, with a mans fathers wife, or mother in law; and with his owne mother; as after, by *he shall cleave to his wife*, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts, Maimony in *Mishn.* book 14. treat of Kings: chap. 9. S.5.

to his wife:] or, to his woman: for it is the same word *Ishab*, used before in verse 23. and by his woman, he sheweth there is no lawful conjunction for a man but with one, and she a wife, become his by marriage. Wherefore all other women, are in this respect called *strangers* to him, *Pro.* 5.3.18.20. And for *shall cleave*, the Greeke saith, *shall be glewed*: which word is also in *Mar.* 10.7. & maketh against all unjust divorces. they shall be:] the Greeke translateth, *they two shall be one flesh*: and so it is alledged in the New Testament, *Mat.* 19.5. that hereby a man is restrained from more wives then one: which is to bee observed in other speeches of Scripture, wherein like restraint is implied: as, *him thou shalt serve*, *Den.* 6.13. that is, as Christ alledgeth it, *him onely*, *Mat.* 4.10. *Luke* 4.8. So, but for the Priests, *Mar.* 3.26. which another Evangelist writeth, but for the Priests onely, *Mat.* 12.4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Iesus Christ*; that is, by faith onely, *Gal.* 2.16.

one:] or, to one flesh: See vers. 7. This is meant in speciall, by generation of children: wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, *1 Cor.* 6.16. adding a further mystery of our union with Christ, *he that is joynt to the Lord is one spirit*, vers. 17.

25 Vers. 25. not ashamed:] thought not themselves in any shamefull plight: as a Chaldee paraphrase saith, *they knew not what shame was*. For they

being innocent, and adorned with the image and glory of God, had nothing in soule or body, that was defective, miserable, or shamefull: but now by sin, nakednesse in us, is a want, a filthy thing, and a shame, *Deut.* 28.48. *Rev.* 3.18. For shame or confusion is the fruit of sin, *Rom.* 6.21. the opposite of joy, *Eiay* 65.13. and companion of destruction, *Ier.* 48.20.



CHAP. III.

1, The Serpent deceiveth Eve. 6, Man falleth, 9, God arraigneth them. 14, The Serpent is cursed. 15, A seed promised that should bruise his head. 16, Mankind is chastised. 21, God clotheb them, 22, and drives th. m out of Paradise.

NOW the Serpent was subtil, more than any beast of the field, which Jehovah God had made: and he said unto the woman; yea, because God hath said, ye shall not eat of every tree of the garden. And the woman said, unto the serpent; of the fruit of the trees of the garden, we may eate. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it: lest ye dye. And the serpent said unto the woman: ye shall not dying dye. For God doth know, that in the day that ye eat thereof, then your eyes shall be opened: & ye shall be as gods, knowing good and evill. And the woman saw that the tree was good for meat, and that it was a desire to the eyes, and a tree to be covered to make-one-wife; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, & they knew that they were naked: and they sewed-together fig leaves, and made themselves aprons. And they heard the voice of Jehovah God, walking in the garden; in the wind of the day: & Adam & his wife hid themselves from the face of Jehovah God, amongst the trees of the garden. And Jehovah God called unto Adam: & said unto him, where art thou? And he said, I heard thy voice in the garden: and I feared, because I am naked, and I hid my selfe. And he said, who told thee that thou art naked? Hast thou earen of the tree, which I commanded thee that thou shouldst not eat of it? And Adam said; the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, what is this that thou hast done? And the woman said, the Serpent beguiled me, and I did eat. And Jehovah God said unto the serpent; Because thou

15 thou hast done this, cursed *art* thou above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life. And I will put enmity betweene thee and the woman, and betweene thy seed and her seed: Hee, shall bruiſe thy head, and thou shalt bruiſe his heele.

16 Vnto the woman he ſaid, multiplying I will multiſy thy ſorrow and thy conception; in ſorrow ſhalt thou bring forth children: and thy deſire ſhall be to thy husband; and he ſhall rule over thee.

17 And unto Adam hee ſaid, Becauſe thou haſt hearkned unto the voice of thy wife, and haſt eaten of the tree, which I commanded thee, ſaying, thou ſhalt not eat of it: cursed *is* the ground for thy ſake; in ſorrow ſhalt thou eat of it all the dayes of thy life.

18 And thornes and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herbe of the field. In the ſweat of thy face ſhalt thou eate bread; till thou returne unto the ground, for out of it waſt thou taken: for duſt thou

19 *art*, and unto duſt ſhalt thou returne. And Adam called his wives name Eve: becauſe ſhe

20 was the mother of all living. And Jehovah God made to Adam and to his wife, coats of ſkin, and clothed them.

21 And Jehovah God ſaid, Behold the man is become as one of us, to know good and evil: And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever. And Jehovah God ſent him forth, from the garden of Eden: to till the ground, from whence he was taken. And he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims; and the flame of a ſword, which turned-it-ſelfe: to keepe the way of the tree of life.

Annotations.

I Verſ. **S**erpent:] named in Engliſh, of creeping on the earth; but in Hebrew, *nachash*, of ſubtil observation, ſearching, and finding out by experience, Gen. 30. 27. and 44. 5. The greater ſerpents are called *dragons*: and *nachash* is ſometimes turned in Greeke a *dragon*: Job 26. 13. Amos 9. 3. and for it in Hebrew, is put *Tannin*, a *dragon*, Exod. 7. 10. with 4. 3. And in the new Teſtament, the ſame thing is called both a *dragon*, and a *ſerpent*, Rev. 20. 2. *Subtil*:] that is, prudent and crafty: prudent to ſave and helpe it ſelfe, whereupon it is ſaid, be prudent as ſerpents, Mat. 10. 16. crafty, to deceive others, as Paul ſaith, the ſerpent by his craftineſſe beguiled Eve, 2 Cor. 11. 3. by which two words, the Scriptures doe expreſſe the Hebrew here uſed: which often is taken in the good part, oppoſed to

ſimplicity and *ſilly*, Prov. 1. 4. and 8. 5. and 14. 15. 18. and 22. 3. more than:] the word *more* is uſually omitted in the Hebrew, as eaſie to be underſtood: yet ſometime is expreſſed, as in Eſt. 6. 6. And the holy Ghoſt ſetteth it downe in Greeke, when it wanteth in Hebrew, as in Gal. 4. 27. from Eſa. 54. 1. *many are the children of the deſolate, more than of the married*: in Eſay 54. 1. the word *more* is not written. So the Greeke verſion in this place addeth it: though ſometime the Greeke alſo wanteth it, as Gen. 38. 26. Luke 18. 14. *He ſayd*:] Whereas *beaſts* are known in nature to be ſpeechleſſe (and the Scripture confirmeth it, 2 Pet. 2. 16) becauſe they want reaſon or underſtanding, Pſal. 32. 9. Iud. v. 10. Moſes under the name of the ſerpents ſpeaking, cloſely meaneth *Satan*, who opened the ſerpents mouth, and cauſed it to ſpeake with mans voice, as the Lord by an Angell opened the mouth of Balaams Aſſe, Num. 22. 22. 28. 2 Peter 2. 16. And ſo the Hebrew Doctours write, that the uncleane ſpirit *Sammuel* (the devill) was united with the ſerpent: R. Menachem on Gen. 3. And, as a man poſſeſſed with an evil ſpirit, all the workes that he doth, and all the words that he ſpeaketh, are not but by the reaſon of the evil ſpirit that is in him: ſo the ſerpent, all the workes that he did, and all the words that he ſpoke, he ſpoke not, neither did, but by the reaſon of the Devill, Pirke R. Eliezer, chap. 13. The Angels (of whoſe creation we ſpoke before, on Gen. 2. 1.) being ſpirits, and a flaming fire, Pſal. 104. 4. excellent in wiſdome, and mighty in ſtrength, 2 Sam. 14. 20 Pſal. 103. 20. they many of them, (having one for principall,) did ſinne againſt God, Mar. 5. 9 Mat. 25. 41. 2 Pet. 2. 4. by not abiding in the truth, nor keeping their firſt eſtate, but leaving their owne habitation, Iohn 8. 44. Iude 6. and are now ſtill called, of their coming and knowledge, *Demons*, Mar. 5. 12. of their mighty ſtrength, *principalities and powers*, Col. 2. 15. of their calumination and enmity to God and his creatures, they are named *the malicious*, the Devill, and *Satan*, 1 Iohn 2. 13. 1 Pet. 5. 8. Mat. 4. 8. 10. And the Devill ſpeaking by this Serpent, is therefore called *the great dragon*, *that old Serpent*, which deceiveth all the world. Rev. 12. 9. And as himſelfe ſtood not in the truth, but ſinned from the beginning, 1 Ioh. 3. 8. ſo ſoone upon mans creation he overthrew him; and is therefore ſaid to be a *murderer from the beginning*, Ioh. 8. 44. And mans fall and miſerie, is here immediately joined to his creation, and ſeating in Paradife. Alſo the Hebrew Doctours hold; that nothing here mentioned was done after the ſixe dayes of the creation: all our wiſe men doe agree, that this whole matter was done the firſt day, ſaith Maim. in Moreh. Nebuchim, chel. 2. per. 30. *the woman*] *the weaker veſſell*, 1 Pet. 3. 7. whom Satan thought the more eaſily to deceive, and ſo did: as Paul obſerveth, *Adam was not deceived, but the woman being deceived, was in the tranſgreſſion*, 1 Timoth. 2. 14. 2 Corinth. 11. 3. So the Serpent ſet upon Chriſt, in his hunger and infirmity, Matthew. 4. 2, 3. *Yea*:] or, *Moreover*: it is a word proceeding from an earneſt mind; and uſually it is an addition to ſomething ſpoken before. So it is likely the Serpent

Serpent had uttered words against God, the sum whereof is in this speech. Alike phrase is in 1 Sam. 14.30. *because God hath said: or, hath God indeed said?* So the Chaldee paraphrase translateth, *in truth*, (that is, *Is it true*) *that God hath said?* and the Greeke, *why is it that God hath said?* In this understanding Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talke, Luke 20.20, 21, 23. The temptation is directly against Gods word; which as it was that whereby the world was made and exalted Psal. 33.6. 2 Pet. 3.4. so by it all things are upholden, or caried, Heb. 1.3. and if Gods word had abidden in Eve, shee had overcome the wicked one, 1 Ioh. 2.14. So Satan began the assault upon Christ, taking occasion at the word of God, (this is my sonne, Mat. 3.17) saying, *If thou be the Sonne of God, Mat. 4.3.*

of every tree: or, of all trees: but the Hebrew word for *all*, is sometime used for *every one*, sometime for *any one*, as Psal. 143. 2. so the Serpents speech was doubtfull, and *happily* deceive. And as here he assailed the man about food, so he began with Christ, Mat. 4.3.

2 Vers. 2. *Trees:*] in Hebrew, *tree*: so in vers. 7. *leafe*, for *leaves*. This the Scripture openeth, as *parable*, Psal. 78. 2. is expounded *parables*, Mat. 13. 35. *beare*, Psal. 95. 8. for *bearts*, Heb. 3. 8. *worke*, Psal. 95. 9. for *worker*, Heb. 3. 9. And in the Hebrew text it selfe; as, *speare*, 2 King. 11. 10. for *speares*, 2 Chiron. 23. 9. *ship*, 1 King. 10. 22. for *ships*, 2 Chr. 9. 21. See also Gen. 4. 20.

3 Vers. 3. *lest ye dye:*] or, (as the Greeke translateth) *that ye dye not*. This manner of speech doth not alwayes shew doubt, but speakes of danger, and to prevent evill: as Psal. 2. 12. *lest he be angry*: Gen. 24. 6. *lest thou bring*, for, *that thou bring not*. So Mar. 14. 2. *lest there be an uprore*, for, *that there be not an uprore*, Mat. 26. 5. Yea sometime it rather affirmeth a thing, *lest Ezekiah deceive*, Esa. 36. 18. for which in 2 King. 18. 3. is written, *for he deceiveth you*. So, *lest they faint in the way*, Mat. 15. 32. that is, *they will faint*, Mark 8. 3.

4 Vers. 4. *not dying dye:*] that is, *not surely dye*: the Greeke translateth, *not die the death*. Here he impugneth the certainty of Gods word, which had threatned assured death, Gen. 2. 17. And thus the Devill was a *liar*, and the father thereof, Ioh. 8. 44.

5 Vers. 5. *in the day:*] that is, presently: so he opposeth present good, unto the present evil threatned of God. Whom he also calumniateth, as of ill will, he had forbidden them this tree. *then your eyes, &c.*] By an ambiguous deceitfull promise, he draweth her into sinne: for by *opening of eyes*, shee understood a further degree of wisdom, as the like speech importeth, Acts 26. 18. Eph. 1. 18. but he meant, a seeing of their nakednes, and confusion of conscience, as fell out immediately, Gen. 2. 7. 10. The Hebrew phrase is, *and your eyes*: but *and*, is often used for *then*: as Mark 14. 34. And he saith: which another Evangelist writeth, *Then* saith he; Mat. 26. 38. so Mark 15. 27. *and they crucified*, Mat. 27. 38. *then were crucified*: and many the like. *as Gods*] This the woman understood of the Father, Sonne, and Holy Ghost, as appea-

reth by the words of God himself in v. 1. 2. but the tempter might meane it also of the *Angels*, which had sinned, (for *Angels* are called *Gods*, Psal. 8. 6.) who of their *knowledge* are named *Demons*, and have wofull experience of the good which they have lost, and the evill wherein they lye. The Chaldee saith *in princes*: and Devils are also called *principalities and powers*, Col. 2. 15. Another Chaldee paraphrase, which goeth under the name of *Jonathan*, for *Gods*, translateth *Angels*. *knowing, &c.*] the name before given to this tree, Gen. 2. 17. the ierpent here wresteth to a wrong sense: as if to *know good and evil*, were to be like God himselfe, and that the eating of the fruit, would worke such an effect: whereas the tree was so called for another cause. See Gen. 2. 9.

6 Vers. 6. *saw:*] that is, looked upon with affection. So Achan *saw* and *covered*, and *took*, Ios. 7. 21. *a desire:*] or *a lust*, that is, most pleasant, and to be desired: *to make one wise:*] or, *to get prudence*, and so prosperity and good successe therby, as the Hebrew word often signifieth. According to these three things which the woman (by false suggestion) saw in the tree, for *meat*, for *the eyes*, and for *prudence*: the Apostle reduceth all that is in the world (and not of the father,) to the *lust of the flesh*, the *lust of the eyes*, and the *pride of life*, 1 Iohn 2. 16. With which we may also compare the three tentations of Christ, Luke 4. *she gave:*] together with words to move and perswade him: for he is said to have *hearkned to her voice*, vers. 17.

he did eat:] so the sinne was accomplished that brought death into the world, as God threatned, Gen. 2. 17. and the death is gone over all men, for that all have sinned; and by the disobedience of one, many are made sinners, Rom. 5. 12. 19. By eating, the Scripture elsewhere signifieth the committing of sinne, Prov. 30. 20. Againe, by eating, sin and death are done away, and life restored in Christ, Ioh. 6. 50. - 54. whom Satan sought to have drawne into sin also by eating, but was defeated, Mar. 4. 2, 3, 4. This first sinne of man, is called in respect of himselfe an *offence* or *fall*; because by it, he fell from his good estate: in respect of God, it was *disobedience*; as unto whom hereby he denied subjection, and renounced obedience, Roman. 5. 18, 19. Neither was it his owne sinne onely, but the common sinne of us all his posterity, which were then in his loynes; for by this *one mans disobedience many were made sinners*, Rom. 5. 19. and in Adam all dye, 1 Cor. 15. 22.

7 V. 7. *naked:*] both in body and soule, which were bereaved of the image of God, deprived of his glory, & subjected to inordinate lusts, and thereupon to shame: of which nakednes the Scriptures often speak, as Ex. 32. 25. Ezek. 16. 22. Rev. 3. 17. & 16. 15. Hof. 2. 3. 2 Cor. 5. 3. *Sewd:*] that is, *fastened together*, by twisting & plating the leaves and twigs, for to gird about them. *fig leaves:*] in Heb. *leaf*, or *branch*, as we english the word in Neh. 8. 15. and as the Greeke translateth it in Ier. 17. 8. This was to cover, not to cure their filthy nakednes: therefore in v. 10. they neverthelesse do hide themselves for shame. The like naturall hypocrisie, is elsewhere

compared to the *Spiders web*, Esay 59.5,6. And the figtree which had leaves and no fruit, was cursed of Christ, and withered, Matth. 21. 19.

aprons:] named in Hebrew of *girding* about the loynes. So Peter when he was naked, girded a garment on him, Ioh. 21.7. And those parts of the body which serve for generation, were then, and still are most shamefull, and studiously covered; because sinne is become naturall, and derived by generation, Psalm. 51.7. Gen. 5.3. Therefore circumcision (the signe of regeneration) was also on that part of mans body, Gen. 17. 11.

8 Vers. 8. *the voice of Iehovah*:] this sometime signifieth any noise or sound, Ezek. 1. 24. sometime the thunder, Exod. 9. 28, 29. sometime Gods distinct voice like thunder, as Ioh. 12. 27, 28, 29.

walking:] this by the Greeke is referred to *God walking*: it may also bee meant of the *voice*, which is said to *walk*, or *goe on*, when it increaseth more and more, Exod. 19. 19. *the wind*:] by the Greeke version, this was the *eventide*. So in the evening of the world, at the last day, the Lord shall descend from heaven, with a shawt, with the voice of the Archangell, and with the trumpet of God, &c. 1 Thes. 4. 16. *bid themselves*:] through conscience and feeling of their sinne and misery, and for feare of Gods Majesty, vers. 10. Howbeit, *there is no darknesse, nor shadow of death, where the workes of iniquity may hide themselves*: Iob 34. 22. Amos 9. 3. Psalm. 139. 7, 8, 9. Prov. 15. 3. Ier. 23. 24. *from the face*:] or, *the presence*, that is, for feare of the Lords comming.

10 Vers. 10. *feared*:] or, *was afraid*: this feare was a terrour through feeling of Gods wrath for sin; as Israel also felt in themselves, when they heard the voice of God at mount Sinai, Exo. 20. 18, 19, 20. It was such as had *torment* with it, which *who so feareth, is not perfect in love*, 1 Ioh. 4. 18. and proceeded from the *spirit of bondage*, Rom. 8. 15. Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, 1 Pet. 1. 1. 17. Psalm. 2. 11. and 147. 11. Ier. 32. 39. 40. Prov. 19. 23. This feare, if Adam had kept, he had eschewed evill, Prov. 16. 6.

am naked:] he dissembleth the maine cause, which was his sinne: pure nakednesse was Gods creature, and he was *naked* before, without *fear* or *shame*, Gen. 2. 25.

12 Vers. 12. *thou garest*:] Adams confession is mixed with excuses, and further evils: asking no mercy, but charging the woman, and God himselfe, with the cause of his fall. *I be foolishnesse of man, perverteth his way, and his heart fretteth against the Lord*: Prov. 19. 3.

13 Vers. 13. *what is this?*] or, For *what?* that is, *Why hast thou done this?*

14 Vers. 14. *unto the serpent*:] unto the beast and the devill; which together were the meanes to draw into sinne, vers. 1. and therefore are joyned as one here in the punishment. *cursed*:] this is contrary to *blessed*, Deut. 28. 3. 16. and as to *blessed*, is to say *well* of any; so to *curse*, is to say *evill*: so expounded by the holy Ghost: as, *thou shalt not curse the Ruler*, Exod. 22. 28. which Paul citeth thus, *thou*

shalt not speake evill of the Ruler, Act. 23. 5. And as Gods word is one with his deed; so his *curse* is the powring out of evils upon the creatures for sinne, unto their perdition, Deut. 28. 20. &c. So the figtree being cursed, withered, Mark. 11. 21. the children cursed, were torne of beasts, 2 King. 2. 24. And that the devil was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that he *brought those three, and decreed against them the decrees of judgement, and did cast Samael (the Devill) and his company, out of his holy place, out of heaven, and cut off the feet of the serpent, and cursed him &c.* Pirke R. Eliezer, ch. 14. So Peter saith, God *spared not the Angels that sinned, but cast them downe to hell, &c.* 2 Pet. 2. 4. And in Rev. 12. 7, 8, 9. speaking of a spirituall combat with the Devill in the Church, it is said, *the Dragon fought, and his Angels; but they prevailed not, neither was their place found any more in heaven; and that great Dragon, that old serpent, called the Devill and Satan, was cast out, &c.* As the Devill is cursed above all creatures, Mat. 25. 4. so the cursed serpent is in Scripture a similitude of the most hurtfull venomous and hatefull beasts, as Deut. 8. 15. Ier. 8. 17. Pl. 58. 5. Mat. 23. 33.

thy belly:] or, *thy brest*: as the Greeke hath a twofold translation, upon *thy brest and belly*: meaning with great paine and difficulty. For other creatures also *goe on the belly*, Lev. 11. 42. but as Adams *labour*, and Eves *conception*, had paine and sorrow added to them, (v. 16, 17) so the serpents gate.

dust:] that is, vile and uncleane meats: noting also hereby basenesse of condition, Mic. 7. 17. and hunger and penury, which this beast should suffer above others, which eat the herbs of the field: Gen. 1. 30. This *eating of dust*, is againe remembred in Esa. 65. 25. where speech is of our Redemption from Satan by Christ: which sheweth that these outward curses, implied further mysteries.

V. 15. *enmity*:] this is opposed to the amity and familiarity which had beene between the woman and the Serpent, which God would breake. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enemies to God, Col. 2. 13. and 1. 2. For the amity of this world, is enmity of God, Iam. 4. 4. *thy seed and her seed*:] that is, thy posterity and hers. *Seed*, is often used for *children*: by the Serpents *seed*, are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called *serpents, generations of vipers, and children of the Devill*, Matth. 23. 33. 1 Iohn 3. 10. By the womans *seed*, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the flesh, for she was the mother of all living, Roman. 1. 3. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed: Gal. 3. 29. *He*:] or, *it*; that is, *the Seed*. This is first to be understood of Christ, who was made of a woman, Gal. 4. 4. the fruit of the wombe of the Virgin Mary, Luke 1. 42. Hee through death, hath destroyed him that had the power of death, that is the Devill, Hebrewes 2. 14. Secondly, it

it implyeth Christians (the children of Christ, Heb. 2.13) who resisting the Devill stedfastly in faith, the God of peace bruiseeth Satan under their feet; 1 Pet. 5.9. Rom. 16.20. When promise is made concerning the seed, the faithfull parents are also included, and so on the contrary: as when Moses saith, *I will multiply thy seed*, Gen. 22.17. Paul alledgeth it thus, *I will multiply thee*, Heb. 6.14. Againe, where Moses saith, All families shall be blessed in thee, Gen. 12.3. Peter alledgeth it, they shall be blessed in thy seed, Act. 3.25. Also this word seed, is used either for a multitude, as Gen. 15.5. or for one particular person, as Gen. 21.13. and 4.25. so here it meaneth on speciall seed Christ, Gal. 3.16. This the ancient Hebrew Doctors also acknowledged, for in *Thargum Ierusalem*, the fulfilling of this promise is expressly referred to the last dayes, the dayes of the King Messiah. And the Mystery of originall sinne, and thereby death over all, and of deliverance by Christ, R. Menachem on Lev. 25. noteth from the profound Cabbalists, in these words; *So long as the spirit of uncleannesse is not taken away out of the world, the soules that come downe into the world, must needs die, for to root out the power of uncleannesse out of the world, and to consume the same. And all this is, because of the decree which was decreed for the uncleannesse and filthinesse which the Serpent brought upon Eve. And of it be so, all the soules that are created and become unclean by that filthinesse, must needs die before the coming of the Messiah, &c. and at the coming of the Messiah, all soules shall be consummate thenceforth.* bruise,] or, pierce, crush: the Hebrew word is of rare use, onely here, and in Job 9.17. *thy head*:] or, *thee on the head*. Hereby is meant Satans overthrow & destruction in respect of his power and workes, Ioh. 12.31. 1 Ioh. 3.8. for the head being bruised, strength and life is perished. So in *Tharg. Ierusalem* it is expounded thus, *The womans children shall be cured; but thou O Serpent, shalt not be cured.* And he saith thee, (rather then thy seed,) because Christ was to vanquish that old serpent, which overcame our first parents: who being destroyed, his seed perish with him, Revel. 12.9. Ioh. 14.30. and 12.31.32. *his heel*:] or, *his foot sole*: for the Hebrew and Greeke here used, signifie not onely the heele, but the whole foot sole, and sometime the foot step, or print of the foot. By the heele, or foot bruised, is meant Christs wayes, which Satan should seeke to suppress by afflictions, and death for our sinnes, here foretold; as appeareth by the reference which other Scriptures make to this prophesie, Psal. 56.7. and 89.52. and 49.6. and 22.17. He was crucified through infirmity, and put to death concerning the flesh, but was quickned by the spirit, and liveth through the power of God, 2 Cor. 13.4. 1 Pet. 3.18. and so his foot, not his head was bruised by the Serpent. Who yet brought upon him a death that was shamefull, and painfull, and cursed, because he was hanged on a tree, Gal. 3.13. for it is probable, that partly in remembrance of this first sin, by eating of the tree of knowledge, (which tree was a signe of curse and death if man transgressed :) Gods law after accounteth such as dy on a tree, to have in more speciall manner, the

signe of curse upon them, Deut. 21.23. But Christ swallowed up death in victory, Elay 25.8. through whom, God also giveth us the victory, 1 Cor. 15.57. unto which promise the Prophet hath reference, saying, *Why should I feare, in the dayes of evil: when the iniquity of my heeles shall compass me about? God will redeeme my soule, from the hand of Hell,* Psalm. 49.6.16.

Ver. 16. *multiplying I will multiply*:] that is, I will much and assuredly multiply: see this pharise opened, on Gen. 2.16. Here are annexed not curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their sinfull nature subdued and mortified, Heb. 12.8. Pl. 119.71. *conception*:] meaning painfull conception; and this word is used for the whole space that the child is in the mothers body, untill the birth: and so here implyeth all the griefs and cumberances which women do endure that time. The Greeke translateth it *growing*. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Pl. 51.7. Rom. 5. *children*:] Heb. *sonnes*: which implyeth daughters also; therefore the Greeke translateth it *children*: so for *sonnes*, and *sonnes*; the Holy Ghost saith in Greeke, *children*, as in Mat. 22.24. from Deut. 25.5. Gal. 4.27. from Elay 54.1. By *bringing forth*, is also meant *bringing up* after the birth, as Gen. 50.23. Vnto the sorrows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psal. 48.7. Mich. 4.9.10. 1 Thess. 5.3. Ioh. 16.21. Rev. 12.2. Howbeit this chastisement hindreth not a womans salvation with God, for nevertheless she shall be saved in childbearing, if they [women] continue in faith, and love, and holinesse, with sobriety: 1 Tim. 2.15. *desire*:] The Greeke translateth it, *thy turning*, (or *conversion*:) the word implyeth a desirous affection, as appeareth by Song. 7.10. And that this should be to her husband, it noteth subjection, as in Gen. 4.7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1 Thess. 2.8. *rule*:] So Paul saith, I permit not the woman to usurpe authority over the man, 1 Tim. 2.12. And Peter, *Wives be in subjection to your owne husbands*, 1 Pet. 3.1. And this being here a chastisement for sinne, implyeth a further rule, then man had over her by creation, and with more griefe unto womankind.

Ver. 17. *the ground*:] or, *the earth*: whereby is implied all this visible world, made for man, Pl. 115.16. 2 Pet. 3.7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun, are vanity and vexation of spirit, from mans birth to his dying day, Ecclesiastes 1.2.3.14. and 12.7.8. and an heavenly heritage is to be sought for, immortall, and which fadeth not, 2 Peter 1.4. Of *ground cursed*, there followeth barrennesse, or unprofitable fruits, and desolation, Genesis 4.12. and 3.18. Elay 24.6. and the end is to be burned, Hebrews 6.8. So the earth, and the workes therein, shall be burnt up, 2 Peter 3.10. And as for mans sake this world is cursed, and the creature made subject to vanity;

so it earnestly expecteth the manifestation of the *sonnes* of God, that it may be delivered from the bondage of corruption, Rom. 8. 19, 20, 21. *in sorrow:*] with painfull labour, as Pro. 5. 10. Hereupon the Scripture mentioneth our *bread of sorrowes*, Psal. 127. 2. Adam was to have labored in his innocency, Gen. 2. 15. but without sorrow; being under the Lords blessing, which maketh rich, and he addeth no sorrow with it, Prov. 10. 22. Concerning this *sorrow* (or *toyle*) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 29.

18 Vers. 18. *thornes:*] Heb. *the thorne*. Hereby is meant harmefull weeds, in steed of wholesome fruits, Iob 31. 40. Ier. 12. 13. for men of *thisles* doe not gather figs, Mat. 7. 16. Thornes doe choak the good corne, as Mat. 13. 7. And spiritually, these signifie evill fruits, which wicked earthly men bring forth, Heb. 6. 8. *of the field:*] and so, no longer the pleasant fruits of Paradise, Gen. 2. 9. 16. But as Nebuchadnezar, when he had a *beasts heart*, was driven out among beasts, to eat grasse as the oxen, Dan. 4. 13. 22. so man, not lodging a night in honour, nor understanding, but becoming like beasts that perish, is to eat herbs with them, Psal. 49. 13. 21. but by the labour of his hands, his diet is bettered.

19 Vers. 19. *sweat:*] with much labour, which Adam and all his posterity was condemned unto; that this is a generall rule, *if any will not worke neither should he eate*, 2 Thess. 3. 10. The *sweat of the face*, though it is to be distinguished from the care of the mind, which Christ forbiddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, & indultry of body and mind, for the good of both, Eph. 4. 28. Mat. 10. 10. 1 Cor. 9. 14. so that the giving of the heart also, to seeke and search out things by wisdom, is a *sovereign occupation*, which God hath given to the *sonnes of Adam*, to be occupied therein, and humbled thereby: Eccle. 1. 13. *bread:*] that is, all food; whereof bread is the principall, as that which upholds the heart of man, Psal. 104. 15. Therefore that which one Evangelist calleth *bread*, Mar. 6. 36 another calleth *viſuals*, or *meats*, Mat. 14. 15.

the ground:] or, *the earth*; (called elsewhere our earth, Psal. 146. 4. and our dust, Psal. 104. 28.) meaning till man returne to the *dust of death*, the grave: and there, *the wearied be at rest from their labours*, Iob 3. 17. Rev. 14. 13. *dust thou art:*] or, *thou wast*, to weet, concerning the body, as Gen. 2. 7. not the spirit, which being immortall, goeth unto God for eternall joyes or torments, Luke 16. 22, 23. and 23. 43. This difference Solomon teacheth, *And dust returne to the earth, as it was, and the spirit returne to God that gave it*, Eccle. 12. 7. Here God condemneth mankind to death, which is *the wages of sinne*, Rom. 6. 23. and to the grave, *the house appointed for all living*, Iob 30. 23. where they must *wait*, till their change come, Iob 14. 14. for it is appointed to men once to dye, and after this, is the judgement, Hebr. 4. 27. Otherwise the life eternall could not bee obtained: for *flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption*; therefore we must all either dye, or be changed; and this cor-

ruptible must put on incorruption, and this mortall must put on immortality: and then shall Death be swallowed up in victory, 1 Cor. 15. 50, 51, 53, 54. So the Hebrew Rabbines also taught, saying, *that unto this world there cleaveth the secret filthinesse of the Serpent which came upon Eve, and because of that filthinesse, Death is come upon Adam and his seed. For when God saw how uncleannesse cleaved, and spread it selfe abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt; and have no continued life. But when the filthinesse is consumed, and the spirit of uncleannesse taken out of the earth; behold God will renew his world, without any other filthinesse, and will wake up by his power, those that dwell in the dust, &c. and the Lord will rejoyce in his workes, as the intentment of the creation was at the first:* R. Menachem on Gen. 3. The Greeke Philosophers have observed, that some dead men putrified, turne to Serpents; Plutarch in *vita Cleomenis*. If so, it is a notable memorial of mans first poysoning by the Serpent.

20 Vers. 20. *Eve:*] in Hebrew *Chavah*: which is by interpretation *Life*, (as the Greek also translateth it,) or *Living*; Adam first called her *Woman*, Gen. 2. 23. God called her *Adam*, Gen. 5. 2. and now the man calleth her *Eve*, *Life*: by which new name, he testifieth his faith in, and thankfulness for Gods former promise in vers. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord, Gen. 4. 3, 4. So the Hebrew Doctors reckon Adam as a repentant sinner: and by *Wisdom*, (that is, faith in Christ) brought out of his fall: Ioseph. Antiq. b. 1. c. 4. and the Author of the Booke of *Wisdom*, c. 10. v. 1. *all living:*] that is, as the Chaldee paraphraseth, *of all the sons of man*: meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, *Sarah* is also counted the *Mother of the faithfull*, 1 Pet. 3. 6. Gal. 4. 22. 28. 31.

21 V. 21. *coats:*] to cover the body from shame and harme, and for a memoriall of mans sin, and a further signe of those *garments of justice and salvation*, which men have of God, that their filthy nakednes doe not appeare, Rev. 3. 18. and 19. 8. 2 Cor. 5. 2, 3, 4. The Chaldee calleth these here, *garments of bonor*. *of skin:*] that is, in likelihood, of the skins of beasts, which God taught him to kill for sacrifice. Which offrings were even from the beginning of the Gospell preached, as appeareth Gen. 4. 3, 4 and 8. 20. And after by the law, the Skins of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10) the skins were fit to resemble mans mortification, (as the *girdle of skin* which Iohn Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Iesus Christ Rom. 13. 13, 14. and the *garments of salvation*, wherewith God clotheth his Church, Esay. 61. 10.

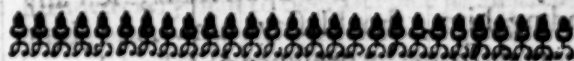
22 Vers. 22. *is become as one,*] to weet, of us three, the Father, the World, and the Holy Spirit, 1 Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech, used in v. 5 and would leave an impression in Adams hart, of his pride and folly in beleeving the Serpents deceitful promises: that

so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Hebrew phrase, *is as one*; meaneth, *is made, or become as one*: as, *this is*, Psal. 118. 23. the Evangelist translateth, *this is done*, Matth. 21. 42. *left be put*:] An imperfect speech; where we may understand by that which followeth, *he must be driven out, left be be put*. &c. Such phrases are usuall, as Gen. 38. 11. and 42. 4. Mat. 25. 9. and *eat and live*: or, *that he may eat and live*. And, is often used for *That*, and noteth the end and purpose of an act: as here, so in 2 Sam. 21. 3. 2 Kin. 3. 11. Lam. 1. 19. Because *the tree of life*, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted on Gen. 2. 9.) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant betwene God and man, of obedience againe by the workes of the Law, unto life: but of faith in Christ the womans seed, unto forgiveness of sinnes, Gen. 3. 15. 20. God therefore in driving the man from this tree, would drive him from all confidence in himselfe and his owne workes, (and so from abuse of this tree also, which might turne to his further judgement,) that he might seeke the life in heaven, which *is hid with Christ in God*, Col. 3. 1, 2, 3. who will give to such as by faith doe overcome the world, *to eat of the tree of life, which is in the midst of the Paradise of God*, Rev. 2. 7.

23 V. 23. *to till*:] *tillage*, hath the name in Hebrew, of *servile worke*, for all, even Kings, are as servants to the field, Eccle. 5. 8. And this hard labour, was a continuall remembrance of sin, and doctrine of humiliation and repentance. Wherefore God after in the Law, freed every seventh (or Sabbath) yeare, from this tillage in his land, when they did all alike eat of that which grew of it owne accord, Levit. 25. 4. 6. to remember their former ease, lost by sinne, but to be restored spiritually by Christ, when he should preach *the acceptable yeare of the Lord*: Esay 61. 2. 2 Cor. 6. 2.

24 Vers. 24. *drove out*:] or, *expulsed*, not to returne thither againe, but that he might seeke admission into the heavenly paradise, whereunto Christ giveth entrance, Luke 23. 43. minding himselfe an exile and pilgrime here on earth, 1 Pet. 2. 11. 2 Cor. 5. 1. 4. The Hebrewes say (in *Enosh's* *heramos* on this place.) *Adam was driven out of paradise in this world, but in the world to come, he shall not be driven out*. The remembrance of this future mercy, was kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seeke paradise, the glorious country of the soule*. Cherubims:] or *Cherubs*. These were living creatures with wings, as may be gathered by comparing, Ezek. 1. 5. and 10. 1. 15. the figures of such were wrought in the Tabernacle, Exod. 25. 18. and 26. 1. See the annotations there. Moses here seemeth to meane *Angels*, by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1 Chron. 21. 16. and as *ferie chariots*, 2 King. 6. 17. as here they have the flame of a sword, (that is, a flaming sword, as the Greeke translateth it,) to keepe man

out of paradise. Of *Angels*, see the notes on Gen. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spirituall paradise the Church, and the sharpe two edged sword of his Word, wherewith they are armed, against all the disobedient, 2 Cor. 10. 4, 5, 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never shut, such as are written in the lambs booke of life; where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandements of God, Rev. 21. 12. 25. 27. and 22. 2. 14. *turned is selfe*:] to weete, *every way*, for more terrour, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which terrifieth the conscience, and by the works wherof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Iewes had an expectation of recovery of this losse by Christ, though now they are ignorant of him: for they write of *seven things which the King Christ shall shew unto Israel*; two of which are, *the garden of Eden*; and *the tree of life*. R. Elias ben Mosi, in *Sepher resbiak choemab*, fol. 4. 12. Also expounding that in Song. 1. 4. *the King hath brought me into his chambers*: Our Doctors of blessed memory, have said, *that these are the chambers of the garden of Eden*. And againe, *There are also that say of the tree of life that it was not created in vaine, but the men of the resurrection* (that are raised from the dead) *shall eat thereof and live for ever*. R. Menachem, on Gen. 3. And by the *garden of Eden*, (or *Paradise*;) it seemes they understood the kingdome of heaven: for the Chaldee paraphrast on Song 4. 12 saith, *as the garden of Eden, into which no man hath power to enter, but the just; whose soules are sent thither by the hands of Angels*. According to these speeches, familiar in olde time among the Iewes, the Holy Ghost also speaketh, of *carriage by Angels*, into Abrahams bosome, Luke 16. 22. of being with Christ in *paradise*, Luke 23. 43. and of *eating of the tree of life, which is in the midst of the paradise of God*, Rev. 2. 7. And that the Iewes understood not these things carnally, appeareth by these words of theirs. In the world to come, *there is no eating or drinking, nor any other of the things which the bodies of the finnes of Adam, have needs of in this world*; as *sitting, and standing, and sleepe, and death, and sorrow, and mirth, and the like*: So our ancient wise men have said. In the world to come there is no eating nor drinking; nor use of marriage, but the just doe sit with their crownes upon their heads, and have the fruition of the glory of the Majestie of God. Maimony in *Misn. treat. of Repentance*, ch. 8. S. 3.



CHAP. III.

1. The birth, trade, and religion of Kaine and Abel. 8. Kaine killeth Abel. 9. for it he is examined of God, 11. and cursed: 13. he despoileth. 16. and departeth

departeth from Gods presence. 17. Kain buildeth the citie Enoch, and hath children to the seventh generation: amongst whom, 19. Lamech taketh two wives; 20. Lamech is a chiefe shepheard. 21. Jubal a musician. 22. Tubal-kain a smith. 25. Adam begetteth Seth, who is in Abels stead: 26. and Seth, Enos.

1 **A**ND Adam, knew Eve his wife: and she conceived, and bare Cain; and said, I
2 have gotten a man, of Jehovah. And she
again bare, his brother Abel: and Abel was
3 a feeder of sleepe, and Kain was a tiller of
the ground. And it was, at the end of dayes;
4 that Kain brought of the fruit of the ground,
an offering unto Jehovah. And Abel, he also
5 brought of the firstlings of his stocke, and of
the fat of them: and Jehovah had respect unto
6 Abel, and unto his offering. But unto Kain and
unto his offering, he had not respect: and Kain
7 was vehemently grieved, & his countenance
fell. And Jehovah said unto Kain: why art
8 thou grieved, and why is thy countenance
fallen? If thou doe well, is there not forgive-
9 nesse? and if thou doest not well, sinne lyeth
at the doore: and unto thee shall be his desire;
and thou shalt rule over him. And Kain spake
10 unto Abel his brother: and it was when they
were in the field, that Kain rose up against
11 Abel his brother, and killed him. And Jeho-
vah saith unto Kain: Where is Abel thy bro-
ther? and he said, I know not: am I my bro-
thers keeper? And he said, what hast thou
12 done? the voyce of thy brothers bloods cry
unto me from the earth. And now, Cursed
13 art thou: from the earth, which hath opened
her mouth, to receive thy brothers bloods,
from thy hand. When thou tillest the
14 ground, it shall not henceforth yeeld her
strength unto thee: a fugitive and a vaga-
bond shalt thou be in the earth. And Kain
15 said unto Jehovah: my iniquity is greater
then may be forgiven. Behold, thou hast
driven me out this day, from the face of the
earth; and from thy face, shall I be hid: and
I shall be a fugitive and a vagabond in the
16 earth; and it shall be, that whosoever findeth
me, will kill me. And Jehovah said unto
him; Therefore, whosoever killeth Kain;
17 vengeance shall be taken on him sevenfold:
and Jehovah set a signe upon Kain; lest any
finding him, should slay him. And Kain
went out from the presence of Jehovah: and
dwelt in the land of Nod, on the east of E-
den. And Kain knew his wife: and she con-
ceived, and bare Enoch: and he was building
a citie, and he called the name of the citie,

as the name of his sonne Enoch. And unto
18 Enoch, was borne Irad; and Irad begat Me-
hujael: and Mehujael, begate Methusael; and
19 Methusael, begate Lamech. And Lamech
tooke unto him, two wives: the name of the
one, was Adah; and the name of the second,
20 Zillah. And Adah bare Jabel: he was the
father of them that dwell in Tents, and that
21 have Cattell. And his brothers name was
Jubal: he was the father of all that handle
22 the harp and organ. And Zillah she also bare
Tubal-kain; an instructor of every artificer in
23 brasse and yron: and the sister of Tubal-
kain, was Naamah. And Lamech sayd un-
to his wives; Adah and Zillah, heare ye my
voice; ye wives of Lamech, hearken to my
24 speech: for I have killed a man, to my
wounding, and a young man to my hurt. If
Kain shall be avenged sevenfold: then La-
mech, seventie and sevenfold.

And Adam knew his wife againe, and she
25 bare a son: and she called his name Seth:
for God hath set unto mee, another seed in
26 stead of Abel; because Kain killed him. And
to Seth also himselfe, there was borne a son;
and he called his name, Enos: then began
men prophanely, to call on the name of Je-
hovah.

Annotations.

K New:] by lying with her; as this phrase is
1 explyained in Num. 31. 17. A modest manner
of speech, used againe in verse 17. and 25. and
throughout the Scriptures, Mat. 1. 25. Luk. 1. 34.

Kain:] by interpretation, *Gotten*, or, a *Pos-
session*; the reason followeth, *I have gotten* (*Kanithi*)
a man of *Jehovah*: or, *with Jehovah*, that is, with
his favour, and of his good will. The Greeke
translateth it, *by God*. Thus shewed she her thank-
fulness to the Lord, whose heritage children are,
Psa. 127. 3. and her hope of good in that first born
sonne: howbeit her expectation fayled her; for
Kain was of the wicked one Satan; 1 Ioh. 3. 12. The
Hebrew Doctors also say, *Kain was borne of the filth
and seed that the serpent had conveyed into Eve*: R.
Menachem on Gen. 4. herein *Kain* was a figure
of all reprobates, the children of the Diuell: Ioh. 8.
44. 1 Ioh. 3. 10.

Verse 2. *again bare:*] in Hebrew, *she added, to
beare*. From this phrase of her *adding to beare*, with-
out mention of any other conception, some of the
Iew Doctors gather, that Kain and Abel were
twins: *Pirkei R. Eliezer*, chap. 21. **Abel:**] so
the Greeke, and the Evangelists write him, Math.
23. 35. The Hebrew name is *Hebel*, which signi-
fieth *Vanitie*, or a *soone-vanishing vapour*: such is
every mans life, Iam. 4. 14. and so was Abels in
speciall, being soone killed by his brother. And

David

David saith, that every man is *Vanitie*, [Abel] though *setled*, as men may thinke, Psal. 39.6.

feeder:] or, *shepherd*, *Pastor* and *Governor* of a *flocke*: which *flocke* (in the originall) comprehendeth both *sheepe* and *goats*, as is explained in Lev. 1.10. The New Testament translateth it into Greeke, sometime *sheepe*, as Rom. 8.36. from Psal. 44.23. sometime *flocke*, as 1 Cor. 9.7. and sometime both together, as, *the sheepe of the flocke*, Matth. 26.31. from Zach. 13.7. for which in Mar. 14.27. is written onely, *the sheepe*. Abel in *shepherdy*, as in sacrificing and martyrdom, was a figure of Christ; Joh. 10.11. Of this trade also were the Patriarks of Israel, Gen. 46.32, 34. and Moses, David, and many other men of note: Exod. 3.1. Psalm. 78.70, 71.

3 Verse 3. *at the end of dayes*:] that is, *at the end of the year*. Some understand it to meane, *after many dayes*, that is, *in proceſſe of time*. But a full year, is called *a year of dayes*, Gen. 41.1. 2 Sam. 14.28. because of certaine daies that are in the year, besides the moneths. And for shortnesse of speech (which the Hebrew tongue affecteth), *dayes*, are used for *a year of dayes*, that is, *a whole year*: as in Lev. 25.29. *dayes*, is in vers. 30. expounded to be *a perfect* (or *full*) *year*: and the *revolution of dayes*, 1 Sam. 1.20. is that which Moses calleth the *revolution of the year*, Exod. 34.22. And in Numb. 9.22. or *two dayes*, or *a moneth*, or *dayes*, that is, *a year*. And in Amos 4.4. *after three dayes*, meaneth *three years*, Deut. 14.28. and in Exod. 13.10. 1 Sam. 1.3. *from dayes to dayes*; is, *from year to year*: and the *sacrifice of dayes*, 1 Sam. 2.19. was the *yearly sacrifice*. Whereupon in propheties, often times, *dayes* are used for *years*, Revel. 11.2, 11. At the *yeares end*, men were wont in most solemne manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command, Exod. 23.16. which order (as by this appeareth) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for the *ancient sacrifices*, and *assemblies unto that end*, were *after the gathering in of the fruits*, for (an oblation of) *the first fruits*; sayth Aristotle in *Ethicks*, booke 8: *brought*:] in Greeke, *offred*. It is likely, that the *sonnes* brought their offerings unto God, by Adam their Father, who was high Priest, (as after, all the first borne in families were *Priests*, Exod. 19.32.) and upon on Altar he offred their gifts. The Hebrew Doctors say; *It is a tradition by the hand of all*, that the place wherein David and Solomon built an Altar, in the *floore of Araunah*, (1 Chron. 21.22. 26. and 22.1. 2 Chron. 3.4.) was the place where Abraham builded an Altar, and bound Isaac upon it, (Gen. 22.9.) and that was the place where Noe builded; after he came out of the Arke, (Gen. 8.20.) and that was the Altar upon which Kain and Abel offred: and on it, Adam the first man offred an offering after he was created, and out of that place he was created. Our wise men have sayd, Adam was created out of the place of his *Attonement*. Maimony, in *Misn.* book. 8. treat. of the Temple, chap. 2. S. 2.

an offering.] or, *oblation*, called in Hebrew, a *Minchah*, by which name the *Meat-offering* is called

in the Law, Lev. 2. which commonly was of wheat flower. Although the word is sometime used generally for any gift or *present*, Gen. 32.13. But Kain brought of *the fruits of the ground*, which custome continued; so that in Israel men might eat neither bread nor corne, till they had brought an offering unto God, Lev. 23.14. Among the Greekes also they used to sacrifice the fruits of the earth, *Homer Iliad*. 1. and Numia ordeined the like among the Romans, who *tasted not new corne or wine*, before the *Priests* had sacrificed the first fruits, saith *Plinie* in booke 18. chap. 2. and in the Roman lawes of the twelve Tables, the same oblation of corne is commanded: *De relig. tit. 1. lex. 4.* The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the comming of Christ: see Lev. 1.

4 - Vers. 4. *the fat of them*:] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might be sanctified and blessed, Exod. 22.29, 30. and 23.19. so God challenged the fat of all sacrifices peculiarly to himselfe, Lev. 3.16, 17. and 7.25. which fat, sometime figured mans unbeleefe, hardnesse of heart, and want of sense, Psal. 119.70. Act 28.27. which was to be consumed by the fire of Gods spirit: sometime it signified the best of all things, Numb. 18.12. in which sense it seemeth to bee spoken here of Abel. From whose example, the Hebrew Doctors teach, that a man should *inlarge his hand*, and bring his offering of the fairest and most laudable amongst those kinde of things whereof he bringeth. Behold it is written in the Law, And Abel bee also brought of the firstlings of his flocke, and of the fat of them. And this is a common law, in every thing which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it bee sayrer then his owne dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he cloath the naked, let it be with the sayrest of his cloathes; if he sanctifie any thing, let him sanctifie of the sayrest of his goods; and so bee sayth, (Lev. 3.16.) All the fat is the Lords. Maimony in *Misn.* tom. 3. in *Asurei* mizbeach, chap. 7. S. 11. By the sacrifices of old, there was (besides a thankfulness to God,) a yearly remembrance also of their finnes; Heb. 10.3. and hope of the forgiveness of them by Christ to come, Heb. 10.1. 10.14. And seeing the godly offred in faith, Heb. 11.14. and faith is by bearing the word of God, Rom. 10.17. Abel and the rest were taught of God thus for to worship him: for all wil-worship devised by men, is vaine: Mat. 15.9. Col. 2.22, 23. *had respect*:] to weete, with delight, as the Hebrew word implyeth; (and so one Greeke version translateth it, *was delighted*:) and with favourable acceptation, as the Chaldee paraphrase explaineth it. So GOD commanded every man to offer sacrifice for his favourable acceptation, Lev. 1.3. that he and it, might bee accepted of the Lord. This gracious respect unto Abel, was seene of Kain, for which he was grieved; and the Apostle noteth it to be a testification of Abels justice by faith, Heb. 1.1. It is likely therefore that God shewed it by some visible signe,

as by fire from heaven consuming the sacrifice; for so he used to doe in such cases after, as Lev. 9. 24. 1 Chron. 21. 26. 2 Chron. 7. 1. 1 King. 18. 38. and the burning of the sacrifices to ashes, was a signe of his favourable acceptance, Psal. 20. 4. and Theodoros (a Greek interpreter,) translateth it here, *he set on fire*. By this Gods acceptance, Abels faith was confirmed touching life and salvation in Christ: otherwise God would not have received an offering at his hands; and Iudg. 13. 23. *unto Abel:*] for his faith in Christ, whereby he was just, and by which he offered a greater sacrifice than Kain, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12. 2. and 15. 8.

5 Ver. 5. *grieved:*] or, *displeased:* very *wroth*. The Hebrew word signifieth to *burne* or be *inflamed*, either with anger, or griefe: the Greeke here translateth, *he was grieved*; and in sundry other places, as Ion. 4. 1. 9. where both the Greeke version, and all the circumstances shew it to meane griefe. So in 1 Sam. 15. 11. Samuel was grieved, and David, 1 Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. *countenance:*] or, *his face fell*; that is, *he shewed himselfe ashamed, grieved, and discontented*. This is else-where expressed by the *falling of the light of the countenance*, Iob 29. 24. contrary to which, is the *lifting up of the face*, for a signe of comfort and joy, Iob 11. 15. See also Gen. 19. 21.

7 Ver. 7. *doe well:*] or, *doe good*. Hereby God teacheth, that *well-doing* consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11. 4. Iohn 6. 29. And the Apostle hence concludeth, that Kains *works were evil*, 1 Iohn 3. 12. *forgiveness:*] or, *acceptation*. The Hebrew word, which properly signifieth *elevation* or *lifting up*, when it is spoken of sinne, (as the words following shew here it is,) meaneth *forgiveness* at Gods hand, who lifteth up, and so easeth us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of sinne, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it. *If thou doe thy works well, shalt thou not have forgiveness?* Otherwise it may be expounded, *is there not a lifting up*, to wit, of thy countenance which now is fallen, that is, an acceptance of thy face and petition, and consequently of thy offering, in Gen. 19. 21. *lifting up* (or, *accepting*) *the face*, signifieth favourable acceptance with God; and in Iob 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing* (or *carrying away*) of blessing and reward as Psal. 24. 5. A question thus asked, is an earnest affirmation that so it shall be: as, *are they not written?* 2 King. 20. 20. is expounded, *Loe they are written*, 2 Chron. 32. 32. and *is not the life more then meate?* Mat. 6. 25. that is, *the life is more*, Luke 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Act. 7. 49. that which the Prophet affirmeth plainly, *all these my hand hath made*, Esay 66. 1. So Gen. 13. 9. and many the like. *sin:*] or, *the misdeed, error*. By sinne and iniquity the punishment for it is often meant, as in Gen. 19. 15.

Lev. 20. 20. 2 King. 7. 9. Zach. 14. 19. And sinne is the *erring* or *missing* as of the mark aimed at, Iudg. 20. 16. Gods law is our marke, and way to walke in: therefore sinne is defined to be *swerving from*, or *transgression of the Law*, (*anomie* or *enormie*,) 1 Ioh. 3. 4. In Hebrew it is called *Chataab*, whereupon the Greekes framed the name, *Atee*, that is, *Hurt* or *Damnage*; and their Poets faigned that it was a woman cast out of heaven, *perniciosa Atee*, that (*atai*) *hurrieth all men*, *Homer Iliad*. 19. *lyeth:*] or, *concealeth*, is *concealing*: a word usually spoken of beasts, applyed here to Sinne, as a hurtfull beast ready to devoure. For to lye at the doore, is to be neere at hand, Mark. 13. 39. and in Deut. 29. 20. the curses are said to *conceale* (or *lye*) upon the finner, whom the Lord will not be mercifull unto. The Chaldee referreth it to the last judgment, saying, *thy sinne is kept to the day of judgement, in which vengeance shall be taken on thee, if thou convert not*. And other Rabbines thus; *Sinne concealing at the doore, meaneth at the gates of justice; for from thence judgement cometh for ever, upon them that are in transgression, for from thence the Angell of death hath his power*, R. Menachem on Gen. 4. *his desire:*] that is, Abels; who being the younger brother is subject unto thee. For Kain being the first-borne, had great priviledges by nature over his brethren, as is shewed on Gen. 25. 31. and 27. 19. Or, *the desire of it*, (that is, of Sinne) is *unto thee*, but *thou shalt rule over it*; that is, (as Paul speaketh) *let not sinne raigne in thy mortall body, that thou shouldest obey it in the lusts thereof*, Rom. 6. 12. The *Targum Ierusalem* thus referreth it, to the subduing of sinne: although the Hebrew differeth in gender from Sinne, as the word *lyeth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, and *jebi*, 1 Chr. 18. 2. 5. 6. and 21. 5. for which elsewhere is *jabo*, and *tebi*, 2 Sam. 8. 2. 5. 6. and 24. 9. *labem*, and *babem*, 1 Kin. 22. 17. and 1 Chro. 10. 7. which also is written *laben*, and *haben*, 2 Chro. 18. 16. 1 Sam. 31. 7. See also Exod. 1. 21.

8 Ver. 8. *spake:*] or, *said unto Abel his brother*, but what he said, is not set downe. The Hebrew text hath here a pawse extraordinary, implying further matter. The Greeke version addeth, *let us goe out into the field*: and *Targum Ierusalem* addeth the same and much more, how Kain (when they were in the field) should say, *there was no judgement, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickednesse, &c.* all which Abel gayne-fayed, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speake (of the matter of their griefe,) *neither good nor bad*: 2 Sam. 13. 22. *killed him.*] And *wherefore killed he him?* Because his owne works were *evil*, and his brothers good. 1 Ioh. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just*, Mat. 23. 35. and *Kain of that wicked one*, 1 Ioh. 3. 12. that is, of the Devill: for he was a murderer from the beginning, Ioh. 8. 44.

9 Verse 9. *Where is Abel?*] Here God sheweth himselfe to be the *seeker-out of bloods*, Psal. 9. 13. So Zacharie when he was murdered, said, *The Lord looke upon it and require it*, 2 Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Iewes, Mat. 23. 35. 36.

10 Verse 10. *bloods* :] This word in the plurall number, usually signifieth *murder*, and the guilt following it : and such as gave themselves to this sinne, are called *men of bloods*, Psal. 5. 7. Sometime *bloods* meaneth mans naturall generation, Ioh. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother.* cry] or, are crying. This word hath reference in number, to the *bloods* fore-mentioned; as if many were spilt and cried. From hence the Apostle noteth the effect of Abels faith, how by it, *being dead he yet speaketh*, Heb. 11. 4. This *crying*, was unto God for vengeance : wherefore Christs blood is preferred before this, as *speaking better things then Abel*, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithfull, with the contrary concerning hypocrites; and the resurrection of the body : as Christ gathereth from another like Scripture, Math. 22. 31, 32.

11 Verse 11. *Curfed*] As Gods blessing implyeth among other good things, *the light of his face*, and favour towards men, Psal. 67. 2. so his *curse* bringeth with other evils, the hiding of his face, and withdrawing of his favor; as Kain after complaineth, y. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

12 Verse 12. *not henceforth*] Hebr. *not adde to yeeld* : that is, *not yeeld any more her strength*, meaning the naturall fruit, which otherwise, through Gods blessing it could, Joel 2. 22. For as the cursed fig-tree, lost the vigour, and withered : Mark. 11. 21. so the fruitfull land is made barren, when it is cursed for the sin of the inhabitants, Lev. 29. 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened : see Gen. 5. 29. A contrary blessing is promised to them that feare the Lord, Lev. 26. 4. Ezek. 34. 26, 27. *fugitive*] or, *wanderer* : a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the safe and settled estate of Gods people; Psal. 112. 6, 7. Mic. 4. 4. The word is sometime used for the fearfull moving of the heart, as in Esay 7. 2. so the Greeke here translateth, *Sighing and trembling shall thou bee on the earth.*

13 Verse 13. *my iniquity*] or, *my punishment for iniquity* : see the annotations on vers. 7. and Gen. 19. 15. *then may be forgiven*] or, *then thou mayest forgive*. Or, referring it to the punishment, *greater then I can beare*. In this sense, Kain murmureth against Gods justice : in the former, he despaireth of his mercie. So the Greeke translateth, *my fault is*

greater then may be forgiven me : and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *hee beleeveth not to returne out of darknessse, and hee is waited for of the sword* : Iob 15. 22. And in him may bee seene seven abominations, (so many as are in the heart of him that hateth his brother, Pro. 26. 25.) for, first, he sacrificed without faith; secondly, was displeased that God respected him not; thirdly, hearkned not to Gods admonition; fourthly, spake dissemblingly to his brother; fifthly, killed him in the field; sixthly, denied that he knew where he was; seventhly, asketh not, nor hopeth for mercy of God, but despaireth, and so falleth into the condemnation of the Devill.

14 Verse 14. *shall I be hid*] or, *be absent* : as Gen. 31. 49. This meaneth a fearefull banishment from the face or presence of God in his Church; as after followeth in v. 16. Contrary to which, is the appearing before Gods face, in the place of his publique worship, Exod. 23. 17. Psal. 42. 3. Iob professeth his faith in this respect, opposite to Kains despair, Iob 13. 20. &c. *whosoever* :] or, *every one that findeth (or meeteth) me*. This sheweth his terrour in conscience, fearing just recompence, and fleeing where none doth pursue : as Lev. 26. 17. 36. Iob 15. 20, 21. Prov. 28. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, whosoever would, might freely kill him: *Dionys. Halicarnass. l. 2* And of old, among the Galles (or French-men) such as obeyed not their Priests the *Druides*, were forbidden the sacrifices, (their divine worship :) and those so forbidden, were reputed amongst the most wicked; all men shunned them, and would not converse or talke with them, fearing to bee defiled even by light communication with them, no benefit of law was allowed them, nor any honour done unto them : *Cæsar Comment. de bello Gall. l. 6*. A like severe censure was also among the Greeks, as K Oedipus his words shew, in *Sophocles, in Oedip. Tyr.*

15 Verse 15. *seven fold* :] that is, he shall have much greater punishment : for *seven*, meaneth *much*, or *many* : Prov. 26. 25. Job 34. 19. Psal. 12. 7. The Chaldee here understands it of punishment to the *seventh generation*. Hereby God repressed further bloodshed, which men else might rush into; for soone after the Earth was filled with violence, Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, *Slay them not, lest my people forget : make them wander abroad (as fugitives) by thy power*. Psal. 59. 12. Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckoned, to the seventh generation. *upon Kain* :] or, *unto Kain*, to secure him from his feare. *Vpon him*, to keepe others from killing him : as in another case, in Ezek. 9. 4. 5. 6. they that had Gods marke set upon them, were not slaine. *lest any* :] or, *that not any*. *slay* :] or *smite*, that is, *kill him*. The full speech is *to smite him in soule*, as Gen. 37. 21. and where one Prophet saith, *be smote*, 2 King. 14. 5. another expounds it, *hee killed* : 2 Chron. 25. 3.

Verse 16.

16 Verse 16. *from the presence*:] or, *from before the face of Iehozab*: that is, from the place of Gods word and publique worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to *come unto Gods presence* (or *before him*) 1 Chro. 16. 29. is expounded in Psal. 96. 8. to be the *comming into his courts*. Gods *face*, or *presence* is mans greatest joy in this life, and in that which is to come, Exod. 33. 14, 15, 16. Psal. 17. 15. Of which Kain was now deprived: for, *the evill shall not sojourne with God, nor foolcs shall stand before his eyes*, Psal. 5. 5, 6. Otherwise, as Gods *face* signifieth his all-seeing providence and government, none can flee from it, Psal. 139. 7, 12. Ier. 23, 24. Of Ionas, it is likewise said, he rose up to *flee from the presence of the Lord*; Ion. 1. 3. *dwell*:] or, *fare*: that is, *seated him selfe*. *Sitting*, is used for *dwelling*, as after in vers. 10. and often in the Scriptures. *Nod*:] in Greeke, *Naid*; so named, because Kain was there. *Nad*, that is, *a vagabond*, as God threatneth before, in vers. 12.

17 Verse 17. *knew his wife*:] that is, *lay with her*, as v. 1. This was one of Adams daughters, spoken of in Gen. 5. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckoned: for God letteth the wicked prosper in this world, Psal. 17. 14. *he encreaseth nations, and (afterward) destroyeth them*, Iob. 12. 23. *Enoch*:] in Hebrew *Chanoch*: by interpretation, *Catechised, Instructed, or Dedicated*. It was the name also of that godly man mentioned in Gen. 5. 18, 22. *was building*:] this manner of speech (which the Greeke translation also keepeth,) may imply a beginning of the worke though perhaps not finished as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be for his better security from his feares, and to denote his worldly affection, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 12. 10. *the name of his fame*: so proclaiming his name on the citie, as David sheweth vaine worldly men doe on lands, Psal. 49. 12. As Kains name signified *Possession*, so had he possessions of children, citie, riches, arts, &c. in this world: all which Abel wanted, whose inheritance was in heaven.

18 Verse 18. *Iradd*:] or, *Gimirad*, in Greeke, *Gaidad*: for the Hebrew letters * R. and * D. are one much like another, and often put one for another by the Greeke translators; and in the Hebrew text it self: as *Riphath*, Genesis 10. 3. is *Diphat*, 1 Chron. 1. 6. *Chemdan*, Gen. 36. 26. is *Chamran*, 1 Chron. 1. 41. *Hadad*, Gen. 36. 30. is *Hadad*, 1 Chron. 1. 50. *Hadazer*, 1 Chron. 18. 3. is *Hadadezer*, 2 Sam. 8. 3. and sundry the like: which shew that the Hebrew letters had the same forme & figure of old, which they have at this day. *Mehujael*: or, *Mechujael*; written immediately after, *Mechijael*; in Greeke, *Alelel*, according to the name of Kains sonne, in Gen. 5. 12. *Melchijael*:] in Greeke *Matboufael*; as also they write Enochs sonne, Gen. 5. 21.

Lamech:] or, *Lamech*: so Gen. 5. 21. Kains posteritie, accord in name with Seths.

19 Verse 19. *two wives*:] so violating the law of marriage, which by Gods ordinance was to be but with one wife, Gen. 2. 18. 24. *Adab*:] by interpretation an *Ornament*: as *Zillab* (or *Sella*) signified her *Shadow*.

20 Verse 20. *Iabal*:] in Greeke, *Iobel*. *father*:] that is, *master*, as the Chaldee expoundeth it. Every *crafts-master* that either first inventeth, or perfecteth and teacheth any art, is called a *Father*. So in the verse following, *dwell in tents*:] that is, *used Shepberdy*: for shepheards used tents, to remove from place to place, where best pasture was to be found: Eia. 38. 12. Song. 1. 8. Ier. 6. 3. and 49. 29. The Hebrew phrase, *him that dwelleth*, is meant of many, as the Greeke also translateth it, *them that dwell*. So *dweller*, 2 Sam. 5. 6. is expounded *dwellers*, 1 Chron. 1. 4. *emie*, 1 King. 8. 37. 44. is *emies*, 2 Chron. 6. 28. 34. and many the like. See also Gen. 3. 2. *cattell*:] Hebr. *possession*: understanding the word *cattell*, as is explained in Gen. 26. 14. *he had possession of flockes, and possession of herds*. So the Greeke here translateth, *feeders of cattell*. The supply of such words is often made in the text it self: as a *thousand*, 2 Sam. 8. 4. that is, *a thousand charrets*, 1 Chron. 18. 4. *Uzzah put forth to the arke*, 2 Sam. 6. 6. that is, *he put forth his hand to the arke*, 1 Chro. 13. 9. See also Gen. 5. 3.

21 Verse 21. *hauile*:] that is, *play upon*: as the Chaldee paraphraseth, *he was master of all that play on the Psaltery, and knew musicke*, which the Greeke translateth, *this was he that slewed the Psaltery, and the Harpe*. *organ*:] it hath the name in Hebrew, of *loveliness and delight*; and it was an instrument of joy, Iob 21. 12. so was the *Harpe*, called therefore the *pleasant Harpe*, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet were they irreligious, as is written: *they said unto God depart from us: and what should the Almighty doe for them? For he filled their houses with good things*: Iob. 22. 17, 18.

22 Verse 22. *instructer*:] Hebr. *a whetter* (or, *sharpener*): which the Chaldee expoundeth also a *master*. He sharply and wittily taught Smiths craft, and instruments of warre. The Heathens after faigned *Vulcan*, (which name seemeth to be borrowed from this *Tubal-cain*,) to be the god of Smiths.

Naamah:] she hath her name of *Pleasance*, Thus with profits and pleasures, they of the old world passed their time, *eating and drinking, marrying and giving in marriage, untill the day that the flood came, and tooke them all away*: Math. 24. 38. 39. The Hebrew Doctors (in *Midras Ruth*, and *Zohar*) say of this *Naamah*, that *all the world wanded (in love) after her*; yea even the *sons of God*, (as in Gen. 6. 2. & that of her, there were born evil spirits into the world

23 Verse 23. *I have killed &c.*] or, *I would kill a man in my wound, yea a yong man in my hurt*. The Hebrew is of the time past, as speaking of murder committed; (& so the Greeke translateth, *I have killed a man*;) but it may also be interpreted, as a boastful threat for time to come; that if any did wound or hurt him, he should surely dye for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life

life between them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1. 6, 7.) and both of them with their husband: so in his wrath hee uttered these words unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee Paraphrast understood this in a contrary sense; as if it were a question, *for have I killed, &c.* that is, *I have not*: and expoundeth it thus; *For I have not killed a man, that I should beare sin for him; nor destroyed a yong man, that my seed should be consumed for him.* to my hurt] or, for my stripe: the originall word signifieth a waile, or marke of a stripe, or wound in the flesh.

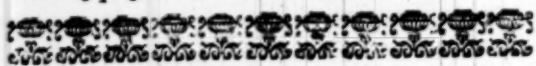
24 Verſ. 24. *seventy and seven fold*:] that is, if he that killeth Kain, shall be punished seven fold; then hee that killeth me, shall be seventy seven fold. It seemeth to be an insolent contempt of Gods judgement, and abusing of his patience towards Kain, y. 15. Because sentence against an evill worke is not executed speedily, therefore the hearts of the sonnes of men, is full in them to doe evill, Eccles. 8. 11.

25 Verſ. 25. *Seth*] Hebr. *Sheth*: that is, *Set* or *Appointed*, to weete, in Abels roome. He was not borne till 130 yeeres after the creation, Gen. 5. 3. It might be, Adam had other sonnes and daughters before, Gen. 5. 4. but none, in whom such expectation of good was: for *Seths* posteritie onely remained at the Flood, when all the world perished, Gen. 7. seed] that is, another sonne: that as Abrahams seed was called in *Isaak*, (*Ismael* being excluded,) Gen. 21. 12. so *Eves* seed should be in *Seth*; and not in any other of her children. Seed, is usually put for children; as, *they left no seed*, Mar. 12. 22. is expounded, *they left no children*, Luk. 20. 31. *stead of Abel*] Eve sheweth a reason of her sons name, also her faith grounded on Gods appointment and setting of his mercie concerning this seed, who should be faithfull as *Abel*; and a father of the world, who are all called the sonnes of *Seth*, Num. 24. 17. and the father of our Lord *Jesus* after the flesh, Luke 3. So in Ezek. 37. dead bones revive againe; & in Rev. 11. 11. the witnesses killed, have the spirit of life from God, entring into them.

26 Ver. 26. *also himselfe*] or, *to him also*: when he was 105. yeeres old, Gen. 5. 6. and the world 235. *Enos*] so he is written in Greeke, Luke 3. 38. in Hebrew, *Enosh*; that is by interpretation, sorrowfull, grievously-sicke, miserable. So named, (as seemeth) for the sorrowful state of those daies, wherein great corruption grew in the Church, Gen. 6. 2, 3, 5. Therefore this name is in Scripture, usually given to all men, as being *Enos*, or sonnes of *Enos*, full of sorrow and misery, Psal. 8. 5. and 144. 3. And to abate mens pride, *David* saith, *Let the Nations know*, that they be *Enos*, (or wofull men:) Psa. 9. 21. *began men profanely to call*] or, *profanenesse began, in calling* (or, *for calling*) *on the name of Iehovah*. The Hebrew word may be translated, men began, or men profaned: but is commonly understood here, of the learned Hebrewes, to meane profanenesse; & some translating it *began*, yet take it thus, men began to call (their Idols) by the name of the Lord: as images and representations of God, were cal-

led Gods, Exo. 32. 4. The sorrows of this age were great, as the very name of *Enos* testifieth, and the history following in Gen. 6. confirmeth: for impiety crept into the Church, by unlawfull marriages with *Kains* seed; and religion and manners were much corrupted, Gen. 6. 2, 11. The Hebrew Doctors describe it thus: *In the daies of Enos, the sons of Adam erred with great error, and the counsell of the wise men of that age, became brutish; and Enos himselfe was (one) of them that erred: and their error was this; They said, forasmuch as God hath created these stars and spheres to governe the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him: it is meet that men should laud and glorifie, and give them honour. For this is the will of God, that we magnifie and honour, whomsoever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and this is the honour of the King himselfe. When this thing was come up into their heart, they began to build Temples unto starres, and to offer sacrifice unto them, and to laud and glorifie them with words, and to worship before them, that they might in their evill opinion, obtaine favour of the Creator. And this was the roote of Idolatry, &c. And in proceſſe of time, there stood up false Prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the starres, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an Image of it, that all the people, women, and children may worship it; and he shewed them the Image which he had feined out of his owne heart, and said, it was the image of such a starre, which was made knowne unto him by prophesie: and they began after this manner, to make images in Temples, and under trees, and on tops of mountaines, and hills, and assembled together, and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto, and worship them. So in tract of time, the glorious and fearfull name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought, save images of wood and stone, and Temples of stone, which they had bene trained up from their childhood, to worship and serve, and to sweare by their names: And the Wisemen that were among them, as the Priests, and such like, thought there was no God, save the stars, and spheres, for whose sake, and in whose likeness they had made these images: but as for the Rocke everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world; as *Enoch*, *Methusala*, *Noe*, *Sem*, and *Eber*. And in this way did the world walke and converse, till the pillar of the world, to weete, *Abraham* our father was borne; Maimony in *Mishn. tom. 1. treat. of Idolatry*, c. 1. 4. 1, 2, 3. That the heavens and stars were of old, worshipped, both *Moses* and the Prophets after him shew, Deut. 4. 19. Amos 5. 26. 2 King. 21. 3, 5. And as the heathen Philosophers counted the heaven a living body, (*Arist. de cael. 2. c. 2.*) so did the wisest of the Hebrew Rabbins: All the stars and all the spheres have soules, and knowledge, and understanding and are living things, and stand and acknowledge him who made, and the world was, every one according to his greatness, and according to his dignity, lauding and glorifying him*

him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the Starres and Spheres have, is lesse then the knowledge of the Angels, and greater then the knowledge of the sonnes of men; saith Maimony in Iesudei ha'orah, ch. 3. sect. 9. Upon this perswasion men might the easier be drawne to the worship of them. If wee understand Moses here otherwise; Then began men to call upon the name of the Lord; then it may be meant of more publike worship now erected then before: or, of publike preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6.2. the faithfull are called the sons of God. Orkelos the Chaldee Paraphrast, translateth, then began men to pray: But the Chaldee in the Masorites Bible saith, Then in his daies the sons of men left off from praying, (or became prophane, so that they prayed not) in the name of the Lord.



CHAP. V.

1, The genealogie of the ten first Patriarchs of the world. 3, Of Adam, 6, Seth, 9, Enos, 12, Kainan, 15, Maleleel, 18, Jared, 21, Enoch, (who walked with God, and was taken away without death;) 25, Methusala, 28, Lamech, 32, and Noe.

- 1 **T**His is the booke of the generations of Adam: in the day God created Adam, in the likenesse of God made he
- 2 him. Male and female created hee them: and blessed them, and called their name Adam, in the day they were created. And
- 3 Adam lived a hundred and thirty yeeres; and begat (a sonne) in his likenesse; in his
- 4 image: and called his name Seth. And the daies of Adam were, after he had begotten Seth, eight hundred yeeres, and hee begat
- 5 sonnes and daughters. And all the daies of Adam which he lived, were nine hundred yeeres, and thirty yeeres: and he died.
- 6 And Seth lived a hundred yeeres, and five
- 7 yeeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeeres, and seven yeeres: and begat sonnes and daughters.
- 8 And all the daies of Seth were nine hundred yeeres, and twelve yeeres: and hee died.
- 9 And Enos lived ninety yeeres: and begat
- 10 Kainan. And Enos lived, after hee begat Kainan, eight hundred yeeres, and fifteene yeeres: and begat sons and daughters. And
- 11 all the daies of Enos, were nine hundred yeeres, and five yeeres: and he died.
- 12 And Kainan lived seventy yeeres, and begat Maleleel. And Kainan lived after he begat Maleleel, eight hundred yeeres, and forty

yeeres: and begat sons and daughters. And all the daies of Kainan, were nine hundred yeeres, and ten yeeres: and he died.

And Maleleel lived sixty yeeres, and five yeeres: and begat Jared. And Maleleel lived after he begat Jared, eight hundred yeeres, and thirty yeeres: and begat sonnes and daughters. And all the daies of Maleleel, were eight hundred yeeres, and ninety and five yeeres: and he died.

And Jared lived a hundred yeeres, and sixtie and two yeeres: and begat Enoch. And Jared lived, after he begat Enoch, eight hundred yeeres: and begat sons and daughters. And all the daies of Jared, were nine hundred yeeres, and sixty and two yeeres: and he died.

And Enoch lived sixty and five yeeres: and begat Methusala. And Enoch walked with God, after he begat Methusala, three hundred yeeres: and begat sons and daughters. And all the daies of Enoch, were three hundred yeeres, and sixtie and five yeeres. And Enoch walked with God, and he was not: for God tooke him.

And Methusala lived a hundred yeeres, and eightie and seven yeeres: and begat Lamech. And Methusala lived, after he begat Lamech, seven hundred yeeres, and eightie and two yeeres: and begat sons and daughters. And all the daies of Methusala, were nine hundred yeeres, and sixtie and nine yeeres: and hee died.

And Lamech lived a hundred yeeres, and eighty and two yeeres; and begat a son. And called his name Noe, saying; This shall comfort us from our worke, and from the sorrow of our hands, because of the earth, the which Jehovah hath cursed. And Lamech lived, after he begat Noe, five hundred yeeres, and ninety and five yeeres: and begat sons and daughters. And all the daies of Lamech were seven hundred yeeres, and seventy and seven yeeres: and hee died.

And Noe was five hundred yeeres old: and Noe begat Sem, Cham, and Japheth.

Annotations.

THe booke:] that is, the Narration, or rehearfall, generations of Adam:] the Greeke translateth, generation of men, it meaneth both the children which Adam begat, and the events that did befall them; as the word generation, is used for all accidents in times and ages, whatsoever the day may bring forth, (as Solomon speaketh, Proverb. 27.1.) So Genesis 2. 4. and 6. 9. and 25. 19. And here are tenne generations reckoned from Adam.

Adam to Noe; the chiefe end whereof, is to shew the genealogy of Christ the promised seed according to the flesh, and so of his Church, Luke 3. 23, 38. 1 Chron. 1. 1. &c. *likenesse of God.* See Gen. 1. 26.

2 Vers. 2. *their name:*] so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23, 24.) and of all their posteritie, Gen. 9. 6. for we are all of one blood, Act. 17. 26.

3 Vers. 3. *and begat*] to weete, a *sonne*, as the sequell sheweth. The Scripture often omitteth such words and sometime sheweth they must be understood: as *David put in Syria*, 1 Chro. 18. 6. that is, *he put garrisons in Syria*, 2 Sam. 8. 6. See before the note on Gen. 4. 20. *in his likeness:*] namely, that which he now had in his sinfull state: for the first likenes and image of God in him, was by sin corrupted, Gen. 3. whereupon all men now are conceived in sin, Plal. 51. 7. and are by nature, children of wrath, Ephes. 2. 3. *Seth:*] that is, *Set* or *Appointed* in stead of *Abel*: see Gen. 4. 25. onely his posteritie were reserved, when all the world was drowned. And from him the genealogy is reckoned both in the Old and New Testament, 1 Chron. 1. 1. &c. Luke 3. 38.

6 Vers. 6. *yeeres:*] Hebr. *yeer*: sometime the Originall useth indifferently one for another; as, *eight yeeres*, 2 Chro. 34. 1. for which in 2 King. 22. 1. is written, *eight yeere*. It is also the property of the Hebrew, to set the least number foremost; as here, *Seth lived five yeeres*, and an hundred yeere, and so after: which because it differeth from our manner, and in the order where is no speciall weight, is changed according to our speaking; because the Hebrew it selfe, in repeating matters, doth often change the order of words: as, 2 Chro. 23. 7 *when he cometh in, and when he goeth out*: which in 2 King. 11. 8. is, *when he goeth out, and when he cometh in*. So, *great and small*, 2 Chro. 34. 30. or, *small and great*, 2 King. 23. 2. And in translating the holy Ghost often also changeth the order of words: as Joel 2. 28. *your old men shall dream dreames, your yong men shall see visions*: which in Acts 2. 17. is placed thus; *your yong men shall see visions, and your old men shall dream dreames*. So in 1 King. 19. 10. *they have broke downe thy Altars, and killed thy Prophets*: which Paul rehearseth thus, *they have killed thy Prophets, and broke downe thy Altars*, Rom. 11. 3. and sundry the like. *Enosh:*] or, as the Hebrew pronounceth it, *Enosh*: but because our language and custome rather followeth the Greeke, which is more easie, the names are expressed, as the New Testament doth in Luke 3. lest the Reader should mistake, and thinke them divers persons.

9 Vers. 9. *Kainan*] so Luke 3. 37. in Hebrew, *Kenan*.

12 Vers. 12. *Maleleel*] Hebr. *Mahaleel*.

15 Vers. 15. *Ired*] Hebr. *Iered*.

18 Vers. 18. *Enoch*] in Hebrew *Chanoch*, that is, *Dedicated*, or *Catechised*: he is said to be the seventh from Adam, and a prophesier of Gods judgement upon wicked men for their impietie, *deeds, and hard speeches against God*, Jude, ver. 14, 15. So he is distinguished from Enoch the Kainite; the third

from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implied the myserie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten from Adam to Noe: as before in Gen. 4. there are seven generations of Kain, so Abram the Ebrew was the seventh from Eber, *Moses* the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the Captivitie of Babylon; and againe so many from that Captivitie to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeeres old, begat Seth.
2. Seth, 105. yeeres old, begat Enos. In the yeere of the World, 235.
3. Enos, 90. yeere old, begat Kainan: in the yeere of the World, 325.
4. Kainan, 70. yeere old, begat Maleleel: in the yeere of the World, 395.
5. Maleleel, 65. yeere old, begat Ired: in the yeere of the World, 460.
6. Ired, 162. yeere old, begat Enoch: in the yeere of the World, 622.
7. Enoch, 65. yeere old, begat Mathusala: in the yeere of the World, 687.
8. Mathusalah, 187. yeere old, begat Lamech: in the yeere of the world, 874.
9. Lamech, 182. yeere old, begat Noe: in the yeere of the World, 1056.
10. Noe, 500. yeeres old, begat Iapheib: in the yeere of the World, 1556.

The lives of these Patriarchs are also to be noted.

1. Adam lived 930. yeeres.
2. Seth lived 912. y.
3. Enos lived 905.
4. Kainan lived 910. y.
5. Maleleel lived 895. y.
6. Ired lived 962. y.
7. Enoch lived on earth, 365. yeeres. The shortest liver.
8. Mathusalah lived 969. y. the longest liver.
9. Lamech lived 777. y.
10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yeere of whose life hee died, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeeres as there be daies in the yeere of the Sunne) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. yeere of Noes life. That Mathusala lived till the very yeere wherein the Flood came, as his name signified that hee should; with sundry other things, worthy to be observed in the brieft Historie of these ten Fathers.

Vers. 21. *Mathusalah:*] so in Luke 3. 37. in Hebrew *Mathushelach*, which is by interpretation, *He dieth, and the emission* (or *dart*) meaning the flood,

commeth. Enoch being a Prophet, foretold in his sons name, of the flood to come in the yeere that *Mathusala* died: as came to passe. Compare Jude, vers. 14, 15.

22 Vers. 22. *walked with God*:] that is, led his life, and administred before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. 9. Wherefore the Apostle (following the Greek version) saith, *he pleased God*, (which without faith, it is impossible to doe) Heb. 11. 5, 6. The Chaldee translateth, *he walked in the feare of the Lord*: and the Iernsalemie Targum saith, *he served* (or *laboured*) *in the truth before the Lord*. And by comparing the like speech unto *Eli*, 1 Sam. 2. 30, 35. it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore *Enoch* is noted to be a Prophet, Jude 14. And *Noe* who also *walked with God*, Gen. 6. 9. was a Preacher of justice, 2 Pet. 2. 5. Of *Eli*, it is spoken touching the Priesthood, 1 Sam. 2. 30, 35. and of *David* in the Kingdom, Psal. 56. 14. and 116. 9. See also Gen. 17. 1. Thus *Enoch* was a speciall figure of Christ.

24 Vers. 24. *he was not*] to weete, not found, as the Apostle (according to the Greek) saith, Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not*. The like speech is also used of them that are taken away by death, Jer. 31. 15. which the Evangelist alleaging, addeth the word *are* (or *were*) that wanted in the Hebrew, as in this place it is wanting also. *God took him*,] that is, translated him, (saith the Apostle) *that he should not see death*, Heb. 11. 5. where the Arabicke version addeth, *he was translated into Paradise*: meaning the heavenly Paradise, mentioned Luke 23. 43. 2 Cor. 12. 2, 4. So *Elias* was taken up into heaven, 2 King. 2. and the Hebrew Doctors say, that *Enoch* was taken up in a whilewind, as *Elias* was; and that hee was disrayed of the foundation corporall, and clothed with the foundation spirituall. Also that God shewed him all the high treasures, and shewed him the tree of life, in the midst of the garden, &c. R. Menachem on Gen. 5. and the Zohar on the same. By this translating of *Enoch*, God assured all the faithfull, of their resurrection and eternall life: therefore they after applied the like worke of God to themselves after death, as in Psal. 49. 16. And the Apostle teacheth, *we shall all be changed*, and shall have spirituall bodies, and a building of God, an house not made with hands, eternall in the heavens, with which house, wee desire to be clothed-upon, &c. 1 Cor. 15. 51, 44. and 2 Cor. 5. 1, 2. Ben Syrach saith, *Enoch* translated, was an example of repentance to all generations, Ecclesiasticus 44. 16.

25 Vers. 25. *Lamech*] Hebr. *Lemec*.

29 Vers. 29. *Noe*:] so written in Luke 3. 36. 1 Pet. 3. 20. The Hebrew foundeth *Noach*, which signifieth rest, which proceedeth from comfort, as the words following shew; his name having affinity with *Nachum*. *comfort us from our worke*:] that is, *comfort us with rest from our workes*: as the Greeke translateth, *he shall give us rest from our workes*. This prophesie his father uttered of him, as hee that should be a figure of Christ, in his building the Arke, and offering of sacrifice, whereby God smel-

led a savour of rest, and said, *he would not curse the ground any more for mans sake*, Gen. 8. 21. Or we may reade it, *comfort us concerning our worke*, &c. from the

earth:] understand againe, *which commeth from the earth*: for the earth being cursed, bare not fruits without great labour and sorrow, Gen. 3. 17, 18.

bath cursed:] Hebr. *bath cursed it*: but this phrase our Tongue useth not: for *it*, I therefore say before, *the* (or *that*) *which*. And the Hebrew text sometime omits it as superfluous, 2 Chron. 28. 3. with 2 King. 16. 3.

Vers. 32. *500. yeeres of age*:] Hebr. *some 500. yeeres*: that is, going in his 500. yeere. An usuall speech in the Hebrew scripture of mens age, or of beasts; Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of naturall age properly, as appeareth 2 Chro. 22. 2. compared with 2 King. 8. 26. where *Abaziah* is *some of 22. yeeres*, for his owne life: but *some of 42. yeeres*, for the state of his kingdome.

32 And by being old, (or *some of*) 500. yeere, is not meant that yeere full ended; but while he was living in that yeere: as appeareth by Gen. 7. 6. where *Noe* is 600. yeere old: which in v. 11. is explained to be, *In the yeere of the 600. yeere of his life*. Accordingly, must we understand the ages of men and beasts, spoken of in Scripture: as when a Levite entred upon his Ministry, *being a son of 30. yeeres*, Num. 4. 3. it is meant, going in the 30. yeere of his life. Therefore Christ fulfilling that and all other figures, entred upon his Ministry, when he began to be of 30. yeeres, as is expressed, Luke 3. 23. And for the sacrifices in the Law, which were to be of any yeerling beast, (after the Hebr. phrase, *some of a yeere*, Exod. 12. 5.) the Jewes have left recorded, that it must be strictly within the first yeere of the life; and if it be but an houre elder then a yeere, it is not allowable for an oblation to God; *Maimony*, 8. b. in *Magnaseb Korbanoth*, ch. 1. f. 13. *Noe began*] that is, *began to begin*; for all his three sonnes were not borne in a yeere, but *Shem* was borne two yeeres after, when his father was 502. yeeres old: as may be gathered by Gen. 11. 10. where two yeeres after the Flood, he was but an hundred yeeres old: and then was *Noe* his father 602. by Gen. 7. 6. See the like of *Tbara*, Gen. 11. 26. *Sem, Cham, and Iapheth*,] founded in Hebrew, *Shem, Cham, and Iepeth*: of which *Iapheth* was the eldest, *Sem* the next, and *Cham* the youngest, as is evident both by the former note of *Sems* age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God, before his brethren, Gen. 9. 26, 27. therefore he is first named. The like is in the historie of *Abram* and his brethren, Gen. 11. 26. So *Isaak* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasses*, Gen. 48. 20.

CHAP. VI.

1, The sonnes of God, marry with the daughters of men: 4, so Giants are bred: 5, wickednesse increaseth; 6, God repenteth that he made Man; 7, and will destroy them: 8, *Noe* findeth grace, 13, and is forewarned of the Flood; 14, The Arke (with matter

matter and forme thereof) is commanded to be made, 18, for the saving of Noes house, 19, and some of all living things; 21, with provision of food. 22, Noe doth all that God commanded.

- 1 **A**Nd it was when men began to multiply on the face of the earth: and daughters were borne unto them.
- 2 That the sonnes of God saw the daughters of men, that they were faire: and they tooke unto them wives, of all which they chose.
- 3 And Jehovah said; My spirit shall not strive with man, for ever; for that he also is flesh: and his daies shall be an hundred and twentie yeeres. There were Giants in the earth,
- 4 in those daies; and also after that, when the sonnes of God went in unto the daughters of men; and they bare children to them: they were mighty men; which were of old, men of name.
- 5 And Jehovah saw, that the wickednesse of man was much in the earth; and every imagination of the thoughts of his heart, was
- 6 only evill every day. And it repented Jehovah, that he had made man on the earth: and it grieved him at his heart. And Jehovah
- 7 said; I will blot out man, whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the fowle of the heavens; for it repenteth me that I have made them. But Noe found
- 8 grace in the eyes of Jehovah.

□ □ □

- 9 **THESE ARE THE GENERATIONS OF NOE;** Noe was a just man, perfect in his generations: Noe walked with God. And Noe begat three sonnes: Sem, Cham, and
- 10 Japheth. And the earth was corrupt before God: and the earth was filled with violent-
- 11 wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way upon the earth.
- 12 And God said unto Noe; An end of all flesh is come before me; for the earth is filled with violent wrong, from the face of
- 13 them: and behold I destroy them with the earth. Make for thee an Arke of Gopher
- 14 trees; nests shalt thou make in the Arke: and shalt pitch it within and without with
- 15 pitch. And this (the fashion) which thou shalt make it of: three hundred cubits the length of the Arke; fifty cubits the breadth of it;
- 16 and thirty cubits the height of it. A cleare-light shalt thou make to the Arke; and in a cubit shalt thou finish it from above; and the doore of the Arke shalt thou set in the side

thereof: with lower, second and third stories shalt thou make it. And I, behold I doe

17 bring the Flood of waters upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: every-thing that is in the earth, shall give-up the

18 ghost. But I will stablish my covenant with thee: and thou shalt enter into the Arke; thou, and thy sonnes, and thy wife, and thy

19 sonnes wives, with thee. And of every living thing, of all flesh, two of every sort, shalt thou bring into the Arke, to keep alive with

20 thee: they shall be male and female. Of the fowle, after his kinde; and of the beast, after his kinde; of every creeping thing of the

21 earth, after his kind: two of every sort, shall come unto thee, to keepe (them) alive. And take thou unto thee, of all meat, that is

22 eaten; and thou shalt gather it to thee: and it shall be for thee, and for them, for meat. And Noe did: according to all that God commanded him, so did he.

Annotations

MEn:] Hebr. *Adam*: put generally for men, as the Greeke translateth, and the last words of this verse doe confirme: so the Chaldee saith, *the sonnes of man*. The posterity of *Kain* is hereby meant, who increased faster then *Seth* did: and sought so to doe, by taking more wives, Gen. 4. 19.

Verf. 2. *the sons of God*:] the men of the Church of God; for unto such, *Moses* saith, ye are the sons of Jehovah your God, Deut. 14. 1. so 1 Joh. 3. 1. The name *God*, in Hebrew. *Elohim*, is in the forme plurall, and sometime *Princes* are so named, Exo. 21. 6. Psal. 82. so the Chaldee here translateth, *the sonnes of Princes*: understanding (as I thinke) *Seth*, and the other Patriarchs. *daughters of men*:] meaning of *Kain*'s posteritie, that were out of Gods Church, Gen. 4. 14. and because they were not borne againe of God, by the immortall seed of his word, (1 Joh. 3. 9, 10. 1 Pet. 1. 23.) they continued children of the old *Adam*; and naturall man still. So *Paul* saith, 1 Cor. 3. 3. *walk ye not as men*: that is, unregenerate men. *faire*:] or goodly: Hebr. *good*, to wect, of countenance, as is expressed, Gen. 24. 16. the Chaldee translateth it, *faire*. *tooke unto them*:] that is, *tooke to themselves*, and regarded not the counsell of their godly parents, (who should by right take wives for their children) nor the will of God, whose law after forbade such prophane marriages, Deut. 7. 3. 4. The like is noted of *Esa*, Gen. 26. 34, 35, and 28. 8, 9. Thus corruption grew in families, which they chose:] that is, *which they loved and liked*, following their owne affections. So, *my chosen*, Esay 42. 1. is interpreted, *my beloved*, Matth. 12. 18. and *choosing* is often used for *liking* or *delighting*, Psalm. 25. 12. and 119. 173. Esay 1. 29. and so the Chaldee

translateth it here. Into this sinne, Solomon also fell, 1 King. 11. 1, 2.

3 Verſ. 3. *my spirit*:] This is that holy spirit of Christ, by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1 Pet. 3. 18, 19, 20. 2 Pet. 2. 5.

not strive] or, *not judge*, that is, *not contend in judgement*, for so this word is elsewhere also used, Eccle. 6. 10. and may here import, both *contending* by preaching, disputing, convincing in the mouthes of the Patriarchs, (as Nehem. 9. 30.) and by inward motions & checks of conscience, which his spirit gave them for their sinnes; against which they that struggle, fall into the sinne *against the holy Ghost*, despiting the spirit of grace, Heb. 10. 29. So the Spirit of God is said to be *tempted, resisted, grieved*, Acts 5. 9. and 7. 51. Eſay 63. 10. Ephes. 4. 30. *with man*] or, *in man*: implying both the contending of the Prophets outward, and of Gods spirit inwardly; as before is observed. Here the Church declined, is called *man* (or *Adam*) to note their corrupt estate. The Gr. translateth it, *my Spirit shall not continue in these men*. The Chaldee paraphraseth, *This evill generation shall not continue before me for ever*: understanding (as it seemeth) by the Spirit, means naturall soule and life, which God would take away by the Flood. *be also*] that is, *these also*, which are my peculiar professant people.

is flesh] that is, *is fleshy*, *not having the spirit*, but *walking after their owne lusts*; as Jude, ver. 19. 16. The flesh and the Spirit, are also thus opposed, Rom. 7. 5, 6. and 8. 8, 9. Gal. 5. 16, 17. So the Chaldee here saith, *For that they are flesh, and their workes evill*. And this is the state of all men in their first birth; for that *which is borne of the flesh, is flesh*, Joh. 3. 6.

120. *yeeres*:] meaning, that so long time by Noes preaching, and building the Arke, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1 Pet. 3. 19, 20. 2 Pet. 2. 5. and sheweth the summe and end of his preaching to be, *that they might be judged according to men in the flesh, but live according to God in the spirit*, 1 Pet. 4. 6. that is, they repenting and turning unto Christ, the body might be dead *because of sinne*; but the spirit be life, *because of righteousness*, Rom. 8. 10. So the Chaldee here saith, *A terme shall be given them of 120. yeeres, if they will convert*: so many were the yeeres of Moses life, Deut. 34. 7.

4 Verſ. 4. *Gyarus*] in Hebrew, *Nephilim*, which hath the signification of *falling*, as being *Apostates*, *ſaine* from God: and being fierce and cruel to men, *falling* on them, (as Job 1. 15.) and whom they made by feare and force, to fall before them: such were men of great stature, that other men were as *grasshoppers* in respect of them, Num. 13. 33. The Chaldee calleth them *Gibbaraja*, that is, *mightie men*; (and so Nimrod was *Gibbor*, that is, *mightie* on the earth, Gen. 10. 8.) the Greeke nameth them *Gigantes*, whereof our English is derived, and the Greeke Poets feigned them to be *borne of the earth*, noting them to be earthly minded, not caring for heaven: and borne also of such parents. *after that*] that is, as before; so after God had threatned

their destruction, that they were not bettered, or brought to repentance. *went-in*] namely, *into the chamber*, as is expresse, Judg. 15. 1: and consequently, *companyed* with them: in like sense as *knowing* is used before, Gen. 4. 1. So *David went in to Bathsheba*, Psal. 51. 2. *Abram to Agar*, Gen. 16. 2. *Isaak to his wife*, Genes. 29. 21. a modest phrase. *they bare*] to weete, the women last mentioned: or, *they* (the men) *begat children to themselves*. The Hebrew implieth both. *mightie men*] the Greeke translateth this also *Giants*; and it seemeth to be an explanation of their former name. *men of name*] that is, *of renowne*: famous and renowned. Contrary hereto, is *men without name*, Job 30. 8.

Verſ. 5. *wickednesse*] or *malice*, *evill*. *every imagination*,] or, *the whole fiction*; the word is general, for all and every thing that the heart first imagineth, formeth, purposeth, 1 Chron. 28. 9. and 29. 18. Luke 1. 51. *every day*] or, *all the day*: that is, continually. The Greeke translateth thus, *and every one minded in his heart carefully for evils, all daies*.

6 Verſ. 6. *it repented Iehovah*] This is spoken not properly, for God *repenteth not*, 1 Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men do when they repent. So 1 Sam. 15. 11. *the earth*] hereby teaching, that there was none on earth whom God respected. So that but for *the second man* (Christ) *the Lord from heaven*, (1 Cor. 15. 47.) whom Noe beleevd in; the world had now beene consumed. So the Hebrew Doctors, as the Zohar upon this place saith, *man on the earth, to except the man above, (or the superiour Adam) who was not on the earth*. *it grieved him*:] The scripture giveth to God, joy, griefe, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, Jam. 1. 17. but by a kind of proportion, because he doth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So *heart*, *hands*, *eyes*, and other parts are attributed to him, for effecting such things, as men cannot doe, but by such members. God is said to be grieved for the corruption of his creatures: contrariwise, when he restoreth them by his grace, he *rejoiceth* in them, Eſa. 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew Doctors write thus: *Forasmuch as it is cleare, that (God) is no corporall or bodily thing; it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming downe, nor right hand, nor left hand, nor face, nor back-parts, nor sitting, nor standing: neither beginning nor ending, nor number of yeeres; neither is he changeable, for nothing can easie him to change. Neither is there in him death, or life, as the life of a corporall living thing: nor folly, nor wisdom, according to humane wisdom; nor sleepe, nor waking, nor anger, nor laughter, nor joy, nor griefe, nor silence, nor speech, as the sonnes of Adam speake, &c. but all these, and the like things spoken of him in the Law and Prophets, are parabolically and figurative. As when*

it is said, *hee that sitteth in the heauen, doth laugh*, (Psal. 2.) and the like: of all such, our wise men have said, the Law speaketh according to the language of the *sonnes of Adam*. And so he saith, doe they provoke me to anger? (Jer. 7. 19.) againe hee saith, I am the Lord, I change not, (Mal. 3. 6.) and if he be sometime angry, and sometime joyfull, then he is changeable: But all these things are not found, save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimony in *Jesudei, hatorah*, chap. 1. sect. 11, 12.

7 Ver. 7. *blot-out*:] that is, destroy and abolish. from *m.m.*] that is, both men and beasts. For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through mans iniquity, Gen. 3. 17. Rom. 8. 20.

8 Ver. 8. *found grace*:] that is, obtained favour, or mercies, (as the Chaldee translateth it.) So this phrase is interpreted in Greeke, sometime finding grace, Heb. 4. 16. sometime finding mercie, 2 Tim. 1. 18. and grace is opposed unto *workes*, and unto *debt*, Rom. 11. 6. and 4. 4. And it is a speciall title of God, that he is named *Gracious*, Exod. 34. 6. and a speciall prerogative of his people, that they find grace in his eyes, as after of *Lot*, Gen. 19. 19. of *Moses*, Exod. 33. 12. of *David*, Act. 7. 45. of *Marie*, Luke 1. 30. And the letters of * *Noes* name, are the letters of * *Grace* in Hebrew, the order being changed.

¶ ¶ ¶ These three letters in the Hebrew Bibles, doe signifie the *Parasha*, or great Section of *Moses* law, which was a Lecture on the Sabbath day, read in the Jewes Synagogues, as is observed Act. 15. 21. to which was added a Lecture out of the Prophets, Act. 13. 15. And the first Paragraph or Section (which is from the creation hitherto) they call *Breshith*, that is, *In the beginning*; this second, which reacheth to the 12. Chapter, they call *Noe*, and so the rest: there are in all 54. Sections in the Law, which they read in the 52. Sabbath, joyning two of the shortest twice together, that the whole might be finished in a yeers space. Hereof the Hebrew Doctors write thus: *It is a common custome throughout all Israel, that they finish wholly the (reading of the) Law, in one yeere; beginning in the Sabbath which is after the feast of Tabernacles, at the first Section of Genesis: in the second (Sabbath) at, These are the generations of Noe: in the third, at, The Lord said unto Abraham, (Gen. 12. 1.) so they read and goe on in this order, till they have ended the Law, at the feast of Tabernacles: Maimony in Misn. treat. of Prayer, chap. 13. sect. 1.*

9 Ver. 9. *generations*:] that is, off-spring, and things that did befall him and them; so Gen. 25. 19. and 37. 2. and 2. 4. and 5. 2. *just*] or, *righteous*: *Noe* is the first in the world that hath this title of *just*; and as generally the *just* liveth by faith, Rom. 1. 17. so of *Noe* the Apostle witnesseth, he was made beire of the justice which is by faith, Heb. 11. 7. *perfect*] or *intire*, *sincere*, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so perfectnesse respecteth life and conversation, in the

heart of man, Esay 38. 3. and in his wales, Psalm. 119. 1. This is not meant of perfection in measure or degrees, as being without all sin, Eccles. 7. 22. Jam. 3. 2. 1 Joh. 1. 8. but when men by the grace of God, keepe themselves from their iniquitie, Psalm. 18. 23, 24. and sinne hath not dominion in them, Psal. 19. 14. The perfect man is opposed to the perverse and restless wicked, Job 9. 20, 22. in his generations] that is, among the men of the ages wherein he lived. So generation, Mat. 11. 16. and 12. 42. is expounded, the men of that generation, Luke 7. 31. and 11. 31. *walked with God*:] that is, by faith pleased and acceptably served God: see the like before of *Enoch*, Gen. 5. 22. The word may imply also administration in the office whereunto God had called him, which was to be a preacher of justice, 2 Pet. 2. 5. So the Hebrew Doctors say, he preached to the old world, and said, *Turne ye from your waies, and from your evill workes, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam*, Pirke. R. Eliezer, ch. 22.

Ver. 11. *the earth was corrupt*] that is, the inhabitants of the earth: (see Gen. 11. 1.) and so the earth it selfe for and through them; as is shewed after in ver. 12, 13. therefore both were destroyed together. *Corrupting* is in speciall applied to idolatry, and depraving of Gods true service, Exod. 32. 7. Deut. 32. 5. Judg. 2. 19. as, the people are said to *doe corruptly*, 2 Chron. 27. 2. when they sacrificed and burnt incense in the high places, 2 King. 15. 35. So idolatry was their chiefe corruption here, as may also be gathered by Gen. 4. 26. see the Annotations there. *before God*:] that is, openly and boldly in Gods sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. *violent-wrong*] *injurious* and *cruell dealing*, which seemeth to be chiefly meant of violating the duties towards men: as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldee turneth it *rapines*, (or *robberies*.) Or, by *violent-wrong*, violent and cruell men may be understood: as, *pride*, is used for *proud men*, Jer. 50. 31, 32. *sinne*, for *sinfull men*, Pro. 13. 6. *poverty*, for *poore men*, 2 King. 24. 14. and many the like. Thus corruption increased in the Ecclesiasticall and politicall estate, as it began in the domesticall.

Ver. 12. *all flesh*:] that is, all men, who are called *flesh*, both for their frailty, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6. 3. So *flesh* is expounded to be men, and people, Psal. 56. 5, 12. Elay 40. 5, 6. *their way*:] that is, both their religion, or faith, (for so a way often signifieth, Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2.) and their manners, workes, or course of life; as elsewhere is mentioned the way of *Kain*, for maliciousnesse, Jude, ver. 11. the way of *Balaam* for covetousnesse, 2 Pet. 2. 15. and sundry the like. And of this way of the old worke, wherein wicked men did walke, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eate, they dranke, they married wives, they were given in marriage, untill the day that *Noe* entred into the Arke, and the flood came, and destroyed them all, Job 22. 15, 17, 18. Luke 17. 27.

Verf.

13 Verſ. 13. *An end is come:*] that is, *the time of deſtruction is at hand:* ſo Amos 8. 2. Jer. 5. 1. 13. Ezek. 7. 2, 3, 6. *from the face*] that is, *becauſe, or through them.* *deſtroy*] or, *am corrupting*, that is, *ready to corrupt*, or *deſtroy*. Before, the word was uſed for *corrupting* by ſin; here, for *corrupting* with puniſhment, due for their ſinne: that is, *deſtroying*. So Gen. 18. 28. & 19. 13. and often in the Scriptures.

with the earth] the Greeke ſaith, *and the earſh*: which being given for a poſſeſſion to the ſons of Adam, was alſo deſtroyed with them; as in other particular judgements, mens goods periſhed with them, Gen. 19. Num. 16. 32. Joſ. 7. 15, 24.

14 Verſ. 14. *an Arke*] or *Cheſt*, *Coffin*: called in Hebrew *Tebah*: and differeth from the *Arke* or *Coffer* which Moſes made for Gods Sanctuary, which was called *Aron*, Exod. 25. 10. and ſerved to keepe the Tables of Gods law, Deut. 10. 2, 5. but this *Arke Tebah*, was to keepe men, and live things from the water; as a ſhip, uſed onely in this hiſtorie, and in Exod. 2. 3. The holy Ghoſt in Greeke expreſſed them both by one word *Kibotos*, an *Arke* Heb. 11. 7. and 9. 4. Heathen Writers alſo make mention of this Arke, but by another name *Larnax*, that likewiſe is an *Arke*: *Plutarch. de induſtr. animal.* This Arke was a figure of Chriſts Church, wherinto they that enter by faith, are ſaved from the flood of Gods wrath; of which grace, Baptiſme (the answerable type) is a ſigne and ſeale. See 1 Pet. 3. 20, 21. *Gopher trees*] The Chaldee paraphraſts make them a kinde of Cedars: the Scripture mentioneth not this word any other where. But *Gophriſh* is after uſed for *ſulphure*, or *brimſtone*, Gen. 19. 24. whereupon ſome thinke theſe to be *Turpentine trees*, which beare ſulphurie Berries, and the wood is known to be fit for ſuch an uſe. *neſts*] that is, *little roomes* or *manſions*, (as the Chaldee tranſlateth) for men, beaſts, birds, &c. to be in ſeverally. So a *neſt*, is for a *manſion*, Num. 24. 21. Obad. 4. *pitch*] or *plaiſter*: the Hebrew *Copher*, which elſewhere is often uſed for *covering* and *propitiating* of ſinne, *making atonement* and the like; is onely here uſed for *pitch* or *plaiſter*, there being two other proper words for ſuch uſe, Exod. 2. 3. It figured the atonement made for the Church by Chriſt, wherewith we being by faith covered and plaiſtered, the waters of Gods wrath, enter not upon us.

15 Verſ. 15. *cubits*:] or *ells*: a *cubit* is the meaſure from the elbow to the fingers end, containing ſix handbreadths, or a foot and a halfe: ſo 300 cubits make 450 foot. *height*] or *ſtature*. By theſe meaſures here ſet downe, the *Arke* was by proportion like in ſhape to a *Coffin* for a mans body, ſix times ſo long as it was broad, and ten times ſo long as it was high: which was commodious (for ſwimming, and ſteddiſneſſe againſt winds: fit alſo to figure out Chriſts death and buriall, and ours with him, by mortification of the old man: as the Apoſtle applieth this type to baptiſme, 1 Pet. 3. 20, 21. wherby we are become dead and buried with Chriſt, Rom. 6. 3, 4, 6.

16 Verſ. 16. *A cleare light*:] whether by one, or by many windowes, is uncertaine: after there is

mention of a *window* that was in the Ark, Gen. 8. 6. The Hebrew *Zohar*, (which the Chaldee tranſlateth, *Nehor*, *Light*) is not found in the Scripture but here: of it *Zahorajim* is uſed for the *noone day light*. Some Hebrew Doctors ſay it was a precious ſtone, hanged in the Arke, which gave light to all creatures which were therein: *Pirk. R. Eliezar*, ch. 23. This cleare-light ſignified the enlightning of the Church, by the holy Ghoſt, as *the doore* ſignified faith in Chriſt, Ephel. 1. 17, 18. Joh. 10. 9.

in a cubit:] or, *unto a cubit*. *it from above*:] by it, ſeemeth the *Arke* to be meant, (rather then the *light* or *window*) which Ark had the rooſe arched or bowed but a cubit, that it might be almoſt flat, yet ſo as the water might eaſily ſlide off.

third ſtories] or *third neſts*, that is, *roomes*; as verſ. 14. So many diſtinct ſtories, there are alſo within mans bodie. And Paul maketh three parts of man, *body, ſoule, and ſpirit*, 1 Theſ. 5. 23. Likewiſe in Moſes Tabernacle, and in Solomons Temple, were three roomes; the Courtyard, the Holy place, and the Moſt holy, Exod. 25. and 27. 1 King. 6. The Church alſo (figured by the Ark) hath three ſtates, before the Law, under the Law, and under Chriſt, Rom. 5. 13, 14. Joh. 1. 17.

Verſ. 17. *I doe bring*:] or, *am bringing*: the Lord hereupon is ſaid to *ſit at the flood*: *Pſal. 29. 10.* as being the judge from whom this wrath proceeded: and moderator in mercie to Noe. *the flood*] or, *deluge*: the Hebrew *mabbul*, is a peculiar name to this flood, which drowned the world, and made all things *ſade and die* on earth, whereof it hath the name. In Greek the holy Ghoſt calleth it *Katachſmos*, of the abundant ſhedding and inundation of the waters, Mat. 24. 38.

Verſ. 18. *I will eſtabliſh*:] that is, *make ſure and ſtable*, and *faithfully keepe my covenant*. For ſo the word importeth, and other Scriptures open it, as, *eſtabliſh thou*, 2 Sam. 7. 25. is expounded, *let it be faithfull* (or *ſure*) 1 Chron. 17. 23. and to *ſtabliſh the words of a covenant*, 2 King. 23. 3. is to *doe* (or *performe*) them, 2 Chron. 34. 31. and to *continue* in doing them, Gal. 3. 10. with Deut. 27. 26.

my covenant] or *teſtament*; a *diſpoſition* of good things faithfully declared: which God here uſually calleth his, as ariſing from his grace towards Noe, (verſ. 8.) and all men; but implying alſo conditions on mans part, and therefore is elſewhere named *our covenant*, Zach. 9. 11. The Apoſtles call it *Diatheke*, that is, a *Teſtament* or *Diſpoſition*; and it is mixed of properties both of *covenant* and of *teſtament*, as the Apoſtle ſheweth in Heb. 9. 16, 17. &c. and of both may be named a *teſtament* all *covenant*, or a *covenanting teſtament*: whereby the diſpoſing of Gods favours and good things to us his children, is declared. *and thou ſhalt enter, &c.*] This explaineth the *Covenant* made on Gods part, that hee would ſave Noe and his houſhold from death by the Ark; and on Noes part, that hee ſhould in faith and obedience make, and enter into the Ark, ſo committing himſelfe to Gods preſervation, Heb. 11. 7. And under this, the covenant or teſtament of eternall ſalvation by Chriſt, was alſo implied; the Apoſtle teſtifying; that *the* (antitype)

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18

(antitype) or like figure hereunto, even Baptisme doth also now save us; 1 Pet. 3. 21. which Baptisme is a seale of our salvation, Mar. 16. 16. *wives*] Hereupon the Apostle observeth, how in the Arke, a few, that is, eight soules were saved by water; 1 Pet. 3. 20.

19 Ver. 19. *two*] or, by *twos*, that is, by *paires*: which is after explained to be seven of every cleane, and two of every uncleane beast, Gen. 7. 2. Thus God sheweth himselfe to be the *saver of man and beast*, Psal. 36. 7. *to keepe alive*] that is, *that thou maist keepe alive*: (as the Greeke explaineth it, *that thou maist nourish*.) Observe how verbes indefinite, doe oftentimes include (though not expresse) a certaine person, especially such as was spoken of before: as Eccles. 4. 17. (or 5. 1.) *they know not to doe evil*; that is, *they know not that they doe evil*, Zachar. 12. 10. *they shall mourne, and to be in bitterness*; that is, *and they shall be in bitterness*. This the Hebrew text it selfe sometime manifesteth: as Esa. 37. 18, 19. *they have laid wast: and to cast their gods*, &c. that is, *and they have cast their gods*: as is written a King. 19. 18. So in 1 Chron. 17. 4. *build me an house to dwell in*: for which in 2 Sam. 7. 5. is written, *build me an house for me to dwell in*. Likewise in the Greeke, as, *Suzetain, to question*, that is, *they questioned*, Mark. 1. 14. for which another Evangelist saith, *Samelaloun, they shake together*, Luke 4. 36. *not lawfull to eat*, Luke 6. 4. that is, *for him to eat*, Mat. 12. 4. *not to enter*, Luke 22. 40. or, *that ye enter not*, Mat. 26. 41. Also the holy Ghost so translateth; as, *to be my salvation*, Esay 49. 6. which Paul citing, saith, *that thou maist be my salvation*, Act. 13. 47. So in Gen. 19. 24. and 23. 8. Exod. 9. 16. and often throughout the Scriptures.

20 Ver. 20. *shall come to thee*:] to weet, of their owne accord, by my instinct. Signifying hereby, that Noe should not need to hunt for them. So it was before with Adam, Gen. 2. 19. *to keepe alive*:] that is, *that thou maist keepe them alive*: as before in v. 19. Or, *to be kept alive*: as the Greeke here translateth, *to be nourished with thee*. For a Verb indefinite active, is often to be understood passively; as, *a time to beare*, Eccles. 3. 2. that is, *to be borne*. *What to doe?* Eith. 6. 6. that is, *what shall be done?* So, *for to declare my name*, Exod. 9. 16. is by the Apostles authority translated, *that my name may be declared*, Romi 9. 17. See Gen. 2. 20. and 4. 13.

22 Ver. 22. *And Noe did it*] This commendeth Noes singular faith and obedience, in undertaking and performing so great a worke, full of infinite doubts, feares, troubles, charges, &c. wherefore hee hath of the holy Ghost this good report; By faith Noe being spoken to of God, of things not seene as yet, moved with reverence, (or using carefulnesse) prepared an Arke, to the saving of his house: by the which hee condemned the world, and became heire of the justice which is by faith, Heb. 11. 7. *did*] or *made it*: namely, the Arke, and all things appointed him of God. Wherefore the Greeke so translateth; *Noe did (or made) all things*: and oftentimes a thing set downe thus generally, is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40. *make and make them after their paterne*: that is, *looke thou make all*

things after their paterne, Heb. 8. 5. So Deut. 27. 26. *Curled be he that confirmeth not the words of this law*: that is, *Curled be every one that continueth not in all things written in the booke of the Law*, Gal. 3. 10. and sundry the like. *according to all*] so not onely the things themselves, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. and 40. 16.



CHAP. VII.

1, God commandeth Noe and his house: to enter into the Arke, with beasts and fowles. 7, Noe and they goe in. 12, It raineth forty daies and forty nights: 17, the waters beare up the Arke, 18, and drowne the earth. 21, All that were on the dry land died, 23, save Noe, and those with him. 24, The waters prevail on hundred and fifty daies.

1 **A**ND Jehovah said unto Noe, Enter
2 thou and all thy house into the Arke;
3 for thee have I seene just before me,
4 in this generation. Of every cleane beast,
5 thou shalt take to thee, seven and seven, the
6 male and his female: and of the beast which
7 is not cleane, two, the male and his female.
8 Also of the fowle of the heavens, seven and
9 seven, the male and the female: to keepe a-
10 live seed upon the face of all the earth. For
11 seven daies hence I will cause-it-to-raine up-
12 on the earth, forty daies, and forty nights:
13 and will blot-out every living substance that
I have made, from upon the face of the
earth. And Noe did: according to all that
Jehovah commanded him. And Noe was
six hundred yeeres old: and the Flood was;
waters upon the earth. And Noe went in,
and his sonnes, and his wife, and his sonnes
wives with him, into the Arke: because of
the waters of the Flood. Of the cleane beast,
and of the beast which was not cleane: and
of the fowle, & of every thing that creepeth
upon the earth. Two and two went in unto
Noe, into the Arke, the male and the female:
even as God had commanded Noe. And it
was at the seventh of the daies; that the wa-
ters of the Flood were upon the earth. In
the yeere, the six hundred yeere, of the life
of Noe, in the second moneth; in the seven-
teenth day of the moneth: in the same day,
all the fountaines of the great deepe were
broken-up; and the windowes of the hea-
vens were opened. And the raine was upon
the earth: forty daies, and forty nights. In
this selfe same day, entred Noe, and Sem,
and Cham. and Japheth, the sons of Noe:
and the wife of Noe, and the three wives of
his

14 his sons, with them, into the Arke. They,
and every beast after his kind; and all the
cattell after their kind; and every creeping-
thing that creepeth upon the earth, after his
kind; and every fowle after his kind; every
15 bird of every wing. And they went in unto
Noe, into the Arke: two and two of all flesh
16 which had in it the spirit of life. And they
that went in, went in male and female of all
flesh, even as God had commanded him:
17 and Jehovah shut him in. And the Flood
was forty daies upon the earth: and the wa-
ters increased, and bare-up the Arke, and it
18 was lift-up from the earth. And the waters
prevailed, and were increased greatly upon
the earth, and the Arke went upon the face
19 of the waters. And the waters prevailed
most exceedingly upon the earth: and all
the high mountaines that are under all the
20 heavens, were covered. Fifteene cubits up-
wards did the waters prevaile: & the moun-
taines were covered. And all flesh that mo-
21 ved upon the earth, gave up the ghost; of
fowle, and of cattell, and of beast; and of e-
very creeping-thing, that creepeth upon the
22 earth: and every man. All which had the
breath of the spirit of life in his nostrils; of
23 all which was in the dry land, they died. And
every living substance was blotted out,
which was upon the face of the earth; from
man unto cattell, unto the creeping thing,
and unto the fowle of the heavens; and they
were blotted out from the earth: and Noe
onely remained, and they that were with him
24 in the Arke. And the waters prevailed upon
the earth: a hundred and fifty daies.

Annotations.

1 **E**nter thou] that is, Betake thy selfe unto my
tuition and providence, who will save thee
and thine from the wrath that cometh upon the
world, 2 Pet. 2. 5. A like speech is made unto the
godly, in Esa. 26. 20. just before me] that is, sin-
cerely just, by faith, and so beire of the justice which
is by faith, Heb. 11. 7. for no flesh is just before God,
by the workes of the Law, Rom. 3. 20. Noe is also
named a preacher of justice, 2 Pet. 2. 5. The just be-
fore God, are opposed to hypocrites, which justifie
themselves before men, Luke 16. 15. Rom. 2. 29.
in this generation] that is, among the men of this age:
which are called the world of ungodly ones, 2 Peter
2. 5. See Gen. 6. 9.

2 **V**ers. 2. of every cleane beast] Of these there were
after by Moses law, two sorts; some cleane for
men to eat in common use, such as were all that
parted the hoofe in two, and chewed the cud, Levit. 11. 3.
&c. all other were uncleane. And some that were
cleane for sacrifice to God, which were either

beeves, or sheepe, or goats, Lev. 1. 2, 10. So of fowles,
many were counted cleane for mans meat, Lev. 11
13, 21. &c. but for sacrifice to the Lord, only tur-
tle doves & pigeons, Lev. 1. 14. And all these sacrifices
Abram offered, Gen. 15. 9. and of every cleane beast,
and cleane fowle, Noe offered a burnt-offering after
he came out of the Arke, Gen. 8. 20. wherefore by
cleane beasts here, such onely seeme to be meant, as
were sanctified of God for sacrifice: which ordi-
nances (as appeareth) were revealed of God to the
Fathers from the beginning, as divers others, af-
ter written by Moses, as cleansing of mens persons,
and garments, Gen. 35. 2. paying of tithes to the
Priests, Gen. 14. 20. offering of first fruits, Gen. 4.
3, 4. and the like. As for civill use, all beasts seeme
to be cleane to the sons of Noe, for meat, by that
law in Gen. 9. 3. see the notes there. By nature
all Gods creatures are good, Gen. 1. 31. and, there is
nothing uncleane of it selfe, Rom. 14. 14. but onely by
the institution of God, to teach men holinesse and
obedience, Act. 10. 15. Levit. 11. 44, 45. and
seven,] Hebr. seven, seven, that is, by sevens, or seven
of each sort: so after, two two, vers. 9. that is, two of
each. This number of seven was after much used in
sacrificing, as Job 42. 8. 1 Chron. 15. 26. Num. 23.
1, 14, 29. male and his female] the Hebrew is, man
and his wife: which the Greeke and Chaldee tran-
slateth, male and female; and so the Hebrew it selfe
is in the next verse for the fowles. It is the manner
of the Hebr. tongue, to call all living creatures by
the name of man & wife, and their yong ones sons,
Lev. 1. 5. and things also without life, woman and
fister, Exod. 26. 3. The myserie of things may by
such names the better be discerned: for beasts
cleane and uncleane, figured out men, as the vision
shewed to Peter, manifesteth, Acts 10. 11, 20, 28.
two] the Greeke explaineth it, two two, that is,
by twos; as before by sevens: and in the 9. verse fol-
lowing, the word two is doubled.

Vers. 3. seven] to weat, of the cleane, and two of the
uncleane, as was before of beasts. And so the Greeke
expresseth it.

Vers. 4. seven daies hence] Hebr. to yet seven daies,
that is, the seventh day after this, as vers. 10. So, yet
three daies, 2 Chro. 10. ver. 5. is in ver. 12. shewed
to be in the third day: So in Gen. 40. 13. The He-
brew to, is sometime used for after, as Exod. 16. 1.
Psal. 19. 3. Numb. 33. 38. Jer. 41. 4. Ezra 3. 8.

I will cause] Hebr. I causing: it is spoken as if it
were then in doing, for the more certainty. So,
thou heaping coales, Pro. 25. 22. is translated, thou shalt
heape, Rom. 12. 20. forty daies] This time of ven-
geance is after used for the time of humiliation:
as Moses, Elias, and Christ our Lord, fasted forty
daies, and forty nights, Deut. 9. 9. 1 King. 19.
8. Mat. 4. 2. And forty daies respite was given
to Niniveh, Jon. 3. 4. as thrice 40. (that is, 120.)
yeeres to the old world before it was drowned,
Gen. 6. 3. blot out] or, wipe out: that is, destroy,
and abolish. This the Hebrew Doctors expound,
to be out of the land of the world to come, the land of the
living: R. Menachem on Gen. 7. and the Apostle
placeth their spirits in prison, 1 Pet. 3. 19. living
substance] every thing that standeth up, or subsisteth. This
word

- word is also used in Denter. 11.6. and Job 22.20.
- 6 Verſ. 6. 600. yeere old] Hebr. *a ſon of 600. yeeres*; that is, going in his 600. yeere. See Gen. 5.32. and hereafter in verſ. 11. *waters*] or, as the Greeke hath, *the Flood of water.*
- 7 Verſ. 7. *his ſons wives*] Thus but *a few, that is, eight ſoules were ſaved by water*: as the Apoſtle obſerveth, 1 Pet. 3. 20. And here againe, Noes rare faith and obedience is ſet forth, Heb. 11.7. *be- cauſe*] or, *for feare of*: Hebr. *from the face.*
- 9 Verſ. 9. and *two*] that is, *by twos*: as ver. 2.
- 10 Verſ. 10. *at the ſeventh*] or, as the Greeke ſaith, *after ſeven daies*: ſee before verſ. 4.
- 11 Verſ. 11. *the 600. yeere*] or, *In the 600. yeeres*; that is, *while Noe was living, in the 600. yeere of his life*: which was from the creation of the world the 1656. yeere, and this was the beginning of that yeere of his life, for he continued a yeere in the Arke, Gen. 8. 13. and lived 350. yeere after the flood, and died 950. yeere old, Gen. 28, 29. *the ſecond moneth*] to weet, *of the yeere*: agreeable in part to that we now call *October*: for the end, and revolution of the yeere, was about the moneth which we call *September*, Exod. 23. 16. and 34. 22. and ſo the new yeere then began: this was after, called the moneth of *Eſthimim*, 1 King. 8. 2. where the Chaldee paraphraſeth, that *they called it of old, the firſt moneth, but now* (ſaith he) *it is the ſeventh moneth.* For the yeere changed the beginning of it Eccleſiaſtically, upon the comming of *Iſrael* out of *Aegypt*: ſee Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the ſecond moneth, according to the Jews Eccleſiaſticall account, that is, *April*. of the great deepe,] that is, *of the waters*, which had by the providence of God beene put into treaſuries (or ſtore-houſes) under the earth, Job 28. 4, 10. Pſal. 33. 7. Deut. 8. 7. As alſo of the *Ocean ſea*, which ſometime is called *the Deepe*, Job 38. 16. 30. and 41. 31. Pſal. 106. 9. *the windowes*] or *ſluices*, *flood-gates of heaven*: that is, *of the ayre*; as is noted on Gen. 1. 7. So in *Eſay* 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their ſpringing up from beneath. Hereupon *waters, deepes, floods*, and the like, are uſed for great afflictions, whereby the life is endangered, Pſal. 69. 2, 3, 15, 16.
- 12 Verſ. 12. *the raine*] or *ſhower*, that is, *vehement raine*. After this manner the *Iſraelites* were baptiſed in the cloud and ſea; when the clouds ſtreamed downe waters, 1 Cor. 10. 1, 2. Pſal. 77. 8. Exo. 13. 24, 25. And now was *Noe* ſaved in the Arke in the midit of the waters, and was ſpiritually baptiſed into Chriſts death by faith, 1 Pet. 3. 20, 21. Hebrewes 11. 7.
- 13 Verſ. 13. *In this ſelfe ſame*] Hebr. *In the ſtrength (or body) of this day*. So Gen. 17. 23. Levit. 23. 14. Joſh. 10. 27.
- 14 Verſ. 14. *every beaſt*] that is, *ſome of every ſort*, *two of the uncleane*; as before, ver. 2. *every wing*] that is, *of every ſort*; for ſome are winged with feathers, others with ſkin, as *Baſs*. Therefore the Greeke tranſlateth here, as before, *according to his kind*.

Verſ. 15. *went in*] of their owne accord, miracu-
louſly, God ſo moving them: that they ſeemed
beforehand to know the wrath of GOD that
ſhould come on the world.

Verſ. 16. *ſhut him in*] or, *ſhut (the doore) upon him, or after him*: the Greeke ſaith, *ſhut the Arke on the outside of him*. And this was to keepe him ſafe, and (as the Chaldee tranſlateth) *protect him*, from the violence of the rain: alſo that no other ſhould come in: for ſo the like ſpeech ſeemeth to import, in 2 King. 4. 4, 5. The record of this grace of *Noe*, is found in ſundry heathen writers; they ſay, *Deucalion* (when waters drowned all the reſt) was with his wife preſerved in a ſhip or arke; *Ovid. Meta- morph. l. 1. Lucian. de Dea Syria*. *Noe* was of the Greekes called *Deucalion*, (as *Iuſtin Martyr Apol. 1. teſtifieth*) and the name implieth ſo much, it being made of the *wet and of the ſea*.

Verſ. 17. *40. daies*] that is, large daies, compre-
hending *nights* alſo in ver. 4. and ſo the Greek ex-
preſſeth it, *forty daies, and forty nights*. See the notes
of Gen. 1. 5. *from*] or *from upon*: but the Greeke
ſaith, *from the earth*: and the Hebrew *Meghnal*,
from upon, is ſometime onely *from*: as Exod. 10. 28.
Therefore that which in 2 Chro. 33. 8. is written
from upon the Land, in 2 King. 21. 8. is but *from the land*. So, *from by me*, Gen. 13. 9.

Verſ. 18. *went upon the face*] that is, as the Greeke
tranſlateth, *was carried upon the waters*: ſo *ſhips* are
ſaid to goe (or walke) Pſal. 104. 26. Thus *Noe* in
the Ark eſcaped the waters of Gods wrath, wher-
in the world periſhed: as *Iſrael* after this, paſſed
ſafe through the waters of the ſea, wherein the
Aegyptians were drowned, Exod. 14. Hebr. 11. 29.
Noe was baptized into Chriſts death, and buried,
(in the Arke) with him into his death, but raiſed
up againe with him alſo, God giveth him victory
through faith in Chriſt, Rom 6. 3, 4. 1 Pet. 3. 20, 21

Verſ. 19. *moſt exceedingly*] or, *moſt vehemently*: the
Hebrew phraſe (as alſo the Greeke) doubleth
the word, *vehemently vehemently*. So Gen. 19. 2.
and 30. 43. and often.

Verſ. 20. *Fifteene cubits*] that is, *22. foot and an
halfe*. God weigheth the waters by meaſure, Job 28. 25.

prevail] that is, as the Greeke explaineth,
were liſed up, higher then all the mountaines: To
this *Iob* hath reference, ſaying, *He ſindeſt out* (the
waters) *and they overturne the earth*, Job 12. 15. this
judgment was admirable, ſeeing there are moun-
taines, as *Atlas*; *Olympus*, *Caucasus*, *Arbor*, and o-
ther ſuch, that are ſo high, as their tops are above
the clouds, and winds; as *Hiſtoriographers* doe
report. And the mountaines of *Ararat* ſo high, that
the Arke reſted upon them, long before the face
of the earth was diſcovered, Gen. 8. 4, 5. &c.

Verſ. 21. *every man*] the flood came and deſtroyed
them all, Luke 17. 27. they were wrinkled before
their time; a flood was poured upon their foundations,
Job 22. 16.

Verſ. 23. *Noe onely*] or, *but Noe*. To this the
Scripture after hath reference, *Ezek. 14. 14*: though
Noe, *Daniel*, and *Iob* were among them they ſhould de-
liver but their owne ſoules. So, *a few were ſaved*, 1 Pet.
3. 20. and 2. 5. And heathen ſtories give testimony
unto

unto this truth, that at the deluge of all men, Deuca-
lion only was left alive, (that is, Noe,) by going with his
wife and children into a certaine great Arke which he had,
C. Lucian. l. de Dea Syriæ.



CHAP. VIII.

1, The waters of the flood asswage. 4, The Arke
resteth on Ararat. 7, Noe sends forth the Raven and the
Dove. 15, God biddeth Noe goe forth of the Arke, 18,
and he goeth. 20, He buildeth an Altar, and offereth sa-
crifice; 21, which God accepteth, and promiseth to curse
the earth so no more.

1 **A**ND God remembred Noe, and every
beast, and all the cattell that was with
him in the Arke: and God made a
wind to passe over the earth; and the waters
2 asswaged. And the fountaines of the Deep,
and the windows of the heavens were stop-
ped: and the raine from heavens was restrai-
3 ned. And the waters returned from off the
earth, going and returning: and the waters
4 abated at the end of the hundred and fifty
daies. And the Arke rested in the seventh
moneth, in the seventeenth day of the mo-
5 neth: upon the mountaines of Ararat. And
the waters were going and abating, untill
the tenth moneth: in the tenth (moneth) in
6 the first of the moneth, the tops of the
mountaines were seen. And it was at the end
7 of forty daies, that Noe opened the win-
dow of the arke which he had made. And he
8 sent forth a raven: and it went-forth going-
forth, and returning: untill the waters were
9 dried from off the earth. And he sent forth
a Dove from him: to see if the waters were
10 abated from off the face of the ground. And
the Dove found not rest for the sole of her
foot; and shee returned unto him into the
11 ark; for the waters were on the face of all the
earth: and he put-forth his hand, and tooke
her; and caused her to come unto him into
12 the arke. And he waited yet other seven
daies: and did againe send forth the Dove
13 out of the arke. And the Dove came in to
him at eventide; & loe an olive leafe pluckt
off, was in her mouth: and Noe knew that
the waters were abated from off the earth.
And he waited yet other seven daies: and
sent-forth the Dove; and she did not againe
returne unto him any more. And it was in
the six hundred and one yeere; in the first
(moneth) in the first of the moneth; the wa-
ters were dried up from off the earth: and
Noe removed the covering of the arke; and
he saw, and behold the face of the ground

was dry. And in the second moneth, in the
14 seven and twentieth day of the moneth; the
earth was dried.

And God spake unto Noe, saying; Goe-
15 forth out of the arke: thou, and thy wife,
16 and thy sonnes, and thy sonnes wives with
thee. Every beast which is with thee, of all
17 flesh; of fowle, and of cattell, and of every
creeping thing that creepeth upon the earth,
bring thou forth with thee; that they may
breed abundantly in the earth; and be fruit-
full and multiply upon the earth. And Noe
18 went forth: and his sons, and his wife, and
his sons wives with him. Every beast, every
19 creeping thing, and every fowle; all that
creepeth upon the earth: after their fami-
lies, went forth out of the arke. And Noe
20 builded an Altar unto Jehovah: and tooke
of every cleane beast, and of every cleane
fowle, and offered-up burnt-offrings on the
21 altar. And Jehovah smelled a smell of rest:
and Jehovah said in his heart; I will not a-
gainc curse any more the ground for mans
sake; for the imagination of mans heart is e-
vill from his youth: and I will not againe
any more smite every living thing, as I have
22 done. Henceforth all daies of the earth;
seed-time, and harvest, and cold, and heat,
and summer, and winter, and day, and night,
shall not cease.

Annotations.

GOD remembred] that is, shewed himselfe to
have care of Noe, and helped him out of his
troubles. Things are often spoken of God, after
the manner of men: as Gen. 6.6. So after Gen. 30.
22. every beast] or, every living thing; the Greeke
translateth, all wild beasts, and addeth, all fowles and
all creeping things. a wind:] The Hebrew name
Ruach, signifieth generally any spirit, or wind; and
all winds are brought forth of God out of his trea-
suries, Psal. 135.7. and we know not whence they
come, or whither they goe, Joh. 3.8. but God maketh
the weight for them, Job 28. 25. and raised
this wind extraordinarily, in mercie. asswaged]
or were stilled, quieted. This word is applied also to
the asswaging of anger, Esth. 2.1. and of murmurings,
Num. 17.5. Wherefore this wind, (which seemeth
to be extraordinary,) had a miraculous effect in
asswaging the waters, whereas usually wind maketh
them rage, Psal. 107.25. Jon. 1.4. Therefore
one Chaldee paraphrase calleth it a wind, (or
spirit) of mercies.

Verf. 2. of the deepe] the water gulfes within the
earth, which before were broken up: see Gen. 7.
11. stopped] thus God shewed himselfe to be he
that can stay the bottles of heaven, Job 38. 37.

Verf. 3. going and returning] that is, continually re-
turning, to weete, into their channels and treasures
within

within the earth, *Psal. 33. 7. Eccles. 1. 7.* So after in *vers. 5. going and abating*, that is, *continually abating, more and more.* So *going*, is elsewhere used for *continuing*, and *increasing*, *Exod. 19. 19.* The like is in *Gen. 12. 9.* *at the end* or *after*: as the Greeke translateth it here, and in *v. 6.*

4 *Verf. 4. of Ararat* that is, *of Armenia*: a country neere *Assyria* and *Mesopotamia*, mentioned also in *2 King. 19. 37. Esay 37. 38. Ier. 51. 27.* The Greeke here calleth them as the Hebrew *Ararat*, but in *Esay 37. 38.* it translateth it *Armenia*. Also the Chaldee here calleth them *mounts of Kardu*, which many Writers witness to be hills in *Armenia*. And the name *Ararat* seemeth to be turned into *Armenia*, of *Aram* (that is *Syria*) and *Minni*, (wherof see *Ier. 51. 27.*) or of *Ararat* & *Minni* compounded.

5 *Verf. 5. tops* Hebr. *the heads*.

6 *Verf. 6. that Noe opened* Hebr. *and Noe opened*: we may leave the word *and*, as doth the Greeke, and our English speech also beareth: which the Hebrew it selfe elsewhere sheweth may bee done, as *2 King. 14. 10.* *and why shouldst thou meddle?* but in *2 Chron. 25. 19.* *and is left out*: so in *2 Chron. 18. 12.* *and is set downe*, which in *2 King. 22. 13.* is left out. So it may be in many other places, as *Gen. 22. 4.*

7 *Ver. 7. a Raven* an uncleane fowle, *Deut. 14. 14.* sent forth forty dayes after the tops of the mounts appeared, *to see if the waters were abated*, as the Greeke addeth, and as the next verse sheweth of the dove. For the Raven would have fed on the dead karkasses, if any had appeared, *Pro. 30. 17.*

returning that is, *flying to and fro*, returning to the arke, but not into the same, which the Dove after did, *v. 9.* whereupon the Greeke interpreters (as it seemeth) translated it *returned not*. Noe had no tidings of the waters abating, brought by this messenger, therefore he sendeth another, the Dove: which returning with an Olive leaf or branch; *vers. 11.* signified the glad tidings of peace, by the ministry of the Gospel, and of the Spirit, (which the Dove represented *Mat. 3. 16.*) but the ministry of the Law & letter (which the Raven seemeth here to figure out,) giveth the heart of man no evidence, that the waters of Gods wrath for sin, are any whit abated.

8 *Verf. 8. a Dove from him* the Greeke saith, *after him*, meaning the Raven. This Dove seemeth to be sent out seven dayes after the Raven, as may bee gathered by the 10. verse, where is mentioned Noes waiting *other seven dayes*. Of the sending forth of this Dove, and of her returning unto Noe, (whom heathens name *Deucalion*) there is expresse mention in humane Writers, *Plutarch. dialog. de industr. animal.* *abated* Hebr. *lightened*: that is, *decreased*: so in *v. 11.*

10 *Verf. 10. he waited* or, *patiently abode*: so in *v. 12.* *did as sine send* or, *added to send*: so in *v. 12.* *did not adde to returne*: and *verse 21.* *I will not adde to curse*; that is, *not curse any more*.

11 *Verf. 11. leafe* or *branch*: as it is elsewhere Englished, *Nehem. 8. 15.* a signe that the waters were low: and spiritually a token of grace and peace in Iesus Christ, brought in the mouth, that is, the

word and doctrine of the Ministers of the Gospel, compared unto Doves, *Mat. 10. 15.* *Esay 60. 8.* *Romanes 10. 15.* which came unto the Church in the evening of times, in those last dayes, *Heb. 1. 1.*

Verf. 13. the 601. yeere to weet, of Noes life: as the Greeke expretheth. *in the first* to weet, the first moneth, as the Greeke addeth; and the Hebrew before in *v. 4.* and after in *v. 14.* plainly speaketh; but affecting brevity, such words are often omitted. So after: *the first of the moneth*, that is, *the first day*, as *the first of the feast*, *Mat. 26. 17.* is expounded by the holy Ghost, *the first day of the feast*, *Mar. 14. 12.*

Verf. 14. the 27 day of the moneth By this it appeareth that Noe was in the arke a full yeere (or yeere of dayes) containing 365 dayes, according to the course of the Sunne. For he entred the ark, the 17 day of the second moneth, in the 600 yeere of his life, *Gen. 7. 11. 13.* and there he continued till the 27 day of the second moneth in the 601 yeere of his life, as the 13 and 14 verses of this 8th Chapter shew. Now the twelve moneths of the Hebrewes had 354 dayes, (for fixe moneths had each of them thirty dayes, and the other fixe moneths had each 29 dayes, which make 354.) to which adde 11 dayes, (till the 27 of the 2 moneth full ended) and there are dayes 365.

Verf. 19. after their families that is, *the male with his female*, not confusedly rushing out all together, but in order, and *after their kind*, as the Greeke translateth. *Families* are here attributed to the bruit creatures, as before, *man and wife*, *Gen. 7. 2.*

Verf. 20. built an Altar of earth, as is probable by the Law after given in *Exod. 20. 24.* *an Altar of earth shalt thou make unto me.* And such the Nations after used, mentioning *Altars of grasse*, and of *turf*, *Virgil. Aeneid. 12. Horat. l. 1. Ode 19.* An Altar is called in Hebrew, *Mizbeach*, that is, *a sacrifice story*, or *place of slaying the sacrifice*, for the sacrifices were killed, upon it, or by it, *Gen. 22. 9. 10. Lev. 1. 11.* It was a holy place, and sanctified the offering, *Mat. 23. 19. Exod. 29. 37.* and so was a figure of Christ, by whom we offer the sacrifice of praise alwayes to God, *Heb. 13. 10. 15.* And it is a tradition of the Jewes, that the place where Noe built this altar, was the place where *Abraham* afterward built an Altar to offer *Isaak*, *Gen. 22. 2.* and where *Kain* and *Abel* offred before. See the notes on *Gen. 4. 3.* *every cleane beast* of the bullocks, sheep, and goats: see the notes on *Gen. 7. 2.* So in *Pirke R. Eliezer, chap. 23.* it is said, *Noe brought of the kind of cleane beasts, a bull, a sheepe, and a goat, and of the kind of cleane fowles, turtle doves and young Pigeons, and built an Altar, and offered, &c.* *burnt-offerings*: named in Hebrew *gnoloth*, that is, *ascensions*, for that they went up in fire to the Lord, all (except the skin) upon the altar, as *Moses* sheweth, saying, *It is the burnt-offering, because of the burning upon the altar all the night, unto the morning*, *Leviticus 6. 9.* Therefore the Holy Ghost in Greeke calleth them *holocaustomata*, that is, *whole burnt-offerings*, and sheweth how they figured *Christ's* body offered up unto God for us, *Hebrewes 10. 6. 10.*

and our reasonable ſervice of God by him, whiles we preſent our bodies a living ſacrifice, holy and acceptable unto God, Rom. 12.1. Externall burnt offerings were in uſe in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10.25. and 18.12.

21 Verſ. 21. the ſmell] or, the odour, ſavour: It hath the name originally of reſpiration, and it ſignified God gracious acceptation of the ſacrifice offered; as 1 Sam. 26.16. let him ſmell an offering: Lev. 26.31. I will not ſmell the ſmell of your ſweet odours: So in Amos 5.21. Wherefore the Chaldee tranſlateth, the Lord accepted with ſavour his oblation. The Scripture ſpeaketh of God, after the manner of men, who are delighted with ſweet odours, Eſay 3.24. Song 1.2.

of reſt] that is, of ſweetneſſe, or of ſweet ſavour, which reſreſheth, comforteth, and quieteth the ſenſe. The Hebrew word is of the ſame root that Noes name was of, which ſignified reſt and comfort, Gen. 5.29. The Greeke here, and uſually, turneth it *evodias*, of ſweet-ſavour: which the Apoſtle followeth, ſaying; Chriſt hath given himſelfe for us, an offering and a ſacrifice to God, for a ſmell of ſweet ſavour, Ephelians 5.2. where this ſacrifice of Noe, and all other in the Law, are ſhewed to have their accompliſhment in Chriſts death: for otherwiſe, as it was impoſſible that the blood of buls and goats ſhould take away finnes, Heb. 10.4. ſo was it unpoſſible that the ſmoke of ſuch fleſh burned, ſhould be a ſweet odour to God.

in his heart] or, unto his heart, that is, heartily, minding and purpoſing this thing which followeth. Some underſtand it, unto Noes heart, as ſpoken to his comfort: but the Hebrew (*el*) unto, is often uſed for in: as Gen. 6.6. 1 Sam. 27.1. and the Greeke explaineth it in the former ſenſe. The Chaldee tranſlateth in (or by) his word: which may be underſtood as an oath; as not onely the Hebrew Doctores ſay, that God ſtretched out his right hand, and ſware, &c. (Pirke R. Eliezer, ch. 23.) but the Prophet alſo witneſſeth, I have ſworne that the waters of Noe, ſhall no more goe over the earth, Eccl. 5.9.

not againe curſe] or, not adde to curſe. This taking away of the curſe (notwithſtanding mans corrupt heart remaining) is a notable testimony of Gods rich mercy in Chriſt, by whom we are freed from the curſe, Gal. 3.13. Rev. 22.3. Zach. 14.11. For the covenant now made concerning the waters with Noe; was a figure of that ſpiritual and eternall covenant of peace with us in Chriſt, as is ſhewed in Eſay 54.8,9,10. for mans ſake] the Greek ſaith, for mens works. for the imagination] or, though the fiction: See Gen. 6.5. where from mens merits, the contrary is concluded to that which here God in mercy promiſeth. youth] or childhood: ſo that it meaneth not onely mans age, but infancy or childs age, as the word whence youth here is derived, is ſpoken of Moſes when he was a babe, Exod. 2.6. and we all are tranſgreſſors from the womb, Eſay 48.8. Pſal. 51.7. and 58.4. In Eſebus rabba (an Hebrew commentary upon this place) a Rabbine is ſaid to bee asked, When is the evil imagination put into man? And hee answered, From the booke that he is formed. as I have done]

to weete, univerſally with water: howbeit, fire ſhall conſume the remnant, Iob 22.20. for the heavens and the earth now, are by Gods word kept in ſtore, reſerved unto fire, againſt the day of judgement; and perdition of ungodly men: 2 Pet. 3.7.

Verſ. 22. Henceforth, all dayes of the earth] that is, Hereafter, ſo long as the earth endureth. It is a promiſe to conſerve the orderly courſe and ſtate of the world through all ages, unto the end: under which alſo the promiſe of ſtability of grace in Chriſt, is ſpiritually covenanted unto the faithful: as Ier. 33.20,21.



CHAP. IX.

1, God bleſſeth Noe and his ſonnes. 4, Fleſh with the blood, and murder, are forbidden. 9, Gods covenant to drown the earth no more. 13, ſignified by the Rainbow. 18, Noe repleniſheth the world. 20, planteth a vineyard. 21, is drunken, and mocked of his ſonne: 25, Curſeth Canaan; 26, Bleſſeth Sem, 27 prayeth for Iaphet, 28, and dyeth 950 yeeres old.

AND God bleſſed Noe and his ſonnes: 1
and ſaid unto them; Be fruitfull, and
multiply, and repleniſh the earth. 2
And the feare of you, and the dread of you,
ſhall be upon every beaſt of the earth: and
upon every fowle of the heavens: on all that
moveth upon the ground, and on all the
fiſhes of the ſea; into your hand are they
given. Every moving thing that is living, 3
to you ſhall it bee for meat: as the greene
herbe, have I given to you all things. But 4
fleſh, with the ſoule therof, the blood ther-
of, ye ſhall not eate. And ſurely, your blood 5
of your ſoules, will I require; at the hand
of every beaſt will I require it: and at the
hand of man; at the hand of every mans brother, will I require the ſoule of man. He that 6
ſheddeth mans blood, by man ſhall his blood
be ſhed: for in the image of God, made he
man. And you, be ye fruitfull and multiply; 7
bring-forth abundantly in the earth,
and multiply therein.

And God ſaid unto Noe, and unto his 8
ſonnes with him, ſaying. And I, behold I 9
eſtabliſh my covenant with you: and with
your ſeed after you. And with every living 10
ſoule, that is with you; of the fowle, of
the cattell, and of every beaſt of the earth,
with you: from all that goe out of the arke,
to every beaſt of the earth. And I will eſta- 11
bliſh my covenant with you; and all fleſh
ſhall not bee cut off, any more, by the
waters of a Flood: and there ſhall not bee
any more, a Flood, to deſtroy the earth.

And

12 And God sayd; This *is* the signe of the co-
 13 venant, which I doe give betweene me and
 you; and every living soule that *is* with you:
 14 to eternall generations. My Bow I have gi-
 ven in the cloud: and it shall be for a signe
 15 of the covenant betweene me and the earth.
 And it shalbe when I make cloudy the cloud
 16 over the earth: that the bow shall bee seene
 in the cloud. And I will remember my co-
 17 venant, which is betweene me and you, and
 every living soule, of all flesh: and there shall
 not be any more the waters, to a flood; to
 18 destroy all flesh. And the Bow shall be in
 the cloud: and I will see it, to remember the
 everlasting covenant betweene God and
 19 every living soule; of all flesh, that *is* upon
 the earth. And God said unto Noe; This
 20 *is* the signe of the covenant which I have
 established, betweene me and all flesh that *is*
 upon the earth.
 21 And the sonnes of Noe that went out of
 the arke, were, Sem, and Cham, and Iapheth:
 22 and Cham, he *is* the father of Canaan. These
 three were the sonnes of Noe: and of these
 23 all the earth was over-spreed. And Noe be-
 gan to be an husbandman: and he planted a
 vineyard. And he dranke of the wine, and
 24 was drunken: and hee uncovered himselfe,
 within his tent. And Cham the father of
 Canaan, saw the nakednesse of his father:
 25 and told his two brethren, without. And
 Sem and Iapheth took a garment; and they
 layd it upon both their shoulders, and went
 backward and covered the nakednesse of
 their father: and their faces were backward:
 26 and they saw not their fathers nakednesse.
 And Noe awoke from his wine: and hee
 27 knew that which his younger son had done
 unto him. And he said, Cursed be Canaan:
 a servant of servants shall hee bee to his bre-
 28 thren. And he sayd, Blessed be Iehovah, the
 God of Sem: and Canaan shall be a servant
 to them. God perswade Iapheth; that he
 may dwell in the tents of Sem: and Canaan
 29 shall be a servant to them. And Noe lived,
 after the Flood, three hundred yeeres, and
 fifty yeeres. And all the dayes of Noe were
 nine hundred yeeres, and fifty yeeres: and
 hee dyed.

Annotations.

1 **B**E fruitful] the blessing first given to Adam,
 Gen. 1.28. is here renewed, in the same word:
 and the Greeke hereto addeth, *and exercise domi-*
nion (or *subdue*) which the Hebrew expresseth in
 Gen. 1. Here it is implied in the verse following.

Verf. 2. *shall be upon every beast*] or, *be it upon* 2
 them: This is that sovereignty which Adam had
 over the creatures before his fall; though not af-
 ter the same manner; for then the creatures were
 subject of their owne accord, now of feare, and by
 constraint. And although many beasts rebel a-
 gainst men, and destroy them, (especially for
 some great sins, Lev. 26.22. 1 King. 13.24. 2 King.
 2.24.) yet as the Apostle saith, *every nature of wild*
beasts, and of birds, and of creeping things, and things
in the Sea, is tamed, and hath bene tamed of the na-
ture of man, Iam. 3.7

Verf. 3. *moving*] or, *creeping thing that is living*: 3
 that is, as the Greeke in the former verse transla-
 teth, *moving things which live*: whereby things
 that dye alone, or are not lawfully killed, seeme
 unto some to bee excepted; as after in the Law,
 such are plainly forbidden to be eaten, Lev. 22.8.
 Exod. 22.31. So the law touching unclean beasts,
 fowles, fishes, &c. mentioned in Lev. 11. seemeth
 not to be given as yet. And this was the ancient
 Rabbines judgement; as in *Bresbith rabba* they say,
What is that which Psal. 145.7. teacheth us, saying:
The Lord looseth the bound? All beasts which have
bee forbidden as unclean in this world, God will
cleane and licence them in the world to come of the Mes-
sias. Even as to the sonnes of Noe, at the first they were
cleane, as it is written (Gen. 9.3.) every moving thing
that is living, to you shall bee for meat: as the green
herbe, &c. As the herbe is permitted unto all, so all
beasts shall be permitted unto all. as the green
herbe] given before for meat to man and beast, Gen.
 1.29,30.

Verf. 4. *with the soule*] or, *in the soule*, that is, the 4
 life: for so the soule often signifieth, Iob 2.6. Ioh.
 10.15,17. *the blood*] this declareth what the
 former meant; *in the soule*, that is, *the blood*: a rea-
 son whereof is shewed in the law, Lev. 17.11. *for*
the soule (or life) of the flesh is in the blood: and in
 verf. 14. *the soule of all flesh, is the blood thereof*. So
 this law against eating flesh with the life or blood;
 seemeth to be against cruelty, not to eat any part
 while the creature is alive, or the flesh not orderly
 mortified, and cleansed of the blood: 1 Sam. 14.32,
 33,34. & this the reason following doth confirm.
 Also the Hebrew Doctors make this the seventh
 commandement given to the sons of Noe, which
 all Nations were bound to keepe: as there had bin
 fixe from Adams time. Which they reckon thus;
 The first against idolatry, worship of starres, ima-
 ges, &c. The second against blaspheming the
 name of God. The third against shedding of
 blood. The fourth against unjust carnall copulati-
 ons, whereof they make fixe sorts: 1. with a mans
 own mother, 2. or with his fathers wife, 3. or with
 his neighbours wife; 4. or with his sister by the
 mothers side; 5. or with mankind; 6. or with
 beasts. (Five of which they gather to be forbidden
 by Gen. 2.24. the other by Abrahams speech, Gen.
 20.12.) The fifth precept was against rapine or rob-
 bery. The sixth to have judgement or punishment
 for malefactors. And unto Noe was added the se-
 venth this here mentioned; which they under-
 stand to forbid the eating of any member, or of

the flesh of a beast taken from it alive. Whosoever in the world, transgressed any of these seven commandments wilfully, the Jewes held he was to be killed with the sword: as sheweth *Maim. in Misn. treat. of Kings, ch. 9.* But the Heathens that would yeeld to obey these seven precepts, though they received not circumcision, nor observed the other ordinances given afterward to Israel; they were suffered to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after upon Exo. 12. 45. and Lev. 22. 10.

5 Vers. 5. *And surely your blood*] This the Greeke translateth, *For even your blood: to making it a cause and reason of the former prohibition.* of your *soules*] that is, *your life blood*, whereby your persons are kept alive. Or, *of your soules*, that is, *of your selves*; meaning, that whoso killeth himselfe, God will require his blood at his owne hands, and judge him as a murderer. So the Jewes expound these words: *Maimony in Misn. tom. 4. treat. of Murder, chap. 2. S. 3.* require] or, *seeke out*; and consequently *punish*, as Gen. 42. 22. Hereupon God is called the *requirer* (or *seeker out*) of bloods, Psalm. 9. 13. and so the punisher. For where Moses saith in Deut. 18. 19. *I will require it of him*: Peter expoundeth it, *he shall be destroyed from among the people, Aet. 3. 23.* every *beast*] So God ordained in the law, that the beast which killed a man, should be put to death, Exod. 21. 28. But the Jews apply this against such men as procure their neighbours death by any wilde beast: *Maim. in the foresaid place.* of every *mans brother*] this the Chaldee translateth, *of the man that shall shed his brothers blood.* By *brother*, is meant any other man, (as the next verse sheweth:) for God made all *man-kind of one blood*, Aet. 17. 26. The Jew Doctors understand this of such as lend or hire another man to kill their neighbour, *Maimony ibidem.*

6 Vers. 6. *He that sheddeth, &c.*] meaning wilfully: for he that killed his neighbour unawares: his life was provided for by the law, in Num. 35. 11. *by man shall his blood be shed*] that is, by the *Magistrate*; whose power is here stablished, for killing all wilfull murderers: as the Chaldee expresseth it, saying, *with witnesses by sentence of the Judges, shall his blood be shed.* This was one of the seven commandments given to the sonnes of Noe, forementioned. And this accordeth with the law, Num. 35. 29. 30. but private men may not use the sword, Mat. 26. 52. Rom. 13. 4. *image of God*] and so the injury is not onely to man, but to God himselfe. The *image of God* in men, is defaced by sin; but not wholly: and mans nature having a soule spirituall, understanding immortall, &c. still remaineth, wherein part of Gods image is yet to be scene in man. So the Apostle useth a like reason against the *curfing of men*, Iam. 3. 9. And the law after commandeth, *that no satisfaction should be taken for the life of a murderer, which was guilty of death*, Num. 35. 31. yea (as the Jew Doctors write) *though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet hee was to be put to death, because the soule (or life) of the party murdered, is not the possession of the avenger of*

blood, but the possession of the most holy God, Maimony, treat. of Murder, chap. 1. S. 4.

Verf. 11. *to destroy*] Hebr. *to corrupt*: the Greeke saith, *to corrupt all the earth.* This sheweth that the covenant was against the universall drowning of the world, not but that some particular countries may so perish. Also by saying *a flood*, he reserveth other meanes to consume the whole world, as by fire, 2 Pet. 3. 7. 10. See the notes on Gen. 8. 21.

Verf. 12. *is the signe*] or shall be the *token*. The use of a signe, is to confirme mens faith in Gods promises, Esay 7. 11. and 38. 7. 22. *doe give*] or, *am giving*; that is, *doe put, or set*: as the holy Ghost translateth *giving*, Esay 42. 1. by *putting*, Mat. 12. 18. So in the Hebrew, that is expressed by the word *set*, 1 King. 10. 9. which elsewhere is written *given*, 2 Chron. 9. 8. See Gen. 1. 17. And the Chaldee, for *betweene me and you*, saith, *betweene my word and you*: as oftentimes for *the Lord*, he putteth his *Word*; by which name Christ is called, Ioh. 1. 1. in whom all Gods promises are yea and Amen: 2 Cor. 1. 20.

Verf. 13. *my bow*] that which we call the *Raine-bow*, because it is in the cloud in the day of *raine*, Ezek. 1. 28. which God calleth *his*, for the wonderfulnesse thereof, and for the sacramentall signe by his speciall ordinance. The Heathen Poets therefore called it *Thaumantias*, as being the worke of the wonderfull God. It is called a *bow*, for the likenesse: and hath many colours, partly waterish, and partly fiery; to put us in mind both of the watry flood, whereby the old world perished, and of the fire, wherewith the world that now is shall bee burnt, Iob 22. 15, 16, 20. 2 Pet. 3. 5, 6, 7, 10. And as the *bow* is an instrument of war, and so used in Scripture for a signe of wars, Gen. 48. 22. Ps. 7. 13. Lam. 3. 12. Zach. 9. 10. Rev. 6. 2. so the *raine-bow* naturally signifieth waters in the clouds, but is made of God a signe that the waters shall no more drowne us: and though he seemeth to *bend his bow like an enemy*, (Lam. 2. 4.) yet in wrath he remembereth mercy. *I have given*] or, *doe give*: for which the Greeke saith, *I doe put*. As the covenant made with Noe concerning the *waters*, is applied to the spirituall covenant made with us in Christ, Esay 54. 9. 10. so the *raine bow*, (the signe of that covenant) is also applied for the signe of grace from God to his Church, Rev. 4. 3. and 10. 1. Eze. 1. 28. *the earth*] that is, *all people in the world*: See Gen. 11. 1.

Verf. 14. *when I make cloudy the cloud*] that is, *when I bring many thicke and watry clouds*: which naturally signifie store of *raine*, 1 King. 18. 44, 45. Therefore *clouds* are often used in Scripture to denote *afflictions* and *dangers* unto men, as Ezek. 30. 3. 18. and 32. 7. and 34. 12. Soph. 1. 15. Joel 2. 2. *the bow shall be seen*] the use whereof is, on Gods part, *to remember his covenant*, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that he will no more drowne the world. Hereupon it is a custome amongst the Jewes, that when any seeth the *bow* in the cloud, he blefseth God, *that remembreth his covenant, and is faithfull therein, and stable in his promise Maim. treat. of Blessings, ch. 10. S. 16.* So Ben Syrach saith, *locke upon the Raine-*

18 *bow, and praise him that made it, Eccus. 43. 11.*
 Verſ. 18. *Cham*] or *Han*: *Ch*, is to be pronounced, not as we commonly doe in the word *chamber*, but as in the name *Chriſt*, as if it were written *Cam*. And ſo in other proper names, written after this manner: as *Chalde*, or *Caldea*; *Chama*, or *Canaan*, and the like. *father of Canaan*] called in Hebrew *Cenachman*. And though *Cham* was father of many moe ſonnes, Gen. 10. 6. yet *Canaan* onely is named, becauſe he was *curſed*, as here followeth in verſ. 25.

20 Verſ. 20. *began to be*] This ſpeech doth not neceſſarily import as if he had never beene an huſbandman before; but that now after the Flood, he was one: as of *Chriſt* it is written, *he began to ſay*, Luke 12. 1. that is, *he ſaid*, Matt. 16. 6. *he began to caſt out*, Mar. 11. 15. that is, *he did caſt out*, Mat. 21. 12. and of others, *they began to diſdaine*, Mark. 10. 41. that is, *they diſdained*, Mat. 20. 24. and ſundry the like. *a huſband man*] or *lands man*: in Hebrew, *a man of the ground*; that is, giving himſelfe to huſbandry or tillage: as the Chaldee ſaith, *working in the earth*: ſo *a man of warre*, is a ſouldier, Iſa. 5. 4. *a man of blood*, is a murderer, 2 Sam. 16. 7. *a man of cattell*, is a ſhepheard, or graſtier, Gen. 46. 32. *a man of words*, Exod. 4. 10. that is, *eloquent*.

21 Verſ. 21. *he uncovered himſelfe*] that his ſhame and nakedneſſe was to be ſcene: which ſheweth, that *wine* is a *mocke*, Prov. 20. 1. and to be *drunke* therewith is a *riotous exceſſe*, Ephes. 5. 18. This fell out (in likelihood) ſome yeeres after his coming out of the Ark, as appeareth by the increaſe of his childrens children: after Canaan was borne. Noes ſinne may be compared with Adams, who tranſgreſſed by eating, as Noe doth by drinking the fruit of a tree: upon that, Adam ſaw himſelfe naked, and was aſhamed; upon this, Noe is naked, and his ſhame diſcovered. Now, by drinking the fruit of the vine, we have a ſigne and ſeale of the covering of our ſhame, the forgiveneſſe of our ſins in *Chriſt*: Mat. 26. 27, 28, 29. Vpon this ſimilitude of Noes ſinne with Adams in part, the Rabbines ſay, that *Noe found a Vine, that was caſt out of the garden of Eden*: R. Menachem on Gen. 9.

22 Verſ. 22. *be told it*] and this (as the ſequell ſheweth) with a mockage of his aged father.

23 Verſ. 23. *Sem*] in that *Sem* the younger is named before his elder brother *Iapheth*, and after bleſſed before and above him, verſ. 26. 27. it is moſt likely, that he was principall in this good counſell and worke.

24 Verſ. 24. *his younger ſon*] which the Hebrew calleth *leſſer*, meaning in yeeres.

25 Verſ. 25. *Curſed be Canaan*] or *Curſed* ſhall hee be. It is thought of ſome, that Canaan told Cham his father, of Noes nakedneſſe; and therefore had this curſe upon him and his poſterity, rather then the other ſonnes of Cham, mentioned in Gen. 10. 6. or then Cham himſelfe. And although by Canaan, may be underſtood or implied *Canaan's father*, (as the Greeke translation hath *Cham*, and as elſewhere in Scripture *Goliath* is named, for *Goliath's brother*, 2 Sam. 21. 19. compared with 1 Chr. 20. 5.) yet the event and hiſtory after ſheweth,

that the Canaanites alſo were indeed under this curſe, when the Iſraelites conquered their land. And that Noe pronounced this judgement by Gods ſpirit. But Cham is not exempted hereby from the curſe, although his ſonne be named: as *Sem* is not exempted from the bleſſing in the next verſe, where *Iehovah his God* is named. So Iakob is ſaid to bleſſe Ioseph, Gen. 48. verſ. 15. when Iosephs children had their bleſſing, verſe 16, &c. And the curſe of the wicked, reacheth unto the fruit of their body, Deut. 28. 18.

a ſervant of ſervants] that is, *a moſt baſe and vile ſervant*: the Chaldee ſaith, *a working ſervant*: Canaan's name did alſo portend his condition, being of *Canagh* to *bumble*, *bow*, or *preſſe downe*. And as ſervitude is here brought upon men for a curſe, ſo the Scriptures under the name of *ſerving* ſignifying *ſuſfull men*, doe ſhut ſuch out from the kingdome of God, Ioh. 8. 34, 35. Gal. 4. 30, 31. Among the Heathens alſo, ſuch an eſtate was counted miſerable: *God taketh away halfe the underſtanding of thoſe men that are brought into ſervitude*: ſaith Plato in his 6 booke of *Lanoves*, from Homer.

Verſ. 26. *the God of Sem*] under this, *Sem* alſo himſelfe receiveth a bleſſing, for, *bleſſed is the people whoſe God Iehovah is*, Pſal. 144. 15. and eternall life is implied herein, for *God hath prepared for them a City, of whom he is not aſhamed to be called their God*, Heb. 11. 16. and *Sem* is the firſt man in Scripture, that hath expreſly this honour. By the *God of Sem*, alſo may bee meant *Chriſt*, who came of *Sem*, according to the fleſh; but is alſo *God over all bleſſed for ever, Amen*, Rom. 9. 5. *Sem* by interpretation is a *Name*, (which is alſo uſed for *renowne*, Gen. 6. 4.) and *Chriſt* hath a name above every name, whereat all knees bow, Phil. 2. 9, 10.

ſervant to them] or, *to him*: that is, to *Sem*, and *Iaphet*, and ſpecially to *Sem*: the Hebrew ſignifieth both *them* and *him*. So in the verſe following: the Chaldee tranſlateth, *to them*: the Greeke, *his ſervant*.

Verſ. 27. *perſwade*] or, *ſhall perſwade*: or (as the Greeke and Chaldee translate it) *inlarge*. The originall word properly ſignifieth to *perſwade*, *entice*, or *allure*, by faire and kind words, and is applied to Gods drawing of men unto him by the Goſpel, Hof. 2. 14. and in the Hebrew there is alluſion to his name, *Iapheth*: *Perſwade the perſwafible*: It meaneth by faire alluring words to perſwade unto faith and obedience: and ſo is a prophetic or prayer, that the Gentiles which come of Iapheth, ſhould be brought to the faith of the Goſpel. This word of *perſwading*, is often uſed for drawing men to *Chriſt*, Act. 17. 4. and 18. 4. and 19. 8. and 28. 23, 24. and it is the ſpeciall worke of God, Ioh. 6. 44. Act. 11. 18. *Inlarging* alſo, is not onely of roomth to dwell in (which may be implied in this bleſſing of Iapheth, who had moe ſons then either Cham, or Sem) but oftentimes of the heart by wiſdome, love, and comfort, as in 1 King. 4. 29. 2 Cor. 6. 11. Eſa. 60. 5. But it is another Hebrew word in thoſe places.

be may dwell] or, *and he ſhall dwell in the tents of Sem*: that is, be united with the Churches of the Iewes, (the poſterity

posterity of Sem) which was fulfilled when the Gentiles became *joint heyres, and of the same body, and joint partakers* of Gods promise in Christ, the stop of the partition wall being broken downe, &c. Eph. 3. 6. and 2. 14. 19. Although it may further imply the grafting of Iaphets children into the stocke of the Church, when Sems posterity, the Jewes, should be cut off, as Paul sheweth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are said to dwell in the *Hagarims tents*, after the Hagarims were subdued and false, 1 Chron. 5. 10. The Church of Christ, is here and often called *Tents*, (or *Tabernacles*) which are a fitting and movable dwelling, because such is our estate on earth; here we have no continuing City, but we seeke one to come, which hath foundations, &c. Heb. 13. 14. and 11. 9. 10. So, the tents of *Judah*, Zach. 12. 7. signifie the Church; and the tents of *Jakob*, Mal. 2. 12. and the tents of the *Saints*, Rev. 20. 9. The Hebrew Doctors have gathered from this prophesie, that they should speak in *Iaphets tongue*, (which in the ages following was the Greeke) within the tents of Sem: *Thalmud Hierosol. in Megilah*. This was fulfilled by the Apostles speaking and writing the Gospell in Greeke.

29 Ver. 29. he died] in the yeere from the worlds creation 2006. and did see *Tharah* the father of *Abram*, the tenth generation after him, before his death.



CHAP. X.

1, The generations of Noes three sonnes after the Flood. 2, The sons of Iaphet: 6, The sonnes of Cham: 8, amongst whom is *Nimrod*, the mighty hunter, and King; 15, and the twelve families of *Canaan*, 19 the borders of their land. 21: The sonnes of Sem, father of the Hebrewes.

1 And these are the generations of the sonnes of Noe; Sem, Cham, and Iapheth: and unto them were borne
2 sons after the Flood. The sonnes of Iapheth, Gomer, and Magog, and Madai, and Iavan,
3 and Thubal, and Meshech, and Thiras. And the sons of Gomer, Ascanaz, and Riphath, and
4 Thogarma. And the sons of Iavan, Elisa and Tharsis, Kitim, and Dodanim. Of these
5 were the Iles of the nations divided, in their lands; every man after his tongue: after their families in their nations.

6 And the sonnes of Cham; Cush and Mizraim, and Phut and Canaan. And the sons
7 of Cush; Seba and Havilah, and Sabtah and Regmah and Sabtaca: and the sonnes of
8 Regmah, Sheba and Denan. And Cush begat *Nimrod*: he began to be a mighty-one,
9 in the earth. He was mighty in hunting, before Jehovah: therefore it is said; As *Nimrod*, mighty in hunting, before Jehovah.

10 And the beginning of his kingdome was Babylon; and Erech, and Acad and Chalnech:
11 in the land of Shinar. Out of that land went forth *Assur*: and he builded *Niniveh*, and
12 *Rechoboth* the citie, and *Calach*. And *Resen*, betweene *Niniveh* and *Calach*: the same
13 is a great City. And *Mizraim*, begat the *Ludims*, and the *Anamims*, and the *Lehabims*,
14 and the *Naphthuchims*. And the *Pathrusims*, and the *Castluchims*, (from whence came out the *Philistims*,) and the *Caphthorims*.

15 And *Canaan*, hee begat *Sidon* his first-borne, and *Cheth*. And the *Iebusite*, and the
16 *Amorite*, and the *Girgasite*. And the *Evite*, and the *Arkite*, and the *Sinite*. And the *Arvadite*, and the *Samarite*, and the *Chamathite*: and afterward were the families of the
17 *Canaanite* spread abroad. And the border of the *Canaanite* was from *Sidon*; as thou comest to *Gerar*, unto *Gaza*, as thou comest to *Sodom* and *Gomorrha*, and *Admah*, and *Seboim*, unto *Lashah*. These are
18 the sonnes of Cham; after their families, after their tongues: in their lands, in their nations.

21 And there was borne also to Sem himself: the father of all the sonnes of Heber; the
22 brother of Iapheth, the elder. The sonnes of Sem, *Elam*, and *Assur*: and *Arphaxad*, and *Lud*, and *Aram*. And the sons of *Aram*:
23 *Vz* and *Chul*, and *Gether* and *Mash*. And *Arphaxad* begat *Salah*: and *Salah* begat *Heber*. And unto *Heber* were borne two sons:
24 the name of the one *Phaleg*, for in his dayes was the earth divided: and the name of his
25 brother, *Ioktan*. And *Ioktan* begat *Almodad*, and *Saleph*: and *Chafarmaveth*, and *Iarach*. And *Hadoram* and *Vzal*, and *Diklah*.
26 And *Obal*, and *Abimael* and *Sheba*. And *Ophir* and *Chavilah*, and *Iobab*: all these,
27 were sons of *Ioktan*. And their dwelling was from *Mesha*: as thou goest to *Sephar*, a mount of the east east. These are the sons of
28 Sem; after their families, after their tongues: in their lands, after their nations. These are
29 the families of the sonnes of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

1 The generations] that is, the children begotten of Noes three sons: by whom three parts of the world were inhabited; Asia by Sems posterity; Africa by Chams; and part of Europe, with Asia the lesse, by Iaphets.

Ver. 2.

2 V.2 *Iaphe:b*] the eldest of the three brethren, vers. 21. Hee is renowned in the ancient Greeke writings, called *Iapetus*; of him many things are fabled by the Poets; and his posterity called *Iapetides*, by *Hesiod*, and others. *Gomer*] in Greeke *Gomer*: of him came a people still called by their fathers name in Ezekiels daies; seated Northward from the land of *Canaan*: who did helpe to afflict the Jewes, after their returne out of *Babylon*, Ezek. 38.6. They are of Greeke Geographers called *Kimmerioi* (*Kimmerites*) a people beyond *Thracia*. *Iosephus* (in his *Antiquities*) saith, the *Galatians* were of old named *Gomerites*. The *Kimmerites* (or *Cimmerians*) afterward degenerated into the name of *Cimbrians*. *Magog*] of him also came a people and country so named, which were enemies to Gods people, Ezek. 38.2. and 39.6. Rev. 20.8. those that are now called *Scythians*, (or *Sarmatians*) are thought to be of his race: *Ioseph. Anti. b. 1. c. 7.* which *Scythians* dwelt in *Cælosyria*. *Madai*] the father of the people called *Medes*, into whose Cities the Israelites were led captives, 2 King. 8.11. They with *Paras* (the *Persians*;) overcame the *Babylonians*, Esay 13.17. and 21.2. Jer. 51.11. Dan. 5.28.31. and 6.8. That people is also mentioned in Act. 2.9. *Iavan*] in Greeke *Iouan*; of him came the people called *Iones*, that is, *Greekes*: which are mentioned by the name *Iavon*, in Ezek. 27.13. Esay 65.19. Dan. 8.21. and 10.21. Vnto them the Israelites were sold for bond-men, Ioel 3.6. They were called *Greekes*, of one *Grekus* a King. *Thubal*] in Greeke *Thobel*: his children were still called by his name; used trading with the *Tyrians*, Ezek. 27.13. and ayded Gog their Prince, against the people of God, Ezek. 38.2,3. The *Thobelites*, *Iosephus* saith, in his time were called *Iberi*, *Antiq. b. 1. c. 7.* they inhabited Spaine, and the countries adjoyning. *Meshech*] in Gr. *Mosoch*: of him came the *Moscovites*, as some thinke, and the name seemeth to confirme: who removed their dwelling more Northward. *Meshech* is usually joyned with *Thubal* before mentioned, neere whom he was seated: Ezek. 27.13. and 38.2. *Iosephus* deriveth from him the *Cappadocians*: (*Antiq. 1. c. 7.*) which of old were called *Meschinus*. *Thirum*,] of him came the *Thracians*, and the Greeke name *Thrax*: he is not mentioned againe in Scripture, save in the genealogy, 1 Chron. 1.5. Here are of Iapheth reckoned seven sonnes, which first settled in Asia; & from thence further Northward and West. So in Asia, there are seven Christian Churches of the Gentiles, Revel. 1.11. Thus Iaphet hath been perswaded and enlarged.

3 Vers. 3. *Afcanaz*] in Hebrew, *Afshenaz*: his land and children retained his name, when they helped the *Medes* to overthrow *Babylon*, Jer. 51.27. Of him the sea betweene Europe and Asia, was called *Axenos Pontus*, and after, *Euxenos*: and his posterity dwelt in Asia, *Pontus*, & *Bythinia* (mentioned in 1 Pet. 1.1.) where is the river *Ascanius*. The Jewes now commonly call *Germany*, *Afshenaz*: and others with them derive from it *die Afcomes*, and *Tuiscomes*, that is the *Dutch-men*. But the *Ierusalem Chaldee paraphrase* turneth it here *Asia*.

There (in Asia the lesse) is the country *Ascania*; and *Sicania*, named of this man. *Riphat*] he in 1 Chro. 1.6. is called *Diphat*: for the Hebrew letters are like, and so one put sometime for another, as is shewed on Gen. 4.18. Of *Riphat*, the *Riphean mountaines* in *Scythia*, seeme to have their name. But the holy Scriptures mention him not: as being furthest off from the Jewes land. *Iosephus* saith, the *Papblagones* come of him. *Tbogarma*] in Greeke, *Tborgamas*: (as the Hebrew it selfe sometime translateth letters; *Almuggim*, 1 King. 10.11. and *Algummin*, 2 Chron. 9.10. *Harchas*, 2 King. 22.14. and *Chastab*, 2 Chro. 34.22.) Of this *Tbogarmas* house and off-spring, there is mention in Ezek. 27.14. and 38.6. he was seated Northward neere *Gomer*; and the *Chaldee paraphrase* on Ezekiel, makes his Country *Garmamaia*, or *Germany*.

4 Vers. 4. *Elisa*] or (as the Hebrew writeth) *Elisab*: his sonnes dwelt in *Iles* and sold blue and purple to the *Tyrians*, Eze. 27.7. Of him came the *Greekes* called *Aeoles*, and the country was named *Hellas*: that is, *Greece*, as both the name, and *Thargum Ierusalem* witnesseth. *Tharsis*] Heb. *Tharshish*: his children dwelt by the sea, used much shipping and merchandise, Ezek. 27.12.25. The country was after named *Cicilia*, and there was also a famous City called *Tarsus*, where the Apostle Paul was borne, Act. 21.39. Whither the Prophet *Jonas* fled, Ion. 1.3. The Hebrewes call the maine Sea *Tharsis*, Psal. 48.8. because they usually traffiqued but by that *Tharsean Sea*. *Kitim*] the Greeke saith, the *Ketians*: whom the *Ierusalem paraphrase* seateth in *Italy*: and *Makeria*, that is *Macedonia*, sheweth by the name, that it also came of *Kitim*. Of this people and country mention is made also in Numb. 24.24. (where the *Chaldee* translateth *Romanes*, the Latine *Italy*.) Esay. 23.1.12. Jer. 2.10. and Dan. 11.30. where the Latine translateth it *Romanes*. *Iosephus* deriveth the *Cyprians* from *Kitim*, amongst whom is the City *Kitium*.

Dodanim] written also *Rodanim*, 1 Chro. 1.7. and here in Greeke *Rhodoi*. The *Rhodesians* and *Doreans* about *Greece*, seeme to come of these. The Scriptures mention not this *Dodanim* any more then *Thiras*, in vers. 2. the *Dodoneans* in *Epirus* seeme to come of him. Thus Iapheth hath seven nephewes, as before he had seven sonnes.

5 Vers. 5. the *Iles*] that is, the countries where the nations of Iaphets lineage dwelt, in Europe, and the *Iles* thereof: wherefore although an *Ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translateth that nations (or Gentiles) Mat. 12.21. which in Hebrew is *Iles*, Esay. 42.4. every-man] The Hebrew *Isb, man*, is often put for every-one; and is so translated in Greeke by the holy Ghost, Heb. 8.11. from Jer. 31.34. See also Gen 15 10. their families,] or kindreds: in Greeke, their tribes: which word is after in this chapter, and other where, as also in Rev. 1.7. used for a family, stocke, or kindred of any nation. And in the Hebrew, *Egypt* is said to have tribes, Esay 19.13. of which word, see the notes on Gen. 49.10.16.

6 V.6. *Cush*] he was father of the Arabians and Æthiopians, or Moors as the next verse sheweth: and where Æthiopia is mentioned in Scripture, the Hebrew name is *Cush*, Esay 37.9. and often elsewhere; and they are called Æthiopians (according to the Greek name) of their burnt faces and blacke skin: see Ier. 13.23. *Mizraim*] of him came the Egyptians: and the land of Egypt, so called of the Greeke, in Mat. 2.15. and alwayes in the new Testament: in the Hebrew by Moses and the Prophets, alwayes called the land of *Mizraim*. And it is said to have the name Egypt, of one *Aigupios*, a King there. But the Arabians and Turkes to this day, call that land *Mizri*: and *Cedrenus* in Greeke nameth it *Mestra*. See also Gen. 12.10. and 41.56. *Phut*] or, *Put*; by whose name their children and land was still called in Ezekiels time, Eze. 27.10. and 38.5. in other writers it is named *Lybia*, there is the river called *Phibuth*. *Canaan*] in Hebr. *Cenagban*; he it was whom Noe cursed, Gen. 9.25. his country (the land of Canaan) was after given for a possession to the Israelites; famous through all the Scriptures. *Palestina*, *Iudea*, (or *Iewry*) *Samaria*, *Galilee*, were all parts of this land of Canaan.

7 Ver. 7. *Seba*] or, *Saba*: (as the Greeke writeth it) of whom came the *Sabeans*, who being mixt-afterward with other peoples, were thereupon called *Arabians*, that is, a mixed people: for *Arab*, (that is, *Arabia*) 2 Chron. 9.14. is written also *Æreb*, 1 King. 10.15. which properly signifieth a mixed-multitude, as in Exod. 12.38. *Havilah*] in Greeke *Evila*: the posterity of this man, with his foure brethren following, dwelt neere the former *Sabeans*, and with others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheba*] called also in Greeke *Saba*: his posterity dwelt southward, in Æthiopia, a rich land. The *Queen of Sheba* came from far to heare the wisdom of Solomon, 1 King. 10.1. in the Gospel she is called *Queen of the South*, Mat. 12.42. *Dedan*] he is mentioned with his seed, among the Merchants, in Ezek. 27.15. and 38.13.

8 Ver. 8. *Nimrod*] called in Greeke *Nebrod*: so in the Hebrew text, *M* and *B* are put one for another, as *Merodach*, Esay 39.1. or *Berodach*, 2. King. 20.12. *Nimrod* signifieth a *Rebell*, he was the chiefe builder of Babel. *a mighty-one*] the Greeke calleth him a *Giant*.

9 V. 9. *in hunting*:] This the Scripture applyeth to hunting of men, by persecution, oppression, tyranny, Ier. 16.16. Lam. 3.52. and 4.18. Prov. 1.17. 18. And so the *Ierusalem* paraphrast here expounds it of a *sinfull hunting of the soules of men*. And Moses in the next verse sheweth, how he hunted for a *kingdome*: which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, Gen. 9.24. *before Iehovah*] that is, mightily, openly, and without feare of God, as Gen. 6.11. And so as the Lord tooke notice of his evill. *it is sayd*] that is, *commonly sayd*; and become a *proverbe* against all tyrants and persecutors.

Ver. 10. *Babylon*] in Hebrew, *Babel*: which the holy Ghost in Greeke calleth *Babylon*, Rev. 18.2. A City named of the event, because God there *confounded* their tongues, and *scattered them*, Gen. 11.9.

Shinar] in Greeke *Senaar*: which is by interpretation, (*She-naar*) *That which scattered* (the inhabitants) *out of it*, as the like phrase is used in Iob 38.13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named *the land of Nimrod*, Mic. 5.6. But usually it is called *Shinar*, Gen. 11.2.9. and 14.1. Esay 11.11. Dan. 1.2. and is noted for the dwelling place of *richednesse*, Zach. 5.11. The same land is also called *Chaldea*, Gen. 11.28. Ier. 51.24.35. Eze. 23.16.

Ver. 11. *went forth Assur*] so the Greeke translatheth it: as if *Ashur* (who was the sonne of Sem, y. 22) to avoid Nimrods cruelty, went and builded Nineveh, and the other Cities: and so *Iosephus* maketh *Assur* the builder of Niniveh, *Aniq. l. 1. c. 7*. But it may also well be translated, *he went forth to Assur*, that is, to *Assyria*, a country lying neere to *Shinar*, or *Chaldea*, having the name of Assur. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood *to*, as often elsewhere: which the Scripture it self sheweth; as *the house*, 2 Sam. 6.10. for *unto the house*, 1 Chron. 13.13. *the land*, 2 Sam. 10.2. for, *unto the land*, 1 Chron. 19.2. and many the like.

Niniveh] a great City, famous by the preaching of the Prophet Ionas, Ion. 1. *the citie*] this is added, because *Rehoboth* signifieth also *streets*: but here it is the name of a city, which the Greek and Chaldee versions doe confirme: as also Gen. 36.37.

Ver. 13. *the Ludims*] that is, *Lud* and his posterity, so after *Anam* and his posterity. For besides the Hebrew forme which is plurall, the Greek by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be *Lud*, spoken of in Ezek. 27.10. and 30.5. Esay 66.19. (where also *Lud* the son of Sem may be comprehended, Gen. 10.22.) and his race the *Ludims*, (or *Lydians*) in Ier. 46.9. *Lehabims*] called *Lybians*, a people in Africa.

Ver. 14. *Philistims*] or, *Phylishtians*, a people after much spoken of in Scripture, Iudg. 13. & 14. &c. These first dwelt with the *Caphthorims*, (next mentioned) Ier. 47.4. and were called by their name, Deut. 2.23. and from *Caphthor*, the Lord brought them into Canaan, Amos 9.7. where they remained uncast out of Israel to their great trouble.

Ver. 15. *Sidon*] of him came the *Sidonians*, and a city in his land was called by his name, *great Sidon* Ios. 11.8. and 19.28. a City renowned also in humane writers, for ancientnes and fame of the builders thereof: *Qu. Curtius* l. 4. This was after allotted to *Aser*, sonne of Israel; though they failed in not casting out the inhabitants, Iudg. 13.1. *Cethites*] of whom came the *Cethites*, or *Hittites*, Gen. 15.20.

Ver. 16. *the Iebusites*] that is (as the Chaldee paraphrast expresth,) the *Iebusites*, *Amorites*, &c. the singular number being put for the plurall, as also

also in Gen. 15. 20. 21. Exod. 3. 8. and 23. 23. and many other places: and the Hebrew text confirmeth this, as in 2 Sam. 5. 6. *the Jebusite the inhabitants*, for which, in 1 Chron. 11. 4. is written, *the Jebusite the inhabitants*: which plainly sheweth this name to be put for the whole nation. See also before Gen. 3. 2. and 4. 26. *Iebus* the sonne of Canaan, in his country was a City called by his name *Iebus*, and *Salem*, and last of all *Ierusalem*, Iudg. 19. 10. Gen. 14. 18. 1 Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites.

the Amorites who were a mighty people, *whose height was like the height of Cedars, and they were strong as oaks*, Amos 2. 9. *Girgashite* called also *Gergesens*, Mat. 8. 28. and *Gaderens*, Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

17 Ver. 17. *the Evites* Hebr. *Chivvite*: in Greeke *Evite*, that is, *Evites*, a people mentioned after, in Gen. 34. 2. and 36. 2. Exod. 3. 8. of them came the Gibeonites, whose lives were spared by Iosua, Ios. 11. 19. The rest which follow, dwelt also in cities neere the former; as the *Arkite*, in Arka by the bottome of mount Lebanon; the *Semarite*, in *Semaraïm*, which after fell to the Benjamites, Ios. 18. 22. and so the rest.

19 V. 19. *Sidon* a City in the North west part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely and largely in Num. 34. *Gaza* a City of the Philistines, Iudg. 16. situate in the South-west of Canaan. *Sodom* in Hebrew *Sedom*: of this and the rest, see the history, Gen. 18. and 19. They lay in the South-east part of the land of Canaan.

21 Ver. 21. *there was borne* to weete, an off-spring, or children: set downe afterward. Such words are often to be understood: as is shewed on Gen. 4. 20.

sonnes of Heber or, of *Eber*, that is, of Gods Church, which (when others fell away) continued in Hebers posterity, of whom came *Abram* the Hebrew, Gen. 14. 13. and his children were called *Hebrewes*, Gen. 39. 14. 17. Exod. 1. 15, 16. And though *Sem* were father of many moe sonnes then of Hebers; yet are they counted *Sems* in speciall, for retaining his faith and promises: as Rom. 9. 8. So on the contrary, *Cham* is called the father of Canaan, Gen. 9. 18. who had other sonnes also, but on Canaan his youngest, was *Chams* curse visibly executed, Gen. 9. 25. as *Sems* blessing was on Hebers seed, Gen. 14. 13. 19. *brother of Iapheth* he was also brother of *Cham*; but the Scripture calleth them brethren more especially, that are allyed also in qualities, as *Sem* and *Iapheth* for good, Gen. 9. 23. 27. *Simon* and *Levi*, for evill, Gen. 49. 5. *the elder* or, *the great*, to weete, in birth: for *Iapheth* was borne before *Sem*, as is observed in Gen. 5. 32. and the Greeke version here plainly sheweth that *Iapheth* was the elder. So greater is used for elder, lesser for younger, in Gen. 37. 1. 15. and often in the Scriptures.

22 Ver. 22. *Elam* of whom came the *Elamites*, which seated in a Province called *Elam*, in the upper part of Persia, Dan. 8. 2. Esay 21. 2. They pro-

ved enemies to the sonnes of Heber, and were for it punished; but in the end obtained mercy, Esay 22. 6. Ier. 49. 36. 39. Act. 2. 9. *Assur* or, *Asshur*: of him came the *Assyrians*, and their land was named *Assyria*, much spoken of in the Scriptures: they were the scourge of Israel, Hebers children, 2 King. 15. 19. 29. Esay 10. 5. and 36. 1. &c.

Arphaxad or, *Arpachshad*: he hath no speciall genealogy, or country in Scripture, but that he is the father of our Lord Christ, after the flesh, Luk. 3. 36. *Lud* of whom came the *Lydians*, a people in Asia, differing from *Lud*, sonne of *Mizraim*, sonne of *Cham*, of whom came the *Lydians* in Africa, neere Cush, or Ethiopia. See before, v. 13.

Aram of whom came the *Aramites*, that is, (after the Greeke) *Syrians*, enemies also to Gods people, Iudg. 3. 10. 2 Sam. 8. 5. 6. 1 King. 20. &c. For *Aram* seating in the land of *Sbur* in Asia, his country is therefore called in the Hebrew by his name, *Aram*, in the Greeke *Syria*: as of *Asshur*, commeth *Assyria*, the new Testament alwayes followeth the Greeke name, Luke 4. 27. Mat. 4. 14. *Arams* land had many parts, as *Pados Aram*, Gen. 28. 2. *Aram Nabaraim*, (or *Mesopotamia*) Gen. 24. 10. *Aram of Damascus*, 2 Sam. 8. 6. *Aram Zobab*, Psal. 60. 2. *Aram Maacab*, 1 Chron. 19. 6. and *Aram beth Rehob*, 2 Sam. 10. 6.

Ver. 24. *Salah* Hebr. *Shelach*.

Ver. 25. *Phaleg* or *Phalee*, as Luke 3. 35. in Hebrew *Peleg*, that signifieth division.

Ver. 26. *Ioktan* or *Iektan*: of him and his posterity (thogh here are reckned many sons) the Scriptures make little mention: but by their names, compared with countries names in humane writers, they seeme to have seated in the East Indites, and there to have increased to mighty nations: but false from the faith of their father Heber, that they are not worthy to be reckoned for his seed.

Chasarmaveth in Greeke *Sarmoth*: this mans posterity seeme to have dwelt in *Sarmatia*, a great Conntrey beyond Germany, and named (as is like) of this man.

Ver. 27. *Hadoram* in Greeke *Hodorra*: of the first part of this name, *Hado*, some thinke *Hadu*, that is *India*, was so called, Esth. 1. 1.

Ver. 29. *Ophir*, in Greeke *Oupheir*: from this mans land in India, *Solomons* ships fetched store of fine gold, precious stones, &c. 2 Chro. 9. 10, 13, 21. 1 King. 9. 27, 28. and the gold it selfe was called (by figure of speech) *Ophir*, Iob 22. 24. and in other languages *Obrison*, and *Obryzum*, of *Ophyrizum*, pure gold.

Ver. 30. *their dwelling* Hebr. *their seat*. *Mesha* in Greeke *Massie* *Sephar* in Greeke *Saphera*.

Ver. 32. *the families* in Greeke, *the tribes*, or *kinreds*. By this genealogy here, compared with the names of nations in humane Writers, it appeareth how God hath made of one blood, all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation, Act. 17. 26.



CHAP. XI.

1, *One Language was in all the world.* 3, *The building of Babel,* 5, *for which God sent the confusion of languages.* 10, *The generations and lives of the second ten Patriarchs;* at 11, of Sem, 12, Arphaxad, 14, Salah, 16, Heber, 18, Phaleg, 20, Ragau, 22, Saruch, 24, Nachor, 26, Tharah, and Abram; 30, *whose wife Sarai is barren.* 31, *Tharah and Abram, remove from Vr of the Chaldees, towards Canaan: but tarry at Charran, where Tharah dyeth.*

- 1 **A**nd all the earth was of one lip; and
 2 of one speech. And it was when they
 journeyed from the east, that they found
 3 a plaine in the land of Shinar, and they seated
 there. And they sayd *every* man to his neigh-
 4 bour; Goe too, let us make bricks, and burne
 them with a burning: and they had bricke,
 for stone; and slime had they for mortar.
 And they said; Goe too, let us build us a
 City, and a Tower, and let the top thereof
 reach to the heavens; and let us make us a
 name: lest we be scattered-abroad upon the
 face of all the earth.
 5 And Jehovah came downe, to see the Ci-
 6 tie, and the Tower: which the sons of men
 builded. And Jehovah said; Behold the
 people *is* one, and they have all one lip; and
 7 this they begin to doe: and now, there will
 not bee cut-off from them, any thing that
 they have imagined to doe. Goe too, Let
 us goe-downe, and let us confound there
 8 their lip: that they may not heare *every*-man
 his neighbours lip. And Jehovah scattered-
 9 them-abroad, from thence, upon the face of
 all the earth: and they left-off to build the
 City. Therefore is the name of it called Babel;
 because there Jehovah confounded the
 lip of all the earth: and from thence Jehovah
 scattered-them-abroad, upon the face of all
 10 the earth. These *are* the generations of Sem; Sem
 was a hundred yeeres old; and he begat Ar-
 11 phaxad: two yeeres after the flood. And
 Sem lived, after he begat Arphaxad, five
 hundred yeeres: and begat sonnes and
 daughters.
 12 And Arphaxad lived five & thirty yeeres:
 13 and he begat Salah. And Arphaxad lived, af-
 ter he begat Salah, foure hundred yeeres, and
 three yeeres: and begat sonnes and daughters.
 14 And Salah lived thirty yeeres: and he be-
 15 gat Heber. And Salah lived, after he begat
 Heber, foure hundred yeeres, and three yeeres:
 and begat sonnes and daughters.

And Heber lived foure and thirty yeeres: 16
 and he begat Phaleg. And Heber lived, after 17
 he begat Phaleg, foure hundred yeeres,
 and thirty yeeres: and begat sonnes and
 daughters.

And Phaleg lived thirty yeeres: and hee 18
 begat Ragau. And Phaleg lived, after he be- 19
 gat Ragau, two hundred yeeres, and nine
 yeeres: and begat sons and daughters.

And Ragau lived two and thirty yeeres: 20
 and he begat Saruch. And Ragau lived, 21
 after he begat Saruch, two hundred yeeres,
 and seven yeeres, and begat sonnes and
 daughters.

And Saruch lived thirty yeeres: and hee 22
 begat Nachor. And Saruch lived, after he 23
 begat Nachor, two hundred yeeres: and be-
 gat sons and daughters.

And Nachor lived nine and twenty yeeres: 24
 and hee begat Tharah. And Nachor lived, 25
 after he begat Tharah, an hundred yeeres,
 and nineteene yeeres: and begat sonnes and
 daughters.

And Tharah lived seventy yeeres: and he 26
 begat Abram, Nachor, and Haran. And 27
 these *are* the generations of Tharah; Tharah
 begat Abram, Nachor, and Haran: and Ha- 28
 ran begat Lot. And Haran died, before the 29
 face of Tharah his father: in the land of his
 nativity, in Vr of the Chaldees. And Abram
 and Nachor tooke them wives: the name
 of Abrams wife *was* Sarai; and the name of
 Nachors wife, Milcah; the daughter of Ha-
 ran the father of Milcah, and the father of 30
 Iscah. And Sarai was barren; she had no 31
 child. And Tharah tooke Abraham his son;
 and Lot the sonne of Haran, his sonnes son;
 and Sarai his daughter-in-law, the wife of
 Abram his sonne: and they went forth with
 them, from Vr of the Chaldees; to goe to
 the land of Canaan; and they came unto
 Charran, and dwelt there. And the dayes of 32
 Tharah were two hundred yeeres, and five
 yeeres: and Tharah dyed in Charran.

Annotations.

THe earth] that is, the inhabitants of the earth, all 1
 nations: Such words, easie to be understood,
 are often wanting: the Scripture it selfe sometime
 maketh them plaine; as, *will God dwell on the earth?*
 1 King. 8. 27. that is, *with men on the earth:* 2 Chr.
 6. 18. and, *all lands and their land.* Esay 37. 18. is ex-
 pounded, *nations and their land,* 2 King. 19. 17. *all*
the earth sought to see Solomon, 1 King. 10. 24. that
 is, *all the Kings of the earth,* as is expressed 2 Chro.
 9. 23. See Gen. 6. 11. and 27. 46. of one lip,] 1
 that

that is, (as *Targum Ierusalem* expoundeth it,) of one tongue, or language. The like is in ver. 6. and 7. So lips are languages, 1 Cor. 14. 21. *one speech* or, the same words. This speech was Hebrew, (which after the confusion remained in Hebers family) as the names of men doe plainly confirme. So the *Ierusalem Targum* here saith, they spake in the holy tongue, wherewith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred, and fifty seven yeeres, till Phaleg sonne of Heber was borne, and Babel towre in building; which was an hundred yeeres after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrews, or Iewes, (called therefore the *Iewes-language*, Esa. 36. 11.) untill they were carried captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam, and of the old world; but it is gotten with study and learning. This great labour hath God laid on the sonnes of men.

2 Ver. 2. *Shinar*] or *Sennar*, which was also named *Chaldea*, and (as the Chaldee paraphrast translateth it) *Babylon*; the land of Nimrod: see before, Gen. 10. 10. *Targum Ierusalem* calleth it *Pontus*.

3 Ver. 3. *Goe too*] or, *Come on*: Hebr. *give*: a word of exhortation. So ver. 4. and 7. *make*] or, *forme as bricks*. *with a burning*] or, *to a burning*: that is, *thorowly*, or as the Greeke saith, *with fire*. Thus wanting stones, they devised matter to make their curfed building *lime*] a kind of naturall lime, that was found there in pits and rivers, which served for building, as well or better then artificiall mortar. In Hebrew, the words differ but little, *they had chemer* (naturall lime) for *chomer* (artificiall lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Ierusalem, whose wals are garnished with all precious stones. Rev. 21. 19. 1 Pet. 2. 5.

4 Ver. 4. *the top*] Hebr. *the head*, and here the word *reach*, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as, *the ark under curtaines*, 1 Chron. 17. 1. that is, *remaining under curtaines*, 2 Sam. 7. 1. *the man of warre by night*, 2. King. 25. 4. that is, *fled by night*, Jer. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by *the head reaching to beaven*, is meant a very high towre; as Deut. 1. 28. Mat. 11. 23. and Babylon afterwards used like proud speeches, Es. 14. 13, 14.

a name] meaning a great name, to bee renowned and famous: as where one Prophet saith, *I have made thee a name*, 1 Chron. 17. 8. another explaineth it, *a great name*, 2 Sam. 7. 9. See also 2 Sam. 8. 13. This word *name*, is sometime put for God himselfe, Lev. 24. 11. 16. whose name is a strong tower, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to *walk in his name*; is to keepe his faith and true religion, Mich. 4. 5. contrary to which, some doe think this tower of Babel was builded; as *R. Menachem* on this place citeth some that said, *Name* here meaneth nothing

but Idolatry. And *Targum Ierusalem* expoundeth this building, to be partly for religion, partly for munition in time of war; saying, *Let us build us a City and Tower*, &c. and let us make for us within it, a house of worship, (or Temple.) *lest we*, &c.] a feare arising from their owne guilty consciences, as is often in the wicked, Iob 15. 20, 21. Lev. 26. 36. Prov. 28. 1.

Ver. 5. *come down*] that is, shewed by his works, that he tooke knowledge of this evill to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Ps. 144. 5. See the notes on Gen. 6. 6 The Chaldee explaineth it thus; *And the Lord appeared to take vengeance upon the workers of the Citie and Tower*.

Ver. 6. *there will not be cut off from them*] that is, they will not be restrained: so noting their wilfull persisting in the evill begun. Or question-wise thus, *should they not be cut off?* (or restrained?) meaning it was very meet they should.

Ver. 7. *Let us goe downe*] The holy Trinity here determineth, (as when in Gen. 1. 26. he said, *Let us make man*;) against the former determination of vaine men, ver. 4. So he dissipateth the counsell of the nations, Psal. 33. 10. *not heare*] that is, *not understand*: so in 1 Cor. 14. 2. *he speaketh not unto men*, for no man beareth: that is, *understandeth*: and in Esay 36. 11. *Speake, Syriacke, for we beare*; that is, *understand it*: so a bearing heart, for an understanding, 1 King. 3. 9. *Ioseph beard*, that is, *understood*, Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnesse, that they could not at all heare; and then change their tongues. A like judgement David wisheth against his enemies, Psal. 51. 10.

Ver. 8. *scattered*] and so dissolved their communion, and brought on them the evill which they sought to prevent, ver. 4. for, *that which the wicked feareth, shall come upon him*, Prov. 10. 24. The Hebrew Doctors from hence doe conclude, *The generation of the division* (of tongues) *have no part in the world to come*, (that is, in the kingdome of heaven) as it is written: *And the Lord scattered them from thence*, &c. *The Lord scattered them in this world; and from thence the Lord scattered them in the world to come*. *Talmud Bab. in Sanhedr. ch. 10.* *left of to build*] the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Act. 2. 4. 6. 11. &c.

Ver. 9. *Babel*] or *Babylon*, in the Greeke translated *Confusion*: because there the Lord (*Babal*, that is, *Confusion*) confounded their language: And *Babel* is the same that *Babel*, but for ease of speech the first *l* is left out: and it accordeth with the Chaldee or Babylonian tongue, which soundeth the Hebrew *Babal*, *Babel*, as the Chaldee paraphrast here hath it.

lip of all the earth] that is, *language of all people on the earth*: see verse 1. And here tongues first were for a signe to unbelievers, (as 1 Cor 14. 22.) that by this judgment they might be converted unto the Lord; though they made no such use thereof, as neither did those that mocked at the gift of tongues whereby the heavenly City was builded, Acts 2. 4. 13. The Hebrew Doctors say, that at this dispersion

perſion there were ſeventy nations, with ſeventy ſundry languages, R. Menachem, on Gen. 11.

- 10 Verſ. 10. *old*] Hebr. *ſon*, and ſo in the reſt that follow. See the notes on Gen. 5. 32. and compare this genealogy with that there. Ten Patriarchs, are there reckned from Adam to Noe; and ten here from Sem to Abraham: both of them proceeding with the lynage of our Lord Chriſt, who came of all theſe fathers according to the fleſh, Luk. 3. There each fathers generation is ſet down in three verſes, here but in two: and their death is not ſpoken of. Howbeit the lives of men, are now ſhortned to the halfe.

- 11 Verſ. 11. 500 yeere] By this we may gather, that Sem lived till Iſaak ſon of Abram was fifty yeers old, and ſaw ten generations after him before hee dyed. A ſingular bleſſing both to him and them.

- 12 Verſ. 12. *begat Salah*] or, *Shelah*: and as the holy Ghoſt counted the time of Arphaxads birth, *two yeeres after the flood*; v. 10. ſo may we gather it for all the reſt: as *Sala* was borne 37 yeeres after the flood, and after the creation of the world, 1693. The Greeke tranſlation inſerteth here, a man which never was, by the Hebrew verity, ſaying that *Arphaxad begat Kainan*: and that *Kainan lived 130 yeeres, and begat Sala*. Alſo the time of each fathers procreation, is for the moſt part changed in the Greeke. This ſeemeth to be done purpoſely: that the true genealogy might not be knowne to the heathen, for whom the Greeke Bible was firſt tranſlated. And becauſe in all Greeke Bibles *Kainan* was ſet downe: the Evangelift alſo, (to beare with the worlds weakneſſe, or for other cauſes ſeeming good to the Spirit of God, reckoneth *Kainan* between *Arphaxad* and *Sala*, in Luk. 3. 36. But neither here, nor in 1 Chro. 1. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46. 20.

- 14 Verſ. 14. *begat Heber*] after the flood, 67 yeeres, in the yeere of the world 1723.

- 16 Verſ. 16. *begat Phaleg*] or, *Peleg*: after the flood 101 yeere, and of the of the world, 1757.

- 17 Verſ. 17. 430 yeere] So Heber lived till Ahabram was dead, Gen. 5. 7. and was the longeſt liver of all that were borne after the flood; and they that came after him, lived not paſt halfe his dayes.

- 18 Verſ. 18. *begat Ragan*] or *Rebu*: after the flood 131 yeere, and of the world, 1787.

- 20 Verſ. 20. *begat Saruch*] or *Scrug*: after the flood 163 yeere, and of the world, 1819.

- 22 Verſ. 22. *thirty yeere*] at the ſame age. *Phaleg* and *Salah*, are before noted to have begotten their ſonnes. *begat Nachor*] after the flood 193. and of the world 1849.

- 24 Verſ. 24. *begat Tharah*] or *Terach*: after the flood 222 yeere, and of the world, 1878.

- 26 Verſ. 26. *begat Abram, Nachor, and Haran*] that is, *began to beget*: and ſo begat one of theſe three (to weet *Haran*) not all in the ſame yeere: The like was before in Noes begetting *Sem*, *Cham*, and *Japheth*, Gen. 5. 32. where *Sem* for dignity was named firſt, as *Abram* is here; and *Japheth* the eldeſt, laſt, as *Haran* is here. For *Tharah* the father, dyed 205 yeeres old, verſ. 32. then *Abram* depar-

ted from Charran, 75 yeere old, Gen. 12. 4. wherefore *Abram* was borne, not when *Tharah* was 70 but when he was 130 yeere old, which was after the flood, 352 yeere, and of the world 2008.

Verſ. 28. *Land of his nativity*] that is, *his native country*: or, as the Greeke ſaith, *wherein hee was borne*. *Ur of the Chaldees*] that is, *Ur* in the land of the *Chaldees*; which land *Stephen* calleth alſo *Mefopotamia*, Act. 7. 2. 4. for it lay betweene two rivers. And *Chaldea* is by humane writers alſo called *Mefopotamia*, *Plin. hiſt. b. 6. c. 27*. *Ur* ſignifieth *Light* and *Fire*: here the Chaldee paraphraſt taketh it to be the name of a Citie, but the Greeke tranſlateth it a *Country*: and *Stephen* in Act. 7. 4. ſaith, *the land of the Chaldees*. And the Chaldees being idolaters, in likelihood conſecrated and named this place unto and of the *Fire*, which they had ſeene to come downe from heaven upon the Fathers ſacrifices, (as is noted on Gen. 4. 4.) and whereof they were wont to light lamps for to keepe the fire, which thereupon they called *Orim aſſa*, *lights of grace*. So other heathens after uſed to honour fire, as *Qu. Curtius*, b. 4. ſaith of *Darius*, that he called upon the ſacred and eternall *Fire*. Or it might be a place of ſacrificing in *Chaldea*, as God had his *Ur* (that is, *Fire*) in *Sion*, and *Fornace* in *Ieruſalem*, *Eſay* 31. 9. So the *Ieruſalemy* paraphraſt calleth it here, *the fiery fornace of the Chaldees*. *Chaldees*] or *Chaldeans*: called in Hebrew *Chaldim*, and ſturned into *l*. maketh *Chaldim*: the holy Ghoſt in Greeke (whom wee follow) calleth it ſo, *Chaldees*, Act. 7. 4. And becauſe they much uſed *Aſtology*, therefore in time it was common for *Aſtologers* to be called *Chaldeans*, as in *Dan*, 2. 2. 4. 5.

Verſ. 29. *Sarai*] ſhe was daughter of *Abrams* father, though not of his mother, Gen. 20. 12. her name was changed to *Sarah*, as *Abram* alſo was named *Abraham*: ſee Gen. 17. 15. 5. daughter of *Haran*] by this alſo it appeareth, that *Haran* was eldeſt of the three brethren. And this *Milcah* (or *Melcha*, as the Greeke writeth her) was grandmother to *Rebecca*, *Iſaaks* wife, Gen. 22. 20. 23. *Iſcha*,] in Greke *Ieſcha*; the Iewes thinke this was *Sarai*, and that ſhe had two names: and was ſaid to be daughter of *Tharah*, Gen. 20. 12. as being his grandchild.

Verſ. 31. *Tharah tooke Abraham*,] It appeareth by *Iof. 24. 2*. that theſe fathers were fallen to idolatry, and ſerved other gods in *Chaldea* or *Mefopotamia*: and there the God of glory appeared to *Abram*, and ſaid, *Come thou forth from thy land, and from thy kindred: and come into the land which I will ſhew thee*, Act. 7. 2. 3. whereas therefore *Tharah* here tooke *Abram*, &c. it ſeemeth *Abram* acquainted his father with this oracle of God, and that *Tharah* repenting, conſented alſo to goe out, and is for it made as principall in the journey. *with them*] that is, *with Tharah and Abram*, whom *Moses* by this word *them*, implyeth to be author under God of this removall towards *Canaan*, agreeable to *Stephens* narration, Act. 7. as is before noted. Wherefore alſo in *Gen. 15. 7. & Neh. 9. 7*. it is maniſeſted that the calling was ſpecially of *Abram*.

And

And his faith is particularly commended, Heb. ii. 8. *dwelt*] or, *seated there*: that is, *dwelt in Charran*: as Acts 7. 2. where Abram got substance, and made sojourns, Gen. 12. 5. and tarried there till his father Thara died, Act. 7. 4. whose old age seemeth to be the cause of their staying in that place. And this Charran was in the land of Chaldaea also, and not farre from Ur: wherefore God againe called Abram thence, Gen. 12. 1. And although there was a neerer way from Ur to Canaan, then to goe by Charran, (as in the maps of those countries may be seene:) yet because the neere way was most dangerous and troublesome, God led them about by an inhabited and safe way, providing so for their infirmities, as hee did the like after, for Abrams children, in Exod. 13. 17, 18.



CHAP. XII.

1, God calleth Abram to goe into another land: 2, promisetb to blesse him, and in him, all families of the earth. 4, Abram departeth with Lot, from Charran to Canaan. 6, He journeyeth through the land, 7, which is promised him in a vision; and there he buildeth Altars. 10, He is driven by a famine into Egypt. 11, Feare maketh him say his wife to be his sister. 14, For her beantie she is taken into King Pharaohs house; 17, but the Lord by plagues compelleth him to restore her.

DDD

1 **A**ND Jehovah said unto Abram; Goe thou, from thy land, and from thy kindred, and from thy fathers house: 2 unto the land, which I will shew thee. And I will make thee a great nation; and I will blesse thee; and will make thy name great: 3 and be thou a blessing. And I wil blesse them that blesse thee; and him that speaketh thee evill, I will curse: and blessed shall be 4 in thee, all families of the earth. And Abram went, as Jehovah spake unto him; and Lot went with him: and Abram was seventy yeeres and five yeeres old, when hee went- 5 out from Charran. And Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they had gathered, and the soyles which they had made in Charran: and they went-out, to goe to the land of Canaan; and they came to the land of Ca- 6 naan. And Abram passed through the land, unto the place of Sechem, unto the Oke of Moreh: and the Canaanite was then in the land. And Jehovah appeared unto Abram 7 and said, unto thy seed will I give this land: and he builded there an altar, to Jehovah, who appeared unto him. And hee removed thence, unto a mountaine, East-ward of Beth-el, and pitched his tent; having Beth-el Sea-ward, and Ai East-ward; and hee builded there an altar, unto Jehovah; and hee called on the name of Jehovah. And Abram journeyed; going and journeying, toward the South.

And there was a famine in the land: and Abram went-downe to Egypt, to sojourne there; for the famine was heavie in the land. And it was, when he was come-neere, to enter into Egypt; that hee said unto Sarai his wife; Behold now I know, that thou art a woman of faire countenance. And it will be when the Egyptians shall see thee, that they will say, this is his wife: and they will kill me, and thee they will save alive. Say I pray thee, thou art my sister; that it may be well with me for thy sake; and my soule shall live because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that shee was very faire. And Pharaohs Princes saw her, and they praised her unto Pharaoh: and the woman was taken into Pharaohs house. And hee did good to Abram for her sake: and hee had sheepe and oxen, and he-asses, and men servants, and women servants, and she-asses, and camels. And Jehovah plagued Pharaoh and his house, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and said, What is this that thou hast done to me? Why didst thou not tell me, that she is thy wife? Why saidst thou, she is my sister? and I might have taken her to me to wife: and now, behold thy wife, take her, and goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and all that he had.

Annotations

DDD These three letters signifie, that here begins the third Parashah or Section of the Law; which upon Gods first words to Abram, is called *Lec leca*, that is, *Goe thou*. See before in chap. 6, 9.

Said] to weete, after that Abrams father was dead, Acts 7. 4. Thus God was he that redeemed Abram, Esay 29. 22. *Goe thou*] or, *Goe for thy selfe*: signifying, that though no other would, yet hee should for his owne good, get him out from that idolatrous place. So God calleth all from such estate, Rev. 18. 4. *from thy land*] or, *out of thy country*; that wherein he now dwelt, in Charran, which was in the same land of Mesopotamia that Ur stood in, Gen. 24. 10. & 28. 2, 7, 10. compared with Act. 7. 2. Gen. 11. 28. The Hebrew Doctors expound the name Charran, by *Charon aph*, that is, *wrathfull anger*, (*R. Menachem* on Gen. 12.) as if hee were now to depart from the place of wrath. So wee which by nature were children of wrath, (Ephes. 2. 3.) are

are called and chosen of Christ out of this world, and from worldly corruption, Joh. 15. 19. 2 Pet. 1. 4. and are by him delivered from the wrath to come: 1 Thes. 1. 10. *thy kindred*] to weet, Nachor and the rest, excepting Lot. For although there is no expresse mention of Nachor, among others that went with *Thara* from *Ur*, in Gen. 11. 31. yet it appeareth by the history following, that Nachor went so farre as *Padan Aram* in *Mesopotamia*, and there settled: so that it was after called, Nachors Cite, Gen. 25. 20. and 24. 10, 15. and the same was Charran, Gen. 28. 2. 10. and there was *Abrams kindred*, and country here spoken of, Gen. 24. 4. *father's house*] for the father *Tharah* being dead, his household (as it seemeth) would go no further, but stayed there with Nachor: and onely Lot and his house went with *Abram*, as the fourth verse, and history following doth confirme. So *Tharah's* house and Nachor, left following of God, and turned againe to idolatry, as appeareth by Gen. 31. 30, 53. Jos. 24. 2. From such, Christ also calleth all to follow him, Luke 14. 26, 27. and so the Spirit faith to Church, *forget thy people and thy fathers house*, Psal. 45. 11. *will shew thee*] that is, the land of Canaan, verse 5. but God here nameth it not, for more prooffe of *Abrams* faith and obedience. For as he raised up this man of justice from the east; so called he him to his foot, that is, to follow him and his direction, Esay 41. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which *Abram* looked for, Heb. 11. 9, 10. And in *Salem* a cite of Canaan, *Melehisadek* reigned, and was Priest of the most high God, and blessed *Abram*, Gen. 14. 18, 19.

2 Ver. 2. *a great*] or, to a great nation, that is, to become the father of a great nation: see Gen. 2. 7. and 17. 4. Of this promise, there was no visible hope, because *Sarai* his wife, (being 65. yeere old) was barren, Gen. 11. 30. for which *Abram* complained, Gen. 15. 2, 3. But under this promised Nation, was implied also a spirituall seed, of faithfull people, Rom. 4. 11, 12. Gal. 3. 7. *blesse thee*] in all things: both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Ephes. 1. 3. Gods blessing is his favour, and therupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, and heaping of evill things upon them whom he hateth and punisheth, Lam. 3. 65, 66. *thy name*] which is better then a good ointment, then great riches, Eccl. 7. 1. Prov. 22. 1. So God made *David* a great name, 2 Sam. 7. 9. *be thou*] that is, thou shalt be (as the Greeke translateth it:) but this manner of speech is more vehement, as whereby God commandeth the blessing, Psal. 128. 5, 6. See *thou*.

3 Ver. 3. *that speaketh thee evill*] or *curseth thee*: but here are two words used, and this first, signifieth evill speaking with light esteeme, or vile contempt, and dishonour *Cursing* also signifieth *evill speaking* by men, as *Paul* sheweth, Act. 23. 5. from Exod. 22. 28. The like blessing, *Isaak* pronounced unto *Isaak*, Genes. 27. 29. and *Balaam* to *Israel*, Num. 24. 9. *in thee*] that is, in thy seed, (Christ; who shall come of thee according to the flesh,)

Gen. 22. 18. For Christ was sent of God to blesse us, in turning every one of us from our iniquities, Act. 3. 25, 26. and that we may receive the promise of the Spirit through faith, Gal. 3. 14. Wherefore this was a preaching of the Gospel to *Abram*, Gal. 3. 8. And this covenant confirmed before of God in Christ, is observed to be foure hundred thirty yeeres before the law, and could not by the Law be disannulled, because God gave it him by promise, Gal. 3. 17, 18.

Ver. 4. *went*] By faith, *Abraham* being called, did obey, to goe out unto a place which he should after receive for an inheritance: and he went out, not knowing whither he should come, Heb. 11. 8. *old*] Hebr. *sen of five yeeres*, and *seventy yeeres*, that is, going in his 75. yeere: see Gen. 5. 32. And his father *Tharah* being two hundred and five yeeres old when he died, it appeareth that he begat *Abram* at 130. yeeres, and so not he, but *Haran* was begotten at *Tharah's* 70. yeere, Genesis 11. 26. *Abram* after an hundred yeeres pilgrimage more, died, Gen. 25. 7. and *Isaak* his son, then 75. yeere old, is left heire of Canaan.

Ver. 5. *substance*] or, gathered goods: for of getting and gathering it hath the name: and is a general word for cattell, money, or other like goods.

the soules] Hebr. *the soule*: put for *soules*, that is, persons of men and women, as Gen. 14. 21. and 46. 26. Rom. 13. 1. and often in the Scripture. So in the Hebrew text, *man*, 1 Chron. 10. 1. is put for *men*, 1 Sam. 31. 1. *wizard*, 2 Chron. 33. 6. for *wizards*, 2 King. 21. 6. See before, Gen. 3. 4. and 4. 20. and 10. 16. The Greeke translateth, *every soule*. As here *soules*, so elsewhere *flesh* and *spirit*, (Act. 2. 17. 1 Joh. 4. 1.) are put for the whole persons.

had made] that is, *had gotten*, to weet, into their possession, as the Greeke manifesteth. But this may be meant, not onely of getting them to their service, (as 1 Sam. 8. 16.) but also of winning them to the faith of God, as the Chaldee Paraphrast faith, *had subdued unto the Law*: which is very probable by that example of his household souldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of Circumcision, Gen. 17. 23. So *Tharum Ierusalemie* also calleth these, *soules of Profelyies*, (or *converts*) *land of Canaan*] a country in Asia the lesse; possessed by *Canaan* (the son of *Cham*, the son of *Noe*) and his sons; but for their wickednesse the land was to *spue them out*, Lev. 18. 25. and it is now promised to be given to *Abrams* seed, ver. 7. and was thereupon called the land of promise, Heb. 11. 9. a goodly country it was, having water-brooks, fountaines, and springing depths, mountains, and valleys, and mines; corne, and wine, and oyle, and honey, and other fruits, it lacked not any thing; it was watered with the raine of heaven, cared for of God, whose eyes were alwaies on it, Deut. 8. 7, 8, 9. & 11. 11, 12. so that it was the pleasantest of all lands, and flowed with milke and honey, Ezek. 20. 6. In it God had prepared a place where he would dwell among his people, the sons of *Abram*, the land being his, and they strangers and sojourners in it with him, Exo. 15. 17. Lev. 25. 23. called therefore, *Ishovahs land*, Hos. 9. 3. and the holy land, Zach. 2. 12. the land of *Immanuel*, that is, of Christ, Esay 8. 8. a figure of an heavenly coun-

country, Heb. 11. 9, 10. the borders of it reached to the great river Euphrates, Gen. 15. 18. And Abram who dwelt beyond the river, (without Gods territories) Jos. 24. 2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, saying, it is written, And thy people shall be all just, they shall inherit the land for ever, (Esay 66. 21.) this land is a parable, as if he should say, the land of the living, and that is the world to come. Maimony in treat. of Repentance, chap. 3. sect. 5. So R. Menachem on Gen. 12. referreth it to the land which is above, watered with waters that are above, &c. And in Talmud B. b. in Sanhedrin, chap. Chelek, it is written, All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.

6 Ver. 6. passed through] to survey his land wherein he was but a pilgrim, Heb. 11. 9. Sechem] or, Sychem; that is, the place where Sychem after was: of which see Gen. 33. 18. This was about the midst of the country. the oke] that is, the oaks, (as it is written in Deut. 11. 30.) meaning a grove or plaine set with oaks: the Chaldees therefore calleth it a plaine: but the Greeke, an oke; and it is named in Hebr. *Elon*, of strength. Moreb] this seemeth to be the name of some man, (as after is mentioned the oaks of Mamre, Gen. 13. 18.) or of some hill, as in Judg. 7. 1. The Greeke translateth it, an high oke. Moreb signifieth also a Doctor, Job 36. 22. the Canaanite] that is, Canaanites, as Gen. 10. 16, 18. So the Greeke saith, the Canaanites dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom Abram came, Deut. 12. 30, 31. So Gen. 13. 7. But when God promisseth the cleansing of his Church, he saith, the Canaanite shall be there no more, Zach. 14. 21.

7 Ver. 7. thy seed] that is, to all the children of promise (the elect) who onely are counted Abrahams seed, Rom. 9. 7, 8. and in Christ are heires by promise, as well the Gentiles as the Jewes, Gal. 3. 26, 28, 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezek. 47. 22. not in the earthly land, but in the heavenly, which Canaan represented, Heb. 11. 9, 10, 14, 16. See Genes. 13. 15. an altar] for sacrifice and thanks to God, (as Genes. 8. 20.) who, after his wearie travell, had appeared, and comforted him with gracious promises of heires, and an inheritance: neither of which he had as yet, but onely by faith. Thus he believed, and received the promises thankfully: as Heb. 11. 13. and was the same of God, and a light in the midst of a crooked and perverse generation, Phil. 2. 15. Abram is the first man in the world, unto whom God is said to appear, or be seene: first in Ur of the Chaldees, Acts 7. 2. next here in Canaan.

8 Ver. 8. Eastward] or, on the East of Bethel: a City after called by Iacob, Beth-el: that is, Gods house: at this time it was named Luz, Gen. 28. 19. his Tent] shewing by this, that he abode there as in a strange country, Heb. 11. 9. Psa. 105. 12. for, a Tent is opposed to an house, or settled dwelling, 1 Chron. 17. 15. Sea-ward] that is, on the West: for be-

cause the maine Sea was the westerne border of the land of Canaan, Num. 34. 6. Jos. 23. 4. therefore the Sea is often put for the West: so Gen. 28. 14. Ex. 10. 19. & 26. 22. Ezek. 48. 1, 2. &c. For like reason, the desert is used for the South, in Psa. 75. 7. Ai] a city, whereof see Jos. 8. called on] which the Chaldee translateth, prayed in the name: it may also signifie, preaching in the name of the Lord: for, calling or crying unto God, meaneth prayer, Joel 2. 32. unto men, it is preaching, Esay 40. 3, 6. The calling on the name of the Lord, is a signe of true faith and godlinesse, Rom. 10. 13, 14. 1 Cor. 1. 2.

Ver. 9. going and journeying] that is, continually journeying: see Gen. 8. 3. the South] as towards the Sunne: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the Citie which Ezekiel saw in vision, was toward the South, Ezek. 40. 2. The Hebrew Doctors say, that Abram cleaved unto the condition of mercie, for that is the South of the world; and therefore all Abrahams journeys were towards the South: R. Menachem on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Jer. 1. 13, 14. And thus Abram passed from place to place, till God had brought him through all the land of Canaan, Jos. 24. 3. The Greeke translateth, camped in the desert. The South (Negeb) is named of Drinesse, for that part of Canaan wanted waters, Judg. 1. 15. Psa. 126. 4. For this, it may be, they translated it, desert: so in Gen. 13. 13.

Ver. 10. a famine] a new affliction for Abram also, who was hereby caused to leave his land, and go as a pilgrim to another barbarous country: so walking from nation to nation, from one kingdom to another people, Psa. 105. 13. Although Canaan was a most fruitfull land, Deut. 8. 7, 8, 9. yet God now made it barren, for the wickednesse of them that dwelt therein, Psa. 107. 34. Egypt] called in Hebrew Mizraim, here and alwaies in the Scripture: but in the Greeke, the New Testament alwaies hath Egypt. See Gen. 10. 6. And Mizraim is put for the land of Mizraim, by an usuall figure of speech; which the holy Text sometime manifesteth, as 2 Chron. 5. 10. when they came from Egypt (or Mizraim) for which in 1 King. 8. 9. is written, the land of Egypt: againe there in v. 16. from Egypt: and in 2 Chron. 6. 5. from the land of Egypt.

Ver. 11. now] or, I pray thee: a word not of time, but of request: so v. 13. and often in the Scripture. of faire countenance] or, faire of looke, or visage: Sarai was a figure of the new Testament, and of Jerusalem the mother of us all, Galat. 4. 24, 26. That Spouse of Christ is faire, Song 1. 14. & 4. 1.

V. 12. that they:] Hebr. and they: so after v. 14. but and is often put for that: as the Hebr. Text sheweth, 1 Chro. 17. 10. and the Lord will build: for which in 2 Sam. 7. 11. is written, that he will. See Gen. 27. 4.

Ver. 13. my soule shall live] that is, I, or my selfe shall live. The word soule is used for any person. That Sarai was indeed Abrahams sister, is after manifested, Gen. 30. 12. yet this fact of his, seemeth to be not without humane infirmities.

Ver. 16. Pharaoh] a common name for all the kings of Egypt, from these daies of Abram, til after

the returne out of *Babylon*, when in the beginning of the Grecian Monarchie, they were called *Ptolomees*. And *Pharaoh* was an Egyptian title of Sovereignty, Gen. 41. 10. 44. and the *Pharaohs* had other proper names, as *Pharaoh Necoh*, 2 King. 23. 29. *Pharaoh Hophra*, Jer. 44. 30. and the like. By interpretation, *Pharaoh* signifieth free, and an *Avenger*; the first in respect of himselfe, the other of his subjects, whom Kings ought to judge, and take vengeance of evill doers, Rom. 13. 4.

16 Verſ. 16. *he did good*] or, *dealt well with*: as the Greeke translateth, *hee used well*. *hee had*] or, *there was to him*: such is the Hebrew phrase usually. But the Hebraisme is opened by the holy Ghost: as, *There is not to us*, Luke 9. 13. that is, *we have not*, Mat. 14. 17.

17 Verſ. 17. *plagued*] or *touched*, *stroke* Pharaoh with great strokes. This great deliverance David celebrateth in Psal. 105. 14. *He suffered no man to doe them wrong, but reproveth Kings for them*.

19 Verſ. 19. *and I*] or, *for I*. *And*, is often in stead of *For*: as, *and he heard*, Eſay 39. 1. that is, *for hee heard*, 2 King. 20. 12.

20 Verſ. 20. *sent away*] This word is often used for sending, or conveying away with honour, as Exod. 28. 27. and so with accompanying and bringing them on their way, as the Greeke and Chaldee translate it here.



CHAP. XIII.

1, Abram and Lot returne out of Egypt into Canaan, 4, where he calleth on the name of the Lord. 5, Lot and Abram being both rich, by disagreement betweene their herdmen, they part asunder. 10, Lot goeth to wicked Sodom. 14, God reneweth the promises to Abram. 18, He removeth to Hebron, and there buildeth an Altar.

1 **A**ND Abram went-up out of Egypt, he and his wife, and all that hee had; and Lot with him, unto the South.
2 And Abram was very rich: in cattell, in silver, and in gold. And he went on his journeyes, from the South, and unto Beth-el: unto the place, where his tent had been at the beginning; betweene Beth-el and Ai. Unto the place of the altar which he had made there at the first: and there Abram called on the name of Jehovah. And Lot also that went with Abram; hee had flockes, and herds, and tents. And the Land did not beare them, to dwell together: for their substance was much, that they could not dwell together. And there was a strife between the herdmen of Abrams cattell, & the herdmen of Lots cattell: and the Canaanite and the Pherezite, was then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife betweene mee and

thee; and betweene my herdmen, and thy herdmen: for we be men brethren. Is not all the land before thee? Separate thy selfe I pray thee from me: if (*thou wilt take*) the left-hand, then I will take the right; and if the right-hand, then I will take the left. And Lot lifted-up his eyes, and saw all the plaine of Jordan, that all of it was well-watered: before Jehovah destroyed Sodom and Gomorrah, (*it was*) as the garden of Jehovah, as the land of Egypt, as thou comest to Zoar. And Lot chose to him, all the plaine of Jordan; and Lot journied Eastward; and they were separated, each man from his brother. Abram, hee dwelt in the land of Canaan: and Lot, he dwelt in the Cities of the plaine; and pitched-tent unto Sodom. And the men of Sodom, were evill and sinners, to Jehovah, exceedingly. And Jehovah said unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou art: to the North, and to the South, and to the East, and to the Sea. For all the land which thou seest, to thee will I give it: and to thy seed for ever. And I will put thy seed, as the dust of the earth: so that if a man be able to number the dust of the earth; thy seed also shall be numbred. Arise, walke through the land; in the length of it, and in the bredth of it; for to thee will I give it. And Abram removed his tent; and came & dwelt in the Okes of Mamree, which is in Chebron: and he builded there an Altar unto Jehovah.

Annotations.

THe South] in Greeke, *the desert*: meaning the Southerne part of Canaan, (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

Verſ. 2. *very rich*] Hebrew, *vehemently weighty* (or *heavie*.) Which word is applied to weight of burden, as in 1 King. 12. 4. to weight of glorie, as in Gen. 31. 1. to weight of multitude of people, as in 2 Kin. 6. 14. or of cattell, as Exo. 12. 38. and so to all manner of riches; as the Greeke here translateth it *rich*. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing *makeih rich*, Prov. 10. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32, 35, 36, 38. These figured the graces of God, as faith, knowledge, and the like, Jam. 2. 5. 1 Corinth. 1. 5. Colos. 2. 2.

Verſ. 4. *called there*] the Chaldee faith, *prayed there*. See the notes on Gen. 12. 8. As Abram returned to his first Altar, and there served God: so his children after him, were to returne to Abrahams first

first faith and service, from the idols of Egypt, wherewith they had beene defiled, Exo. 4. 22, 23. Ezek. 20. 7, 8.

5 Ver. 5. *tents*] that is, servants dwelling in tents. So Jer. 49. 29. 1 Chron. 4. 41.

6 Ver. 6. *did not beare*] the Greeke translateth, *received* (or *contained*) *them not*; that is, *could not containe them*, as the words following doe explaine it. And so the Scripture sometime resolveth this phrase; as, *who shall judge?* 2 Chron. 1. 10. that is, *who can judge?* 1 King 3. 9. *It shall not stand*, Mat. 12. 45. that is, *It cannot stand*, Mark. 3. 24. *This kind goeth not out*, Mat. 17. 21. that is, *cannot goe out*, Mar. 9. 29. and sundry the like.

7 Ver. 7. *the Pherezite*] that is, *Pherezites*; as Gen. 12. 6. But of these we heard no mention before: it seemeth they were some family of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country which after fell to the tribe of Judah, Judg. 1. 3, 4, 5.

8 Ver. 8. *and betwene my Herdmen*] that is, *or betwene my Herdmen*: as, *hee that curseth his father and his mother*, Exod. 21. 17. that is, *his father or his mother*, Mat. 15. 4. So, *and the sonne of man*, Psalm. 8. 5. that is, *or the sonne of man*, as it is alleaged in Heb. 2. 6. *men brethren*] that is, *brethren in faith*, as Mat. 23. 8. and naturall kinsmen: for Abram was Lots uncle, Gen. 12. 5. So Christs kinsmen, were called his *brethren*, 1 Cor. 9. 5. The word *men*, may be omitted, as sometime the text it selfe doth: *shooters men with bow*, 1 Sam. 31. 3. that is, *shooters with bow*, 1 Chron. 10. 3. So, *a man a Prince*, Exod. 2. 14. is in Greeke, but *a Prince*, Act. 7. 27. *man of his counsell*, Esay 40. 13. that is, *his counsellor*, 1 Cor. 2. 16. Although the Greeke often keepeth this Hebraisme, as *anemie man*, Mat. 13. 28. *men sinners*, Luke 24. 7. *Men brethren*, Act. 1. 16. and 2. 29-37. See also Gen. 38. 1.

9 Ver. 9. *Is not all?*] that is, *Loe surely it is*. A question earnestly affirmeth: as, *is it not written?* Mar. 11. 17. for, *it is written*, Mar. 21. 13. *doe ye not erre?* Mark. 12. 24. for, *ye doe erre*, Mat. 22. 29. and sundry the like. See Gen. 4. 7. *before thee*] at thy pleasure, to chuse, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. *if thou wilt take*] or wilt chuse. These words are to be understood from the next speech, or from the 11. v. *And Lot chose*, &c. Oftentimes words wanting are to be supplied: as, *I with Scorpions*, 2 Chron. 10. 11. for, *I will chastise you with Scorpions*, 1 King. 12. 11. *Against three hundred*, 2 Sam. 23. 8. for, *he lift up his spear against three hundred*, 1 Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: chusing rather to take wrong, then to contend, as 1 Cor. 6. 7.

10 Ver. 10. *lifted up his eyes*] that is, *looked round about*, to view the land, as is after manifest by the like speech to Abram, ver. 14. and where one Evangelist saith, *lifting up your eyes*, Mat. 17. 8, another writing of the same, saith, *looking round about*, Mar. 9. 8. *Jordan*] Hebr. *Jarden*, the name of a goodly river: see Jos. 3. 11. &c. *well watered*] Hebr. *a watering*; that is, as the Chaldee saith, a

place of water, or of moisture: thereby signifying a fruitfull land; as Psal. 66. 12. and 107. 33, 35.

destroyed] or *corrupted*; as Gen. 6. 13. and 19. 24. *Sodom* is in Hebrew *Sedom*, and *Gomorra*, *Ghamorrah*: but we follow the plaine writing in the new Testament, 2 Pet. 2. 6. *garden*] that is, as the Greeke saith, *Paradise*: see Gen. 2. 8. and Ezek. 36. 35. meaning most pleasant and fruitfull, as *Eden* and *Egypt*. *comest*] Hebr. *thou comest to Zoar*, or to *Zogar*: that is, all the plaine of *Jordan*, even to *Zoar*, the little Citie called before *Bela*: see Gen. 19. 20, 21, 22. and 14. 2.

Ver. 11. *the plaine*] or, *the country about Jordan*, as the Gr. translateth, which words the holy Ghost useth in Luke 3. 3. the Chaldee translateth it, *a plaine*: and it is opposed to the *mountaines*, Gen. 19. 17. *each man*, &c.] that is, *one from another*.

Ver. 12. *pitched tents*] that is, *removed his tents* from place to place, till he came even to *Sodom*: and as the Greeke saith, *dwelt in tents in Sodom*.

Ver. 13. *sinners to Iehovah*] that is, *before the Lord*, (as the Greeke translateth) and *against him*, as 1 Sam. 2. 25. meaning, *very grievous and open sinners*. And here the *Sodomites* are the first in the world openly called *sinners*: and although by *Adams* disobedience we all are made *sinners*, Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them: as in 1 Sam. 15. 18. Psal. 104. 36. Mark. 14. 41. 1 Tim. 1. 9. The Chaldee paraphrast translateth, *They were unrighteous with their riches, and sinners with their bodies before the Lord*: agreeable to other Scriptures, which testifie how they defiled their bodies, Gen. 19. 5. and that, *Pride, fulnesse of bread, and abundance of idleness*, was in *Sodom*, *they strengthened not the hand of the poore, but were haughtie, and committed abomination before the Lord*, Ezek. 16. 49, 50. The Hebrew Doctors, from the two words here used, of *Sodom* sinfull state, doe gather their condemnation both in this world, and in the world to come; *Talmud in Sanhedr. ch. Cbelek*. See the notes on Gen. 19. 24.

Ver. 14. *to the sea*] that is, *the west*: see Gen. 12. 8. *Abram* vieweth the land, but possesseth it not: so did *Moses*, Deut. 34. 1, 4.

Ver. 15. *to thee*] God gave Abram no inheritance in the land, no nor the breadth of a foot: yet hee promised that he would give it to him for a possession, and to his seed after him, when as yet hee had no child, Acts 7. 5. By faith hee sojourned in the land of promise, as in a strange Countrey; for hee looked for a Citie which hath foundations, whose builder and maker is God, Heb. 11. 9, 10. *and to thy seed*] this may be an interpretation of the former, *to thee*, that is *to thy seed*: for the word *and*, sometime meaneth, *that is*, or *even*: as 1 Chron. 21. 12. *three daies the Lords sword, and the pestilence*, for, *that is to say the pestilence*: it expoundeth the former, therefore in 2 Sam. 24. 13. is written onely, *three daies pestilence*. So in 2 Sam. 17. 12. *of him and of all* (for *that is of all*) *the men that are with him*. *thy seed*] *thy posteritie*. But as the earthly country figured an heavenly, Heb. 11. 16. so *Abrams* seed were some after the flesh, and some by promise, Galat. 4. 22, 23. *neither because they are the seed of Abram, are they all children*, Romanes 9. 7.

The chiefest intended in this promise, is Christ, then with him, all Christians, Jews, and Gentiles, Gal. 3. 16, 26, 28, 29. See before, Gen. 12. 7.

for ever] or, unto eternitie. Yet they possessed it but a little while, Elay 63. 18. For upon transgression they were threatned to be scattered among the heathens, their land to be wast, and their Cities desolate, Lev. 26. 33. and that the land should spue them out, if they defiled it, Lev. 18. 28. as came to passe, 2 King. 17. but the true seed, which are Gods elect, doe inher it it, and his servants dwell there, Elay 65. 9. Psal. 69. 34. 37. & 102. 29. These promises are spirituall, and to be referred unto the just and meeke, put in possession by Christ, Psal. 37. 29. Mat. 5. 5. Gal. 3. 29. But unto the wicked faith God, ye lift up your eyes to your idols, and shed blood, and shall ye possess the land? yee worke abomination, and yee defile every one his neighbours wife; and shall ye possess the land? Ezek. 33. 24, 25, 26.

16 Ver. 16. will put] that is, will make: as the Greek translateth it. if a man] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in Gen. 15. 5.

17 V. 17. in the length] This survey was to strengthen Abrams faith; who under this earthly land, did view an heavenly, Heb. 11. 10, 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge, Ephes. 3. 18, 19.

18 Ver. 18. in the okes] that is, the oke-grove, or plain: see Gen. 12. 6. Mamree] in Greeke Mambree: a man of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the chiefe Sorcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. Chebron] or Hebron, (the Greek writeth it Chebron, as Efrom, Gen. 46. 12. is written Efrom, Matth. 1. 3.) It had this name afterward: for before it was called the Citie of Arba, Gen. 23. 2. and 25. 27. which Arba was a great man among the Anakims, and a father of them, Jos. 14. 15. & 15. 13. It became a place of buriall for many worthy persons, Gen. 23. 2. 19. & 49. 31. it was sometime possessed by Giants, whom Caleb drove out, Num. 13. 23. Jos. 15. 14. It was given to Caleb for an inheritance, Jos. 14. 14. was made a City of refuge, & given for the Levites to dwell in, Jos. 20. 7. & 21. 11, 12. In it David first reigned over Gods people, 2 Sam. 2. 1, 11. and to it came Mary to visit Elisabeth, Luke 1. 39. an Altar] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See Gen. 12. 7.



CHAP. XIV.

1, The battell of foure forraigne Kings, against five Kings of Canaan. 10, Sodom and Gomorrha are spoiled; 12, Lot is taken prisoner: 14, Abram pursueth and smiteth the conquerours, 16, bringeth backe the spoiles, the captives, and his brother Lot. 17, The King of Sodom goeth out to meet Abram; 18, The King of Salem (Melchisedek) brings him forth bread and wine, and blesseth him. 20, Abram giveth him

tribe of all. 22, The rest of the spoiles, (his partners having had their portions,) bee restoreth to the King of Sodom.

And it was, in the daies of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. They made warre with Bera, king of Sodom; and with Birsha, king of Gomorrha: Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that is Zoar. All these were joyned together, in the valley of Siddim: that is the sea of salt. Twelve yeeres they served Chedor-laomer: and the thirteenth yeere they rebelled. And in the fourteenth yeere came Chedor-laomer, and the kings which were with him; and they smote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Hum: and the Emims in Shaveh Kirjathaim. And the Chorites in their mount-Seir: unto El-pharan, which is by the wilderness. And they returned, and came to En-mishpat, that is Kadesh; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezon-thamar. And there went out the king of Sodom, and the king of Gomorrha, and the king of Admah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joyned battell with them, in the valley of Siddim. With Chedor-laomer, king of Elam; and Thidal, king of nations: and Amraphel, king of Shinar; and Arjoch, king of Ellasar: foure Kings, with five. And the valley of Siddim, had many pits of slime; and the King of Sodom and of Gomorrha, they fled, and fell there: and the residue fled to the mountaine. And they tooke all the substance of Sodom and Gomorrha, & all their victuals, and went away. And they tooke Lot, the sonne of Abram brothers, and his substance, and they went away: and hee dwelt in Sodom. And there came one that had escaped, and told Abram the Hebrew: and he dwelt in the Okes of Mamree the Amorite, the brother of Escol, and brother of Aner, and they were confederates with Abram. And Abram heard that his brother was taken captive: and he armed his trained servants, the children of his house, three hundred, and eightene, and hee pursued them unto Dan. And he divided himselfe against them by night, he and his servants, and he smote them: and pursued them unto Chobah, which is on the left hand of Damascus. And he brought againe all the substance

17 stance: and also brought againe his brother
 Lot, and his substance; and the women also,
 and the people. And the King of Sodom
 went out to meet him; after his return from
 finiting Chedor-laomer, and the kings which
 18 were with him, unto the valley of Shaveh,
 that is the valley of the King. And Melchi-
 sedek, king of Salem; brought forth bread
 and wine: and he a Priest of God most high.
 19 And he blessed him, and said; Blessed be A-
 bram, of God most high; possessor of heavens
 20 and earth. And blessed be God most high;
 who hath delivered thy enemies into thy
 21 hand: and he gave him the tenth of all. And
 the King of Sodom said unto Abram; Give
 me the soules, and the substance take thou.
 22 And Abram said unto the King of Sodom;
 I have lift-up my hand unto Jehovah, God
 most high; the possessor of heavens and earth.
 23 If (I take) from a threed even to a shoe lat-
 che; and if I take of any thing that is thine:
 that thou say not, I have made Abram rich.
 24 Save onely *that* which the yong-men have
 eaten, and the portion of the men which
 went with me: Aner, Eshcol and Mamree;
 let them take their portion.

Annotations

1 **I**N the daies] the Greeke saith, in the reigne. of
Shinar] that is, *Chaldea*; or (as the Chaldee tur-
 neth it) *Babylon*: see Gen. 10. 10. *Targum* Ierusa-
 lemie interpreteth it, *Pontus*. *Ellasar*] this is
 thought to be Syria. *Chedor-laomer*] written in
 Greeke, *Chodollogomer*. *Elam*] that is, the *Ela-*
mites or *Persians*, named of *Elam* sonne of Sem:
 Gen. 10. 22. *Thidal*] or *Thidnal*; which the
 Greeke writeth *Targat*. d changed into r: see Gen.
 10. 3. of nations] Hebr. *Gijim*, which may be
 kept unchanged: but the Greeke and Chaldee
 translate it *nations*, or *peoples*. It seemeth they
 were of sundry families, or populous: as *Galilee* of
 the nations, *Esay* 9. 1. Their country is thought to
 be after named *Pamphylia*.

2 Ver. 2. *Zebojim*] in Greeke *Seboim*: it is writ-
 ten by the letters in the line, *Zebium*, of *Zebi*, which
 signifieth *glorie*, *pleasantesse*, and a *Roe*; by which
 name, the pleasant and glorious land of *Israel* is
 called, in *Eze.* 20. 6. but by the vowels, and in the
 margine noted to be read *Zebojim*, as being un-
 worthy the pleasant name. So in ver. 8. *that* is
Zoar] or *Zogor*, so called after, upon *Lot*'s request,
 Gen. 19. 20, 22. These five Cities stood neere to-
 gether in the land of *Canaan*, in the plaine of *Ir-*
dan, and were all (except *Zoar*) burned with fire
 and brimstone from heaven, Gen. 19. Deut. 29, 23.
 Here they are fore-chastned of God by wars.
sea of salt] or *salt sea*: so *Jos.* 3. 16. meaning, that
 this goodly valley, after it was burnt from hea-
 ven, became a *salt sea*; and so barren and fruitlesse,

that no living thing, fish or other, was found
 therein. For so all histories testifie of that *salt* and
dead sea, as it was also called. And the holy Scrip-
 ture useth *saltnesse* for *barrenesse*, *Deuter.* 29. 23.
Psalm. 107. 34. This judgement of God brought
 upon one of the goodliest places in all *Canaan*;
 signifying, how that land and inhabitants should
 for their sinnes be deprived, and made barren of
 all spirituall graces. But by the Gospel and spi-
 rit of Christ, graces are restored: as was figured
 in a vision of waters issuing out of Gods house,
 running into this sea, healing the waters of it,
 storing it with live fishes, &c. *Ezekiel* 47. 1.
 --8, 9, 11.

Ver. 4. *served Chedor-laomer*] herein God shew-
 ed the truth of *Noes* prophesie, that *Canaan* should
 be *Sems* servants, Gen. 9. 26. *Chedor-laomer* of *Sems*
 progenie, was chiefe of all these Kings, and lord
 of the *Canaanites*.

Ver. 5. *smote*] that is, *killed*: see ver. 17.
Raphaims] or *Rapheims*, called of the Greeke and
 Chaldee paraphrast, *Giants*; and the Hebrew word
 is after used for such, *Deut.* 2. 11. and *Rapha* was
 the name of a *Giant* that had foure sonnes *Giants*,
 in *Dauids* daies, 2 Sam. 21. 16, 22. But these *Ra-*
phaims were now a people in *Canaan*, Gen. 15. 20.

Ashteroth] a Citie of *Basan*, where *Og* after
 reigning, *Jos.* 13. 31. *Zuzims*] these the Greeks
 call, *strong nations*, and the Chaldee, *Mighties*. Of
 them we reade not elsewhere: unlesse their name
 was after changed by the *Ammonites* into *Zuz-*
zumims, *Deut.* 2. 20. *Eminis*] or according
 the Gr. *Ommians*, these the Chaldee calleth *Ter-*
rible ones: and so the Hebr. name signifieth. They
 wore a people great and many, and tall as the *Anaks*,
 accounted *Giants*; and by the *Moabites* were called
 (*Terrible*) *Eminis*, *Deut.* 2. 10, 11. *Shaveh*] or,
 the plaine (as the word signifieth) of *Kirjathaim*,
 which was a citie in the land of *Sidon*, afterwards
 King of *Heshbon*; see *Jos.* 13. 19.

Ver. 6. *Chorims*] or *Chorreans*, or *Chorims*, a peo-
 ple that dwelt in *Seir*, till *Esa* and his sons drove
 them thence, *Deut.* 2. 22. Gen. 36. 20. &c.

El-pharan] by interpretation, the *Oke* (or plaine) of
Pharan, (or *Paran*;) which was a Citie by the wil-
 dernesse of that name; see Gen. 21. 21.

Ver. 7. *En-mishpat*] that is by interpretation, the
Well of judgement; and so the Greeke here calleth
 it; the Chaldee nameth it, the plaine of the division
 of judgement. So called, as it seemeth, of Gods
 judgement or sentence given against *Moses* and
Aaron, for sinning at that place; see Num. 20. 1. 10,
 12, 13. the field] that is, the country or region: so
 the field of *Edom*, Gen. 32. 3. the field of *Moab*, Gen.
 36. 35. the field of *Seir*, *Psal.* 78. 12. the field of *Syria*,
Hos. 12. 12. whereby those countries are meant.

the *Amalekite*] so called afterward, of *Analek* son
 of *Esa*, Gen. 36. 12. *Hazezon-thamar*] which
 the Chaldee calleth *Ezgedi*, as it is also named in
 2 Chron. 20. 2. a Citie in the land of *Canaan*,
 which fell to the tribe of *Judah*, *Jos.* 15. 62. a fruit-
 full place of vines, *Song.* 1. 13.

Ver. 10. had many pits] Hebr. *pits pits*, which
 meaneth *many*, or *divers pits*: so *beapes beapes*, is
 many

many heapes, Exod. 8. 14. *rankes rankes*, Mar. 5. 40. for, by many *rankes*. *fell* that is, were slain there; as the word also signifieth, in Jos. 8. 24, 25. Judg. 8. 10. and 12. 6. and many other places: so, there fell of Israel, 1 Chron. 21. 14. for which in 2 Sam. 24. 15. is written, *there died*. See after, Gen. 25. 18.

11 Vers. 11. *the substance*] or *the goods*, cattell, mony, &c. see Gen. 12. 5. *their victuals*] or, *their meat*; the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry soldiers. The like judgements God threatened to the Israelites, when they entered this land to possess it, if they brake his covenant, Deuteronomy 28. 30, 31, 33, 51.

12 Vers. 12. *dwelt*] or, *was dwelling*: and so became partaker of their calamitie: God thus chastening Lot's former affectation of this pleasant countrie, Gen. 13. 10, 11.

13 Vers. 13. *the Hebrew*] so named of his father Heber, Gen. 11. 16. and hee and his children were commonly known by this title, as in Gen. 39. 14. Numb. 24. 24. Jer. 34. 9. Some thinke he was so called of passing over the River, when God called him from Chaldaea, Jos. 24. 2. but by Gen. 10. 21. it appeareth rather to be of Heber the Patriarch: and as this name of Hebrewes was the first title given to Abram and his seed: so it indureth one of the last, 2 Cor. 11. 22. Phil. 3. 5. *the Oke*] or *plaines*: see Gen. 13. 18. *confederates*] Hebr. *men* (or *masters*) of league, or covenant: *sworn-friends*, as the Greeke importeth.

14 Vers. 14. *brother*] that is, *his kinsman*: see Gen. 13. 8. *armed*] or, *drew out*: that is, *led forth* of his house. Greeke, *numbered*, *mustered*. *trained*] or *instructed*: we may understand it both of civill affaires, and religion, wherein hee had trained them: the Chaldee calleth them *yong men*; and so doth Moses, in vers. 24. *children*] that is, *servants borne in his house*, and to it belonging. See after, in Gen. 15. 3. *pursued*] to weete, *after them*, as the Greeke saith: meaning those Kings forementioned. *Dan*] a place in the North parts of Canaan, called of old, *Leshem*; and being won by the Danites, it was named *Dan*, Jos. 19. 47. After, it was called *Cæsarea*: so the Ierusalemie paraphrase calleth it, *Dan de Kasarion*.

15 Vers. 15. *the left hand of Damascus*] called in Hebrew, *Dammeseck*, (and sometime *Darmeseck*, as 1 Chron. 18. 5.) which was the head of *Aram*, (or *Syria*) Esa. 7. 8. and for *the left hand*, both the Chaldee Paraphrasts say, *North of Damascus*; and that rightly: for the East is counted the foremost part of the world, and the West the hindmost; Esa. 9. 12. and the South is called the *right side*, opposed to the North, Psal. 83. 13. Thus Abram pursued them, passed in peace, by a way that he had not gone with his feet, Esa. 41. 3.

16 Vers. 16. *the substance*] or *goods*, to weete, of the *Sodomites*, as the Greeke version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them as dust to his sword, as driven stubble to his clew, Esa. 41. 2. A like victorie God gave to David over the Amalekites, 1 Sam. 30. 18, 19, &c. And as the Hebrew have a saying,

that whatsoever befell unto the failers, is a signe unto the children; so of this victorie they write, that it befell unto Abraham, to teach, that foure kingdomes should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring againe all their captives, and all their substance. Which are the foure Kingdomes spoken of in Daniel. R. Menachem, on Gen. 14.

17 Vers. 17. *from smiting*] or *from the slaughter*, as the Greeke turneth it, and the Apottle hath the same word in Heb. 7. 1. So in the Hebrew, where one Prophet saith, *be smote*, 2 King. 14. 5. another saith, *be killed*, 2 Chron. 25. 3. *of the King*] a valley not farre from Ierusalem, there Absalom set up his pillar, 2 Sam. 18. 18.

18 Vers. 18. *Melchisedek*] the Ierusalemie Targum saith, *bu Schem rabba*, *this was Sem the great*: and in Beshith rabba upon this place, it is said, *this Melchisedek was Sem the sonne of Noe*. Hee was called *Melchisedek*, that is by interpretation, *King of justice*, Heb. 7. 2. and therein, was a figure of Christ, *the King that reigneth in justice*, Esa. 32. 1. (as all Kings should be, 2 Sam. 23. 3. Psal. 72. 1, 2. &c.) Other the best and most ancient Hebrew Doctors doe also hold *Melchisedek* to be *Sem*: so Pirke R. Eliezer, chap. 8. and Talmud Babyl. in treat. of Vowes, at the end of chap. 3. and Ben Syrach saith, *Sem and Seth were glorious among men*, Ecclus. 49. 16.

of Salem] both the Chaldee Paraphrasts say, of Ierusalem: which is also called *Salem*, in Psal. 76. 3. and it signifieth *Peace*, Heb. 7. 2. which was the summe and end of Christs administration; (whom *Melchisedek* figured) Ephes. 2. 14, 15, 17. So in him, *justice and peace bare kiss*, Psal. 85. 11. for, *the worke of justice is peace*, Esa. 32. 17. and he is called the *Prince of Peace*, Esa. 9. 6. And the Hebrew Doctors in *Echab ralleibi* (or *Comment on the Lamentations*) say from Esa. 9. 6. *The name of the Messiah is called Salem*, (*Peace*.) And *Melchisedek* his figure, here hath nothing to doe with the wars of the nine Kings, but governed his realme in peace. *brought forth bread, &c.*] comming to weete Abram that returned from the slaughter of the Kings, Heb. 7. 1. so that *the bread and wine*, was to refresh Abram and his men after their travell; as David & his people were refreshed in the wilderness, by good men that brought them victuals: 2 Sam. 17. 27, 28, 29. and as on the contrarie, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, Deut. 23. 3, 4. that is, because they refreshed them not when they were faint and wearie, Deut. 25. 18. *Melchisedek* doing this as he was King, the Apottle being to treat of Christs Priesthood in speciall, therefore passeth it over, Heb. 7. 1. Albeit even in this action, *Melchisedek* may be minded as a figure of Christ, who taketh away the hunger and thirst of all that beleeve in him, Joh. 6. 35. *he a Priest*] or as the Greeke addeth, *he was a Priest*: but the word *he*, sometime signifieth a continuance in the same estate; as in Psal. 102. 28. *thou art*, that is, *thou art the*

the same, Heb. 1. 12. and of Melchisedek it is said, that being made like to the Son of God, he abideth a Priest continually, Heb. 7. 3. And the Jew Doctors (in Talmud. treat. of Vowes, ch. 3.) scan the text thus, He a Priest, and not his seed. A Priest or Sacrificer, in Hebrew, Cohen, hath the name of Ministration, Esay 61. 6, 10. and so the Chaldee paraphrast calleth him here (Melchisedek, that is) a Minister before God most-high; but a principall Minister or officer next under God: as in 2 Sam. 8. 18. Davids sonnes are called Cohens, for which is written in 1 Chron. 18. 17. that they were the first at the Kings hand, that is, the chiefe about the King. The Greek word Hierew (which the Apostle useth in Heb. 7.) hath the name of sacrificing, or doing sacred (that is, holy) workes. This Priesthood of Melchisedek, was a figure of Christ, as David saith, Psal. 110. 4. Iehovah swaue, and will not repent; thou art a Priest for ever, according to the order of Melchisedek. Which words of David, are applied unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in Bresith rabba, upon Gen. 14. alleaging that in Psal. 110. 4. it is said, Who is he? He is the King Christ, of whom it is written, (Zach. 9. 9.) Behold thy King commeth unto thee, he is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as Aristotle sheweth, in Polit. b. 3. c. 10. & b. 7. c. 9. and Plutarch in Quest. Rom. of God] le El ehm, to the Mighty the High: which the Apostle (following the Greeke version translateth, of God most high, Heb. 7. 1. And here the name El, the mighty God, is first used in the historie of Abrams victorie; see Gen. 1. 1. By this title the true God is distinguished from the false Gods of the nations, who then were worshipped, Esay 41. 5, 7, 29. The Hebrews observe, that this word El, in many places, signifieth the propertie of merite, as Eli, Eli, &c. (Psal. 22. 2.) The Lord is El (God) and hath given light unto us, (Psal. 118. 27.) and the like: R. Menachem on Gen. 14.

19 Ver. 19. he blessed] this was a worke of the Priests office, to blesse in the name of God for ever: 1 Chron. 23. 13. Num. 6. 23, 27. and being done with authority in that name, without all contradiction, the lesse is blessed of the better, though Abram had the promises, Hebr. 7. 6, 7. and herein he figured Christ, sent of God to blesse us, in turning every one of us from our iniquities, Acts 3. 26. Luke 24. 50. Blessed be, &c.] This manner of blessing, though uttered prayer-wise, implieth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth Davids words thus, be thou pleased and blesse; and let the house of thy servant be blessed, 2 Sam. 7. 29. another recordeth them thus, it hath pleased thee to blesse, &c. 1 Chron. 17. 2. of God] or, to God, as also the Gr. saith: but the Chaldee translateth it, before God: it meaneth, great, spirituall and heavenly blessings, from God, and making us acceptable to God in Christ, Ephes. 1. 3, 6. A like blessing is on all Gods people, Psal. 115. 15. See also Gen. 1. 22. and 2. 3. and 12. 2.

20 Ver. 20. blessed be God] that is, thanked, or praised:

for blessing upon men from God, signifieth good things powerfully bestowed on the, Deut. 28. 2, 3, 4. but blessing of God from men, is reverend thanksgiving: to where one Evangelist saith, that Jesus blessed, Mat. 26. 26. another saith, hee gave thanks, Luke 22. 19. enemies] or distressers. Melchisedek (or Sem) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his owne children the Elamites, that had captived Lot: ver. 1. 14, 17. begate] that is, Abram gave: whereupon the Apostle biddeth us consider how great [Melchisedek] was, to whom even the Patriarch Abram gave the tenth, Heb. 7. 4. He being partaker of Melchisedeks spirituall things, his duty was also to minister unto him in carnall things, Rom. 15. 27. tenth] or tithes, one of ten, saith the Chaldee paraphrast. This was a signe of homage and thankfulness to God: for as tribute is payed to Kings for their attendance to the affaires of the Common-wealth, Rom. 13. 6, 7. so Tithes in the law are called holy, and an heave-offering to the Lord, Levit. 27. 30. Num. 18. 24. and before the Law, Iacob payed them to the Lord, Gen. 28. 22. and hee appointed his tithes to the Priests, Num. 28. 8, 21. And Abram the tenth generation from Sem, here payeth to the Priest Melchisedek, (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abrams loines, did in him pay tithes to Melchisedek: wherefore his Priesthood was greater then theirs, Heb. 7. 9, 10, 11. This service was also kept among the heathens: Pisistratus tyrant of Athens, writeth to Solon thus; All the Athenians doe separate the tithes of their fruits, not to be spent unto our use, but for publicke sacrifices, and common profits, &c. D. Laert. in vita Solonis. So among the Latines, they were wont to pay tithes to their god Hercules, Pomp. Letius de Sacerdot. Macrobi. Saturn. 1. 3. c. 12. of all] the Apostle saith, the tithes of the spoiles: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Priest, Num. 31. 28, 29, 41. A like custome continued among the Gentiles, for King Cyrus his souldiers, (by the advice of Crassus) were stayed from spoiling the Lydians City, that the tithes might first be payed to Iupiter, Herodot. in Clito. And here endeth the History of Melchisedek, who is spoken of, and left, (as the Apostle observeth) without father, without mother, without rehearfall of genealogie, having neither beginning of daies, nor end of life; but made like unto the Son of God, abideth a Priest perpetually, Heb. 7. 3.

Ver. 21. the soules] Hebr. soule: one put for manie; and soules, for persons, the men and women of Sodom, whom Abram had brought backe from the enemy. See Gen. 12. 5. and 3. 2. So the Greek translateth, the men.

Ver. 22. lift up my hand] So they were wont, when they did sweare, Dan. 12. 7. Rev. 10. 5, 6. The Chaldee expoundeth it of lifting up in prayer: it seemeth to be a vow that Abram made when he went to the warre, wherein he both prayed for victorie

23 rie, and sware this oath: for these are joyned together, Psal. 132. 2. Judg. 11. 30. &c.
Veri. 23. *If from a threed*] An unperfect speech, used in oathes: for, *If I take from a threed*, that is, *I will not take so much as a thrid, or a shoe-latchet.* So God sware, *If they shall enter into my rest*, Psal. 95. 11. which is expounded by the Apostle, *that they should not enter*, Heb. 3. 11, 18. and Christ saith, *if a signe be given to this generation*, Mark. 8. 12. which another Evangelist explaineth thus, *a signe shall not be given*, Mat. 16. 4. See after in Genes. 21. 23. and thou shalt not] or, as the Greeke translateth, *that thou maist not say.*

24 Veri. 24. *Save*,] or, *Except*; so the Greeke and Chaldee also translateth. Some expound it; *It shall not be with mee*; or, *Farre be it from mee.* *yong men*] those trained souldiers, veri. 14. This word is not alwaies meant of age, but often of service and ministry, though they be men of ripe yeeres: as Eith. 2. 2. Exo. 24. 5. & 33. 11. So such as one Evangelist calleth *yong men and yong maids*, Luke 12. 45. another calleth *fellow-servants*, Mat. 24. 49.



CHAP. XV.

1, God encourageth Abram. 2, Abram complaineth for want of an heire. 4, God promiseth him a sonne, and seed as the starres of heaven. 6, Abram beleeveith God, and is justified. 7, Canaan is promised againe, to be his inheritance, and confirmed by a signe. 12, and by a vision. 13, The pilgrimage and affliction of Abrahams seed, foretold, and limited. 18, Together with the covenant, the largenesse of the heritage is described.

1 **A**fter these things, was the word of Jehovah unto Abram in a vision; saying: Feare not Abram, I am a shield to thee; thy reward shall be exceeding great.
2 And Abram said; Lord Jehovah, what wilt thou give me, and I goe childlesse: and the steward of my house, is this Eliezer of Damascus. And Abram said, Behold to me, thou hast not given seed: and loe the sonne of my house, is mine heire. And behold,
3 the word of Jehovah came unto him, saying, This shall not be thine heire: but hee that shall come out of thy bowels, hee shall be thy heire. And hee brought him forth abroad; and said, Look now toward the heavens, and number the starres, and if thou be able to number them: and he said unto him,
4 so shall thy seed be. And he believed, in Jehovah: and he imputed it to him, for justice.
5 And he said unto him: I am Jehovah, that brought thee out, from Ur of the Chaldees, to give thee this land, to inherit. And hee said; Lord Jehovah, whereby shall I know that I shall inherit it? And he said unto him,
6 take unto thee, a three-yeerling heiffer, and a

three-yeerling she-goat, & a three-yeerling ram; and a turtle-dove, and a yong-pig on.
7 And he tooke unto him all these, and parted them in the midst, and gave every ones part, against his fellow: and the birds he parted not. And the fowles came downe, upon the carkeises: and Abram huffed them away.
8 And the Sunne was going downe, and a deepe-sleepe fell upon Abram: and loe a terrour, a great darknesse, fell upon him.
9 And he said to Abram; knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them, foure hundred yeeres. And also the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou shalt come unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth generation, they shall returne hither: for the iniquity of the Amorite, is not perfectly-full as yet. And the Sun was going-downe, and there was a darknesse: and behold, a smoking oven, and a lampe of fire, which passed betweene these pieces. In that day, Jehovah stroke a covenant with Abram, saying: To thy seed, give I this land, from the river of Egypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and the Pherezite, and the Rephaims. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

Annotations

1 **T**hese things:] Hebr. *these words*: that is, *these things spoken of*: for a word, is generally used for any thing mentioned in speech or writing, or whereof speech may be: the like is in Gen. 19. 22. and 24. 40. So an *unclean word*, that is, *thing*: Levit. 5. 2. an *evill word*, for, an *evill thing*, Deut. 17. 5. and many the like. in a vision] or a sight: the Chaldee saith, in *prophecie*: the Greeke, in a *vision of the night*: which the 5. verse confirmeth. Prophets of old, were called *Seers*, 2 Sam. 24. 11. 1 Sam. 9. 9. and a *prophecie* is named a *vision*, Esay 1. 1. for to his Prophets God spake by visions, Num. 12. 6. and Abram is of God himselfe named a *Prophet*, Gen. 20. 7. *feare not*] that is, *be not dismayed*, or *overcome with feare*: so *feare not*, Mat. 28. 5. is, *be not astonished*, Mark. 16. 6. The Prophets were sometime terrified with visions, as Dan. 10. 7, 8, 11, 12. though this may also imply other discomforts, which Abram had, as his answer sheweth. a shield] that is, a *protection*, as the name of a shield in the Hebrew signifieth: so the Greeke saith, *I will protect thee*: the Chaldee paraphraseth, *my word shall be thy strength*. A like promise is to all Gods people.

people, in Psal. 115. 9, 10, 10. *great*] or, as the Greeke translateth, *shall be very much*. Abram had fowne righteousness, and therefore should reape a faithfull reward, Prov. 11. 18. though he were not enriched by the King of Solom, Gen. 14. 22, 23.

2 Verſ. 2. *Lord*] in Hebr. *Adonai*, which signifieth *my staies*, or *pillars*: implying in it a mystery of the holy Trinity; and htly spoken here to God (*the Lord of heaven and earth*, Mat. 11. 25.) who as a base, sustained Abram in all infirmities. It is written, here with long *A*. in the end, and so is proper to God, having the vowels of *Iehovah*: when it is written with a short *a*, it is applyed to creatures. In the form singular *Adon*, *Lord*, or *sustainer*, it is also ascribed unto God, the *Lord of all the earth*, Ps. 97. 5. and in the forme plurall *Adonim*, as Mal. 1. 6. *If I be (Adonim) a Lord, where is my feare?*

Iehovih] or God, in Greeke *Lord*: this name is usually thus written, when it is joyned with the former *Adonai*: and it hath the consonant letters of *Iehovah*, and the vowells of *Elobim*, God: and where one Prophet writeth *Adonai Iehovih*, (as here) 2 Sam. 7. 18. another writing the same, saith *Iehovah Elobim*, 1 Chron. 17. 16. It is of the same signification that *Iehovah*: whereof see Gen. 2. 4.

goe childlesse] by going, the Jerusalemy paraphrast understandeth, *going out of the world*, as fearing hee should die childlesse, and so the promise before given should be frustrate, Gen. 12. 3. and 13. 15, 16. So also the Greeke translateth, *I am let depart* (as Simeon speaketh in Luke 2. 29.) *childlesse*. The Hebrew well beareth this sense; for, *thou shalt goe with thy fathers*, 1 Chron. 17. 11. is expounded, *thou shalt sleepe (or lie downe) with thy fathers*, 2 Sam. 7. 12.

the steward] or administrator, dispenser; Hebr. *ben me-shek*, the *sonne of administration*, or of *running about*; or *sonne of leaving*: that is, *the man that runnes about*, and administretb, or to whom I leave the affaires of mine house: such wee call a *Steward*. So the Chaldee saith, *bar parnesab*, that is, *son of feeding*, governing, or *procurator*, meaning the *Steward*, whose duty is to give the family their portion of meat in due season, Luke 12. 42. Under this name he may also intend one to whom he should leave his house after his decease. But Abram had one principall old servant, ruler of all that hee had, Gen. 24. 2. of whom this seemeth to be meant.

Eliezer of Damascus] or the Damaskean Eliezer, (as the Chaldee hath it:) *Damaskus* being put for a *man of Damaskus*; (as Israel, 1 King. 12. 18. is put for the *sonnes of Israel*, 2 Chron. 10. 18.) though some take *Damaskus* (in Heb. *Dammešek*) to be the name of a man here. Of *Eliezer*, (or *Eliazar*, as the name is written in Exod. 6. 25.) is formed *Lazar*, (by leaving out the first letter, as in other countries they used:) and in Greek *Lazaros*; whom Christ in the Parable maketh to sit in heaven in *Abrams bosome*, Luke 16. 23. that is, to banquet with him, and next unto him, as Mat. 8. 11. Joh. 13. 23.

3 Verſ. 3. *seed*] that is, a child, as the Chaldee expoundeth it. *son of my house*] that is, my household servant, or bond-man borne: so in Eccl. 2. 7. *I got men-servants and women-servants, and I had sonnes of the house*: that is, *home-borne-slaves*: so called, to distin-

guish them from *sonnes of the wombe*, Prov. 31. 2. Job. 19. 17. See before, Gen. 14. 14. also Gen. 17. 12. Jer. 2. 14. *is mine heire*] or inheriteth, that is, (as the Greeke translateth) *shall inherit mee*: *shall possesse and enjoy all that I have*. So to inherit God, Jer. 49. 1. which is there explained, *to dwell in his Cities*.

Verſ. 4. *And behold*] the Greeke turneth it, *And straight way*: it noteth Gods speedy helpe of *Abrams infirmity*. *shall come out*] that is, *the sonne of thine owne body*: opposed to *the sonne of the house*, or servant aforesaid. So the Chaldee translateth, *a sonne whom thou shalt beget*. A like promise was to *David*, 2 Sam. 7. 12. *thy seed after thee, which shall come out of thy bowells*: for which in 1 Chron. 17. 11. is written, *which shall be of thy sonnes*.

Verſ. 5. *the starres*] which cannot by man bee numbred, Jer. 33. 22. onely God counteth their number, and calleth them all by names, Psal. 147. 4. Before in Gen. 13. 16. God promised him seed like the dust of the earth: here, like the starres of heaven: that, might signifie his naturall seed; this, his spirituall and heavenly; as the Apostle teacheth us two sorts of *Abrams children*, Rom. 9. 7, 8. Gal. 4. 22, 24, &c. Hereupon the Israelites are in *Iosephs dreame*, and in *Daniels vision*, called *starres*, and *the host of heaven*, Gen. 37. 9, 10. Dan. 8. 10. In Gen. 22. 17. *Abrams seed* are compared with the starres of heaven, and sand of the sea. *so shall thy seed be*] and so it was fulfilled in *Moses time*, Deut. 1. 10. and 10. 22. and this promise was after renewed to *Abram*, Gen. 22. 17. and to *Isaak*, Gen. 26. 4. and in them to *Israel*, Exod. 32. 13.

Verſ. 6. *be beleevd*] or, *had faith*. This is the first place where *faith*, or *believe* is expressly spoken of in Scripture; and is found in *Abram*, called the father of all belevers, Rom. 4. 11, 12, 16. and hath imputation of justice added to it; because under this promise *Abram* saw and beleevd in Christ, and it was before either the law was given, or circumcision ordained, Gal. 3. 16, 17. Rom. 4. 10. Wherefore *Abrams faith* is highly commended; in that against hope hee beleevd in hope, that hee should become the father of many nations, according to that which was spoken, *So shall thy seed be*. And being not weak in faith, hee considered not his owne body now dead, being about an hundred yeares old; or the deadnesse of *Saraes wombe*: hee staggered not at the promise of God through unbelieve; but was strong in faith, giving glory to God, and being fully perswaded, that what hee had promised, hee was able also to performe; and therefore it was imputed unto him for justice, Rom. 4. 18, 22. The Hebrew word for *beleevd*, meaneth that he thought and trusted the words of God, as sure, certaine, stable and constant: so where one Prophet relateth *Dauids words*, *be it faithfull for ever*, 1 Chron. 17. 23. another writeth, *stablish thou for ever*, 2 Sam. 7. 25. and againe, *faithfull shall thy house be*, 2 Sam. 7. 16. for which, in 1 Chro. 17. 14. is written, *I will stablish him in my house*. And as *believe* is with the heart, Rom. 10. 10. so it is said, *Isaaks heart fainted*, for he beleevd them not, Gen. 45. 26. whereby it appeareth, that *believe* is a lively motion of the heart, and spirit, firmly resting in the things spoken. When *Jaakob saw the Waggon which Joseph*

had

had sent, whereby he was moved to believe, it is said that his spirit revived, Gen. 45. 27. And Paul saith, that faith is the ground (or confidence of things hoped for, the evidence of things not seen, Heb. 11. 1.

in Iehovah] the Greeke tranſlateth, he beleeveth God, and ſo the Apoſtles cite the words, Rom. 4. 3. Gal. 3. 6. Jam. 2. 23. *he imputed it*] that is, God imputed that beleefe. The Greeke, (which alſo the Apoſtle followeth) ſaith, *it was imputed*: (or *thought, counted, eſteemed.*) *for juſtice*] or, *righteouſneſſe*; the word *for*, is added in Greeke, and by the Apoſtle in Rom. 4. 3. and elſewhere in the Hebrew, Pſal. 106. 31. which alſo in repeating things expreſſeth ſuch words wanting, as *lebeith, in the houſe*, Jer. 52. 17. which in 2 King. 25. 13. was written onely, *beith, the houſe*. Now of this the Apoſtle inferreth, *To him that worketh, the reward is not imputed* (or reckoned) *of grace, but of debt*: but to him that *worketh not, but beleeveth on him that juſtifieth the ungodly, his faith is imputed for juſtice*, Roman. 4. 4, 5. where he maketh Abram to be in himſelfe ungodly, (or impious) as having been an idolater, Joſ. 24. 2. and ſtill without glory of workes before God, Rom. 4. 2. but counted juſt for his faith in the promiſes of God, (verſ. 21, 22.) adding, that *it is not written for his ſake alone, that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if wee beleve on him that raiſed up Ieſus our Lord from the dead*, Rom. 4. 23, 24.

7 Verſ. 7. *from Ur*] This ſheweth that Abram was particularly called at the firſt, though Moſes expreſſed it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Joſ. 24. 3. as from the words of Abrams ſecond calling, Gen. 12. 1. he gathereth what were the words of his firſt calling, Act. 7. 2, 3, 4. Of this Ur, ſee Gen. 11. 28.

9 Verſ. 9. *Take unto me*] that is, *Take and offer unto me*: ſo the Chaldee tranſlateth, *Offer before me*: and Gen. 48. 9. *take them to me*, is *bring them*; ſo in Exo. 25. 2. and often: and, *thou haſt taken gifts*, Pſal. 68. 19. is expounded by the Apoſtle, *thou haſt given gifts*, Ephel. 4. 8. *a three-yeerling*] or, *a trebled beſſer*: but the Greeke tranſlateth, *a three-yeerling beſſer*. Howbeit the Chaldee Paraphraſt ſaith, *three beſſers*, &c. the Hebrew ſignifying trebled, or thirde, is indifferent to either; but the firſt ſeemeth firſteſt here. Some take it for dividing into 3. parts: but they were parted *in the mids*, verſ. 10.

a yong pigeon] the Hebrew word is uſed in Deut. 32. 11. for yong Eagles: but the Chaldee here hath *bar jomah, a yong dove*; and the Greeke hath *a dove*: and thus alſo it accordeth with the law in Lev. 1. 14. where yong doves are expreſſly mentioned. And as there, all offrings were either of *beeres*, or *ſheep*, or of *goats*, or of *turtles* or yong doves, Lev. 1. 2, 10, 14. ſo here they are all commanded to Abram. And figured out his children that ſhould be ſlaine as ſacrifices, and mortified by afflictions foure hundred yeeres, as God after expoundeth it, in ver. 13. for the ſacrifices of beaſts, ſignified our more reaſonable ſervice of God, Rom. 12. 1. Eſay 66. 20. Romans 15. 16.

10 Verſ. 10. *and gave*] that is, *laid*, or *put*. *every ones part*] or, *halfe*: Hebr. *man his part*: but *Iſh*,

man, is *every one*, and is ſo expounded by Paul, in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as well as to men: here to beaſts and birds: and in Eſay 36. 18. to the Gods of the Heathens. The parts were laid aſunder one againſt another, as ſhoulder againſt ſhoulder, leg againſt leg; with a ſpace to goe betweene, verſ. 17. God hereby ſignifying, that the affliction of Abrams ſeed ſhould be ordered ſo by his providence, that after the time limited, they ſhould be reſtored one part to another; as the bones of the people ſcattered in Babylon, came againe together, *bone to his bone*, Ezek. 37. 7, 11, 14. *parted not*] according to the law after given, which bade it ſhould be *cleaved with the wings thereof, but not divided aſunder*, Levit. 1. 17.

Verſ. 11. *the fowles*] ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams ſeed, which ſhould ſeek to devour them. So the Kings of Babel and Egypt, are likened to Eagles, Ezek. 17. 3, 7, 12. and the fowles are called to eat of ſacrifices, Ezek. 39. 10. Rev. 19. 17, 18. And the Ieruſalemie Paraphraſt expoundeth the fowles to be the Monarchies that afflicted Iſrael. *buffed them*] drove them away with a wind or blowing, as the Hebrew importeth. So Moſes and Aaron ſaved Iſrael, from being devoured by the Egyptians, Exodus 7. &c.

Verſ. 12. *going*] or, *to goe downe*: that is, *about* or *ready to ſet*: Hebr. *to goe in*. *a deep-ſleepe*] The Greeke calleth it *an extaſie*, (or *trance*,) ſo Gen. 2. 21. The Hebrew Doctours obſerve, concerning viſions ſhewed to the Prophets, that *they ſaw no propheticall viſion, but by dreame, or by night viſion*, (Num. 12. 6. and 22. 19, 20.) or by day, after that a *deepe-ſleepe was ſalne upon them*, (Daniel 10. 9.) And all that prophesied, *their joynts trembled, there remained no ſtrength in them; and their thoughts were troubled, and the mind was left changed, to underſtand that which was ſeene*: as is ſaid of Abram, and he a terror, a great darkneſſe fell upon him: and of Daniel, *my vigour was turned in me into corruption, and I remained no ſtrength*, Dan. 10. 8. *Maimony in Ieſudei batorah*, ch. 7. ſect. 2. But they except Moſes, as the Scripture alſo doth, Num. 12. 7, 8. *a terror*] this and the darkneſſe following, ſhadowed out alſo the great diſcomforts that Abrams children ſhould have, by the vexation of their enemies: as David and others, complaine of the like in their afflictions, Pſal. 55. 4, 5, 6. and 88. 7, 17. So the Ieruſalemie Paraphraſt applieth this viſion to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which ſhould bring Abrams children into bondage.

Verſ. 13. *knowing know*] that is, *know aſſuredly*: ſee Gen. 2. 17. *not theirs*] meaning Egypt, Meſopotamia, and Canaan it ſelfe; wherein they were but ſtrangers, Gen. 17. 8. Pſal. 105. 11, 12. and therein afflicted, Gen. 21. 9. & 26. 7, 14, 15. &c. but chiefly in Egypt. *400. yeere*] which began when Iſmael ſonne of Agar the Egyptian, mocked and perſecuted Iſaak, Gen. 21. 9. Gal. 4. 29. which fell out thirty yeeres after the promiſe, Genef. 12. 3. which promiſe was 430. yeeres before the Law, Gal.

Gal. 3. 17. and 430 yeeres after that promise, came Israel out of bondage, Exod. 12. 41.

14 Ver. 14. *will judge*] that is, *punish* as their sinnes deserve: the judgments that God brought on the Egyptians, are summed up in Pla. 105. 27. - 36. and 78. 43. - 51. handled at large in Exodus. *great substance*] or *ri-bes*, both of their owne and of the Egyptians, whose *jewels of silver and gold*, and *garments* they carried away, Exod. 12. 35. 36.

15 Ver. 15. *unto thy fathers*] that is, *shalt die*: the body returning to the earth, the spirit to God that gave it, Eccel. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

16 Ver. 16. *the fourth generation*] This promise was verified, when Eleazar the son of Aaron, the sonne of Amram, the sonne of Kaphath, came out of Egypt and parted the land of Canaan to Israel, Ios. 14. 1. Kaphath being one that went into Egypt with Iacob, Gen. 46. 11. 26. 1 Chron. 6. 23. *of the Amorites*] that is, the *Amorites*, and other sinfull nations, mentioned after, verse 19. 20. 21. towards whom Gods patience should bee shewed till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

17 Ver. 17. *going downe*] the going downe of the sun, and darknesse, usually noteth calamities coming upon people: Amos 8. 9. 10. Esa. 5. 30. and 8. 22. and 9. 1. 2. *a smoking oven*] Heb. *an oven of smoke*, but as *a crowne of thornes*, Mat. 27. 29. is resolved, *a thornie crowne*, Mar. 15. 17. so this here as the Greeke translateth it *a smoking oven*, or *forname*. And this word *oven*, is used to note our great afflictions, Mal. 4. 1. Pl. 21. 9. Lam. 5. 10. Luk. 12. 28. So this *smoking oven*, may represent Egypt, the place of Israels affliction, called by another like name, *an iron forname*, Deut. 4. 20. Ier. 11. 4. The Ierusalem Targum applyeth this vision to Gehenna (or hell) Fyre, prepared for the wicked. *a lampe*] or *torch of fire*, that is, *a burning lampe*: the Greeke turneth it, *lamps of fire*: and the Hebrew often useth one for many; see Gen. 3. 2. and 4. 20. This representeth the covenant betweene God and Abrams seed, for deliverance out of that smoking oven of Egypt. For at the Law-giving, lightnings called *lamps*, appeared on mount Sinai, Exod. 20. 18. and Christ was scene of Daniel and Iohn, with his eyes like *lamps*, and flames of fire, Dan. 10. 6. Rev. 1. 14. and the *salvation* of Gods people is likened to a *burning lampe*, Elay 62. 1. Also the *living-creatures*, appeared to Ezekiel like *lamps*, Ezek. 1. 13 and Gods people are compared to virgins with lamps, Mat. 25. 1. *which passed*] by this *passage of the lampe*, or *lamps* to which onely the Greeke referreth it, the Lord would signifie the making of the covenant betweene him and his people, as the next verse sheweth; So, from a like action, in Ier. 34. 18, 19, 20. the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twaine, and passed between the parts thereof, threatening for it, that their carcases, should be for meat to the fowles of the heavens: though here, Abram droye the foules away. *peeces*] the Greeke calleth them *dichotomies*, that is, *divisions into two parts*.

Ver. 18. *stroke*] Hebrew, *cut a covenant*, that is, *made or stroke*, and (as the Greeke translateth it) *disposed a covenant*, or *Testament*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and Ier. 34. 18. doe shew. The holy Ghost in Greeke expretheth this word *stroke cut*, sundry wayes, as by *poine*, make Heb. 8. 9. *fineteles make perfect*, Heb. 8. 8, *distibem*, *dispose*, Heb. 8. 10. all from Ier. 31. 31, 32, 33. and, *entellomai*, *command*, Heb. 9. 10. from Exod. 24. 8. Of a *covenant*, see, Gen. 6. 18. *give I*,] or *I have given*. The time past is often used, in actions present, and to come. So the Greeke here translateth *I will give*. Of this gift, see Gen. 13. 15. But the Hebrew Doctors scan the word thus, *He saith now, I will give*, but *I have given*; and yet Abraham had not begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: *Midat sillim*, Plal. 107. 2. *the river*,] called *Sichor*, Ios. 13. 3. *Euphrates*:] Hebrew *Phrath*: see Gen. 2. 14. This promise was accomplished in Davids dayes, 2 Sam. 8. 3. &c. and in Salomons, 2 Chron. 9. 26.

Ver. 19. *The Kenites*,] that is, *Kenites*, or *Kenians*; and so the rest, see Gen. 10. 16. The Chaldee calleth these *Salameans*; and so in Numb. 24. 21. Here are tenne peoples reckoned, whose lands Abrams seed should possesse. Afterward they are usually counted *seven*, Deut. 7. 1. Acts 13. 19. it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in Psalm. 83. 7, 8, 9. there are ten nations reckoned, all confederates against Gods people.



CHAP. XVI.

1, Sarai being barren, giveth Hagar (her Egyptian maid) to Abram. 4 Hagar being with child, and afflicted for despising her mistresse, runneth away. 7 An Angel sendeth her backe to submit herselfe. 11 and telleth her of her child's name and conditions. 15 Hagar beareth Abram a son, whom he calleth Ismael.

And Sarai, Abrams wife; did not beare children, unto him: and shee had, an handmayd an Egyptian, and her name was Hagar. And Sarai said unto Abram, Behold now, Iehovah hath restrained me from child-bearing; goe in I pray thee, unto my handmayd; it may be I shall be builded, by her: and Abram hearkened, to the voice of Sarai. And Sarai Abrams wife, tooke Hagar the Egyptian, her handmaid: at the end of ten yeeres, of Abrams dwelling in the land of Canaan: and she gave her, to Abram her husband, to bee to him for a wife. And hee went in unto Hagar, and shee conceived: and she saw, that shee had conceived;

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and

and her mistresse was despised, in her eyes.
 5 And Sarai said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosome; and she seeth that she hath conceived; and I am despised in her eyes: Jehovah judge betweene me and thee. And Abram said unto Sarai, Behold thy handmaid, is in thy hand; doe to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angel of Jehovah found her, by a fountaine of waters, in the wilderness: by the fountaine, in the way of Shur. And hee said, Hagar Sarais handmaid, from whence comest thou, and whither wilt thou goe? And she said, I am fleeing from the face of my mistresse Sarai.
 9 And the Angell of Jehovah said unto her; Returne to thy mistresse, and humble thy selfe, under her hands. And the Angell of Jehovah, said unto her; multiplying I will multiply, thy seed: and it shall not be numbered for multitude. And the Angell of Jehovah, said unto her; Behold thou art with-child, and shalt beare a sonne, and thou shalt call his name, Ismael; because Jehovah, hath heard thy affliction. And hee will be, a man like a wild-asse; his hand will be against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And she called the name of Jehovah, that spake unto her; Thou the God that seekest me: for she said; have I also here, seen, after him that seeth me? Therefore the well was called, Beer-lachai-roï: behold it is between Kadesh, and Bered. And Hagar bare unto Abram, a son: and Abram called, the name of his son, which Hagar bare, Ismael.
 16 And Abram, was fourescore yeeres and sixe yeeres old: when Hagar bare Ismael to Abram.

Annotations.

1 **H** *Handmaid* [or, bond-maid, servant: opposed to a free woman, Jer. 34. 10, 11. Gal. 4. 22. The Holy Ghost translateth it in Greeke, sometime *Doulee*, a woman servant, Act. 2. 18. sometime *Paidioke*, a bondmaid, Gal. 4. 22. This bond woman was of Egypt (or *Mizraim*) of the posteritie of Cham, Gen. 10. 6. which Egypt is after called *the house of servants*, Exod. 20. 2. for holding Abrahams seed in bondage. Hagar in Greeke *Agar*: by interpretation a Fugitive, or repulsed stranger; in the Arabian tongue. And the Apostle saith, that this *Agar* (allegorically) is mount Sinai in Arabia, and is in bondage with her children, Gal. 4. 24, 25. where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and of the

earthly Ierusalem: as *Sarai* the free woman, figured the Ierusalem which is above, and the new Testament or covenant of the Gospel in Christ. Hagar's posterity are called *Hagarens* (or *Hagarites*) in 1 Chron. 5. 10. where the Greeke translateth them *Pariokeus*, strangers.

2 **Verf. 2. restrained**] the Greeke interpreteth *closed me up*, according to that phrase of *closing up the wombe*, Gen. 20. 18. contrary to which is the *opening of the wombe*, Gen. 30. 22. God had promised a seed unto Abram, Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God (for it violated the law of marriage Gen. 2. 24.) but after *the flesh*, Gal. 4. 23. *goe in*] that is, *accompany with*: see Gen. 6. 4. *it may be*] or, *peradventure*: a speech not of faith, but of uncertaine hope, & likelihood after *the flesh*, but Sarai her selfe, had afterward a son by promise, Gal. 4. 23. and the word of promise was, *In this same time will I come, and Sarai shall have a son*, Rom. 9. 9. wherefore she had a son by Agar, but hee was no heyre, Gen. 21. 10. so the Church hath had children by the Law, but they were not heires of the Kingdome of God: for the Law is not of faith; neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12, 14, 18, 22, 29. *be builded*] that is, *shall have a son*. So the Greeke explaineth it; and Moses in Deut. 25. 9. And in Hebrew, *ben*, a sonne, is named of *banah*, *be builded*. So Rachel and Leah, are said to *build the house of Israel* (by bearing children) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an *house*, 2 Sam. 7. 11, 12, 27. Sarai reckoneth her maids children as her own: so by the Law, bond servants children were their masters, Exod. 21. 4. Rachel likewise counted her maids children, as given to her selfe, Gen. 30. 3, 6, 8. And among the heathens, *Plutarch* sheweth, how *Stratonice* the wife of King *Deiotarus* being barren, gave secretly her mayd *Elektra* unto her husband, by whom shee had an heyre to the Crowne.

3 **Verf. 3. end of ten yeeres**] that is, *after he had dwelt there ten yeeres*. So Abram was now 85. yeeres old, and Sarai 75 Gen. 12. 4. and 17. 17. In the yeere of the world, 2093. *a wife*] to weet, a secondary and not a full wife, but a concubine, Gen. 25. 6. So *Keturah* called a wife, Gen. 25. 1. was but a concubine, 1 Chro. 1. 32. what they differ, is noted on Gen. 22. 23. *despised*] or, *lightly set by*: the Greeke saith *displeased*. This pride of Agar, figured the like affection in the heart of those that put confidence in the works of the Law, (as was in the Pharisee Luk. 18. 10, 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the foure things which the earie cannot beare, that an handmaid should be beire to her mistresse, Prov. 30. 21, 23.

Verf. 5. my wrong] or, *my injurie*, (which I suffer) is upon thee; that is, thou art the cause of it. So the Greeke expounds it, *I am injured of thee*: and the Chaldee, *I have a plea against thee*: as if Abraham faulted, in suffering such mildemeanor: Or, *my wrong be upon thee*, that is, either right thou my wrong, or beare

beare the punishment thereof from God. Thus it accordeth with the words following: and so Tharg. Ierusalem explaineth it: *my judgment and my abuse, are delivered into thy hand.* judge] or, will judge, if thou looke not to redresse it. But the Greeke translates it prayer-wise, *the Lord judge.* The speech argueth her great passion, as the like in Exod. 5. 21. Iudg. 11. 27. 1 Sam. 24. 13. 16.

6 V. 6. is in] or, be in thy hand, that is, in thy own power to correct her. *good]* that is, pleasing: as the Greeke translateth, *use her as pleasurable.* So in Gen. 45. 16. and often: on the contrary, *evil in thy eyes, is displeasing,* Gen. 28. 8. *afflicted]* to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant will not be corrected by words, Prov. 29. 19. *afflicted]* as impatient of correction, whereby she added sin unto sin; for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angell sendeth her home againe; vers. 9. But hereby the difference betweene the two mothers, (the Law and the Gospel) was also figured.

7 Vers. 7. Angel] so named of the Greeke *Aggelos*: in Hebrew *Maleac*, by interpretation a Messenger, or Legate, one sent and imployed in any worke, whether of God or men. And those sent of God, were sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 8. 1. 13. and Iohn the Baptist, Mal. 3. 1. Mat. 11. 10. and generally the Lords Priests under the law, Mal. 2. 7. and Ministers under the gospel, Rev. 1. 20. But in speciall, Angels are those heavenly spirits, and fierie flames, that are wise, 2 Sam. 14. 20. and excell in strength, Psal. 103. 20. which are all ministering spirits, sent forth in ministerie, for them who shall be beiers of salvation Hebr. 1. 7. 14. And here this Angel was sent, for the good of Abrams family. The Hebrew Doctors opinion of Angels is, that they are (essentiall) formes created, without any materiall substance or body. And whereas the Prophets say, they saw an Angel like fire, and with wings, &c. it is all spoken of propheticall vision, and by way of darke-parable. Also, that the Angels are lower and higher one than other: not in highnesse of place, as when one man sits above another, but as we speake of two wise men, which excell one another in wisdom, that that man is higher then this. Likewise that there are tenne names that Angels are called by, and accordingly ten degrees of them: and the tenth called Men, are the Angels which spake with the Prophets, & appeared unto them in propheticall visions, for which cause they are called men, as Maimony sheweth in *Misneh*, in *Iesudei hatorah* chap. 2. That there are even ten degrees of Angels the holy Scriptures shew not: but degrees there are, as the Apostle mentioneth Angels, Principalities, Powers, Thrones, Dominions, Rom. 8. 38. Col. 1. 16. Howbeit we are warned, not to intrude into those things which we have not seene, Colos. 2. 18. Sometime this name Angel is given to Christ himselfe, who is the Angel of the Covenant, Mat. 3. 1. and of Gods face, Ely 63. 1. in whom Gods name is, Exod. 23. 20.

And this Angel which here found Hagar, speaketh as God, *I will multiply*, v. 10. and she calleth him *Iehovah*, verse 13. *of Shur,* that is, leading towards Shur, which was a City in the wilderness betweene Canaan and Egypt, called the desert of Shur, Exod. 15. 22. wherein was scant of waters. So that Agar was fleeing into her native Countrey: and in this wilderness, her posteritie after dwelt, Gen. 25. 18.

Vers. 9. *humble]* or *submit thy selfe.* This word is also used for humbling our selves before God, with prayer, fasting, and suffering afflictions, as Hebr. 8. 21. Dan. 10. 12. 1 King. 2. 26. Iam. 4. 10. 1 Pet. 5. 6. And as it is the duty of all servants to be submissive, Tit. 2. 9. 1 Pet. 2. 18. so the Law (which is Agar mystically) is as a servant to the Covenant of Grace in Christ; under which all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

Vers. 10. *multiplying I will multiply]* that is, *I will surely much multiply,* see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the person of God: and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie, that should seeke for justice by the works of the Law: as did the Israelites, Rom. 9. 31, 32. and 10. 2. 3. 21.

Vers. 11. *shalt beare,* or, *shalt very shortly bring forth.* The originall word implyeth both the time present and to come; noting the soone accomplishment. So in Iudg. 13. 7. *Ismael,* that is, *God hath beard,* to weete, thy affliction. This sheweth the effect of the law, which was added because of transgressions, Gal. 3. 19. and giveth knowledge of sinne, Rom. 3. 20. and so causeth wrath, Rom. 4. 15. whereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 8. 24. 25. Gal. 3. 24. *heard:]* or *beardened unto,* meaning the prayers made in her affliction: as the Chaldee translateth it *hath received thy prayer.*

Vers. 12. *a man like a wilde asse,* or, as the Chaldee expoundeth it, *a wild-ass among men:* the Greeke saith onely, *a wild man.* This was first accomplished in Ismaels person, who dwelt in the wilderness, as a salvage, and was a warlike man, Gen. 21. 20. and the *Ismaelites* mentioned in Gen. 37. 25. are there by *Thargum Ierusalem* called *Sarkain* Saracens, that is by interpretation *Thieves* or *Robbers.* Spiritually this signified the wilde and fierce nature of man, which by the law cannot be tamed, but is made more rebellious; for when the commandment cometh: sinne reviveth, and worketh death in us, by that which is good, that sinne, by the Commandment, might become exceeding sinfull, Rom. 7. 9. 13. The wilde asse, liveth in the wilderness and mountaines, is a beast of an untamed nature, and unserviceable to man, Iob 39. 8, 9. 10. 11. therefore the Prophet likeneth rebellious Israel, to a wilde asse, Ier. 2. 24. and the nature of the wilde asse, is opposed (as signifying our unregenerate estate,) to the nature of a man, in Iob 11. 12. And as here Ismael and his off-spring are called of the Angel, *Pheri Adam*, a Wilde-ass Man: so Israel on the contrary are named by the

Prophet *T son Adam*, *Sheep for men*; or *Men like a Flock*, Ezek. 36.37,38. to signifie our renewed nature in Christ, whose *Sheep* we are by faith, and obedient to his voyce, Ioh.10.3.-16. *Mabomet* the false Prophet of the Turkes, and curse of the world, he had his generation from this *wild-ass*, *Ismael*. *against all* or, *against every man*: it meaneth, warres and fighting. *before* that is, neere unto, and in the sight of his brethren: see Gen.25.18.

- 13 Ver.13. *Jehovah* the Angel is so called, which seemeth to intimate this to bee no creature, but Christ himselfe, who is called an *Angel*, as is noted on ver.7. The Chaldee translateth it, *she called on the name of the Lord*: and Thargum Ierusalem sayth, *shee prayed in the name of the word of the Lord, that was revealed to her, and said, Blessed art thou O God, &c.* *God that seest me* or, *God of sight*, (of vision:) which is more generall, as the Chaldee paraphraseth, *the God that seeth all*: Gods seeing is often mentioned in respect of afflictions; as Exo. 3.7. Psal.25.18. and 9.14. and this Agar seemeth here to intend, from the Angels speech, in ver.11.

here seest The Greeke translateth, *for I have openly seene him that appeared unto me*. In this sense the magnifieth Gods mercy, for letting her have so cleare a sight of him, which is more then the hearing of him, Iob 42.5. and so here, in the desert, is opposed to her master Abrahams house, where visions were more usuall. Or by seeing, may be meant the discerning of her evill plight, and her reviving after affliction, as in 1 Sam.14.29. so the Chaldee translateth, *Loe I doe beginne to see, after that he appeared unto me*. Or, seeing, may meane living, after the sight of God, whereat men were afraid they should die, Iudg.13.32. and 6.22. Gen.32.30. So the seeing of the light and Sunne, elsewhere seemeth to signifie living, Eccles.11.7,8. and 7.13. Psal. 35.10. *after him that seeth me* or, *after the vision*.

- 14 Ver.14. *was called* Hebr. *be called*: that is, evrie one; not restraining it to any one person. This the Scriptures elsewhere manifest; as, *hee called*, 2 Sam.5.20. is by another Prophet written, *they called*, 1 Chron.14.11. and, *they had anointed David*, 2 Sam.15.17. that is, *David was anointed*, 1 Chron.14.8. *they buried him*, 2 Chron.9.31. that is, *he was buried*, 1 King.11.43. *they brought children*, Mark.10.13. that is, *children were brought*, Mat.19.13. and many the like. See Gen.2.20. Exod.15.23. *Beer-lachai roi* that is, *The well of him that liveth, that seeth me*. The Chaldee expounds it, *The well whereat the Angel of life appeared*. This name was given it, for a memoriall of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psal.36.10. *Kadesh* called also *Kadesh-barnea*, Numb.32.8. and 13.27. *Bered* in Greeke *Barad*: wee find it not elsewhere. The Chaldee calleth it *Chagra*.

- 15 Ver.15. *Abram called* by this it appeareth that Hagar believed & obeyed the Angels word, and returned to Abrahams house: who (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ismael is the first man in the

world, whose name was given him of God before he was borne.

Ver.16. *old* Hebr. *some of 86 yeeres*: see Gen. 5.32. Thus long Abram had lived altogether childlesse: and yet he waited 14 yeeres more, before the child of promise was borne, Gen.21.5. and for the space of thirteene yeeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him, that the fleshly generation consumeth in time before the spiritual: for that is first which is naturall, and afterward that which is spirituall, 1 Cor.15.46. And this servants son was serviceable to Abram and Sarai, till the promised seed was come, and then Ismael was put away with his mother, Gen. 21.10,14. even so the service of the Law is needfull for the Church, till Christ be come, and formed in us, and we by him, doe bring forth fruit unto God, Rom.7.4. Gal.4.1.-5.19.31.



CHAP. XVII.

1, God reneweth his covenant with Abram: 5, changeth his name into Abraham, in token of a greater blessing; 10, and instituted the covenant of Circumcision. 15, Sarais her name is changed into Sarah, and shee blessed. 17, Isaak is promised. 23, Abraham, and Ismael, and all the males in Abrahams house are circumcised.

And Abram was ninety yeeres, and nine yeeres old: and Jehovah appeared unto Abraam, and said unto him; I am God Almighty, walke thou fore me, and be thou perfect. And I will give my covenant betweene me and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and God spake with him, saying: *As for me*, behold my covenant is with thee: and thou shalt be a father of a multitude of nations. And thy name shall not any more be called Abram; but thy name shall be Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitful, in very much abundance; and will give thee, to become nations: and kings shall come out of thee. And I will stablish my covenant, betweene mee and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firme-possession: and I will bee a God unto them. And God said, unto Abraham; and thou shalt keepe my Covenant; thou, and thy seed after thee, in their generations. This is my

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my covenant which yee shall keepe, betweene me and you, and thy seed after thee: that every male among you be circumcised.

11 And ye shall circumcise the flesh of your superfluous foreskin: and it shall be for a signe

12 of the covenant betweene me and you. And a sonne of eight dayes, shall be circumcised among you; every male, in your generations: the child of the house, and hee that is bought with money, of any strangers sonne, which is not of thy seed. The child of thy

13 house, and he that is bought with thy money shall be circumcised with circumcision: and my covenant shall bee in your flesh, for an

14 everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskinne shall not bee circumcised; that soule shall even be cut off, from his peoples: hee hath broken my covenant.

15 And God said unto Abraham, Sarai thy wife thou shalt not call her name Sarai: but

16 Sarah shall her name be. And I will blesse her, and will give thee a sonne also of her: and I will blesse her, and she shall be to nations; Kings of peoples shall bee of her. And Abraham fell upon his face, and laughed: and he said in his heart, shall a child be borne to him that is an hundred yeeres old? and shall Sarah that is ninety yeeres old, beare?

18 And Abraham sayd unto God: O that Ismael might live before thee. And God said,

19 Indeed Sarah thy wife shall bear thee a son; and thou shalt call his name Isaak: and I will establish my covenant with him, for an everlasting covenant, to his seed after him. And for Ismael, I have heard thee; behold I blesse him, and will make him fruitfull, and will multiply him, in very much abundance: twelve Princes shall he beget; and I will give

21 him, to be a great nation. But my covenant will I establish with Isaak: whom Sarah shall beare unto thee, at this set time, in the yeere

22 next after. And he made an end of speaking with him: and God went up from Abraham. And Abraham tooke Ismael his sonne, and all the children of his house, and all that were bought with his money: every male, among the men of Abrahams house: and he circumcised the flesh of their superfluous foreskin, in this selfsame day, as God

24 had spoken with him. And Abraham was ninety and nine yeeres old; when hee was circumcised in the flesh of his superfluous foreskin. And Ismael his sonne was thirteen

25 yeeres old, when he was circumcised in the flesh of his superfluous foreskinne. In this

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selfe same day, was Abraham circumcised, and Ismael his sonne. And all the men of his house, children of the house, and the bought with mony, of the strangers son: they were circumcised with him.

Annotations.

O *Li*] Hebr. some of 99 yeeres: that is, going in his 99 yeere: see Gen. 5.32. and the last note of the former chapter. *Almighty*] or *Alfufficiency*: in Hebrew *Shadai*, that is, he who is, (or hath) sufficiency, or most abundant, and able to go through all things, both in mercy and judgement: to which the Scripture hath reference, when it saith, *Shed* (destruction) shall come from *Shaddai* (the Almighty): *Esay 13.6.* *Walke thou*] or *walke pleasantly*, as the Greeke translation implyeth: see the notes on Gen. 5.22. The Chaldee translateth it *Serve thou*. This walking, comprehendeth both true faith, Heb. 11.5, 6. and carefull obedience to Gods commandements. Wherefore that which is written, 1 King. 8.25. *to walke before me as thou hast walked before me*, is expounded in 2 Chron. 6.6. *to walke in my Law*. And this, in Luke 1.6. is explained to be *all the commandements and ordinances of the Lord.* *perfect*] or *intyre, upright*, and as the Greeke saith, *unblameable*. See Gen. 6.9.

Verf. 2. give] that is, *dispose and make my covenant* (or *testament*): see Gen. 9.12. and 6.18. *betweene me,*] the Chaldee interpreteth it, *betweene my Word*: so after in v. 7. 10, 11. See also Gen. 9.12. *in very much abundance*] Hebr. *in abundance abundance*; or, *vehemently vehemently*: so after in ver. 6. and often.

Verf. 3. fell] in reverence to Gods word and majesty, and in thankfulness for this mercy. See the like humiliation in Lev. 9.24. Ezek. 1.29. and 3.23. Dan. 8.17.

Verf. 4. As for me] Hebr. *I*: the Greeke addeth, *And I.* *a father*] or, *for a father*; but the word *for*, may be omitted in English, as the Greeke here also doth; and sometime the Hebrew it selfe: as *I will be for a hying spirit*, Chron. 18.21. that is, *I will be a hying spirit*, 1 King. 22.22. The New Testament in Greeke often keepeth the Hebraisme, as Heb. 1.5. &c. *a multitude*] that is, *of many nations*, as Paul expoundeth it, Rom. 4.16, 17. where the Apostle sheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the *multitude of nations*, is meant besides his naturall posterity, all Christian beleevers in the world, Gal. 3. 28, 29. who should inherit from him, (as children receive inheritance from their fathers,) the justice that is by faith, and blessednesse accompanying the same, through the covenant of grace, prepagated by Abrahams doctrine and example: see Rom. 4 and Gal. 3. To this the Hebrew Canons doe accord: *A stranger* (say they) *bringer of first-fruits, &c.* *for it was said to Abraham, a father of a multitude of nations, have I given thee to be,* (Gen. 17.5.) *Behold he is father of all the world, which shall be gathered under*

der the wings of the Majesty of God: Maimony in *Mishn. treat. of First fruits, chap. 4. Sect 3.*

5 Verſ. 5. *Abraham*] *Abram* ſignifieth *A high father*: and the firſt letter of *Hamon* (that is, a multitude) being put unto it, maketh *Abraham*, as if it were *Abrahamon*, that is, *A high Father of a multitude of nations*: *Abram* is the firſt man in the world, whose name is changed of God: and it ſignified a change of eſtate, and a renewing with increaſe of grace from God: therefore this is after mentioned, as one of his favours, *Neh. 9. 7.* So *Iakobs* name is made new, *Gen. 32. 28.* and all true Chriſtians, *Eſa. 62. 2.* *Rev. 2. 17.* But *Iſaaks* name was not changed, for it was given him of God before his birth, *Gen. 17. 19.* given] that is, freely made; or, (as the Greeke interpreteth) put thee: and this the Apoſtle followeth, *Rom. 4. 17.* So *Gen. 9. 12.* and after here in verſ. 6, will give thee to be nations, that is, will make nations of thee.

6 Verſ. 6. *Kings*] as *David*, *Solomon*, and the reſt of *Iſrael*; beſides the *Kings of Edom*, and other. Alſo the faithfull *Kings of the Gentiles*, *Revel. 21. 24.*

7 Verſ. 7. *thy ſeed*] *thy children*: eſpecially *Iſaak*, verſe 19. for in *Iſaak* was his ſeed called, *Gen. 21. 12.* So, *the children of the fleſh, are not the children of God, but the children of the promiſe are counted for the ſeed*, *Rom. 9. 8.* everlaſting] *Hebr. covenant of eternity.* Although the outward ſignes, and manner of diſpenſing this covenant, were temporary and changeable, (as *Circumciſion* into *Baptiſme*, *Col. 2. 11, 12.*) yet the covenant it ſelf remaineth one in ſubſtance for ever: being ſtabliſhed by the blood of Chriſt, the great Paſtor, *Heb. 13. 20.* *Luke 1. 69. 72, 73.* a God] or, for a God, unto thee, that is, thy God, as the Greeke tranſlateth it. Herein conſiſteth the power and life of the everlaſting covenant; wherby God himſelfe, his power, wiſdome, goodneſſe, mercy, &c. is applyed unto man, for bleſſing and ſalvation: and we are by adoption made the children of God, *1 Cor. 6. 16, 18.* For, *bleſſed is the people, whoſe God Iehovah is*, *Pſal. 144. 15.* they ſhall be delivered out of miſeries, *Rev. 21. 3, 4.* raiſed up from the dead, *Mat. 22. 31, 32.* and God hath prepared for them an heavenly Citie, *Heb. 11. 16.*

8 Verſ. 8. *of thy ſojournings*] that is, as the Greeke explaineth it, *which thou ſojourneſt in.* For God gave *Abraham* no inheritance in it, no not ſo much as to ſet his foot on, *Aſts 7. 5.* but he by faith, ſojourned in the land of promiſe, as in a ſtrange country, *Heb. 11. 9.* So this land, figured unto him the kingdome of heaven, as is ſhewed on *Gen. 12. 4.* But the rebellious ſons of *Abraham*, after they had full poſſeſſion of *Canaan*; are in another ſenſe called ſojourners there, *Ezek. 20. 38.* and *11. 15.* as being rather uſurpers, then lawfull poſſeſſors of that land. everlaſting] ſo in *Eſay* he ſaith, *thy people ſhall poſſeſſe the land for ever*, *Eſay 60. 21.* howbeit they poſſeſſed the earthly land, but a little while, *Eſa. 63. 18.* but the eternall inheritance, was to be received by Chriſt, reſerved in the heavens for them and us, *Heb. 9. 15.* *1 Pet. 1. 4.*

9 Verſ. 9. *thy ſeed*] *thy children*, as before in v. 7. mea-

ning all the faithfull. Hereupon the Hebrew Doctors ſay, *Circumciſion* was commanded unto *Abraham* and his ſeed onely, as it is written, *thou and thy ſeed after thee*, (*Gen. 17. 9.*) *The ſeed of Iſmael is excepted, as it is written, For in Iſaak ſhall ſeed be called to thee*, (*Gen. 21. 12.*) And *Eſau* is excepted, for loe, *Iſaak* ſaid to *Iakob*, *And he give to thee the bleſſing of Abraham, to thee and to thy ſeed*, (*Gen. 28. 4.*) It is a generall rule, that he onely is *Abrahams ſeed*, that retaineth his law and his right way; and theſe are they that ought to be circumciſed, *Maimony in Miſneh treat. of Kings, ch. 10. 5. 7.*

Verſ. 10. *my covenant*] that is, the ſigne of my covenant (or teſtament) as is explained in verſe 11. Hereupon are thoſe uſuall ſpeeches, when the ſignes, and the things ſignified, are named alike: as, the covenant of circumciſion, *Aſts 7. 8.* the Lambe, is the Lords Paſſover, *Exod. 12. 11.* the Bread, is Chriſts body, *Matt. 26. 17, 18.* and many the like.

circumciſed] This word ſignifieth a cutting off round-about, to weet, of the foreskin of the fleſh. So it was with ſhedding of blood, and much pain and foreneſſe to the fleſh, *Exod. 4. 25, 26.* *Gen. 34. 25.* It figured the circumciſion (that is, the mortification) of the heart, and ſpirit in putting off the body of the finnes of the fleſh, *Deut. 10. 16.* *Rom. 2. 29.* *Col. 2. 11.* and ſo it was a ſcale of the righteouſneſſe of faith, *Rom. 4. 11.*

Verſ. 11. *ſuperfluous-foreskin*] The Hebrew *Gnorlab*, ſignifieth a ſuperfluity and ſtoppage, that hindereth the due effect and operation of a thing; and the Greeke *Acrobuſia* (which the Apoſtle uſeth, in *Rom. 2. 25.*) is in ſpeciall that ſuperfluity which is on the top of mans fleſh, to weet, on the member of generation: the foreskin that covereth the ſecret part. Which God here commandeth to be cut quite off, as a ſigne of mortification and regeneration of nature. The ſame word is applyed figuratively to other parts, as to the lips of a ſtammerer, which uſe ſuperfluity in ſpeaking, *Exo. 6. 30.* and to the heart covered with a fat ſkin, *Lev. 26. 41.* *Eſa. 6. 10.* to the eare ſtopped that it cannot heare, *Ier. 6. 10.* And ſpiritually, all ſinne is ſignified by this ſuperfluous foreskin; as the Apoſtle mentioneth the ſuperfluity of maliciouſneſſe, to bee put away, *Iam. 1. 21.* and the uncircumciſion of our fleſh, is joyned with our eſtate, dead in finnes, *Col. 2. 13.* The Hebrew Doctors alſo did thus underſtand it: for the foreskin of the heart, in *Ier. 4. 4.* the Chaldee paraphraſt there expoundeth the wickedneſſe of the heart; and in *Deut. 10. 16.* the Greek interpreters tranſlate it beardneſſe of heart. The uncircumciſed eare, in *Ier. 6. 10.* and heart, it *Lev. 26. 41.* the Chaldee calleth fooliſh; and uncircumciſed perſons in *Ezekiel 28. 10.* and *31. 18.* are in the Chaldee, wicked and ſinners: the ſuperfluous foreskin, ſignifieth the ſtrength of uncleanneſſe: ſaith R. *Menachem*, on *Gen. 17.* And in ſpeech of *Adams* ſinne, the *Iewes* have a proverb, that the firſt man (*Adam*) drew over (or gathered) his ſuperfluous-foreskin, that is, broke the covenant of his God, and became a ſinner; R. *Menachem* on *Gen. 3.* Alſo when the word is applyed unto trees, it ſignifieth the impurity of the fruits, which might not be eaten of, *Lev.*

19. 23. and the Hebrew Doctors write, that as *Epicurus*, and they that deny the Law (of God) the Resurrection of the dead, the coming of the Redeemer, and other such like; so be that draweth over, or gathereith his superfluous foreskin, (that is, maketh himselfe againe uncircumcised) hath no part in the world to come, (that is, in eternall life) but shall bee cut-off and perishe, and be damned for their great wickednesse and sinne, for ever and ever: *Maimony in Misn. treat. of Repentance, ch. 3. S. 6.* a signe] or token; which sheweth one thing to the eye, another thing to the mind. The Apostle calleth it also a seale, *Rom. 4. 11.* which serveth for assurance of the thing signified. And so the Hebrew Doctors use the phrase of sealing their off-spring with the signe of the holy covenant, *Maimony in Misn. treat. of Circumcision, ch. 3. S. 3.* And that they tooke not this for a carnall signe, appeareth by their words, in the booke called *Zohar*, where treating upon this Section of the Law, they say, *At what time a man is sealed with this holy seale of this signe (of Circumcision:) thenceforth he seeth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not this signe; what is written? By the breath of God they perishe, (Job 4. 9.) for that this seale of the holy blessed God was not kept. But if he be worthy and keepe it, the holy Ghost is not separated from him. Our Apostle openeth the mystery more heavenly, whiles he calleth the signe of circumcision, a seale of the righteousness of faith, Rom. 4. 11. and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart, in the spirit, not in the letter, Rom. 2. 25. 29.*

12

Verf. 12. a son of eight dayes] that is, a man child of eight dayes old, meaning in the 8. day. Which tinte was so strict, that if the eight day fell to be the Sabbath, yet they circumcised the child therein, *Joh. 7. 22.* And so it is in the Hebrew Canons, *Circumcision in the time thereof driveth away the Sabbath:* that is, a man must omit the keeping of the Sabbath, for to circumcise in due time, *Maim. treat. of Circumcision, ch. 1. S. 9.* God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for seven dayes, & in the eighth day they might be offered unto the Lord, *Levit. 22. 27.* and so in mankind, *Levit. 12. 2. 3.* The same number of dayes was observed in many other things; as, for the consecration of the Priests, *Levit. 8. 33. 35.* and 9. 1. the clensing of Lepers, *Levit. 14. 8. 9. 10.* and of persons with unclean issues, *Lev. 15. 13. 14.* the clensing of polluted Nazarites, *Num. 6. 9. 10.* and for purifying the altar, *Ezek. 43. 26. 27.* and sundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a signe of ianctification from the Lord, *Exod. 31. 13.*) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the eighth day (which was the first of the weeke following) whose death was a full clensing of all our sinnes, and his rising againe, our justification, *Mark 16. 1. 2. 6. Rom. 4. 25.* And in him are we circumcised, with the circumcision done without hands, in putting off the body of the sins

of the flesh, by the circumcision of Christ, being buried with him in Baptisme, *Col. 2. 11. 12. R. Menachem on Gen. 17. saith, Circumcision was therefore done on the eighth day, that the Sabbath might passe over it: for there is no eighth day without a Sabbath.*

shall be circumcised] by the parents, masters, or Magistrates. The Hebrew Doctors say, the charge lyeth upon the father, to circumcise his sonne: and upon the master, to circumcise his servants, borne in the house, or bought with money. If the father or master transgresse, and circumcise them not, &c. then the Judges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, nor among their servants. If the thing bee hidden from the Judges, and they circumcise him not: when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, hee be breaketh the commandment: *Maimony treat. of Circumcise. ch. 1. Sect. 1. 2.* male] who had by nature that foreskin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, *Gal. 3. 28.* and therefore baptisme, the signe of the covenant now under the Gospell, (which is come in place of Circumcision, *Col. 2. 11. 12.*) is given both to men and women, *Act. 8. 12.* Moreover the woman is comprehended under the man, as her head, *1 Cor. 11. 3.* who onely had this signe in his flesh, with effusion of blood, which alwaies had respect unto, and accomplishment in the blood of Christ, figured by the male, *Heb. 9. 22. 23. 24.* Here also the Hebrewes write; that a child who is borne as if he were circumcised (without a foreskin) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins, they cut them both off in the 8. day, *Maimony treat. of Circumcise. ch. 1. S. 7.*

child of the house] that is, the home borne servant: see the notes on *Gen. 15. 3.* So after, in *vers. 13. 23.*

bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the Heathens also might be partakers of Abrahams covenant, and of grace in Christ, and so of all other blessings in the Church: for every circumcised person, did also eate the passeeover, (which was another figure of Christ,) *Exo. 12. 48. 1 Cor. 5. 7.* Of this point the Hebrew Canons say, *Whether a servant be borne under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is borne in the house, is circumcised on the 8. day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the Heathens a servant grown in yeeres, and the servant be not willing to be circumcised: he dealeth with him a whole twelve moneth. More then that, it is not lawfull to keep him he being uncircumcised; but he must sell him againe to the Heathens. And if he conditioned with him at the first, whiles he was with his master the Ethnik that he should not circumcise him: it is lawfull to keepe him though*

thou: he be be uncircumcised; only so, that he take upon him the seven commandments given to the sonnes of Noe, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those seven commandments, he is to kill him out of hand. *Maimony treat. of Circumcis. chap. 1. S. 3. 6.* Of the seven commandments to the sonnes of Noe, see the notes on Gen. 9. 4. And for killing such as would not yeeld to those precepts, it is to bee understood, whiles the common wealth of Israel stood: but when they were in captivity or disperſion, they sold away such servants to the Heathens; as R. Abraham ben David noteth there upon *Maimony*. And that we may the better know, how they were went to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof, [Exod. 12. 48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, Sanctifie them to day and to morrow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is said, And he sent yong men of the sonnes of Israel, which offered burnt-offerings, &c. [Exod. 24. 5.] And so in all ages, when an Eabnick is willing to enter into the covenant, and gather himſelfe under the wings of the Majesty of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, and bring a sacrifice; as it is written [Num. 15. 15.] as ye are, so shall the stranger be. How are ye? By circumcision, and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turtle doves, or two yong pigeons, both of them for a burnt-offering. And at this time, when there is no sacrificing; they must be circumcised, and baptised, and when the Temple shall be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, he is not a Proselyte, till he be both circumcised and baptised. And he must be baptised in the presence of three, &c. Even as they circumcise and baptise strangers, so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude, &c. When a man or woman cometh to joyne a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the law, for some riches that they should receive, or for dignity that they should obtaine, or for feare. If he be a man, they inquire whether he have not set his affection on some Jewish woman; or a woman her affection on some yong man of Israel. If no such like occasion bee found in them, they make knowne unto them the weightinesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which peoples of other lands have: to see if they will leave off. If they take them upon them, and withdraw not, and they see them that they come of love, then they receive them, as it is written, When she saw that she was stedfastly minded to go with her, then she left speaking unto her, [Ruth 1. 18.] Therefore the Iudges received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, lest they

should have come of feare: nor in Solomons, lest they should have come because of the kingdome and great prosperity which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons dayes, joyed themselves in the presence of private persons: and the Iudges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neither tooke they them neere unto them, untill their after-fruits appeared: *Maimony in Misna. tom. 2. in Issurei biab, ch. 13. S. 1. -- 6. 11. 14. 15.* Hereupon, Baptisme was nothing strange unto the Iewes, when Iohn the Baptiste beganne his ministry, Matth. 3. 5, 6. they made question of his person that did it, but not of the thing it selfe, Iohn 1. 25. And as Iohn said of Christ, hee shall baptise you with the holy Ghost, and with fire, Matth. 3. 11. so the Hebrew Doctors say, The holy blessed God baptiseth with fire: and the wise shall understand, R. Menachem on Lev. 8. strangers son] that is, gentile or paynim; one forraine borne, and without the priviledge of Gods people. The Chaldee translate it, some of the peoples. Such would God admit, if they beleevd in him, to bee partakers of Abrahams covenant.

Verſ. 13. circumcised with circumcision] or, circumcising circumcised; that is, certainly, or in any wise circumcised. Which strict charge, is both for the thing it selfe, and for the manner and time thereof, which was the 8 day after their birth. Yet as God desireth mercy and not sacrifice, Hof. 6. 6. so sickness and weaknesse of body, might put off circumcision till time of health: as the Hebrew Canons say, They circumcise not him that is sick, untill he be well: and they reckon for him, from the time that he is recovered from his sickness seven dayes, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if hee have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8 day, to be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come againe like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first sonne, and he dye through feruency of the circumcision, which decayed his strength. Also she circumcise her second child, and he dye through the feruency of the circumcision, whether shee have this child by her first husband, or by a second: loe her third child shall not bee circumcised, in the time thereof, but they defer it, till he waxe great, and his strength be made firme. They circumcise nine but children that are without sickness, for perill of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, for ever: *Maimony treat. of Circumcis. ch. 1. S. 16, 17, 18.* your flesh] that is, the secret part, or member of generation: for so, the word flesh here and in other places in speciall meaneth, Ezek. 16. 26. and 23. 20. Lev. 15. 2. God set not the signe of his covenant, on the lips, eares, or other parts

parts of man, (which yet the Scripture calleth also uncircumcised, Exo. 6. 30. Jer. 6. 10.) but on the privy member, to teach the regeneration of nature, even of the whole man, who is borne in sin, Pl. 51. 7. and the derivation of his covenant, to the seed of the faithfull, who are thereby *boly*, Ezr. 9. 2. 1 Cor. 7. 14. and to signifie, that the true circumcision is inward, and secret, Rom. 2. 28, 29. This which in the eyes of man, seemeth a thing unprofitable, foolish, and ignominious, doth God chuse to make a signe of the covenant of his grace in Christ, who is also himself a scandall and foolishnesse to the world: but the foolishnesse of God, is wiser then (the wisdom of) men, 1 Cor. 1. 23, 25. And that member of the body which man thought to be lesse honourable, on it God put on more abundant honour, (as 1 Cor. 12. 23.) that it should beare the marke of the heavenly covenant.

14 Ver. 14. *that soule*] that is, as the Chaldee expoundeth it, *that man*: see Gen. 12. 5. *cut off*] The Greeke and Chaldee translate it, *destroyed*, and *consumed*. This word is used before, in Gen. 9. 11. and after often in the law, Exo. 12. 15, 19. and 31. 14. Lev. 7. 20, 21, 25, 27. &c. It is sometime spoken of God, cutting off men by death for their finnes, Levit. 17. 10. and 20. 3, 5, 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kill them: but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternall damnation is implied. *Maim*. in treat. of Repentance, chap. 8. S. 1 speaking of eternall death, saith, *And this is the Cutting off, written of in the Law, as it is said (in Num. 15. 31.) that soule shall be cut-off, he shall be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come.* Of this sanction here they say, *If the father or master doe transgresse, and circumcise not, they breake a commandement, but are not guilty of cutting-off: for cutting-off belongs but to the uncircumcised person himselfe: Maimony treat. of Circumcise. 1. S. 1.* Howbeit, Moses the father, had almost beene killed, for not circumcising his sonne, Exod. 4. 24. &c. *broken*] or, *made frustrate*, *broken downe*: this word is opposed to the former *stablishing*, or *making firm* in ver. 7. The Hebrewes have a canon, *who so breake the covenant of Abraham our father, and leaveth his superfluous foreskin, or gathereth it over again; although he have in him the law and good workes, he hath no portion in the world to come.* *Maimony treat. of Circumcise. chap. 3. S. 8.* Which rule is true according to the Apostles interpretation, applying circumcision to the heart, spirit, and faith in Christ, Rom. 2. 29. and 4. 11. Col. 2. 11.

15 Ver. 15. *Sarah*] in Greeke *Sarrha*. The letter *j* changed into *b*, signified the multiplication of her children, as before in Abrahams name, ver. 5. And the Greeke having no *b*, at the end of words, doubleth therefore the letter *r*, with an aspiration *Sarrha*, and so the Apostles also write it, Rom. 9. 9. 1 Pet. 3. 6. *Sarai* the Chaldean name, is made Hebrew *Sarah*: which is by interpretation a *Princess*.

The Apostle calleth her a *Freewoman*, and maketh her a figure of the new Testament and heavenly Ierusalem, Gal. 4. 22, 24, 26. and the example of Abraham and Sarah, thus called, blessed, and increased, is set forth for their children the Church to consider, and comfort themselves withall, Esa. 51. 1, 2, 3.

Ver. 16. *shall be to nations*] that is, *shall become nations*, and bee a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Pet. 3. 6. and Ierusalem her answerable type, is the mother of us all, Galat. 4. 26. Psal. 87. 5, 6.

Ver. 17. *laughed*] that is, as the Chaldee translateth it, *rejoyced*: and so the word after importeth, Gen. 21. 6. though sometime it implyeth also a doubting, as in Gen. 18. 12, 13. but the praise of Abrahams faith, who was not *weake*, nor *staggering*, but *gave glory to God*, Rom. 4. 19, 20. seemeth to free him from this imputation. Thargum Ierusalem expoundeth it, *he marvelled*. Of this word *laughed*, in Hebrew *isaak*, the child promised, was called *Isaak*: in whom Abraham saw the day of Christ, and rejoyced. *old*] Hebr. *some of 100 yeeres*, that is, *going in his hundred yeere*. So Sarah was daughter of ninety yeeres. See Gen. 5. 32. At these yeeres, both their bodies were now dead, unapt for generation, Rom. 4. 19. Hebr. 11. 12.

Ver. 19. *shall beare*] or *beareth*: speaking as of a thing present: for God *calleth the things which bee not, as though they were*, Rom. 4. 17. *Isaak*] Heb. *Iusachak*; the same word used before in ver. 17. and signifieth *laughing* or *joy*: for besides his father and mother, *all that beare*, have occasion to laugh and rejoyce for his birth, Gen. 21. 6. in whom both Christ the joy of the whole earth was represented, and all the children of promise, Iohn 8. 56. Rom. 9. 7, 8. Gal. 4. 28. *seed*] the Greeke version addeth, *to be a God to him and to his seed*; as before in ver. 7.

Ver. 20. *heard*] the Chaldee explaineth it, *I have accepted thy prayer*. *twelve Princes*] So of Iakob, Isaaks son, came twelve Patriarchs, Act. 7. 8. These Princes are after named, in Gen. 25. 12. — 16.

Ver. 21. *covenant*] This is the thirteenth time that the covenant is named in this Chapter; and hereby is meant the promise of Christ, & salvation in him, as the Apostle sheweth in Rom. 9. 5, 7, 8 & by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as is also confirmed by Luke 1. 55, 72, 73, 74. Gal. 3. 29. wherein Isaak was preferred before Ismael.

Ver. 22. *God went up*] to weete, *into heaven*, and appeared no longer: so in other like visions of Angels, they are said to goe *into heaven*, Luke 2. 25. For God, the Chaldee saith, *the glory of the Lord*, meaning the vision which had now appeared: which phrase the holy text sometime useth, as in Ezekiel 1. 29. and 3. 23. and 8. 4. So after, in Gen. 35. 13.

Ver. 23. *Abraham took*] herein hee shewed a rare example of obedience to Gods word, not regarding the affliction, danger, shame, scandall, and foolish-

foolishnesse, which this action in the eyes of the world seemed to bring with it: though to himselfe, and all the faithfull in his house, it was the *scale of the rightnesse of faith*, Rom. 4. 11. Here the Jewes have their uncertaine conjectures, or traditions; as that *Abraham sent and called for Sem the sonne of Noe*, (he was *Melchisedek*) about this businesse: that it was done on *Atonement day* (spoken of in Levit. 16.) and in the place where afterward the Altar stood, in the Court of the Temple, and the like: *Pirke. R. Eliezer, c. 29. circumcised* or, *cut off*, to weete, *all the skin that covered the top of the flesh, that the top of the flesh remained bare*; for so the Hebrew shew the manner of Circumcision to have beene. And this being a holy signe and seale, *Abraham doubtlesse sanctified the work by prayer*: which custome all the Jewes keep to this day. For hee that circumciseth, doth first blesse him that sanctified them with his commandements, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb, and sealed their off-spring with the signe of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings *Maimony* recordeth in his foresaid treatise of *Circumcision*, ch. 3. s. 1. 2, 3, 4, 5. where he also noteth, that *who so circumciseth a man growne, must cover his nakednesse, while he blesseth: and after he uncovereth and circumciseth him. selfe same day*] Hebr. *the body* (or *strength*) *of this day*, at Gen. 7. 13. the Greeke interpreteth it, *in the time of that day*. From hence, and the commandement in Lev. 12. 3. the Jewes have taught, that none might ever circumcise but in the day time, after the Sun was up: *Maimony treat. of circum. ch. 1. sect. 8.*

27 *Verf. 27. circumcised with him*] Not onely Abraham himselfe, but *his household* with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and sore in their flesh, all at once, as Gen. 34. 25. and spiritually, did *put off the body of the finnes of the flesh*, by the circumcision of Christ: Col. 2. 11.



CHAP. XVIII.

1, *Abraham entertaineth three Angels*, 9, *Who promisseth Sarah a sonne*, 12, *whereat she laugheth, and is reproved*. 17, *The destruction of Sodom is revealed to Abraham*: 23, *and hee maketh intercession for the men thereof*. 32, *The whole Citie should be spared, if but ten just persons were found therein.*

D D D

1 **A**ND Jehovah appeared unto him, in the Okes of Mamree: and he was sitting at the tent doore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men standing before him: and he saw, and ranne to meet them, from the

tent doore; and bowed-downe himselfe to the ground. And hee said: Lord, if now I have found grace in thine eyes; passe not away I pray thee, from thy servant. Let a little water I pray you be taken, and wash ye your feet: and leane-ye-downe under the tree. And I will take a morsell of bread, and sustain ye your heart, after that ye shall pass-on; for therefore have you passed, unto your servant: And they said; So do as thou hast spoken. And Abraham hastened into the tent, to Sarah: and hee said, Hasten three peckes of flowry meale: knead, and make cakes. And Abraham ranne unto the herd; and he tooke a Calfe of the herd, tender and good: and gave it to a yongman; and hee hastned to make it (*ready*.) And hee tooke butter and milke, and the calfe of the herd which he had made (*ready*), and set it before them: and he was standing by them, under the tree, and they did eat. And they said unto him; where is Sarah thy wife? And hee said, behold in the tent. And he said, Returning I will returne unto thee, when *this* time reviveth; and loe, Sarah thy wife shall have a sonne: And Sarah heard, in the tent doore, and it was behind him. And Abraham and Sarah were old, comming into daies: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her selfe saying: after I am waxed-old, shall I have pleasure? also my Lord is old. And Jehovah said unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing be impossible for Jehovah? At the appointed-time will I returne unto thee, when *this* time reviveth, and Sarah shall have a sonne. And Sarah falsly-denied, saying, I laughed not: for she was afraid: and he said, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way. And Jehovah said; shall I hide from Abraham, that which I am doing? And Abraham being shall bee a great and mighty nation: and blessed shall be in him, all nations of the earth: For I know him, how that he will command his sonnes, and his house after him; and they shall keepe the way of Jehovah, to doe justice and judgement: that, Jehovah may bring upon Abraham, that which he hath spoken unto him. And Jehovah said; The cry of Sodom and Gomorrha, because it is much: and their sinne, because it is very heavy. I will goe-downe now and see, whether

ther according to the cry thereof that is come
unto me, they have done altogether: and if
22 not, *that* I may know. And the men turned
the face from thence, and went to Sodome:
and Abraham, he yet stood before Jehovah.
23 And Abraham drew-neere, and said; wilt
thou also consume the just with the wicked?
24 If so be there be fifty just *men*, within the
City: wilt thou also consume, and not spare
the place, for the fifty just, which *are* within
25 it? Far-be it from thee to doe according to
this word, to slay the just with the wicked,
and that the just should bee as the wicked:
far-be-it from thee; shall the Iudge of all the
26 earth, not doe judgement? And Jehovah
said; If I shall find in Sodom, fifty just *men*
within the city: then will I spare all the place
for their sake. And Abraham answered, and
27 said: Behold now I have taken upon me to
speake unto the Lord; and I, *am* dust and
ashes. If-so-be there lacke of fifty just *men*,
28 five; wilt thou destroy for five, all the city?
And he said, I will not destroy, if I shall find
29 there, fourty and five. And he added again,
to speake unto him, and said; If-so-be fourty
be found there: and hee said, I will not doe
30 *it*, for fourties sake. And he said, O let not
now the Lord be wroth, and I will speake;
If-so-be thirty be found there: and hee said,
I will not doe *it*, if I shall find thirty there.
31 And he said, Behold now I have taken-upon
me to speake unto the Lord; If so be twenty
shall be found there: And he sayd, I will not
32 destroy, for twenties sake. And hee sayd, O
let not now the Lord bee worth, and I will
speake but *this* once; If so-be, ten shall bee
found there: And he said I will not destroy,
33 for tennes sake. And Jehovah went-away,
when as he had made-an-end, of speaking
unto Abraham: and Abraham, returned to
his place.

Annotations.

Here beginneth the fourth section of
the Law, called of the first word *Vajera*, that is,
And (the Lord) appeared. See Gen. 6.9.

1 **A**ppeared] or, was scene of him, meaning Abra-
ham. This vision was to renew the promise
of Isaaks birth; and to acquaint Abraham with
Gods purpose of destroying Sodom. And for us,
to see how Abrahams faith wrought with his
works; and by workes, faith was made perfect, as
Iam. 2.22. *the oke*] that is, the oke-grove, or the
plaine: see Gen. 13.18. *in the best*] that is, at
moone: as the Greeke translateth it. At such time
travellers wax faint and hungry: *it* also figureth

afflictions, Mat. 13.6.21. Rev. 7.16. the due time
to shew forth works of grace, Mat. 25.35.

2 **Verf. 2. three men**] so they seemed at first to A-
braham; but he entertained Angels unawares, Heb.
13.2. for one of these is called *Iehovah*, verf. 13.14.
17.20, 22. and Abraham after so acknowledged
him as the Lord and Iudge of all the earth, verf. 25.27.
And this was Christ, Rom. 10.9. Iohn 5.12. The
other two were created Angels, Gen. 19.1. The
Hebrew Doctors here say; And behold three An-
gels were sent to Abraham our father: and they three were
sent for three things, because it cannot be, that more things
then one should be sent by the hand of one of the high Angels.
The first Angell was sent to shew glad tidings unto Abra-
ham our father, that Sarah should beare Isaac. The se-
cond Angell was sent to deliver Lot from the overthrow
(of Sodom.) The third Angell was sent to overthrow So-
dom and Gomorrah, Admah and Seboim: T bargum Ieru-
salem on Gen. 18. before him] or, against him;
thus occasioning Abraham to come unto them:
who presently ran; and so pursued hospitality, as the
Apostle speaketh, Rom. 12.13.

3 **Verf. 3. Lord**] the Hebrew *Adonai* is written
with long *A* in the end, which is the usuall title
of God, as is observed on Gen. 15.2. The Greeke
also translateth it absolutely Lord, and the Chal-
dee expresseth it by the letters of *Iehovah*; other-
wise then in Gen. 19.3. And Abraham in verf. 27.
under this title, acknowledgeth him for God;
opposing himselfe, as dust and ashes.

4 **Verf. 4. leane ye downe**] that is, rest ye; or as the
Greeke translateth, refresh yourselves.

5 **Verf. 5. sustaine ye**] or uphold; that is, comfort or
strengthen your heart: the Greeke translateth it *eat*.
Bread is compared to a staffe or stay, Esay 3.1. for
that it is the chiefe sustenance that upholds the
life of man. So in Iudg. 19.5. Psal. 104.15.

6 **Verf. 6. three peckes**] or measures; each of them
was at least a pottle bigger then our English peck,
for three of them made an Ephah, or Bushel, (wher-
of see Exodus 16.36.) The Hebrewes write that
this their pecke, (which they call *Seah*, the
Greek *Satan*), contained as much as 144 common
hens egges. For their least measure is the quanti-
ty of an egge; sixe whereof doe make a measure
called Log, or Pinte, (whereof see Lev. 14.10.) and
four of them Logs make a Kab, (wherof see 2 Kin.
6.25.) and sixe Kabs make this *Seah* or Pecke; three
whereof Abraham prepareth here, for three mens
dinner; which with other things doe manifest his
liberality: contrary to Nabals, 1 Sam. 25.11. Our
Saviour also hath a Parable of three peckes of meale
which a woman leavened, Mat. 13.33. That which
in Ruth 2.17. is an Ephah (or Bushell) of barley; the
Chaldee Paraphrase there calleth three *Seabs* (or
peckes.) So also in Exod. 16.36. *flowery meale*]
that is, fine meale: Hebr. meale of flower. This, and
the tender and good calfe, verf. 7. sheweth that Abra-
hams benevolence was of the best things that hee
had. See the annotations on Gen. 4.4.

7 **Verf. 7. the herd**] or, the beevs: as the Greeke
and Chaldee turne it. *a calfe*] Hebr. son of the
herd, or beefe: so, *sonnes of the flocke*, for Lambes,
Psal. 114.4. *sonne of the asse*, for a foale, Gen. 49.11.
sonnes

forms of the *Vierge*, Psal. 29.6. and sundry the like. to make it] to weete, ready, that is, to dresse it. An usuall phrased for preparing, dressing, or trimming any thing; so, to make the Passover, Exod. 12. 48. Mat. 26. 18. and other sacrifices, Exod. 10. 25. Psal. 66. 15.

8 Ver. 8. *set*] Hebr. gave. *standing*] the Chaldee translateth, *be ministered to them*. And so the Hebrew word oft signifieth, as the Levites that stood, Neh. 12. 44. that is, *servants* or *waiters*: so he which stood before the King, Jer. 52. 12. is said to be the servant of the King, 2 King. 25. 8. And this setteth forth Abrahams humility.

9 Ver. 9. *in the tent*] It is a vertue for women, to be keepers at home, Tit. 2. 5. but the lewd womans feet, abide not in her house, Prov. 7. 11.

10 Ver. 10. *Returning I will returne*] that is, *I will certainly returne*: see Gen. 2. 17. This was a word of promise, whereby the children of God, and true seed of Abraham, were discerned from the other, Rom. 9. 8. 9. Neither doe we find that this returne was by the Angels apparition againe: but by the complement of the thing promised. *when this time reviveth*] or *liveth*; that is, *the next yeere at this time*: as appeareth by the accomplishment, Gen. 21. 2. 5. for then Abraham was an hundred yeere old, and now he was ninety nine, Gen. 17. 24. In the revolution of the yeere, things returne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called *the acceptable yeere of the Lord*, Luk. 4. 19. So a City is said to be *revived*, when it is built and repaired, 1 Chron. 11. 8. and stones *revive*, when they are restored to their former state, Neh. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come*, Rom. 9. 9. It may also be translated, *According to the time of life*: or rather, *at this time of life*: the word *this*, being usuall understood, as in Exod. 9. 18. 1 Sam. 9. 16. and 20. 12. and sometime expressed, as in Ios. 9. 6. The Chaldee referreth it to Abraham and his wife, *According to this time when ye shall be alive*. A like promise is made in 2 King. 4. 16. 17. where the Greeke version hath, *at the time* (or *when the house*) *liveth*.

11 Ver. 11. *into dayes*] that is, *into yeeres*: as Gen. 4. 3. A like phrase the Evangelist useth of some gone forward in dayes; for, *very aged*, Luke 1. 7. 18. So Gen. 24. 1. *the way*,] that is, *the custome* (or *manner*) of women, for the ordinary and naturall course of the body, or fluors; mentioned Lev. 15. 19. 25. meaning, that she was past naturall strength to conceive and beare children; as is explained in Rom. 4. 19. Heb. 11. 11. So the promise of redemption was fulfilled for us by Christ, *when we were without strength*, Rom. 5. 6. even dead in trespasses and finnes, Ephes. 2. 1.

12 Ver. 12. *laughed*] as thinking it could not bee; which her weake faith is after reproved, and shee strengthened, ver. 13. 14. But Abrahams laughing was for joy; in beleefe, and admiration, Gen. 7. 17. and so was Sarahs afterward, Gen. 21. 6. wherefore her faith also is commended unto us, Heb. 11. 11. *my Lord*] that is, *my husband*, whom Sarah re-

verenceth by this name: wherefore her obedience is set forth for an example to all women, in 1 Peter 3. 6.

Ver. 14. *any thing*] or *word*, that is, whatsoever can be spoken of. *impossible*] or, *marvellous*; that is, hard to be done, or *impossible*, as the holy Ghost translateth this according to the Greeke version, Luke 1. 37. So in Zach. 8. 6. It implied also a thing *bidden and unknowne*. Here God graciously pardoneth Sarahs infirmity, after he hath reproved her; and repeateth his promise to strengthen her faith, that she might be blessed, in bekeving that there should be a performance of those things, which were told her from the Lord, (as Luke 1. 45.) For Zachary was stricken dumbe for a time, because he beleevved not a like promise made unto him, Luke 1. 13. 18. 20.

Ver. 16. *to bring them on the way*] or, *to send them away*, to weete, with honour, and after a goodly sort, as the Apostle speaketh, 3 Ioh. 6. for this is a dutifull kindnesse much spoken of; as in Act. 20. 38. and 21. 5. Rom. 15. 24. 1 Cor. 16. 11. Tit. 3. 13.

Ver. 17. *shall I bide?*] that is, *I will not bide*. As, *shalt thou build me an house?* 2 Sam. 7. 5. is the same that, *thou shalt not build*, 1 Chron. 17. 4. And, *doe men gather grapes of thornes?* Mat. 7. 16. which another Evangelist recording, saith, *men doe not gather*, Luke 6. 44. *The Lord will doe nothing but he revealeth his secret unto his servants the Prophets*, Amos. 3. 7.

Ver. 18. *being shall be*] that is, *shall surely be*, or, *become*. *in him*] that is, in his seed, Christ: see Gen. 12. 3.

Ver. 19. *how that he will*] or, *to the end that hee may command*: but the Greeke keepeth the former sense. *his house*] *the men of his house*, as the Chaldee explaineth it. According to this is the law, Deut. 6. 7. and 11. 19. *and they shall keepe*] or, *that they make keepe*: these two phrases are implied in the Hebrew, and the Scripture useth them indifferently, as, *judge not*, and *ye shall not be judged*, Luke 6. 37. or, *that ye be not judged*, as Mat. 7. 1. *the way*] that is, the true religion, faith, and obedience prescribed for men to walke in, Act. 18. 25, 26 Deut. 8. 6. and 10. 12. The Chaldee saith, *the waies that are right before the Lord*. *unto him*,] or, *of him*. The Greeke translateth, *all things that he hath spoken unto him*.

Ver. 20. *heavy*] or *grievous*: of their finnes, see the notes on Gen. 13. 13. The Greeke here translateth, *their finnes are very great*.

Ver. 21. *I will goe downe*] see this phrase in Gen. 11. 5. The Chaldee saith, *I will appeare and judge*. *done altogether*] or, *made a full end*: that is, have wholly finished their sinne, which bringeth forth death, Iam 1. 15. This word *full-end* (or *consummation*) is used also for the full-punishment and consuming of the sinners, Ier. 46. 28. *what I may know*] so the Greek translateth: it may also be Englished, *I will know*; that is, make triall. God speaketh of himselfe, after the manner of men: So in Gen. 22. 12. Exod. 33. 5. The Chaldee paraphraseth, *I will consume them if they repens not; but if they doe repent, I will not take vengeance*.

Ver. 22. *the men*] two of the three which appeared

peared to Abraham, verſ. 2. which were two Angels, Gen. 19. 1. the third ſtayed with Abraham, and he is called Iſhmael, the Lord Chriſt. *ſtood*

or, *was ſtanding*, as the Greeke tranſlateth: the Chaldee addeth, *ſtood in prayer before the Lord*: ſo Gen. 19. 27. And elſewhere by *ſtanding before God*: prayer is meant, as Jer. 15. 1. And Chriſt ſaith, *when ye ſtand, praying*, Mark. 11. 25.

Verſ. 23. *draw nigh*] to make his requests to the Lord: a ſigne and fruit of faith, Heb. 7. 19. and 10. 22. *conſume*] or, *make an end of*.

Verſ. 24. *If ſo be*] or, *It may be*; *peradventure*: it is a word that intimateth difficultie, and yet with ſome hope of poſſibilitie: as in Exodus 32. 30. Joſhua 14. 12. Zephaniah 2. 3. 1 Samuel 14. 6. 2 King. 19. 4. *ſpare*] or *forbear*, for give the place, under one Citie Sodom, implying all the reſt.

Verſ. 25. *Far be it from thee*] The Hebrew *Chalilab*, ſignifieth a *profanation*, or *profane thing*; and ſo forbidden to be done. And ſometime the name of God and Lord is added, as in 1 Chronicles 11. 19. 2 Samuel 23. 17. and it is in our phraſe, *God forbid*, or *Gods forbid*. The Apoſtles, following the Greeke verſion, expreſſe it ſometime by (*Me genoito*) *be it not*, or *farre be it*, Romans 3. 4. 6. ſometime by *bikos*, that is, *propitious* or *favourable*; as praying God in mercie to keepe it away: as Matthew 16. 22. *Farre be it from thee*, (or *God forbid*) Lord. *to doe*] or *from doing*. *this word*] or, *this thing*. *judgement*] that is, *right judgement*, or *equitie*. So the word *judgement* is often uſed, as Pſalm. 9. 5, 17. and 119. 121. Matthew 23. 23.

Verſ. 26. *all the place*] and ſo, the people of the place. In Jer. 5. 1. God offreth the like for Ieruſalem, if there could a man be found that executed judgement, and ſought the truth, he would ſpare it.

Verſ. 27. *have taken upon me*] or, *have willingly begun*; for ſo the originall word ſometime ſignifieth *willingneſſe* and *content*, Joſ. 17. 12. Judg. 17. 11. ſometime a voluntary *beginning*, or *taking in hand*, Deut. 1. 5. Accordingly the Greeke here tranſlateth, *I have begunne*. *dust*] that is, *baſe*, *vile*: ſee Gen. 3. 19.

Verſ. 28. *deſtroy*] or, *corrupt*, *marre*: ſee Gen. 6. 13. *for ſive*] that is, *for lacke of ſive*. So, for *faſneſſe*, Pſal. 109. 24. and, *for the fruits*, Lam. 4. 9. is, for the lacke of them.

Verſ. 30. *and I will*] or, *that I ſpeake*: as verſ. 19. the Greeke tranſlateth it, *If I ſpeake*: ſo verſ. 32. Alſo *and*, is put for *and if*, in Exodus 4. 23. Malac. 1. 2.

Verſ. 32. *this one*] Abraham deſcended not to fewer then *ten*: a reaſon whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his three ſonnes, and their wives; and yet the world was not ſaved for their ſakes: Breſhiſh rabbah, on Gen. 18.

Verſ. 33. *Iſcrahiah went away*:] the Chaldee ſaith, *the glorie of the Lord was lifted up*. *made an end*] the Greeke turneth it, *had ceaſed ſpeaking*.



CHAP. XIX.

1, Lot in Sodom entertaineth two Angels; 4, the Sodomites (to abuſe them) doe beſet his houſe, and will not be diſſwaded from their wickedneſſe. 11, The Angels ſtrike them with blindneſſe, 12, and ſend Lot for ſafety into the mountaine: 18, but he obtaineth leave to goe into Zoar. 24, Sodom and Gomorrah are deſtroyed with fire from heaven. 26, Lots wife looking backe, is a pillar of ſalt. 30, Lot ſtaring to abide in Zoar, dwelleth in a cave. 31, His two daughters make him drunken, and of them hee begetteth Moab and Ammon.

AND there came two Angels to Sodom, in the evening; and Lot was ſitting in the gate of Sodom: and Lot ſaw, and roſe up to meet them; and hee bowed-downe himſelfe with the face to the ground. And hee ſaid, Behold now my Lords, turne in I pray you, into your ſervants houſe, and tarry-all-night, and waſh your feet: and ye ſhall riſe-up-early, and goe on your way: and they ſaid, Nay, but we will abide-all-night in the ſtreet. And he preſſed upon them vehemently; and they turned in unto him, and came into his houſe: and he made them a banquet; and did bake unleavened cakes, and they did eate. But before they lay-downe; the men of the Citie, the men of Sodom, compaſſed about the houſe, from the yong even to the old: all the people, from the utmoſt quarter. And they called unto Lot, and ſaid unto him; where are the men, which came to thee, *this* night? bring them out unto us, that we may know them. And Lot went-out unto them, to the doore: and he ſhut the doore after him. And he ſaid; I pray you my brethren, doe not evill. Behold now, I have two daughters, which have not knowne man; let mee I pray you, bring out them unto you; and doe ye to them, as is good in your eyes: onely to theſe men, doe not any-thing; for therefore came they into the ſhadow of my rafters. And they ſaid, Stand further; and they ſaid, This one fellow came in to ſojourn, and will he judging judge? now will we do worſe to thee then *to* them: and they preſſed ſore, upon the man upon Lot, and came neere, to breake the doore. And the men put-forth their hand, and brought in Lot unto them, into the houſe: and ſhut the doore. And they ſmote the men, which

H were

12 were at the doore of the house, with blindnesses, from the small even to the great: that they wearied themselves to find the doore. And the men said unto Lot; Hast thou here any besides? sonnes-in-law, or thy sonnes or thy daughters, or any that thou hast in the Citie: bring-out, from *this* place. For we *will* destroy this place: because the cry of them is *wexen*-great, before the face of Jehovah; and Jehovah hath sent us to destroy it. And Lot went out, and spake unto his sonnes-in-law, *that were* taking his daughters; and he said, rise-up go-out, from this place: for Jehovah *will* destroy the Citie: but he was as one-that-mocked, in the eyes of his sonnes-in-law. And when the dawning-of-the-day came-up, then the Angels hastened Lot, saying; Arise, take thy wife, and thy two daughters, which *are* found *here*; lest thou be consumed, in the iniquitie of the Citie. And he lingred, and the men laid-hold on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentle-mercie of Jehovah upon him: and they brought him forth, and set him without the Citie. And it was, when they had brought them forth abroad, that he said; Escape for thy soule, looke not behind thee, neither stay thou in al the plain: escape to the mountaine, lest thou be consumed. And Lot said unto them: Oh not so
 19 Lord. Behold now thy servant hath found grace, in thine eies; and thou hast magnified thy mercie, which thou hast done with me, to save-alive my soule: and I, I cannot escape to the mountaine, lest evill cleave unto me, and I die. Behold now, this Citie *is* neere, to flee thither, and it *is* a little one: oh let me escape thither, *is* it not a little one? and my soule shall live. And he said unto him, Loe I accept thy face, for this thing also: that I will not overthrow the Citie, for the which thou hast spoken. Hast thee, escape thither; for I cannot doe *any* thing, till thou be come thither: therefore he called the name of the
 23 Citie, Zoar. The Sunne came-forth over the earth: and Lot entred into Zoar. And Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire: from Jehovah, out of the heavens. And hee overthrew these Cities, and all the plaine: and all the inhabitants of the Cities, and that which grew on the ground. And his wife looked from behind him: and shee was, a pillar of salt.
 27 And Abraham gat-up early, in the mor-

ning: unto the place, where he had stood, before Jehovah. And hee looked toward Sodom and Gomorrah; and toward all the land of the plaine: and hee saw, and loe the smoke of the land went-up, as the smoke of a furnace. And it was, when God destroyed the Cities of the plain, that God remembered Abraham: and sent Lot out of the mids of the overthrow, when *hee* overthrew the Cities in the which Lot dwelt. And Lot went-up out of Zoar, and dwelt in the mountaine, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave; he and his two daughters. And the first-borne said unto the yonger, our father *is* old: and *there is* not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drinke wine, and let us lye with him: and keepe-alive seed of our father. And they made their father drinke wine, in that night: and the first borne went-in, and lay with her father; and he knew not when she lay-downe, or when she arose. And it was, on the morrow, that the first borne said unto the yonger; Behold I lay yesternight with my father: let us make him drinke wine *this* night also; and goe thou in, lye thou with him; and let us keep-alive seed of our father. And they made their father, drinke wine; in that night also; and the yonger arose, and lay with him; and hee knew not when shee lay downe, or when shee arose. And the two daughters of Lot, were with child, by their father. And the first borne bare a sonne, and she called his name Moab: he *is* the father of Moab, unto *this* day. And the yonger, shee also bare a sonne, and called his name Ben-ammi: he *is* the father of the sonnes of Ammon, unto *this* day.

Annotations

T Here *came two*] or, the two Angels came, called before, men, Gen. 18. 22. and so they seemed unto Lot, who also entertained Angels unawares, Heb. 13. 2. Compare this action of Lot, with Abrahams, Gen. 18.

Verſ. 2. my Lord:] so both Greeke and Chaldee also translate it; the Hebr. *Adnai*, being written otherwise, then when it signifieth the Lord God: see Gen. 18. 3. Nay] The Angels are men, humanely refused; being sent also to view the manners of the people, (Gen. 18. 21.) they would have abode in the streets indeed, had not Lots importunacie, made them do otherwise. So Christ made

as if he would have gone further, but constrained by the Disciples, hee stayed with them: Luke 24. 28, 29.

3 Verſ. 3. *pressed upon*] or, *was instant, constrained*: ſo Luke 24. 29. *a banquet*] or, *a drinking*; as both the Hebrew and Greeke words ſignifie, for large drinking is uſed in banquets; hereupon it is called *the banquet of wine*, Eſth. 5. 6. and 7. 7. and the King and Haman came to *drinke* with Queene Eſther, that is, *to banquet*, Eſth. 7. 1. So Eſth. 3. 15. *unleavened-cakes*] for haſte, becauſe time ſuffered them not to be leavened. See Exod. 12. 39. where the word *cakes* is expreſſed, which here wanted: as on the contrary, *cakes* were expreſſed in Gen. 18. 6. where *unleavened* is to be underſtood.

4 Verſ. 4. *from the utmoſt*] meaning, *from every quarter*: for the Hebrew often omitteth the repeating of the ſame word at the end, for brevities ſake; as 1 Chron. 17. 5. *from tent to tent, and from tabernacle*: where againe is to be underſtood, *unto tabernacle*. So here, *from utmoſt part* (*to utmoſt part*:) that is, *from all parts*. Sometime it is fully expreſſed, as in Matth. 24. 31. *from the end of heaven, to the end thereof*. The Greeke tranſlateth it here, *all the people together*.

5 Verſ. 5. *called unto Lot*] They were not aſhamed to proclaim their owne filthineſſe: ſo God reprovethe the Jewes, *they declare their ſins as Sodom, they hide them not*, Eſay 3. 9. *may know them*] that is, *may be wiſh them*: as Gen. 4. 3. which ſenſe the Greeke verſion alſo giveth here. Hereupon that horrible and unnaturall ſin, which the Scripture calleth *lying with the male*, Levit. 18. 22. and 20. 13. is called *Sodomie*, as being firſt praſtiſed in *Sodom*, and the cities about it; which God would therefore ſeverely plague in this world, and for ever, as the Apoſtle writeth of *Sodom and Gomorrah, and the Cities about them in like manner giving themſelves to fornication, and going after other fleſh; they are ſet forth for an example, ſuffering the vengeance of of eternall fire*, Jude verſ. 7. The Canaanites having fallen from God, to idolatry, Deut. 11. 2, 3. 30. 31. God therefore gave them up to uncleaneſſe, to diſhonour their owne bodies betweene themſelves, and leaving the naturall uſe of the woman, to burne in luſt one towards another, men with men, doing that which is unſeemly; as Paul obſerveth, in Rom. 1. 23, 24, 27. An example of like filthineſſe, fell out after this in *Iſrael*, Judg. 19. 22, &c.

6 Verſ. 6. *the doore*] two words are here uſed for a *doore*, the firſt *Petach*, which is the *open-place*, whereat he went out: this latter, *deleth*, which is the *doore* that ſhutteth up the paſſage.

7 Verſ. 7. *my brethren*] thus he lovingly intreateth thoſe wicked men; reſpecting the conſonant brotherhood of nature, Aſt. 17. 26. Eſay 58. 7. ſo David called the evill and wicked, his *Brethren*, 1 Sam. 30. 23.

8 Verſ. 8. *not knowne*] to weet, *by lying with the male*; as the phraſe is explained in Num. 31. 17. and ſo by the *Ieruſalemie Targum* here. By this proſtituting of his daughters, Lot thought to avoid a greater evill: but it is not lawfull to *doe evill that*

good may come, Rom. 3. 8. *of my rafters*] or *beame* that is, *of my rooſe*, or *houſe made with rafters*: a part being put for the whole: To the Greeke hath, *under the rooſe of my rafters*: but the Chaldee ſaith, *of my habitation*.

Ver. 9. *ſtand ſurber*] or, *get thee aſide*: as if they would conſult of the matter. But by a much like ſpeech uſed in Eſay 65. 5. it ſeemeth to be ſpoken in diſdaine, *and will be judging judge?*] or, *hee will judging judge*: but the Greeke reſolveth it into a queſtion, *came he alſo to judge judgement?* This phraſe, doubling the word, (whereof ſee Gen. 2. 17.) may alſo imply Lot's often rebuking of them at other times, for he *was vexed with the luſcivious converſation of thoſe wicked men; and dwelling among them, in ſeeing and hearing, tormented his juſt ſoule, day after day, with their unlawfull deeds*, 2 Pet. 7. 8.

Verſ. 11. *with blindneſſes*] or, *dazeled-blindneſſe*, both of body and mind; when the fight beames are confuſed, and nothing can be ſeene as it is. The word is not uſed but in this place, and at another like accident, in 2 King. 6. 18. the plurall number noteth the greatneſſe of the plague; as *extreme-blindneſſe*.

Verſ. 12. *or thy ſonnes*] in the Hebrew, and is here for *or*; as the Greeke alſo tranſlateth it: ſee Gen. 13. 8.

Verſ. 13. *will deſtroy*] or, *are deſtroying*: Hebr. *corrupting*: ſee Gen. 6. 13. that is, *we are about to deſtroy*: ſo verſ. 14.

Verſ. 14. *were taking*] that is, being betrothed, were ready to take in marriage: or *had taken*, as the Greeke explaineth it. If we thus underſtand it, then Lot had ſome daughters which periſhed with the Sodomites: for onely two which were virgins, eſcaped with him, verſ. 8. 30. This alſo ſeemeth cloſely to be implied in verſ. 15. *goe-out*] The Hebrew word hath in it a pricke extraordinary, (noted alſo in the Hebrew margin) which increaſeth the ſignification, as urging an haſtie going-out. The like is in Exod. 12. 31.

Verſ. 15. *are found*] that is, *preſent*. The Chaldee addeth, *which are found faithfull with thee*: the Greeke ſaith, *which thou haſteſt*. But *found* is often uſed for *preſent*, 1 Chron. 29. 17. 2 Chro. 5. 11. and 20. 31. and 31. 1. and 34. 32. *the iniquity*] that is, *the puniſhment for iniquity*. Hereupon is that uſuall phraſe of *bearing iniquitie*, for *ſuffering puniſhment*, Lev. 20. 17, 19, 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicked's puniſhment; if (when God calleth) they depart not from among them. Compare Rev. 18. 4.

Verſ. 16. *lingred*] or, *delayed, diſtracted himſelfe*, with much trouble and buſineſſe: the Greeke tranſlateth, *they were troubled*. David contrariwiſe *delayed not*, to keepe Gods commands, Pſa. 119. 60.

in the gentle-mercies] or, *for the mercifull ſparing*, that is, *the Lord being mercifull and ſparing him*; as the Greeke tranſlateth. The word importeth *gentleneſſe*, and *loving affection*, or *commiſeration*, as whereby men are *ſpared from puniſhment*. So in Eſay 63. 9. *in his love and in his gentle mercie*, God redeemed his people.

Ver. 17. *that he*] or, *then he ſaid*, meaning the Lord

Hebr. ab, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom, Genesis 18. 22, 33. *thy soule*] that is, *thy life*: for so the

Scripture usually speaketh, as, *keep his soule*, Job 2. 6. that is, *spare his life*: to *seek the soule*, is to *seek ones life*, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. and 37. 21. *looke not*] this commandement (as

the like in Gen. 3. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, vers. 26. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God. Compare Luke 9. 62. Philip. 3. 13, 14. Matthew 24. 16, 17, 18. *to the mount*]

The *mountaines* are sometime spoken of, as places of safety, Matthew 24. 16. figuring Gods providence and protection, Psalm. 121. 1. and 125. 2. Esay 2. 2.

18 Vers. 18. *Lord*] or, *my Lords*: for the Hebrew *Adonai* (by reason of the pause) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it, *Lords*; but the Greek, *Lord*: and the words following are directed to one, though before he spake, *to them*: see Genesis 15. 2. and 18. 3.

19 Vers. 19. *cleave unto me*] the Greeke faith, *take hold on me*. Herein Lot shewed his weake faith, not resting in Gods word; wherefore the place which he chose for safety, secured him not: but for feare he left it, vers. 30.

20 Vers. 20. *to flee*] that is, *for me to flee*: as the Greek translateth: see Gen. 6. 19. and 23. 8.

21 Vers. 21. *accept thy face*] or, *lift up thy face*; that is, *doe respect*, and so will gratifie thee, and grant thy request in this thing. Thus the Lord doth *the desire of them that feare him*, Psalm. 145. 19. This phrase of *accepting the face*, is usuall for shewing of favour to any; which sometime is spoken in the ill part, and commonly called *respect of persons*, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greeke expresseth it by *ethaimasa to prosopon*: which here, and in sundry other places meaneth, *an honourable regard and estimation of ones face, or face*: in which sense the Apostle useth it, Jude, vers. 16. against such as would *respect the face*, or gratifie men for profits sake. The contrary whereto is, *to turne away the face of any*: which is, *to say one nay*, or *denie their request*, 1 King. 3. 16, 20.

22 Vers. 22. *any-thing*] or, *the thing*, to weet, now in hand. Hebr. *a word*. *be called*] that is, *every one*, or, *it was called*. See the notes on Gen. 16. 14.

Zoar] or *Zogor*: in Greeke *Sigor*, and elsewhere *Sogor*, in Latine *Segor*, by interpretation, *Little*: before it was called *Bela*, Gen. 14. 2.

23 Vers. 23. *came forth over*] or, *arose upon the earth*. This time of the morning, was fittest to shew the light of grace arisen to Lot: and how in prosperitie, affliction shall come upon the wicked, and they *not know the morning thereof*, as Esay 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ saith, *As it was in the daies Lot, they did eat, they drinke, they bought, they sold, they planted, they builded; but the day that Lot went*

out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the son of man is revealed, Luke 17. 28, 29, 30.

24 Vers. 24. *and upon Gomorra*] with two other cities (not here expressed) *Admah and Seboim*, Deut. 29. 23. *brimstone*] this added to fire, increased it, Esay 30. 33. and so is used in Scripture to figure increase of torment for the wicked, and the second death, Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these Cities it is said, besides their temporall judgement, that *they suffer the vengeance of eternall fire*, Jude ver. 7. and are made an ensample to those that after should live ungodly, 2 Pet. 2. 6. So the Hebrew Doctors say, *The men of Sodom, have no part (or inheritance) in the world to come, as it is written, The men of Sodom were wicked, and sinners before the Lord exceeding, (Gen. 13. 13.) wicked in this world, and sinners in the world to come, Talmud Bab. in Sanhedrin. chap. Chet. This judgement of burning, was answerable to Sodom sin, that burned in brutish lust, man towards man: so Nadab and Abihu, that transgressed with fire, are burned with fire, Lev. 10. 1, 2. Others sinning by shedding of blood, have blood to drinke, Rev. 16. 6. Exod. 7. 20, 21.*

25 Vers. 25. *overthrow*] this word noteth a sudden inevitable, and perpetuall destruction, whereupon the Prophet saith, *the Lord overthrow them, and repented not*, Jer. 20. 16. and the Apostle saith, *bee condemned them with an overthrow*, 2 Pet. 2. 6. and in Lam. 4. 6. *Sodom was overthrowne even in a moment, and no hand stayed on her*: and to the perpetuall desolation of these Cities, there is allusion in Esay 13. 19, 20. Jer. 50. 40. Zeph. 2. 9. yet the punishment of them that despise the Gospel, shall be greater then Sodom, Mat. 11. 24. *that which grew*] or, *the bud of the ground*: so that in the plaine where these Cities stood, there grew no good thing after, to this day; but it became a dead and loathsome Lake, called the Dead Sea, and *sea of salt*: see Gen. 14. 3. Zeph. 2. 9. Deut. 29. 23. So the Rabbines say, *Of the wickednesse (of the five Cities) even to this day, the waste land that smoketh, is a testimonie, and plants bearing fruit, that never come to ripenesse*, Wisdom 10. 7.

26 Vers. 26. *from behind him*] the Greeke translateth it, *unto the things behind*: which phrase is used in Luke 9. 62. Phil. 3. 14. This being done contrary to the commandement, v. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ saith, *bee that is in the field, let him not returne to the things behind*, remember Lots wife, Luke 17. 31, 32. *was a pillar*] or, *became a pillar (or statue) of salt*: and so shee had part of the plagues of Sodom, which was *brimstone and salt*, that it became a *sea of salt*, Deuter. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memoriall to others, that they may be the better seasoned. This salt pillar continued long; Josephus a Jewish Historian after Christs life on earth, writeth that he did see it: *Antiqu. 1. book, chap. 12.* and so others since his time.

27 Vers. 27. *had stood*] the Chaldee addeth, *stood in prayer*: see Gen. 18. 22.

Verf.

- 28 Ver. 28. *smoke*] Hebr. *on the face of Sodom*: for after the *smoke*] a visible signe of the fire and judgement continuing them: and a fearefull change of this pleasant land, which was before like the garden of the Lord, like Eden, Genesis 13. 10. So in the Citie of Antichrist, (spiritually called Sodom, Revel. 12. 8.) where first the smoke of heresies had arisen like the smoke of a furnace, which darkned Sun and ayre, Revel. 9. 3. after there did arise the smoke of her burning, which went up for evermore, Rev. 18. 9. 18. and 19. 3. The Greeke here translateth, *A flame went up out of the land, as the vapour of a furnace.*
- 29 Ver. 29. *destroyed*] Hebr. *corrupted*: see Gen. 6. 13. *Abraham*] for whose sake Lot his nephew feared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c. *in the which*] that is, *in one of the which*; in Sodom. Things spoken as of many, are often meant but for one: see Gen. 46. 23. in the notes.
- 30 Ver. 30. *in the mountain*] where God appointed him at first, ver. 17. but then he pretended danger, and prayed against it, ver. 19. now hee feareth to dwell in Zoar, which he had chosen, and God had granted him, and of himselfe goeth to the mount, shewing much weaknesse.
- 31 Ver. 31. *in the land*] of Canaan: or, *in the earth*. She seemes to intend, no godly man, with whom they might marry: otherwise shee might know there was people in Zoar, and other places. *to come in*] that is, *to companie with us*: see Gen. 6. 4.
- 32 Ver. 32. *and keepe alive*] or, *that wee may keepe alive*. *seed*] that is, *children*, as the Chaldee paraphrast hath it.
- 37 Ver. 37. *Moab*] by interpretation, *Of the father*; so the Greeke addeth, *Moab, saying, of my father, of Moab*] that is, *of the Moabites*, as the Greeke and Chaldee doe expresse. The Hebrew useth to call all posteritie by the fathers name: as *Isaak* and *Israel*, for the *Isaakobites* and *Israelites*, Gen. 34. 7. & 49. 7. *Ismael*, for the *Ismaelites*, Gen. 28. 9. *Edom*, for the *Edomites*, Gen. 36. 9. *Aaron*, for the *Aaronites*, 1 Chron. 12. 27. & 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word *sonnes*, or *house*, or the like: as, 1 King. 12. 18. *all Israel stoned him*: for which, in 2 Chron. 10. 18. is written, *the sonnes of Israel*. And 2 Chron. 11. 1. *to fight against Israel*: for which, in 1 King. 12. 21. is written, *against the house of Israel*. Again, *all Israel came*, 2 Chron. 10. 3. that is, *all the congregation of Israel*, 1 King. 12. 3. These *Moabites* soone fell from the faith of God, and became idolaters, *the people of Chemosh*, and *Baal-peor*, Numb. 21. 29. & 25. 1, 2, 3. and dwelling neere the land of Canaan, were enemies to Abrahams children, as the Scriptures often mention, Num. 32. Judg. 3. 14. &c.
- 38 Ver. 38. *Ben-ammi*] by interpretation, *Son of my people*; in Greeke *Ammon*, *sonne of my kindred*: in both names, there was a memoriall of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their owne godly kin, not of the faithlesse and cursed nations.

the sons of Ammon] that is, according to the Greeke, *the Ammonites*: as those whom the Prophets usually call *sonnes of Israel*, the Apostles sometime call *Israelites*, Rom. 9. 4. & 11. 1. These *Ammonites* dwelt also by *Moab*; neere *Canaan*; and became partners with *Moabs* idolatry, and enemies to *Israel*, Judg. 11. 4. 24. Deut. 23. 3, 4. Of these two Nations, many things are spoken in the Scripture; whose originall, *Moses* therefore describeth here.



CHAP. XX.

1, Abraham sojourneth in Gerar, 2, saith againe, that his wife is his sister. 3, Abimelech (for taking her) is in a dreame threatened of God. 4, Abimelech excuseth himselfe unto the Lord; 9, rebuketh Abraham, 14, restoreth Sarah, 16, and reproveth her. 17, Hee and his are healed by Abrahams prayer.

AND Abraham journeyed from thence to the South countrey; and dwelled betweene Kadesh and Shur: and sojourned in Gerar. And Abraham said, of Sarah his wife, *she is my sister*: and Abimelech, King of Gerar, sent; and tooke Sarah. And God came unto Abimelech, in a dream by night: and he said to him; Behold thou art a dead man, for the woman which thou hast taken; for she is married to an husband. And Abimelech had not come neere unto her: and he said, Lord, wilt thou slay also a just nation? Said not he unto me, *she is my sister*: and shee even she also said, *hee is my brother*: in the perfection of my heart, and in innocencie of my hands, have I done this. And God said unto him, in a dreame; I also do know, that in the perfection of thy heart, thou hast done this: and I also withheld thee from sinning against mee: therefore I gave thee not to touch her. And now, restore thou the wife of the man, for he is a prophet; and hee shall pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt dye; thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their eares: and the men were fore afraid. And Abimelech called Abraham, and said to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on mee, and on my kingdome a great sinne? Thou hast done unto mee, deeds that should not bee done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham sayd; because I sayd, Surely

12 Surely *there is* no feare of God in this place: and they will kill me for my wives sake. And yet truly, *shee is* my sister, the daughter of my father, but not the daughter of my mother: and *shee* became my wife. And it was
 13 when they, *even* God, caused me to wander from my fathers house; then I said unto her, *this is* thy kindnesse which thou shalt doe unto mee: at every place whither we shall come, say thou of me, *hee is* my brother.
 14 And Abimelech tooke sheepe and oxen, and men-servants, and women-servants; and gave unto Abraham: and restored to him
 15 Sarah his wife. And Abimelech said, Behold my land is before thee: dwell thou in
 16 *that which is* good in thine eies. And unto Sarah he said, Behold I have given a thousand *shekels* of silver to thy brother; behold *hee is* to thee a covering of the eies; unto all which *are* with thee: and all that (*thou*
 17 *maist be*) rebuked. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his women-servants, and
 18 they bare *children*. For Jehovah had closing closed-up, every wombe, in the house of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 **I** *Ourneyed* or, *removed*, to weat, from the Okes of *Mamra*, Gen. 18. 1. *country*] or, *land of the South*; that is, the South part of the land of *Canaan*: see Gen. 12. 9. *Kadesh*] see Gen. 16. 14. 7. *Gerar*] a country of the Philistines, in the Southerne parts in the land of *Canaan*, see Gen. 10. 19. Hither *Isaak* came afterward to sojourne, for famine, Gen. 26. 1.

2 Ver. 2 of *Sarah*] the Hebrew *el* which properly signifieth *unto*, is used for *of*, or *concerning*, and is so translated by the Greeke, here and Jer. 27. 19. and so the Greeke *pros*, in like manner, Heb. 1. 7. and 4. 13. Or if we reade it, *unto Sarah*, the meaning is, that together with her, both he and the said it: as after in vers. 5. is manifested. See the like done before, in Gen. 12. 11, 12, 13.

2 Ver. 2. *Abimelech*] by interpretation, *Father-King*: a common title of the Kings of *Palestina*, as *Pharaoh* was of the Kings of *Egypt*: see Gen. 26. 1. Psal. 34. 1. For *Kings* should be *Fathers* to their countries: so rulers are called *fathers*, 2 Kin. 5. 13. Job 29. 16. and 1 Sam. 12. 15. where *your fathers* is translated in Greeke, *your King*: see Gen. 4. 26.

3 Ver. 3. *God came*] the Chaldee saith, *word came from the face of God*. This setteth forth Gods care for his: *hee suffered no man to doe them wrong, but reprov'd Kings for their sakes*, Psal. 105. 14. *a dream*] which is an imagination that the mind of man conceiveth in sleepe. Dreames naturall, arising from the temperature of the body; or affections

of the mind, are many, and have their *vancies* and deceits, Eccles. 5. 7. Esay 29. 7, 8. But dreames supernaturall sent of God, as here, or by his Angels, as Matth. 2. 13. are to be regarded: for God by them signifieth what he would, or what men should doe, Gen. 41. 25. Job 43. 14, 15, 16. &c. Dreames also are sometimes by the lying spirit of Satan: which are not to be beleaved or regarded, Zach. 10. 2. Deut. 13. 1, 2, 3. See also Gen. 37. 5. *a dead man*] that is, *shalt surely die*. But under such threats, conditions often are implied: as here, if thou deliver not a woman. See Ezek. 33. 14, 15.

Verf. 4. *come-neere*] that is, *lyen with her*: being stayed by sicknesse, as it seemeth by vers. 17. the Greeke saith, *touch'd her not*: the Hebrew also, in verse 6. So *Paul* useth the phrase of *touching a woman*, 1 Cor. 7. 1. and *Solomon*, Prov. 6. 29. *just nation*] fearing, as it seemeth, wrath upon his people also, vers. 9. as often cometh to passe for the Princes sinnes. So for *Dauids* sinne, a plague came on his people, 1 Chron. 21. 14, 17. Or he calleth his *family* a *nation*: which was now visited of God, vers. 17, 18.

Verf. 5. *perfection*] or, *integritie*, *simplieitie*, *sinceritie*. The Chaldee interprets it, *truth*; the Greeke, *a pure heart*. It is opposed to hypocrisie. *innocence of my hands*] or, *cleannesse of my palmes*: the *palmes of the hands* are named, as wherein filthinesse might be hidden: so purging himselfe, even from secret crime.

Verf. 6. *with-held*] the Greeke translateth, *shar'd thee*. It seemeth Gods chastisement restrained him, vers. 17. and so hee was not able to doe the evill, which otherwise naturally hee could, and was prone unto. *from sinning*] the Greeke saith, *that thou shouldest not sinne*. As God, for *Abrahams* sake, with-held *Abimelech* from the fact; so respecting the integritie of the Kings heart, he kept him also from the sinne. *gave thee not*] that is, *let*, or *suffered thee not*; as the Greeke translateth. *Giving* is often used for *suffering*, as Gen. 31. 7. Exod. 3. 19. Psal. 16. 10. but it is more then bare sufferance, as implying an action also on Gods part, who giveth meanes to stay from evill, or *judeth delusions*, when so it pleaseth him, as 2 Thes. 2. 7.

Verf. 7. *a Prophet*] therefore doe him no harme, Psa. 105. 15. A Prophet in Hebrew *Nabi*, in Greek *Prophetes*, from which we have the word *Prophet*, so named of *speaking*, *interpreting*, or *uttering* words and oracles that come from God, Deut. 18. 15, 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1 Sam. 9. 9. So *Moses* interpreter is called his *Prophet*, Exod. 7. 1. and all interpreters of the Scriptures, 1 Cor. 14. 29. In speciall, a *Prophet* was one indued with the spirit of God, and could foretell things to come, Deut. 18. 22. Psal. 74. 9. Jer. 29. 15. Such are called, *holy men of God*, which *spake*, as they were moved by the holy Ghost, 2 Pet. 1. 20. The Hebrew Doctors say, *It is one of the foundations of the Law, to know that God maketh the sonnes of men to prophesie: and prophesie resideth not, but in a man that is great in wisdom, mightie in his vertuous qualities, so that his affections overcome him not*.

not, in any worldly thing; but by his knowledge bee over-
cometh his affections continually; and he is a man ex-
pert in knowledge, and of a very large understanding:
Ec. On such a man, the holy spirit committeth downe;
and when the spirit resteth upon him, his soule is associ-
ated with the Angels, and hee is changed to another man;
and perceiveth in his owne knowledge, that hee is not so
as he was, but that he is advanced above the degrees of
other wise men: even as it is said of Saul, (in 1 Sam.
10. 6.) and thou shalt prophesie with them, and shalt be
turned into another man. Maimony in Iesudei hino-
rah, ch. 7. sect. 1. shall pray] This was a speciall
worke of the Prophets, to pray for the people,
Jer. 14. 11. and 15. 1. whereupon it is said; If
they be Prophets, and if the word of the Lord be with
them, let them intreat the Lord, Ec. Jer. 27. 18.
Praying or interpellation, hath the first signification
of judging, and so meaneth the presenting of
the person and cause of any unto God as the
judge; and the judging of ones selfe. live
thus] that is, thou shalt live: but it is a power-
full manner of speech: (whereupon God is said
to command his mercie, and the salvation and bles-
sing of his people, Psalm. 42. 9. and 44. 5. and
133. 3.) The like is often used, as Amos 5. 4.
seeke me and live: that is, yee shall live, and dwell
for ever, Plal. 37. 27. dying] that is, shalt surely
die: see Gen. 2. 17.

9 Verſ. 9. *that should not*] the Chaldee translateth,
that are not meet to be done; the Greeke saith, which
none should doe.

11 Verſ. 11. *Surely, or onely*] The Greeke translateth,
Left there be not the feare of God: so making it an un-
perfect speech, implying doubt, as in Mat. 25. 9.
By the feare of the Lord men depart from evil, Pro-
verbs 16. 6.

12 Verſ. 12. *of my father*] The Jewes opinion from
hence is, that Sarah was the same that Iſah, men-
tioned in Gen. 11. 29. and had two names: and
that thee being the Grandchild of Tbara, by ano-
ther woman then Abrahams mother, is so spoken
of here. become] Hebr. was to me, for a wife.

13 Verſ. 13. *they even God*] *Elohim* the name of
God, in forme plurall, is usually joyned with a
word singular, as hee created, Gen. 1. 1: here and in
some few other places, it is coupled with a word
plural: not without mysterie of the Trinitie:
which the Gentiles not understanding, they fell
to hold many gods, contrary to the truth, Deut.
6. 4. A like speech of God is after used, in Gen.
35. 7. and in 2 Sam. 7. 23. *they even God went*:
which another Prophet relating, saith singular-
ly, God hee went, 1 Chronicles 17. 21. so that
though words of the plurall number be joyned,
yet the pluralitie of gods is no way intended;
one Scripture clearing another: yea sometime
the very same Text, explaining it selfe, as Joshua
24. 19. *Elohim holies* (or *holies*) hee. The Greeke
translateth here singularly, when God brought mee
out from my fathers house: the Chaldee otherwise
thus; And it was when the peoples wandered, (that is,
committed idolatrie) after the works of their hands,
the Lord applied mee unto his feare, out of my fathers
house. is thy kindnesse] or shall be thy mercie, that

is, thy worke of mercie: so love, (1 John 3. 1.) is
put for the benefits proceeding from love; and
wrath, (Mic. 7. 9. Rom. 13.) is for punishment
proceeding from wrath.

Verſ. 15. *before thee*] exposed to thy choice:
see Gen. 13. 9. *good in thine eyes*] that is, as the
Greeke translateth, where it pleaseth thee.

Ver. 16. *a thousand shekels*] or *shillings*. The word
shekels understood in the Hebrew, is expressed by
the Chaldee interpreter: so in 2 Sam. 18. 12. and
2 King. 6. 25. and the Greeke also hath a 1000 di-
drachmes, meaning shekels, for so in Gen. 23. 15, 16.
and in many other places, the Hebrew shekels are
turned in Greeke, didrachmes, (or double drams:)
and usually where silver is set downe, and not the
summe, shekels are understood, as appeareth by
Num 7. 13, 85. where the shekell of the Sanctuarie
named after, sheweth the same to be meant before.
Also where shekels are set downe, and the metall
not expressed, silver is understood, not gold or a-
ny other: as is manifest by Exod. 30. 13, 15. com-
pared with Exo. 38. 25, 26. A shekel (comming of
Shakal, he weighed, from whence our English shale
and skale to weigh with, is derived) is by inter-
pretation a weight, as being the most common in
payments, in which they used to weigh their mo-
ney, Gen. 23. 16. Jer. 32. 9. And the shekel of the
Sanctuarie, weighed twentie gerabs, Exo. 30. 13. and
a Gerab by the Jewes records, weighed sixteen grains
of barley: so the holy shekell weighed 320. graines: as
Maimony sheweth in treat. of Valuations, Ec. ch. 1.
sect. 4. But the common shekel weighed, they say,
halfe so much, viz. 160. graines, which make two
drammes and 16. graines. The Chaldee calleth a
shekel, Silbna, and Selang, (from whence our Eng-
lish shilling seemeth to be borrowed:) and the
quantity of the common shekel differed not much
from our shilling, as the shekel of the Sanctuarie
was about two shillings. This Chaldee name came
in use among the Jewes after their captivitie in
Babylon, and was somewhat more in weight, then
the shekel of Moses, which weighed 320. graines of
barley: but now our wise men have added iberto, (saith
Maimony in treat. of shekels, ch. 1. sect. 2.) and made
the weight of it equal to the coine called Selangh, in the
time of the second Temple: and that Selangh weighed
384. common graines of barley. to thy brother] that is,
to Abraham, thy husband, whom thou calledst thy
brother: to him rather then to her, was it given,
lesse suspicion should arise that she was defiled.
be is to thee, Ec.] that is, be is, (and shall be) thy hus-
band to defend thee from injurie, and to whom thou must
professe subjection. For the covering of the eyes and
face with a vaille, was a signe of the womans sub-
jection to the man, and of his power over her:
Gen. 24. 65. 1 Cor. 11. 3, 6, 7, 10. Or thus, it shall
be to thee: that is, this gift of mine to thy brother, shall
be a recompence of the injurie done in taking thee from thy
husband: The Hebrew is ambiguous, and may in-
differently be read, be or it; and so the Chaldee,
though it favoureth most this latter, saying, be-
hold it is to thee a covering of honour, for that I did send to
take thee, and have sene thee and all that are with thee.
The Gr. more plainly thus, these (1000 didrach-
mes)

mes) shall be to thee, for an honour of thy face, and to all the (women) that are with thee. and all that, &c.] that is, and all (this is) that (thou maist be) rebuked, and warned to carry thy selfe otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, wee may reade, and all (this was) that (she might be) rebuked. The Chaldee translateth, and for all that thou hast said, and be thou rebuked: the Greeke thus, and all things speake thou truly.

18 Ver. 18. *closing closed*] that is, *fast closed*. See the like phrase, in Gen. 2. 17.

CHAP. XXI.

1, Isaac is borne; 4, he is circumcised. 6, Sarahs joy. 9, Hagar and Ismael are cast forth, 15, and fall into distresse. 17, The Angell comforteth her. 22, Abimelechs covenant with Abraham at Beer-sheba.

1 **A**ND Jehovah, visited Sarah, as he had said: and Jehovah did unto Sarah, as
2 he had spoken. And Sarah conceived, and bare to Abraham a son, in his old-age:
3 at the set-time, which God had spoken to him. And Abraham called the name of his
4 son, that was borne unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised Isaac his son, being a son of eight
5 daies: as, God had commanded him. And Abraham was, a hundred yeeres old: when
6 Isaac his son, was borne unto him. And Sarah said, God hath made me a laughter: every
7 one that heareth, will laugh with me. And she said; who would have said unto Abraham, that Sarah should have given sonnes
8 sucke: for I have borne a son, in his old age. And the child grew, and was weaned: and
9 Abraham made a great banquet, in the day that Isaac was weaned. And Sarah saw, the
10 son of Hagar the Egyptian, which she had borne unto Abraham, laughing. And shee
11 said to Abraham; Cast out the bondwoman, and her son: for the son of this bondwoman, shall not be heire, with my son, with Isaac.
12 And the word was very evill, in the eies of Abraham: because of his son. And God said unto Abraham; Let it not be evill in thine
13 eies, because of the lad, and because of thy bond-woman; in all that Sarah shall say unto thee, heare her voice: for in Isaac, shall
14 seed be called to thee. And also the son of the bond-woman, I will make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and tooke bread, and a bottle of water, and gave unto Hagar,

putting it on her shoulder; and the child, and sent her away: and shee went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and
15 shee cast the childe, under one of the shrubs. And she went, and sate her selfe
16 over-against him, going far-off, about a bow shoot; for shee said, Let mee not see the death of the child; and she sate over-
against him, and lifted up her voice, and wept. And God heard, the voice of the
17 lad; and an Angell of God, called to Hagar, out of heaven; and said unto her, what aileth thee, Agar? feare not, for God hath heard the voice of the lad, there where he is. Arise,
18 lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And
19 God opened her eies, and she saw a well of water: and shee went and filled the bottle with water, and gave the lad drinke. And
20 God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilderness
21 of Pharan: and his mother took him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, and Phicol prince of his host, said unto Abraham, saying: God is with thee, in all that thou dost. And now, sweare unto me here by
22 God; If thou shalt lye unto me, or to my son, or to my nephew: according to the kindness that I have done unto thee, thou shalt do unto me; and unto the land, in the which thou
23 hast sojourned. And Abraham said, I will sweare. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away.
24 And Abimelech said, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not heare it, but to day.
25 And Abraham tooke sheepe and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abimelech set, seven ewe-
26 lambes of the flocke, by themselves. And Abimelech said, unto Abraham: what
27 meane here, these seven ewe-lambes; which thou hast set by themselves? And hee said; for, the seven ewe-lambes, thou shalt take
28 of my hand: thrt they may be to me for a Testimonie; that I have digged, this Well. Therefore; he called that place, Beer-sheba: because there they sware, both of them.
29 And they stroke a covenant, in Beer-sheba: and Abimelech rose up, and Phicol the Prince of his host, and they returned, into the land of the Philistines. And hee
30 planted
31
32
33

34 planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternall God. And Abraham sojourned, in the land of the Philistines many daies.

Annotations.

1 **V** [isid] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evill. For good, as here, and Gen. 50.24. Exod. 4.31. Luke 1.68. and often. For evill, and so it meaneth punishment, Exod. 20.5. Psal. 89.33. Num. 16.29. The Chaldee here translateth, *remembered*: and the Hebrew implieth that, as 1 Sam. 15.2.

2 **Verf. 2. conceived**] hereupon her faith is commended, Heb. 11.11. *By faith Sarah her self received strength to conceive seed, and was delivered of a child when shee was past age, because shee judged him faithful to his promise.* in his] or, to his old age: so verf. 7. *the set time*] promised the yeere before, Gen. 18.10. Hereupon Isaac is said to be borne of a free-woman, by promise, and after the spirit, Gal. 4.22,23,29. and this birth is set forth as an example of Gods mercie to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure; Esay 51.2,3. Gal. 4.24,28.

3 **Verf. 3. Isaac**] which signifieth *Laughter*, or *Joy*: this name was fore-appointed him of God, Gen. 17.19.

4 **Verf. 4. son of 8. daies**] or, *8. daies old*: but understanding, in the 8. day, as the Greeke translateth it: see the Law, Gen. 17.12. Isaac is the first that wee read of, circumcised at this age.

6 **Verf. 6. made me**] or, *made laughter to me*, that is, joy, as the Chaldee translateth it: as if she had said, *hath made me to laugh*, or, *rejoyce*. The word is sometime used for *laughing to scorne*, or *mocking*, as v.9. & Ezek. 23.55. and so some understand it here, *laughter at me*, that is, *hath made me to be laughed at*; meaning of the profane, which would laugh & mock, as did Ismael, verf. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophecies, *Rejoyce thou barren which didst not beare*, Esay 54.1. which hath reference to this birth; Gal. 4.22,27,28. & Esay 51.2,3. *with me*] or, *at me*: but the Greeke translateth it, *rejoyce with me*: the Chaldee also turneth it into joy. And so the Prophet, *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her*, Esay 66.10. which Jerusalem, was figured out by this Sarah, Gal. 4.22,26.

7 **Verf. 7. should have given sons**] Hebrew, *hath given sons*: so noting the certainty, speaking as of a thing done. By *sons*, is meant *any son*, or *child*: as the Greeke explaineth it: see Gen. 46.23. The like admiration is spoken by the Church, Esay 49.21. *Who hath begotten me these?* The Chaldee paraphrast referreth this to God, saying, *Faithfull is he that said to Abraham, and hath fulfilled it, that Sarah should give such*.

8 **Verf. 8. weaned**] The Hebrew word signifieth an exchange of one thing for another; and so in weaning, from milke to stronger meat: which, as it signified in Isaac, a growth in strength and nature, so is it in the faithfull, a signe of growth in grace and understanding, 1 Cor. 3.1,2. Heb. 5.12, 13, 14. and of abstaining from worldly childish pleasures, Psal. 131.2. and Isaac being a figure of all the children of promise, (Gal. 4.28.) wee may hereupon gather the reason why Abraham made so great a banquet at Isaacs weaning. So at Samuels weaning, hee was presented to the Lord, with a spirituall feast, or sacrifice, 1 Samuel 1.22,24.

9 **Verf. 9. laughing**] that is, *deriding* or *mocking*: for so *laughing* often signifieth, as Gen. 19.14. Ezek. 23.32. Lam. 1.7. it meaneth also abusing other-wise, whereupon laughter and scorne followeth, as Gen. 39.14,17. also idolatrous laughing or play, as Exo. 32.6. Hereupon the Ierusalemie Paraphrast referreth it to this latter, of laughing in Gods worship: the Greeke translateth it, *playing with Isaac her son*: (which word *playing* is sometime used for *fighting*, 2 Sam. 2.14,16.) and by *laughing* or *mocking*, the Scripture often noteth a contemptuous and malignant carriage, Job 30.1. and 12.4. Lam. 3.14. Mat. 27.29. But the Apostle plainly calleth it *persecuting*, and saith, *as then he that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now*, Gal. 4.29. And here beginneth by an Egyptians son, that 400. yeeres affliction, spoken of in Gen. 15.13.

10 **Verf. 10. this bondwoman**] shee figured the old Testament: and her sonne, such as are under the works of the law, Gal. 4.24. and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evill. *not be heire*] or, *not inherit*: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3.18,29. and 4.7. 1 Pet. 1.4. So Ismael cast out from being heire, is a type of servants that abide not in the house for ever, that is, of reprobates, Joh. 8.35. Gal. 4.30. And though Ismael were now but a youth, yet even a child is knowne by his doings, whether his worke be pure and right, Pro. 20.11. therefore Sarah by the spirit of God uttereth this speech, and God confirmeth it, v. 12. and Paul saith not that Sarah, but the Scripture speaketh this, Gal. 4.30. and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrew Doctors also have observed: R. Moses Gerundens. *my son*,] who am a free-woman, with Isaac, who is freeborne: see Gal. 4.30,31,28.

11 **Verf. 11. very evill**] or *vehemently evill*: that is, *very much displeasing*, as on the contrary, to be good in the eyes of any, is to please or content, Gen. 20.15. *because*,] or, *for the cause*: so v. 25. The love to his son, caused this griefe: howbeit, when God had him kill his beloved son Isaac, he shewed no such discontentment, Gen. 22.2,3. it seemeth hee thought this to proceed but from Sarahs owne passion of mind, till hee was further informed of God, verf. 12,14.

12 **Verf. 12. shall seed be called to thee**] or, *shall thy seed*

seed be called: they shall be named *Isaak*, not of *Ismael*: that is, (as *Paul* inferreth) they which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed: *Rom.* 9. 7, 8. Seed to thee, may also be read, seed of thee, that is, thy seed: for the Scripture sometime putteth one for another, as disciples to thee, *Mar.* 2. 18. is the same that disciples of thee, or thy disciples, *Mat.* 9. 14. From this limitation of *Abrahams* seed to *Isaak*, the Jewes do reckon none for *Abrahams*, but the *Israelites*: as in their Canons they say, *Who so voweth concerning Abrahams seed, is free from Ismaels and Esaus sons, and is not bound, but touching Israelites: as it is said, for in Isaak shall seed be called to thee: and loe Isaak said to Jaakob, And God give thee the blessing of Abraham; Gen.* 28. 4. *Maimony*, treat. of *Vowes*, chap. 9. sect. 21.

13 Ver. 13. make of him] *Hebr.* put him unto a nation, so ver. 28. Compare *Gen.* 17. 20. thy seed] thy some, according to the flesh: though not after the promise, as *Isaak* was.

14 Ver. 14. bread] Sometime bread is used for all food, as in *Mar.* 6. 36. compared with *Mat.* 14. 15. *Psal.* 78. 20. if it be not so here, the Scripture would note the great hardnes and misery which they must iudure that are cast out of the Lords inheritance. and the child] to weet, he gave unto her, hee being now about 18. yeeres of age: so casting him his first borne son, with her, out of his house. the wilderness,] the way towards *Egypt*, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see *Deut.* 8. 15. *Jer.* 2. 6. Contrariwise, *Isaaks* children were led and guided of God, through that great and fearfull wilderness, wherein *Ismael* and his mother wandred: *Deut.* 32. 10, 11, 12. *Exo.* 13. 21, 22. Our English word wilderness, signifieth a place where men goe wilde, that is, goe astray, or wander, as *Agar* here did; and so in *Job* 12. 24. *Psal.* 107. 4. 40. the like is spoken. In *Hebrew* it is called *Midbar*, as being without order, a place not for men to dwell in; but onely for beasts, who there must also be led and governed. See *Exod.* 3. 1, 18.

15 Ver. 15. she cast the child] that is, shee left him being sicke, and tainting for thirst. The state of such as are without *Christ* is hereby resembled, *Esay* 65. 13. but they that drinke of his waters, shall never thirst, for it shall be in them a well of water, springing up unto everlasting life, *Joh.* 4. 14. shrubs] or trees, as the *Chaldee* expounds it. The *Greeke* saith, under a firre-tree.

16 Ver. 16. the death,] This sheweth the extremitie that they were come into in the desert, who erewhile had meat and drinke enough in *Abrahams* house, now ready to perish for thirst: God so chastening their former insolencie. A like example is of the prodigall son, who almost died for hunger, when the servants in his fathers house had bread enough, *Luke* 15. 14, 17. for the man that wandereth out of the way of understanding, shall remaine in the congregation of the dead, *Prov.* 21. 16.

17 Ver. 17. there where] in *Greeke*, from the place where he is: that is, in this desolate wilderness,

where he lyeth, perishing, forsaken of all. Compare herewith Gods promises to his people in miserie, *Deut.* 4. 27, 30. & *Psal.* 107. 4, 5, 6. And thus God remembreth his former promises, *Gen.* 17. 20. and 16. 10. &c.

Ver. 19. she saw a well] which, though it were there before, yet she saw not, her eyes being holden, till they were opened of God, (as in *Luke* 24. 16. 31.) By similitude of waters breaking out in the wilderness, and drawing waters out of the wells of salvation, the Scripture denoteth the spirituall graces of the Gospel, communicated with the poore afflicted, *Esay* 35. 6. and 12. 3.

Ver. 20. God was] The *Chaldee* paraphrasteth, the word of the Lord was a helpe to the lad. shooter with bow] or, an archer: and so consequently, a warrior: for shooting with bow, was used in battels with men, *Gen.* 49. 23, 24. & 48. 22. and thus the oracle was fulfilled, that he should be a wild man, and have his hand against every man, *Gen.* 16. 12.

Ver. 21. of Pharan] or *Paran*: a wilderness next adjoyning to the desert of *Sinai*, through which the *Israelites* journied as they went from *Egypt* to *Canaan*, *Num.* 10. 12. and 13. 1, 4. *Deut.* 33. 2. *Habbak.* 3. 3.

Ver. 22. Abimelech] King of *Gerar* in *Palestina*: see *Gen.* 20. 2. Prince] that is, chiefe Captain: as the *Greeke* calleth him *Archistrategos*, Chiefe-leader of the Armie. God is] the word of the Lord is for an helpe to thee; saith the *Chaldee* paraphrast: so in the verse following, for God, he useth the word of the Lord.

Ver. 23. if thou shalt lie] that is, that thou wilt not lie: as *Psal.* 89. 36. an imperfect speech, where an imprecation is understood, which sometime is expressed in part; as in *Ruth* 1. 17. the Lord doe so to me, and more also, if, &c. For an oath is both a taking of the Lord to witnesse, that which one sweareth, and to punish if any violate his faith: both which *Paul* expressed when he sware, I call God for a witnesse upon (or against) my soule, *2 Cor.* 1. 23. See before, *Gen.* 14. 23. and 26. 29. The *Greeke* for him translateth hurting, or wronging. It meaneth false and deceitfull dealing contrary to the covenant now to be made between them, see *PL.* 44. 18.

Ver. 25. a well] which was of great use and worth in that dry country, as the South parts of *Canaan* are noted to be, in *Judg.* 1. 15. Hereupon grew that betweene *Isaak* and the *Philistines*, for wells of water, *Gen.* 26. 18, 20, 21. The *Greeke* for well, translateth wells, as being many: and indeed *Abraham* had there more wells then one, as appeareth by *Gen.* 26. 15, 18. and it is usuall in Scripture, to put one for many, as is observed, on *Gen.* 3. 2. and 4. 20. Albeit the 30. verse sheweth rather one speciall to be here meant; where also the *Greeke* speaketh of one.

Ver. 31. Beer-sheba] by interpretation, the well of the oath, as the *Greeke* translateth it, and the words following do confirme: or, the well of seven, because of the seven lambs forementioned, for *Sheba* usually signifieth seven, and *Shebnah*, an oath. See also *Gen.* 26. 33. they sware] or, were sworn: for swearing is alwaies expressed in *Hebrew*, in the

the forme passive, to be *severed*, because it is such a passion of the mind, and offered or occasioned by another. It hath also the signification of *seven*, which is a mysticall number, Genesis 2.2. The reason hereof some thinke to be, because it is confirmed as by *seven*, that is, by many witnesses: or, as having reference to the *seven spirits* that are before the throne of God, Revel. 4. the *seven bornes*, and *seven eyes* of the *Lamb* (Christ) which are the *seven spirits* of God sent into all the world, Revel. 5. 6. Wherefore *Abrahams seven Lambes*, seeme to be not without mysterie.

Verf. 33. *he planted* that is, *Abraham planted*: as the Greeke expresseth which sheweth his purpose and hope here long to continue. *or, a grove*: that is, *a place of trees*: the Greeke saith, *hee planted a field*: the *Ierusalem Targum* translateth it, *a paradise*, or *orchard*: and it is usuall to put one for many, see Gen. 3.2. The Hebrew *Etzel* is used also for *a tree*, in 1 Sam. 22. 6. and 31. 13. which another Prophet rehearsing, calleth *Etzel*, that is, *an Ok*, 1 Chronicles 10. 12. It is before recorded, that *Abraham* had such trees by his tent, under whose coole shadow men sat and were refreshed, in that hotte countrie, Genesis 18. 1, 4, 8. but by that which here followeth, that *hee called there on the name of the Lord*, it is also probable, that this plantation was for religious use, which before the Law given by *Moses*, might be lawfull; and was used generally of the nations, Deuteronomie 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from *Abrahams* example, offering his sonne *Isaak*, Gen. 22: the Jewes would superstitiously sacrifice their children, Jer. 7. 34. and 19. 5. so from *Abrahams* grove, they used groves for religious use, and sacrificed under *greene trees*: 2 King. 17. 10. Jer. 17. 2. Esay 57. 5. But God forbade such things, Deut. 16. 21. yet the heathen Romans commanded them, saying, *Lucus in agris habetur*: Leg. 12. tab. de relig. lex. 2. *eternall God* or, *God of eternitie*, or, *of the World*. But the Greeke translateth *eternall*, and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

Verf. 34. *many daies* or, *yeeres*: (as Gen. 4. 3.) Thus God gave some rest to this wearie pilgrim: hee dwelled here still when *Isaak* was offered, (which was in the three and thirtieth yeere of his life,) Genesis 22. 19. and how long after, is uncertaine.



CHAP. XXII.

1, *Abraham is tempted to offer up Isaak*. 3, *He giveth proofe of his faith and obedience*. 11, *The Angell singeth him*. 13, *Isaak is exchanged with a ram*. 14, *The place is called Jehovah jirah*. 15, *Abraham is blessed againe*. 20, *The generations of Nabor unto Rebekah*.

And it was, after these things; that God, did tempt Abraham; and said unto him, Abraham; and hee said,

Behold *here I am*. And he said, Take now thy son, thy onely (*son*) whom thou lovest, even *Isaak*; and goe thou, into the land of *Morijah*: and offer him there for a Burnt-offering, upon one of the mountaines, which I shall say unto thee. And Abraham rose early in the morning, and saddled his asse; and tooke two of his yongmen with him, and *Isaak* his son: and clave the wood of the Burnt-offring, and rose up and went, unto the place which God had said unto him. In the third day, then Abraham lifted up his eyes; and saw the place, a farre-off. And Abraham said unto his yongmen; Abide you here with the asse, and I and the yongman will goe yonder: and wee will bow-downe our selves, and we will returne unto you. And Abraham tooke the wood of the Burnt-offring, and put it upon *Isaak* his son; and he tooke in his hand, the fire, and the knife: and they went both of them together. And *Isaak* said unto Abraham his father, and said, my father; and he said, Behold *I am here* my son: and he said, Behold (*here is*) the fire, and the wood; but where is the lambe, for a Burnt-offering? And Abraham said, God will provide himselfe a lambe, for a Burnt-offring, my son: & they went both of them together. And they came to the place which God had said unto him; and Abraham builded there an altar, and laid the wood in order: and bound *Isaak* his son, and put him on the altar, upon the wood. And Abraham thrust forth his hand, and tooke the knife, to kill his son. And the Angell of *Jehovah* called unto him, out of the heavens; and said, Abraham, Abraham: and he said, loe *here I am*. And he said, Put not forth thy hand, unto the yong-man; neither doe thou any thing to him: for now I know, that thou fearest God; and thou hast not withheld thy sonne thy onely *son*, from me. And Abraham lifted up his eyes, and saw and behold a ramme; behind, holden in a thicket by his hornes: and Abraham went, and tooke the ram, and offered him for a Burnt-offring, in stead of his son. And Abraham called the name of that place, *Jehovah jirah*: of which it is said to this day, in the mountaine of *Jehovah*, it shall be seene. And the Angel of *Jehovah*, called unto Abraham; the second time, out of the heavens. And hee said; By my selfe have I sworn, assuredly saith *Jehovah* that, for because thou hast done this thing, and hast not withheld thy son thy only *son*. Surely blessing I will blesse thee, and multiplying I will mul-

18 multiply thy seed as the starres of the hea-
 19 vens; and as the sand, which is upon the sea
 shore: and thy seed shall possess the gate of
 his enemies. And in thy seed, shall all nati-
 ons of the earth blesse themselves: because
 20 that thou hast obeyed my voice. And Abra-
 ham returned, unto his yong men; and they
 rose up, and went together, to Beer-sheba:
 and Abraham dwelt in Beer-sheba.
 21 And it was, after these things; that it was
 told Abraham, saying: Behold Milcah, shee
 22 also hath borne sonnes, unto thy brother
 Nachor. Vz his first borne, and Buz his bro-
 23 ther: and Kemuel, the father of Aram. And
 Kesed, and Chazo; and Pildash, and Jidlaph:
 24 and Bethuel. And Bethuel begat Rebekah:
 these eight did Milcah beare; to Nachor,
 Abrahams brother. And his Concubine,
 whose name was Reumah: even she also did
 beare, Tebach, and Gacham; and Tachash,
 and Maacah.

Annotations.

1 **Things**] Hebr. words: that is, things spoken of:
 so in vers. 20. See the notes on Gen. 15. 1.
tempt] that is, try or prove. The originall word
 hath the signification of lifting up as for a signe,
 or essaying of some high thing. And God tempt-
 eth men, when hee requireth some great or high
 experiment of their faith, love, and obedience;
 as here, and in Exod. 15. 25, 26. Deut. 8. 2. & 13.
 3. But tentation often signifieth a solliciting and
 provoking to evill, which Satan doth, Mat. 4. 1, 3.
 and mans owne corruption, Jam. 1. 14. In which
 sense, God tempteth no man, Jam. 1. 13. for it al-
 waies tendeth to evill; but God tempteth us, to
 doe us good at the end, Deut. 8. 26. 1 Cor. 10. 13.
 And this is spoken of God after the manner of
 men: for hee both knoweth long before what is
 in man, and what himselfe will doe, Psalm. 139.
 2 John 2. 15. and 6. 6.

2 **Vers. 2. onely son**] Paul calleth him onely begotten
 son, Heb. 11. 17. for he had no other of Sarah the
 freewoman: also Ismael of Hagar, was cast out of
 his house, Genesis 21. 14. **Isaak**] who was
 particularly designed for the hope of all Abra-
 hams seed to be called in him, Genesis 21. 12.
 which speciall point the Apostle observeth in
 this tentation, Hebrews 11. 18. So Abrahams
 obedience was tried in offering his sonne; and
 his faith, in offering him, concerning whom hee
 had received the promise. **Morijah**] the
 Greeke calleth it, *The high land*: for it was a
 mountainie Countrie, and this high mount was
 scene far off, vers. 4. The Chaldee nameth it of
 the service of God, there now performed, and af-
 ter increased: for upon this mount Morijah, did
 Solomon build the Temple, for Gods worship,
 2 Chron. 3. 1. And by the Jewes tradition, here

Adam, and Noe sacrificed, and served God: see the
 notes on Gen. 8. 20. and 4. 3. **Burnt offering**
 Hebr. *an ascension*: so called, because it went all
 up in fire, burned upon the Altar. See Gene-
 sis 8. 20. Leviticus 1.

Vers. 3. rose early] so it seemeth this was spoken
 to Abraham in the night: and here his ready obe-
 dience is commended; as on the contrarie, the
 like hast is noted of Balaam for evill, hastening to
 curse Abrahams children, which God forbid,
 Numb. 22. 21.

Vers. 4. the third day] As the number seven is of
 speciall use in Scripture, because of the Sabbath
 day, Gen. 2. 2. so three is a mysticall number, be-
 cause of Christs rising from the dead the third
 day, Mat. 17. 23. 1 Cor. 15. 4. as hee was cru-
 cified at the third houre of the day, Mark. 15. 25.
 and Isaak as hee was a figure of Christ, in being
 the onely son of his father, and not spared, but
 offered for a sacrifice, Rom. 8. 32. so in sundry
 particulars, as this third day, in which Christ
 also was to be perfected, Luke 13. 32. and the car-
 rying of the wood, vers. 6. as Christ did the tree
 whereon hee died, Joh. 19. 17. the binding of
 Isaak, vers. 9. as Christ was bound, Mat. 27. 2.
 and in other like, he was a figure of the Lamb of
 God, sacrificed for the finnes of the world. So
 Moses craved leave for three daies journey into the
 wilderness, for to sacrifice, Exod. 5. 3. and three
 daies they went therein, ere they found water to
 drinke, Exod. 15. 22. and three daies journey the
 Arke of the Lords covenant went before them, to
 search out a resting place for them, Numb. 10. 33.
 Against the third day, the people were to be ready
 to receive Gods Law, Exo. 19. 11. and after three
 daies, to passe over Jordan into Canaan, Jos. 1. 11.
 The third day Esther put on the (apparell of the)
 kingdom, Esth. 5. 1. and in that day Ezekiah
 went up to the Lords house, recovered as from
 death, 2 King. 20. 5. and that day, is it wherein
 the Prophet saith, *God will raise us up, and wee shall
 live in his sight*, Hos. 6. 2. And in the third day (as
 well as in the seventh) the unclean person was
 to purifie himselfe, Num. 19. 12. with many other
 the like memorable things, which the Scriptures
 speak of the third day, not without mystrie. See
 Gen. 40. 12, 13. & 42. 17, 18. Jon. 1. 17. Jos. 2. 16.
 Unto which we may adde a Jewes testimonie (in
 Bresleib rabba, commenting upon this place) that
 there are many a three daies, in the holy Scripture, of
 which, one is the resurrection of the Messiah.

Vers. 5. bow-downe] or, worship, to weete God, for
 in praying unto (or serving) God, they used to
 bow their bodies, in signe of reverence and ho-
 nour; and sometime to kneele, sometime to bend
 downe the head, sometime to prostrate them selves, or
 fall on their faces. See these gestures distinguish-
 ed, in the Annotations on Exod. 4. 31. **we will
 retorne**] Abraham in faith obeying God, did ac-
 count that God was able to raise up Isaak even from
 the dead; Heb. 11. 19. therefore he thus spake, and
 prophesied of his retorne with himselfe, when
 he went to kill him.

Vers. 6. upon Isaak] so Christ bare the wood
 whereon

whereon himselfe died, Iohn 19. 17. and all good Christians are to *bear their crosse*, and follow him; Luk. 14. 27. And the sacrifice being to be burned to ashes, it was no small quantitie of wood that would suffice hereunto: by which also appeareth that Isaak was not now a child but a man grown: *Iosephus* maketh him 25 yeere old: others 33.

7 Verſ. 7. *the lambe*] or *kid*. The Hebrew word signifieth either young sheepe or goat, Exod. 12. 5. Deut. 14. 4. the Greeke translateth it *sheepe*.

8 Verſ. 8. *provide him*] or *see for himselfe*. So Abraham imparted not the whole matter to Isaak, till he came to the place of execution: but staied him upon the providence of God. Unto this faith and promise of Abraham, God answered in performance, verſ. 13. and upon this divine providence, the place had the name, verſ. 14.

9 Verſ. 9. *altar*] to sanctifie the sacrifice, Mat. 23. 19. See Gen. 8. 20. *bound Isaak*] whose faith and obedience herein was also admirable, that he neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himselfe to be bound and layd on the altar as a lambe to be slaine: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 32. Phil. 2. 8. and of all Christians, the children of promise, who are to present their bodies a living sacrifice; holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Jewes yerely feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also *The binding of Isaak*, in remembrance of this action.

10 Verſ. 10. *to kill his sonne*] By faith Abraham, when he was tempted, offered up Isaak, and he that had received the promises, offered up his onely begotten sonne, of whom it was said, that in Isaak, shall seed be called to thee: Heb. 11. 17, 18. Abraham our father, was he not justified by works; having offered Isaak his sonne upon the altar? Seest thou how faith wrought with his workes, and by workes, was faith perfected? And the scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for justice, and hee was called the friend of God. Iam. 2. 21, 22, 23.

11 Verſ. 11. *the Angell*] who speaketh as God, verſ. 12. sweareth by himselfe; and is called *Iehovah*, verſe 16. wherefore, this was Christ himselfe: see before on Gen. 16. 7. and 18. 2.

12 Verſ. 12. *put not forth*] or *send not forth*, that is, lay no violent hands upon him. Thus God spared Isaak from death; and Abram, who beleeveth that God was able to raise him up, even from the dead; did from thence also receive him, in a parable: Heb. 11. 19. *I know*] that is, *I have experience*: God speaketh after the manner of men; as in Gen. 18. 21. and often. *and thou hast*,] or *for that thou hast*, see Gen. 12. 19.

13 Verſ. 13. *the ram*,] Thus Abrahams word was fulfilled, that God would provide himselfe a lambe, verſ. 8. and hereby the redemption of the Church by Christ, (the lambe without blemish, 1 Pet. 1. 19.) was signified according to that in Iob 33. 24. *Deliver him from going downe to the pit; I have found a ransom.*

Verſ. 14. *Iehovah Iireb*] that is, *Iehovah will see, or provide*; as verſe 8. the Greeke interpreteth it, *The Lord hath seen*: for hee answering to Abrahams prophetic, ver. 8. the perpetuall memory of his mercy, was kept in the name of the place. *Mori-Iab*, the usuall name of the mountaine, is of like interpretation: *Iehovah* being thortned into *Iab*, whereof see Exo. 15. 2. The Chaldee paraphraseth thus. *And Abraham prayed and served, (God) there, in that place; and said before the Lord, here shall the generations (to come) serve (God) Therefore was it said in this day, In this mount Abram served before the Lord.* He hath reference to the Temple built after in this mount, wherein God was served, 2 Chron. 3. 1. Abraham calling this place *Iehovah Iireb*, speaketh figuratively, as the Scripture useth in all Sacramentall things: because it was a signe of Gods providence. So Moses called his altar, *Iehovah Nisib*, Exod. 17. 15. Ierusalem is called *Iehovah Shammah*, Ezek. 48. 35.

it shall be seen,] or, *it shall be provided*, of God. So this special providence of God towards Abraham, is become a generall proverbe, for the comfort of his children, in all their distresses. The Greeke translateth it, *In the mountaine the Lord was seen.*

Verſ. 16. *By my selfe*,] the Chaldee turneth it *By my word*. Elsewhere the scripture saith, God sweareth by his soule, Ier. 51. 14. by his holinesse, Amos 4. 2. by his name, Ier. 44. 26. Of this the Apostle saith, when God made promise to Abraham, because he could sweare by no greater, he sweare by himselfe saying, surely &c. And, God willing more abundantly to shew unto the heyres of promise, the immutability of his counsell, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lye, we might have a strong consolation: Heb. 6. 13, 14, 17, 18. where also the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is plaine, that the Angell who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. *assuredly saith* for *the faithfull saying*. The originall word *Neum*, is peculiar to Gods oracles, which are all *faithfull sayings*, as Paul speaketh, 1 Tim. 1. 15, and 3. 1. and 4. 9. Of the same Hebrew letters transplaced commeth also *Amen*.

Verſ. 17. *Smell*] so the Apostle (following the common Greek version) translateth the Hebrew *Ki* (which also signifieth *Because*, or *That*): Heb. 6. 14. And here under the name *bleſſing*, is meant the promise of eternall salvation, as the Apostle there sheweth. *thy seed*] for which, the Apostle saith thee: Heb. 6. 14. Againe, where Moses saith thee, in Gen. 12. 3. the Apostle saith, *thy seed*, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abrahams seed, Christ the principall, and author of salvation, is implied: and all the faithfull by him saved, Gal. 3. 16, 29. *shore*] Hebrew *lip*. Here they are compared to the sand of the sea, which before in Gen. 13. 16. were to be like the dust of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah

beleeving it, was fulfilled, as the Apostle observeth, Heb. 11. 11, 12. *thy seed*] Maaks posterity,

Gen. 21. 12. *the gate*] for *gates*, (as *tree* for *trees*, see Gen. 3. 2.) and by *gates*, he meaneth *cities*, and all strong detenced places: as *the doore* (or *entring*) of *the gate*, 2 Sam. 10. 8. is explained to be, *the doore of the citie*, 1 Chro. 19. 9. And at the gates of cities, were publike places of judgement, Deut. 22. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the *gate*; and *dominion* over them, by *inheritance*, Lev. 25. 45. Psal. 82. 8. The Greeke also translateth it *cities*; and so in Gen. 24. 60. *his*] or, *their enemies*, meaning enemies of the *seed*, which word being put for *children*, (as the Chaldee translateth it) may have with it a word, singular or plurall, and so the Scripture speaketh indifferently: as saying of the people, *is went*, 2 Chr. 10. 5. or *they went*, 1 King. 12. 5. *it rejoiced*, 2 King. 11. 20. which another Prophet writing saith, *they rejoiced*, 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33. 25. and 2 King. 23. 30. with 2 Chron. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (*ochlos*) a multitude, in Mar. 10. 48. is (*polloi*) many.

18 Ver. 18. *in thy seed*] heere the word *seed*, is in speciall meant of one, that is, *Christ*, Gal. 3. 16. 18. who was both of the seed of David, and sonne of Abraham according to the flesh, Rom. 1. 3. and also *God over all blessed for ever*. Rom. 9. 5. in whom the nations doe blesse themselves, and glory, Ier. 4. 2. Psal. 72. 17. *blesse themselves*] that is, apply thy faith the blessing of Christ to themselves, and so professe it: or, *shall be blessed*, as the Greeke translateth it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after in Genesis 28. 14.

19 Ver. 19. *Beerseba*] which the Greeke interpreteth, *the well of the oath*: See before in Gen. 21. 31.

20 Ver. 20. *Mileah*] called in Greeke *Malcha*: shee was *Abrahams* brothers wife, Gen. 11. 2. Of whose off-spring, *Abraham* now heareth glad tidings, unto whom he after sendeth for a wife, for his sonne *Isaak* Gen. 24.

21 Ver. 21. *Vz*] or *Vrs*: in Greeke *Oox*. In this land *Iob* the patient dwelled, Iob. 1. 1. There was also another *Vz* of *Aram*, Gen. 10. 23. and againe *Vz* of *Seir*, in *Edoms* countrey, Gen. 36. 28. *Buz*] in Greeke *Baux*, of him came that learned young man *Elibu*, Iob. 32. 2. *Buz* dwelt by his elder brother *Vz* in *Arabia*, Ier. 25. 20. 23. 24.

Kimne] in Greeke *Kamonel*. of *Aram*] the Greeke saith, of the *Syrians*. There was an *Aram* before of *Sem*, Gen. 10. 22. *Aram* throughout the Bible is turned in Greeke *Syria*, and *Syrians*: as *Mizraim* is *Egypt*, and *Cush* *Ethiopia*.

22 Ver. 22. *Kesed*] or *Cesed*: in Greeke *Chazad*. *Chazo*] in Greeke *Nazau*. *Pildash*] in Greeke *Phalder*. *Tidlaph*] in Greeke *Iledaph*.

23 Ver. 23. *Eetwel*] in Greeke *Batboul*, of whom see after, Gen. 24. 15. *Rebekah*] or *Rebekka*, in Hebrew *Ribkah*: shee became wife to *Isaak*, *Abrahams* sonne, Gen. 24. 15. 67. And for that cause chiefly, is this genealogy here set downe.

24 Ver. 24. *his concubine*] to weete, *Nachors concubine*. The Hebrew *Pilegesh*, (whereof the Greeke *Pallakis*, and Latine *Pellec* is borrowed, which we call a *Concubine*) signifieth an *halse wife*, or a *divided and secondary wife*: which was a wife for the bed, (and therby differing from an *whore*.) but not for honour, and government of the family, (as *King Solomons wives* were *Princesses*, but his *concubines* not so, 1 King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5, 6. Such a concubine was *Hagar* to *Abraham*, yea and *Keturah* his second wife, is called a *concubine*, Gen. 25. 1. 6. 1 Chr. 1. 32. And *Bilha* and *Zilpha* were concubines to *Isaakob*, Gen. 35. 22. And many other men of note had also concubines: as *Caleb*, 1 Chron. 2. 46. 48. *Manasses*, 1 Chron. 7. 14. *Gedeon*, Iudg. 8. 31. *David*, 2 Sam. 5. 13. *Solomon*, 2 King. 11. 3. *Roboam*, 2 Chron. 11. 21. and among the heathens, as *Est.* 2. 14. *Dan.* 5. 3. The Hebrew Doctors say, *wives* were taken in *Israel*, by *bills of Dowry*, and *solemnne espousals*; but *concubines*, without either of both: *Maimony treat. of Kings*, ch. 4. 5. 4. So among the Gentiles, as appeareth by that saying in the Poet, *lest this report goe of me, that I have given thee mine owne sister, rather for a concubine, then in way of matrimony, if I should give her without a dowrie: Plautus in Trinumm*. Likewise among the Greekes, the Oratour saith, *wee have concubines, for dayly concubineship*, (or use of the bed;) and *wives* for to bring us forth children legitimate, and faithfully to keepe the things in the family, *Demosthenes in Orat. against Neera*. *Tabach*] in Greeke, *Tabec*: of him and his brethren we find no mention in other Scripture. *Tachash*] in Greeke *Tachos*. *Maacab*] in Greeke *Mecha*.



CHAP. XXIII.

1, The age and death of Sarah, for whom Abraham mourneth; 3, and purchaseth of the sonnes of Cheth a place for her buriall: 10, which Ephron would have given him, 13, but Abraham would not receive without giving the full price. 17, So the field and cave in Macpelah, becommeth Abrahams possession; and there he burieth Sarah.

DDD

1 And the life of Sarah was an hundred yeeres, and twenty yeeres, and seven yeeres: these were the yeeres of the life of Sarah. And Sarah dyed in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her. And Abraham stood-up, from before his dead: and spake unto the sonnes of Cheth, saying. I am a stranger and a sojourner, with you: give mee a possession of a burying-place,

place, with you; that I may bury my dead, out of my sight. And the sonnes of Cheth, answered Abraham, saying to him; heare us, my Lord, thou art a Prince of God, amongst us, in the choise of our buriall-places, bury thou thy dead: a man of us, shall not withhold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-downe himselfe to the people of the land, to the sonnes of Cheth. And he spake with them, saying: if it be your mind, to bury my dead, out of my sight; heare me, and intreat for me, to Ephron the sonne of Zohar. And let him give mee the cave of Macpelah, which he hath, which is in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sonnes of Cheth: and Ephron the Chethite answered Abraham, in the eares of the sonnes of Cheth; of all that went in at the gates of his citie, saying; Nay my Lord heare me, the field I give thee, and the cave that is therein, I give it thee: in the eies of the sonnes of my people, give I it thee, bury thy dead. And Abraham bowed-down himselfe, before the people of the land. And he spake unto Ephron, in the eares of the people of the land, saying; But if thou *(wilt give it)* I pray thee heare me: I will give the money of the field, take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him; my Lord heare me; the land *(is worth)* foure hundred shekels of silver, betweene mee and thee, what is that? and bury thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the eares of the sons of Cheth: foure hundred shekels of silver, currant with the merchant. And the field of Ephron, which was in Macpelah, which was before Mamree, was made-sure: the field, and the cave which was therein, and everie tree which was in the field, which was in all the border thereof, round about. Vnto Abraham for a purchase, in the eies of the sons of Cheth; with all that went-in at the gates of his citie. And afterward, Abraham buried Sarah his wife, in the cave of the field of Macpelah, before Mamree, the same is Chebron, in the land of Canaan. And the field, and the cave which was therein, was made-sure to Abraham, for a possession of a burying place: by the sons of Cheth.

Annotations.

Here beginneth the 5 section of the Law called *Chajee Sarah*, that is, *The life of Sarah*. See Gen. 6.9.

The life in Hebrew *live*: see Gen. 2.7. This special honor hath Sarah our mother, above all women in the Scripture, that the number of her yeeres is recorded of God. Eve was the mother of all living, Gen. 3.20. and Sarah is mother of all the faithfull, 1 Pet. 3.6. She lived a pilgrim with Abraham her husband 62 yeeres, and before her departure from *Charran* 65. in all 127 yeeres.

Verf. 2. *Kirjath Arba* that is, the citie of *Arba*, as the Greeke translatheth it: called also *Chebron*: see Gen. 13.18. *came* or, *went-in*, namely into Sarahs tent, wherein she dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13.5.) and one speciall for Sarah, Gen. 24.67. and 18.6.

to weep Sarah also is the first, for whose death, mourning and weeping is mentioned, another note of honour, as appeareth by Gen. 50.9, 10, 11. Jer. 22.18. 2 Sam. 1.17. &c. But sorrow for the dead, must be moderate in Gods people, as having hope of the resurrection, 2 Thes. 4.13, 14. and weepe, in the Hebrew hath one little letter, extraordinary, noted also in the margine of the Hebrew bibles, whereby as the Iewes thinke is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 21.2, 3.) to mourne for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbines, a man was to mourne for his wife that he had married, and so the woman for her husband: to mourne also for brother and sister by the mothers side. *Maimony in Misnach. tom. 4. treat. of Mourning. ch. 2 S. 1.*

Verf. 3. *from before* or, *from the face* of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to doe: Iob 2.12, 13. Esa. 47.1. *sons of Cheth* that is, the *Chebities*, or *Hittites*, the people which came of Cheth the son of Canaan, Gen. 10.15.

Verf. 4. *a sojourner* or *forreiner*: properly it signifieth one that dwelleth in a strange country, and hath no possession of his owne there. And as Abraham, so David acknowledgeth this of himselfe and his people, with God: 1 Chr. 29.15. Pl. 39.13. and the law taught them so much, Levit. 25.23. and the Gospell teacheth us the same for our estate on earth, 1 Pet. 2.11. and commendeth to us the faith of these fathers, that did so professe themselves, to be strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: Hebr. 11.13, 14, 16. *a burying place* or, *grave, sepulcher*, in Hebrew *Keber*, from which the *Germane grave*, and our English *grave* are derived. Abraham having sojourned 60. yeeres

in these lands, never purchased foot of inheritance, Act. 7. 5. till now for his dead; not for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there *in a strange Country*, Heb. 11. 9. so this purchase of a grave, sheweth the like, not onely for the generall resurrection of the dead, but for the speciall possession of this promised land: for which cause, Iakob also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Ioseph by like faith, gave commandment of his bones, Gen. 50. 24. 25. Heb. 11. 22. For a Sepulchre of ones owne, was a signe of right, and firme possession, Esay 25. 16. *out of my sight*] or, *from before me*: so verse 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had beene *the desire of his eyes*, Ezek. 24. 16. but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may returne to his earth and dust, Gen. 3. 19. and be sowne as seed in the ground till the resurrection, 1 Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Eia. 57. 2. Iob 14. 14.

6 Ver. 6. *a Prince of God*] that is, *a mighty prince, an holy ruler*: preferred and advanced of God. So Abimelech acknowledged that *God was with him*; Gen. 21. 22. Things that excell, are said to be of God: as *Mountaines of God*, Psal. 36. 7. *Cedars of God*, Psal. 80. 11. *wrestlings of God*, Genesis 30. 5. and many the like. The Greeke here translateth, *a King of God*, the Chaldee, *a Prince before the Lord*. A like speech is used of the Priests, called *Princes of God*, 1 Chron. 24. 5. *the choise*] that is, *the best, the fittest*: as the Chaldee explaineth it; because men use to choise the best things. And *choise* is put for *chosen*: as *glory of grace*, and *riches of grace*, Ephes. 1. 6. 7. for *glorious* and *rich grace*: the *promise of the spirit*, Gal. 3. 14. for the *promised spirit*, and many the like. *with-hold*] or *close-up, forbid*, either by word or deed.

7 Ver. 7. *bowed down*] *did obeysance*, in signe of reverence, and thankfulness: so verse 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2 Sam. 16. 4.

8 Ver. 8. *your mind*,] or, *your will*: Hebrew with *your soule*; which word is often used for the *mind* or *will* of any: Psal. 27. 12. and 41. 3. and 105. 22. The Greeke translateth, *if ye have in your soule*: the Chaldee, *if it be the pleasure of your soule*: *to bury*] that is, *that I should bury*: an usuall phrase, where the person is not expressed, but easily understood: see Gen 6. 19. and 19. 20. and 47. 29.

9 Ver. 9. *of Macpelah*] which is by interpretation, *the cave of doubleness*, as the Chaldee hath, and so the Greeke also translateth it, *the double cave*: but it appeareth by verse 17. 19. to be the name of the place. *full money*] Hebrew, *full siter*. that is, *for as much money as it is worth*: *siter* is named for all *money*, and *full*, for *full weight*, as appeareth verse 16. A like speech is used in 1 Chron. 21. 24. for *full siter*; which another Prophet saith, *for the price*, that is, *the worth of it*, 2 Sam. 24. 24.

Ver. 10. *sitting*] there present among them: or *dwelling*, as the word often signifieth *in the eares*] that is, *in the audience*, or *hearing*: as the Greeke explaineth it. So ver. 13. and 16. *went in*] meaning *the citizens*; who are described by *going in*, as in Gen 34. 24. by *going out*: which two are often joyned together, *to goe in and out*, for to converse, trade, &c. see Ierem. 17. 19. 20. 25. and 22. 4.

V. 11. *in the eyes*,] that is, *in the sight*, or *presence*: or *before*: as the Greeke translateth it: so ver. 18. *sonnes of my people*] which the Greeke turneth, *my citizens*; an usuall east country phrase: so in Luk. 19. 14. *his citizens*, is turned in the Syriake, *the sons of his citie*. Bargains passed thus publickly in the city gates, for more testimony and assurance, as was used also in other cases, Ruth. 4. 1. 4. 9. 11.

Ver. 13. *if thou*] that is, *wilt give it*, or *if thou be he*, whom I speak of: as the Greeke translateth, *seeing thou art with me*: (that is, *present*.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as *behold the oxen*, 2 Sam. 24. 22. which another Prophet relating saith, *behold I give the oxen*, 1 Chron. 21. 23. See also before, Gen. 11. 4. and 13. 9. and after here in the 15. ver. *money*] Hebrew *siter*, that is, *the price of the field*.

Ver. 15. *shekels*:] or, (as we may call them) *stillings*: the Greeke translateth them *didrachmes*; which word is used Mat. 17. 24. what the *shekel* weighed, see noted on Gen. 20. 16.

V. 16. *caravan*] or, *passing to*: and *so allowed of Merchants*, as the Greeke turneth it: which the Chaldee amplifieth thus, *that was taken for merchandise in every Country*.

Ver. 17. *was made sure*] the Hebrew is *stood up*: that is, *was made stable, sure and confirmed*, as the Greeke translateth it in the last verse of this chap. And this purchase thus assured to Abraham was a propheticall signe, that his posterity should have the inheritance of that land: *even as Ieremies buying of his uncles field before witnesses*, was a signe of the Jews returne into the possession of this land; Ier. 32. 7. 9. 10. 15. 43. 44.

V. 19. *in the cave* for *den*: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himselfe was buried with his wife, at his death, Gen. 25. 9. Likewise Isaak his sonne, with Rebekah his wife, and Iakob with Leah his wife: Gen. 49. 31. and 50. 13. The Patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may bee compared the purchase of the potters field bought with the price of Christ blood to bury strangers in: Mat. 27.

CHAP. XXIV.

1 Abraham sweareth his servant, to take a wife for Isaak, not of the Canaanites, but of his own kindred:

8 The conditions of the oath. 10 The servant's journey :
12 his prayer : 14 his sign, 15 Rebekah meeteth him,
18 fulfilleth his sign, 22 receiveth jewels, 23 sweareth
her kinsred, 25 and inviteth him home. 26 The servant
blesseth God. 28 Laban entertaineth him. 34 The ser-
vant sweareth his message, and what had befallen him by
the way. 50 Laban and Bethuel acknowledge Gods
works, and grant Rebekah for a wife unto Isaac : 58 Re-
bekah also consenteth to goe. 62 Isaac walking out to me-
diate in the field, meeteth her : 67 She is brought into
Sara's tent, and becommeth Isaacs beloved wife.

1 **A**ND Abraham was old, was come into
2 dayes : and Jehovah had blessed Abra-
3 ham, in all things. And Abraham said,
4 unto his servant, the eldest of his house; that
5 ruled, over all that he had; put I pray thee, thy
6 hand under my thigh. And I will make thee
7 swear by Jehovah God of the heavens, and
8 God of the earth : that thou shalt not take a
9 wife unto my son, of the daughters of the Ca-
10 naanite, among whom I dwell. But thou shalt
11 goe unto my land, and unto my kinsred : and
12 shalt take a wife, unto my son Isaac. And the
13 servant said unto him ; If so be the woman
14 will not be willing, to goe after me, unto this
land : (shal I returning return thy son, unto the
land from whence thou camest out ? And
Abraham said unto him : Beware thou, least
thou returne my son thither. Jehovah God
of the heavens, which tooke me from my
fathers house, and from the land of my kin-
red ; and which spake unto me, and which
sware unto mee saying, unto thy seed, will I
give this land : he, will send his Angel before
thee, and thou shalt take a wife unto my son,
from thence. And if the woman will not be
willing, to go after thee ; then shalt thou be
cleare, from this my oath : only thou shalt not
returne my son thither. And the servant put
his hand, under the thigh of Abraham his
lord : and sware to him, concerning this mat-
ter. And the servant tooke ten camels, of the
camels of his lord, & went; and all the goods
of his lord, in his hand : and he arose, & went
to Mesopotamia, unto the city of Nachor.
And he made the camels to kneele downe,
without the Citie by a well of water : at the
time of the evening, at the time that women
which draw (water) goe forth. And he said,
Jehovah, God of my lord Abraham ; I pray
thee bring it-to-passe before mee, this day :
and doe mercy, unto my lord Abraham. Be-
hold I stand, by the well of water ; and the
daughters of the men of the citie, come-out
to draw water. And let it be, that the damsel
to whom I shall say, bow downe I pray thee
thy pitcher, and let me drinke; and shee shall

say drinke thou, and I will give thy camels
drinke also : ~~be~~ the same thou hast evidently-
appointed, for thy servant Isaac ; and thereby
shalt I know, that thou hast done mercy unto
my lord. And it was, before he had made an
end of speaking; that behold Rebekah came-
out; who was born to Bethuel son of Milcah,
the wife of Nachor Abrahams brother: and
her pitcher, upon her shoulder. And the dam-
sell, ~~was~~ of a very good countenance, a virgin
neither had any-man knowne her : and she
went down to the well, and filled her pitcher,
and came up. And the servant ran, to meet
her : and he said, let me drinke I pray thee a
litle water, out of thy pitcher. And she said,
drinke my lord, and she halted and let down
her pitcher, upon her hand, and gave him
drinke. And she made an end, of giving him
drinke : and said, I will draw for thy ca-
mels also, untill they have made an end
of drinking. And she halted, and emptied
her pitcher into the trough, and ran againe
unto the well, to draw : and drew, for all his
camels. And the man wondring at her : held
his peace, to know, whether Jehovah had
prospered his way, or not. And it was, when
the camels had made an end of drinking,
that the man tooke an ear-ring of gold, half
a shekel ~~was~~ the weight thereof: & two brace-
lets for her hands, ten (shekels) of gold, ~~was~~ the
weight of them. And he said, whose daugh-
ter ~~is~~ thou? tel me I pray thee: is there in thy
fathers house, place for us to lodge? And she
said unto him; I ~~am~~ the daughter of Bethuel:
the son of Milcah, whom she bare unto Na-
chor. And she said unto him, with us, ~~is~~ both
straw and provender enough : place also, to
lodge. And the man bended down the head
and bowed himselfe unto Jehovah. And he
said, Blessed ~~be~~ Jehovah, God of my lord A-
braham, who hath not left off his mercy and
his truth, from with my lord : I, being in the
way, Jehovah led me to the house of the bre-
thren of my lord. And the damsell ran, and
told her mothers house : according to these
words. And Rebekah had a brother, and his
name ~~was~~ Laban : and Laban ranne unto the
man, without, unto the well. And it was,
when ~~he~~ saw the ear ring, and the bracelets
upon his sisters hands ; and when hee heard,
the words of Rebekah his sister, saying, thus
spake the man unto mee : that hee came
unto the man, and beheld, ~~he was~~ stand-
ing by the camels, at the well. And hee
sayd, Come in thou, the blessed of J-hova :
wherefore standest thou without? and I have

prepared the house, and place for the camels.
 32 And the man came, into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. And there was set (*meat*) before him, to eat, and he said, I will not eat, untill I have spoken my word: and hee said, speake.
 33 And hee said, I am Abrahams servant.
 34 And Jehovah hath blessed my Lord, greatly, and he is become great: & he hath given him flocks and herds, and silver and gold, and men servants, and women-servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath.
 35 And my lord made me swear, saying: Thou shalt not take a wife unto my sonne, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not goe unto my fathers house, and unto my family: and take a wife, unto my son. And I said, unto my lord: if so
 36 be, the woman will not goe, after me. And he said, unto me: Jehovah, he before whom I have walked, will send his Angel with thee, and will prosper thy way; and thou shalt take a wife unto my sonne, out of my family, and out of my fathers house. Then shalt thou be cleare from my execration, when thou shalt come unto my family: and if they will not give thee (*one*), then shalt thou be cleare
 37 from my execration. And I came *this* day unto the well: and I said, Jehovah God of my lord Abraham, if thou bee now prospering my way, the which I go. Behold I stand, by the waters: and let the maid that cometh forth to draw, and I say to her, let me
 38 drinke I pray thee a little water, out of thy pitcher. And she say to mee, Both drinke thou, and I will draw for thy camels also: let the same bee the woman, whom Jehovah hath evidently-appointed, for my lords son.
 39 And before I had made-an-end of speaking in my heart; behold Rebekah came forth, and her pitcher on her shoulder, and shee went downe unto the well, and drew: and I said unto her, let mee drinke I pray thee.
 40 And she hasted, and let-downe her pitcher from upon her, and said, drinke thou, and I will give thy camels drink also: and I drank, and she gave the camels drink also. And I asked her, and said; whose daughter art thou? and she said, the daughter of Bethuel; son of Nachor, whom Milcah bare unto him: and I put the ear-ring upon her face, and the
 41 bracelets upon her hands. And I bended

downe-the-head, and bowed my selfe unto Jehovah: and I blessed Jehovah God of my lord Abraham, who led mee in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe
 42 mercy and truth unto my lord, tell me: and if not tell me; that I may turn unto the right-hand, or unto the left. And Laban and Bethuel answered and said; The thing proceedeth from Jehovah: we cannot speak unto thee, evil or good. Behold Rebekah is before thee, take her and goe: and let her be the wife, to thy lords son, as Jehovah hath spoken.
 43 And it was, when Abrahams servant heard their word; that he bowed himselfe downe to the earth, unto Jehovah. And the servant brought-forth, vessels of silver and vessels of gold, and garments; and gave to Rebekah; and he gave to her brother, and to her mother, precious things. And they did eat and
 44 drinke, he and the men that were with him, and taried-all-night: and they rose-up in the morning; and he sayd, send me away unto my lord. And her brother, and her mother said, let the damsell abide with us, daies, at least ten: afterward, she shall goe. And he
 45 said unto them, Hinder me not, seeing Jehovah hath prospered my way: send me away, that I may goe unto my lord. And they said we will call the damsell: and will aske of her mouth. And they called Rebekah and said
 46 unto her; Wilt thou goe with this man? And she said, I will goe. And they sent away Rebekah their sister, and her nurse: and Abrahams servant, and his men. And they blessed
 47 Rebekah, and said unto her; Our sister, be thou unto thousands of ten-thousands: and let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her damsels, and they rode upon the camels, and
 48 went after the man: and the servant tooke Rebekah, and went away. And Isaak came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaak went-out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, and saw, and behold the camels were
 49 comming. And Rebekah lifted-up her eyes, and saw Isaak: and she lighted off the camel. For she had said unto the servant, what man is this that walketh in the field, to meet us? And the servant had said, he is my lord: and she tooke a veile, and covered herselfe. And the servant told Isaak all things that he had done. And Isaak brought her unto the tent of Sarah his mother; and he tooke Rebekah, and

and the was to him a wife, and he loved her: and Isaac was comforted, after his mother was dead.

Annotations.

1 [New dayes] that is, years: see Gen. 18. 11. He was now 140 yeeres old: for Isaac his sonne was fourty, Gen. 25. 20. and he was borne when Abraham was 100. Gen. 21. 5.

2 Ver. 2. the eldest] or, the Elder: so the Greeke translateth it elder, or ancient, whereby may be meant Governour, as the words following doe expaine: for Elder, is an usuall name for Governour, Gen. 50. 7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihoode was his Steward Eliezer, Gen. 15. 2. under my thigh] a signe which Isaac also required of his son Joseph, Gen. 47. 29. eyther to signifie subjection, or for a further mystery of the covenant of circumcision, or rather of Christ the promised seed, who was to come out of Abrahams loyns or thigh, as the like phraze sheweth, in Gen. 46. 26. of the soules that came out of Isaaks thigh: wherefore Abraham and Isaac make their thighes as holy signes, in respect of Gods promise. For otherwise in swearing they used to lift up the hand towards heaven: see Gen. 14. 22. Hereupon the Greekes have of the Hebrew word *Ierek*, that is, a Thigh, framed their *Hork*, that is, an oath: even as of the Hebrew *Iamin*, which is the right hand, (used when oaths were taken, Esay 61. 8.) they have formed the Greeke word *Omnino*, to sweare.

3 Ver. 3. by Jehovah] by whom alone we are commanded to sweare, Deut. 6. 13. The Chaldee saith, by the word of the Lord: that is, Christ: Ioh. 1. 1.

the Canaanite] or Canaanites, as the Greeke translateth: see Gen. 10. 16. This care Abraham had for his sons wife, lest by marrying with unbelievers, he or his posterity should be drawne from God, as the Law saith, Thou shalt make no marriage with them; thy daughter thou shalt not give unto his sonne, neither take his daughter unto thy sonne; for they will turne away thy sonne from following me, &c. Deut. 7. 3, 4. See also Gen. 27. 46. Plato a heathen Philosopher divinely sheweth (in his 6 booke of lawes,) the end of marriage to be, the continuall propagation of mankind, and good education of children; that leaving childrens children after them, parents may alwayes have some as in their owne stead, to serve God, and to worship him according to the Law. As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the Church, gathered of Saints, by the employment of his ministers, to be the Spouse of Christ. For he is compared to a bridegroom, Joh. 3. 29. and the Church is the bride the Lambes wife, Revel. 21. 9, 10. and the Apostles prepared the Churches for one husband, to present them a pure virgin to Christ, 2 Cor. 11. 2. which was not to be of the Canaanites, that figured the unholy, shut out of the Lords house, Zach. 14. 21. but from Christs owne land and kindred, that is, from heaven, born of

God from above, Rev. 21. 2. 1 Pet. 1. 23. 1 Ioh. 3. 9. 10.

Ver. 4. my land] which after is named *Mesopotamia*, ver. 10. where though Idolatry too much prevailed, (Ios. 24. 2. Gen. 31. 19. 53.) yet not so much as among the Canaanites, Deut. 12. 31.

Ver. 5. If so be] or, Peradventure, so ver. 39. see Gen. 18. 24.

goe after] that is, follow, or come with me: so in ver. 8. &c. That which in Mar. 1. 20. is went after him, in Mat. 4. 22. is written, followed him. Againe, where one writeth, he followeth not us, Mar. 9. 38. another saith, he followeth not with us, Luke 9. 49. that is, he accompanieth us not.

Ver. 6. lest thou] or, that thou returne not. As Abraham by faith abode in the land of promise, so would he have his sonne, Heb. 11. 9.

Ver. 7. thy seed] the Chaldee explaineth it, thy sonne: the Greeke, to thee and to thy seed. See Gen. 12. 7. before thee] and with thee, as in the repetition, ver. 40. is expressed: both to lead and to protect. As a prudent wife is of the Lord, Prov. 19. 14. so Abraham beleeveth that the Angels, who are all ministering spirits, sent for to minister, for them, who shall be heyres of salvation, Heb. 1. 14. should be sent for assistance in this businesse, which unto many, seemeth worldly and base, but is indeed honorable, Heb. 13. 4.

Ver. 8. cleare] or innocent: and so discharged of the oath.

Ver. 9. his Lord] or master; the pillar and sustainer of the family: see Gen. 15. 2. As the Hebrew signifieth Lord and Master; so the Scripture useth them indifferently: as where one Evangelist saith Lord, Matth. 17. 4. another saith Master, Mar. 9. 5.

Ver. 10. and all the goods] the Greeke translateth, and of all the goods of his Lord, with him. This by comparing ver. 53. seemeth to be the true meaning. *Mesopotamia*] in Hebrew called *Aram Nabarajim*, that is to say, *Aram* (or Syria) of the two rivers, it being a country that lay betwene the rivers Euphrates and Tigris (or *Chiddekel*) whereof see Gen. 2. 14. The Chaldee calleth it *Aram* that is by Euphrates. As *Mixraim* is in Greeke and other tongues, called *Agypt*, Gen. 12. 10. so *Aram Nabarajim*, is in Greeke *Mesopotamia*, so called of lying amidst the rivers, which name the New Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padan Aram*, in Gen. 25. 20. *Aram*, the New Testament usually calleth Syria, Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. of Nachor] where Nachor dwelt, that was *Charan*, Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but no further, Gen. 11. 31. So that is called Christs City, wherein he dwelt, Mat. 9. 1.

Ver. 11. to kneele downe] and consequently to rest them; as the Greeke interpreteth it.

Ver. 12. bring it to passe] or, cause it to happen: that is, give good successe, or send me good lucke. The same word is in Gen. 37. 20. and is spoken of occurrences and events that do fall out & offer themselves unto men, beyond their skil and counsell, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luk. 10. 31. This being repeated by the servant, ver. 42. is expounded

prosper-

- prospering: and the Greeke there and here, so translateth it by one and the same word.
- 14 Ver. 14. *the damsell*] or *young-woman*, maid: in Hebrew *Naarah*, which five times in this chapter, and often otherwhere is written by the letters *Naar*, in the forme masculine, but by the vowels *Naara*, evidently-appointed] or prepared, as by certaine argument and demonstration: or nurtured, that is, prepared and brought up by nurture and chastisement. The originall word signifieth properly to argue, chastise, or nurture. Here it signifieth appointing or preparing, (as the Greeke and Chaldee doe translate it) but with evident demonstration to another. So Paul useth the Greeke word *Elench*, (answerable to the Hebrew here) for an Evidence or Demonstration, Heb. 11. 1.
- 15 Ver. 15. *in way*, &c.] this may also be read thus, *And the same way*, (or came to passe,) before he had made an end of speaking; for see Rebekah, &c. So God promisseth his people, before they call, *I will answer*; and while they speake, *I will heare*, Esay 65. 24. And in the 45 verse following, it is said that this speaking was in his heart. and *her pitcher*] the Greeke translateth it, *having her pitcher* (or waterpot.) The Scripture often setteth down the base and homely workes, where the Saints (men and women) were in old time employed from their youth; as here of Isaaks wife, the mother of the Patriarches: likewise of Rachel Isaaks wife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.
- 16 Ver. 16. *good countenance*] or, *good of visage*, that is, *faire to looke upon*. So Gen. 26. 7. and Exod. 2. 2. translated *faire* or *goodly*, by the Apostles authority *knowme*] that is, *ken with her*: see Gen. 4. 1. These properties of humilitie, kindnesse, beauty and chastity, are mentioned by the Holy Ghost, as the most excellent: so Christs Spouse is spiritually described by such, Song 1. 8. 15. &c.
- 17 Ver. 17. *let me drinke*] or, *slake my thirst*. The word here used is strange, and seemeth to be Syriacke, which they spake in that country, and to have the signification of great thirst, which he desireth to be slaked: and after in repeating this, v. 45. he useth the common Hebrew, *haskhim*, that is, *let me drinke*.
- 21 Ver. 21. *wondering*] that is, *wondred*; and as the Greeke translateth, *considered her*, and held his peace.
- 22 Ver. 22. *took*] and gave unto her: as *taking*, Psal. 68. 19. is expounded *giving*, Eph. 4. 8. *ear-ring*] or *abillement*, *jewell*, *ouch*: which was hanged sometime on the care, Genesis 35. 4. sometime on the nose, face, or forehead, Ezek. 16. 12. and so this here was, as the 47. vers. sheweth. The Greeke turneth it as of many *ear-rings*. In narration of this story, (which yet seemeth to be of light and triuall matters,) the Spirit of God is very exact and large; whereas other things where in great mysteries are infolded (as the history of Melchisedek, Gen. 14. and many the like,) are set downe in few words. That men might consider Gods wisdom and providence in things of least esteeme among men. Compare 1 Cor. 1. 25, 27, 28. *halfe a shekel*] a weight called in Hebrew *lekagh*, which sig-

nifieth *left or cut in the mids*: and so the Law expoundeth it to be *halfe a shekel*, Exod. 38. 26. the Greeke translateth it a *drachm*, or *dram*: which if it were halfe the common shekel, weighed 80 grains of barley: the holy shekel was double so much: see Gen. 20. 16. *ten*] to weete, *shekels*, as the Chaldee expressly addeth: such words as are easie to be understood, are often omitted: so *thou shalt*, 2 Sam. 8. 4. for *a thousand charrets*; 1 Chron. 18. 4. *the three*, 1 Chron. 11. 18. for *the three mighty men*; 2 Sam. 23. 16. and many the like.

Ver. 24. *Beibuel*] in Greeke, *Barbuel* *sonne of Melcha*.

Ver. 26. *bowed himselfe*] or, *adored*, *worshipped* *Ichouab*. The former word signifieth the bending or stooping with the head: this meaneth the bowing or prostrating of the whole body: usually called *worshipping* or *adoration*. So Exod. 4. 31. Gen. 32. 5.

Ver. 27. *mercy*] or *gracious kindnesse*: see ver. 49. *brethren*] that is, *kinsfolke*: see Gen. 13. 8. or *brethren* is put for *brother*, as the Greeke and Chaldee translateth it, and so it is after explained, verse 48.

Ver. 31. *blessed of Ichouab*] an honourable title, used as it seemeth in those times by many, as Gen. 26. 29.

Ver. 32. *there was set*] to weete, *by Laban*; or *he set*: (for the Hebrew hath a double reading to afford both senses) and so the Greeke translateth *he set*, and the Chaldee, *they set*: and here the word *meat* or *bread* (as the Greeke expresseth) is to bee understood; as elsewhere other words, which the scope of the place sheweth: as, *bee put in Syria*, 1 Chron. 18. 6. for, *bee put garisons in Syria*, 2 Sam. 8. 6. See Exod. 34. 7. *not eat*] an example of a diligent and faithful servant, preferring his work for which he was sent, before his food. So the Apostle teacheth servants obedience, in singleness of their heart, *as unto Christ*: *not with eye-service as men please*, &c. Eph. 6. 5, 6, 7, 8.

Ver. 36. *after her old age*] that is, *after she was wexen old*: and so without natural strength to bear: see Gen. 18. 11. *all that he hath*] wherein he also was a figure of Christ, whom the Father hath made *heire of all things*, Heb. 1. 2. and of true Christians, who with him *shall inherit all things*, Rev. 21. 7. So againe in Gen. 25. 5.

Ver. 38. *If thou shalt not goe*] understand, *wishing a curse to thy soule, if thou goe not*: for so imprecations were annexed with solemne othes, but not expressed: see Gen. 21. 23. The Greeke translateth *but thou shalt goe*: which is also the meaning, and so expressed before, in v. 4. *family*] that is, *kinred*, or as the Greeke saith, *my tribe*: and so before in v. 4. and after, v. 40. 41.

Ver. 40. *hate walked*] and *pleased* (as the Greeke translateth) and that by his calling and faith in his promites, as before, v. 7. see Gen. 5. 22. and 17. 1.

with] and *before thee*: see vers. 7.

Ver. 41. *exoration*] or, *curse*: as the Greeke here translateth it. Before it was called simply *an oath*, vers. 8. and so the Chaldee still hath it here: but this word, and the forme of the oath in v. 38. sheweth

sheweth it was also with imprecation of evil, if he did breake his promise. So Gen. 26. 28. Deut. 29. 12, 14, 19, 21. The Hebrew *Alah*, is by the Apostle in Greeke, *ara*; that is, *a curse*, Rom. 3. 14. and Numb. 5. 21. both are joynted, *an oath of cursing*.

42 Verſ. 42. *if thou be now*] or, *O bee thou I pray thee*: for it was a prayer, as the 12. ver. before sheweth: and as oathes, so prayers were often uttered after this manner: as in Luke 12. 49. *if it were already kindled*: that is, *O that it were*: as the Syriack translation explaineth it, *I desire that it were already kindled*. So in Psal. 139. 19. *If thou wouldst slay the wicked*: that is, *O that thou wouldst*: and sundry the like: see Gen. 28. 20.

45 Verſ. 45. *in my heart*] or, *unto my heart*: the Greeke saith, *in my mind*. This was not expresse before, in verſ. 15.

46 Verſ. 46. *from upon her*] from her shoulder, and to put upon her hand, as was said verſe 18. and so the Greeke here joyneth them both.

47 Verſ. 47. *her face*] or *nose, forehead*, from whence it hung downe on the nose: so Ezek. 16. 12. See before in ver. 32.

48 Verſe 48. *way of truth*,] that is, *the true (the right) way*.

49 Verſ. 49. *doe mercy and truth*] that is, *deale mercifully and truly*, or *kindly and faithfully*: which two things as they are often spoken of God towards men, as before in v. 27. and Gen. 3. 10. 2 Sam. 2. 6. Psal. 25. 10. and 57. 4. and 61. 8. and 89. 15. and 98. 3. and 138. 2. so of men toward men, as here, and in Gen. 47. 29. Ios. 2. 14. The first word signifieth a gracious, kind, and mercifull affection; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of these both it is said, *let not mercy and truth forsake thee*, Prov. 3. 3.

50 Verſ. 50. *the thing*] or, *the word is come forth*. *unto thee*] the Greeke turneth it, *speake against thee*. *evil or good*] that is, *any thing at all against it*; but doe rest in the will of God. A like speech is in Gen. 31. 24.

53 Verſ. 53. *vessels*] or *instruments, ornaments, jewels, &c.* The word is large, signifying all things for use or ornament. *precious things*] or, *dainties*: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greeke translateth it *only gifts*. This word is used in Deut. 33. 13, 14, 15. Song 4. 13. 2 Chr. 21. 3. and 32. 23. Ezr. 1. 6. The holy Ghost seemeth to expresse it in Greeke by *opera*, that is, *summer* or *autumn-fruits*, Rev. 18. 14.

55 Verſ. 55. *dayes, at least ten*] or thus, *dayes, or ten*: meaning a *yeere*, or *ten moneths*. The Greeke interpreteth it, *about ten dayes*; but the Chaldee addeth, *or ten moneths*, and so it may well be understood, *a yeere of dayes*, (that is, *a full yeere*) or *at least tenne moneths*. *Dayes* is often used for *a yeere*, as is shewed on Gen. 4. 3.

57 Verſ. 57. *her mouth*] that is, *aske her consent*: or, *what she will say*. The Chaldee translateth it, *and be we will be faith*. The *mouth* is put for *that which cometh out of the mouth*: which the holy Ghost

expoundeth the word, Luke 4. 4. from Deut. 8. 3. Hereupon the *mouth* is often used for *speech*, or *words*; as in Gen. 41. 40. and 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Psal. 49. 14.

Verſ. 59. *her nurse*] named *Deborah*, whom Isaac buried with lamentation, Gen. 35. 8. she was sent for honourable respect, and to have tender care of Rebekah, as the Scripture sheweth Nurses to have, 1 Thes. 2. 7. Numb. 11. 12.

Verſ. 60. *unto thousands*] that is, *a mother of innumerable people*. The Chaldee translateth, *thousands and ten thousands*, whereby an infinite number is meant, as in Dan. 7. 10. *the gate*] that is, as the Greeke and Chaldee translateth *the cities*: and by possessing or inheriting, is meant dominion over them Lev. 25. 46. See in Gen. 22. 17. *them*] or *it* that is, *the seed*: see Gen. 22. 17.

Verſ. 61. *after*] the Greeke translateth, *with the man*. So in 1 Cor. 10. 4. *the rocks that followed them*, is in the Syriack and Arabick versions, *turned, the rocks that went with them*. Thus Rebekah left her friends, and fathers house, to goe unto Isaac her husband: so the Spouse of Christ is exhorted to *forget her people and her fathers house*, Psal. 45. 11.

Verſ. 62. *from the way*] Hebr. *from the coming*: or, *from coming*, that is, *from walking*. The Greeke translateth, *Isaac walked through the wilderness*.

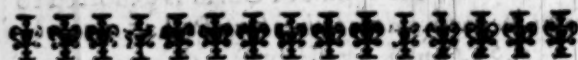
Beer labai roi] that is, *the well of him that liveth, that seeth me*; whereof see Gen. 16. 14. The Greeke saith, *by the well of vision*: the Chaldee, *from the well whereat the Angel of life appeared*. But the Ierusalem paraphrase saith, *And Isaac went from the schoole-house of Sem the great, so the well whereat the majesty of the Lord had bene revealed*. Though this exposition be uncertaine, yet it is certain: Sem was now alive, by comparing his life time, Gen. 14. 18. Where Melchisedek is counted by the Iewes, Sem the great: who might well be master of a schoole of the Prophets. *South country*] or, *land of the south*: the south part of Canaan: see Gen. 12. 9.

Verſ. 63. *to meditate*] or *to pray*: as the Chaldee translateth, but the Greeke saith, *to exercise himselfe*, which comprehendeth both *meditation* and *prayer*, as the Hebrew also doth, Psal. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth*] or, *turning towards*: that is, when it was towards evening; before Sunne setting: as on the contrary, *the looking forth of the morning*, Exod. 14. 27. is very early, before Sunne rising. So in Deut. 23. 11. where this phrase is explained to mean before the Sun be set. It seemeth to be at the ninth houre of the day (with us the third houre afternoone) for then they beganne the daily evening service of God, and burning of sacrifice, and it was called in Israel, *the hour of prayer*, 1 Chr. 23. 4.

Verſ. 64. *lighted*] Hebr. *fell downe*: the Greeke hath, *knelt downe*, which was to meet him with the more reverence and submission. *signe*] also of subjection, 1 Cor. 11. 5. 6. 10.

Verſ. 67. *the sent of Sarah*] which she had peculiar, for her own use see Gen. 23. 2 the Greeke translateth it, *the house, or habitation*: and so the Lords tent, is called an *house*, 1 Chron. 9. 23. Compare with

with this, Song 8.2. where the Church bringeth Christ into her mothers house. *he took*] by solemnity of marriage; this was in the 40 yeeres of his life, Gen. 25. 20. *loved her*] *Sonnght men to love their wives, as their own bodies*: likewise he saith, *Husbands, love your wives, even as Christ also loved the Church, Eph. 5. 28. 25.* *was dead*] These words the Chaldee paraphrast addeth: and the Hebrew text sometime supplieth such wants, as *that which thou hast prayed, Esay 37. 31. for, I have heard that which thou hast prayed, 2 King. 19. 20.* The Greeke translateth, *hee was comforted concerning Sarah his mother.* She died three yeeres before his marriage. Hereupon the Hebrew Doctors say, *Isaak mourned for his mother Sarah, three yeeres; after three yeeres he tooke Rebekah, and forgot the mourning for his mother: from whence thou maist learne, that whiles a man takes not a wife, his love goeth after his parents; when hee takes a wife, his love goeth after his wife; as it is said (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirkei R. Eliezer, ch. 32.*



CHAP. XXV.

1, Abraham taking Keturah to wife, bath by her many sonnes and nephewes. 5, The division of his goods. 7, His age and death. 9, His buriall. 11, Isaak blessed after his fathers death. 12, The generations of Ismael; 17, his age and death. 19, Isaak prayeth for Rebekah being barren. 22, She conceiving, the children strits in her wombe. 24, The birth of Esau and Jakob. 27, Their different state. 29, Esau selleth his birthright to Jakob, for a messe of pottage.

1 **A**ND Abraham added, and tooke a
2 wife, and her name was Keturah. And
3 she bare to him Zimran, and Jokshan,
4 and Medan, and Midjan: and Ishbak, and
5 Shuach. And Jokshan begat Sheba, and De-
6 dan: and the sonnes of Dedan, were Asshu-
7 rim, and Letushim, and Leummim. And the
8 sonnes of Midjan, Ephah and Ephher, and E-
9 noch, and Abida, and Eldaa: all these, were
the sonnes of Keturah. And Abraham gave
all that he had to Isaak. And to the sonnes
of the concubines which Abraham had, A-
braham gave gifts: and sent them away
from Isaak his sonne, while he yet lived;
eastward, unto the east country. And these
are the dayes of the yeeres of the life of A-
braham, which he lived: a hundred yeeres,
and seventy yeeres, and five yeeres. And A-
braham gave-up *the ghost*, and dyed, in a
good hoary-age, an old-man, and full (of
dayes:) and he was gathered unto his peo-
ples. And Isaak and Ismael his sonnes, bu-
ried him; in the cave of Macpelah: in the

field of Ephron the sonne of Zohar the Che-
thite, which is before Mamree. The field,
which Abraham purchased, of the sonnes of
Cheth: there was Abraham buried, and Sa-
rah his wife. And it was, after the death of
Abraham, that God blessed Isaak his sonne:
and Isaak dwelt by Beer-lachai-roi.

And these are the generations of Ismael,
Abrahams son: whom Hagar the Egyptian
Sarahs hand-maid, bare unto Abraham.
And these are the names of the sonnes of Is-
mael; by their names, according to their ge-
nerations: the first-borne of Ismael, Neba-
joth and Keda, Adbeel, and Mibsam. And
Mishma, and Dumah, and Massa. Hadar and
Tema, Ietur, Naphish, and Kedmah. These
are the sonnes of Ismael, and these are their
names; by their townes, and by their castles:
twelve Princes, according to their nations.
And these are the yeeres of the life of Ismael;
a hundred yeeres, and thirty yeeres, and se-
ven yeeres: and he gave-up *the ghost* and di-
ed; and was gathered unto his people. And
they dwelt from Havilah unto Shur; which
is before Egypt, as thou goest to Assiria:
before the faces of all his brethren, did
hee fall.

D D D

And these are the generations of Isaak, the
sonne of Abraham: Abraham, begat Isaak.
And Isaak was fourtie yeeres old, when hee
tooke Rebekah, daughter of Bethuel the Sy-
rian, of Padan Aram: the sister of Laban the
Syrian, unto him to wife. And Isaak intrea-
ted Jehovah, for his wife; because shee was
barren: and Jehovah was intreated of him,
and Rebekah his wife conceived. And the
sonnes struggled-together, within her; and
she said if it be so, why am I thus? And shee
went to inquire of Jehovah. And Jehovah
said unto her; Two nations, are in thy womb;
and two peoples shall be separated from thy
bowels: and the one people, shall be stronger
then the other people; and the greater shall
serve the lesser. And her dayes were fulfil-
led, to bring-forth: and behold, twins were
in her wombe. And the first came-out red,
all over like an hairy mantle: and they called
his name Esau. And afterward came his
brother out; and his hand holding by the
heele of Esau; and he called his name Jakob:
and Isaak was sixtie yeeres old, when she bare
them. And the boyes grew; and Esau was a
cunning huntsman, a man of the field: and
Jakob was a perfect man, dwelling in tents.
And

28 And Isaac loved Esau, because venison was
in his mouth: and Rebekah loved Jakob.
29 And Jakob sold pottage: and Esau came from
30 the field, and he was faint. And Esau said to
Jakob; Let me taste I pray thee, of that red,
that red pottage, for I am faint: therefore he
31 called his name Edom. And Jakob said, Sell
32 to me this day thy first birthright. And
Esau said, Lo, I am going to dye: and
wherefore (*serveth*) this first birthright un-
33 to me? And Jakob said, Swear unto me
this day, and he swore unto him: and hee
34 sold his first birthright unto Jakob. And Ja-
kob gave to Esau, bread and pottage of len-
tiles; and he did eat and drinke, and rose up
and went away: and Esau despised the first
birthright.

Annotations.

- 1 **A**dded] that is, *did againe take a wife*, when hee
was an hundred and forty yeeres old, and
had of her fixe sonnes, by the extraordinary blef-
sing of God: whereas forty yeeres before, his bo-
dy was even *dead*, in respect of naturall strength
and vigour, as the Apostle noteth, Rom. 4. 19.
a wife] called elsewhere *a concubine*, 1 Chron. 1.
32. what manner of wife that was, see on Gen. 23.
24. *Keturah*] in Greeke *Chetoura*.
- 2 Ver. 2. *Zimran*] in Greeke *Zembran*. *Iak-
shan*] in Greeke *Iezan*. *Medan*] whose posteri-
ty are called *Medanites*, Gen. 37. 36. *Median*]
in Greeke *Madian* and *Madian*, Act. 7. 29. of him
came the people called *Madianites*; that soone fell
from Abrahams faith to idolatry, Num. 25.
Shuah] in Greeke, *Soie*: of him came *Bildad*, Iobs
friend, called the *Shuchite*, Iob 2. 11.
- 3 V. 3. *Shoba*] in Greeke, *Saba*: his posterity rob-
bed Iob of his oxen and asses, Iob 1. 5.
- 4 Ver. 4. *Ephah*] or *Gepha*: in Greeke, *Gephar*.
Epher] or *Gepher*, in Greeke *Apher*: of him the
country *Aphrica* is thought to have the name.
Enoch] in Heb. *Chanoeb*: as Gen. 5. 18.
- 5 Ver. 5. *no Isaac*] as being his onely heyre, and
child of promise, Gen. 21. 12. a figure of Christ and
Christians, heyres by promise of all things, Heb.
1. 2. Iohn 3. 34. Rev. 21. 7. Gal. 3. 29. and 2. 28.
- 6 Ver. 6. *concubines*] *Hagar*, and *Keturah*: ver. 1.
East country] or, *land of the East*: a part of Ara-
bia: hereupon mention is made of *the sonnes of the
East*, Iob 1. 3. And Iob himselfe was in likelihood
the son of one of these sons or nephewes of Abra-
ham by *Keturah*.
- 7 Ver. 7. *175 yeeres*] This summe of his yeeres
sheweth, how *Abraham* had lived a pilgrim in Ca-
naan a hundred yeeres after he came out of Char-
ran, Gen. 12. 4. That he attained not to the yeeres
of his forefathers, who all lived longer then he,
Gen. 11. 11. &c. as did also his son *Isaac*, Gen. 35.
28. That he left alive behind him, *Heber*, that great
Patriarch and Prophet, of whom he had the sur-

name to be an *Hebrew*, Gen. 11. 17. and 14. 13. and
from whom he was the seventh generation, as E-
noch was from Adam.

Ver. 8. *hoary age*] as was promised, Gen. 15. 15.
of dayes] so the Greeke and Chaldee explain-
eth it, and the Hebrew it selfe elsewhere, Gen. 35.
29. Such words are often to be understood, as a
full, for a *full cup*, Psa. 73. 10. see Gen. 4. 20. and 5. 3.
and by being *full of dayes*, is meant a willingness
to dye, without desiring longer life on earth.
his peoples] the Greeke translateth, *his people*: the
like is said of *Ismael*, v. 17. of *Isaac*, Gen. 35. 29.
of *Iakob*, Gen. 49. 33. of *Aaron*, Num. 20. 24. of
Moses, Deut. 32. 50. and others: sometime it is said,
gathered to their fathers, 2 King 22. 20. Iudg. 3. 10.
Act. 13. 36. and by *Abrahams peoples*, are meant
his *fathers*, Gen. 15. 15. and the phrase signifieth
the immortality of soules: for *Abrahams* body
was gathered to the body of *Sarah* onely, as the
next words shew: and by *his fathers*, are meant the
spirits of just men made perfect, Heb. 12. 23. See af-
ter, in verse 17.

Ver. 10. *and Sarah*] as is shewed in Gen. 23. 19.
Afterwards *Isaac* and *Iakob* with their wives,
were buried there also, Gen. 49. 29. 31.

Ver. 11. *blessed Isaac*] so applying and confir-
ming to him, the promises made to *Abraham*,
Gen. 12. 2. and 14. 19. and 17. 19. and so *Isaac* com-
mended to *Iakob*, the blessing of *Abraham*, Gen.
28. 3. 4. and by this *blessing*, the righteousness of
faith is implied, to *Abrahams* seed, Galat. 3. 8.
9. &c. *Beer-lachai-roi*] in Greeke, *the well of vi-
sion*; in Chaldee, *the well at which the Angell of life
appeared*: this place of *Isaaks* seating, is not with-
out mystery: see Gen. 16. 14. and 24. 62.

Ver. 12. *generations*] a rehearfall of *Ismaels* off-
spring; as Gen. 5. 1. And here, the fulfilling of
Gods promise is scene, made in Gen. 16. 10. 12.
and 17. 20. and how hee that was borne after the
flesh, and cast out of *Abrahams* house, Gal. 4.
23. 30. was multiplyed before *Isaac* the child
and heyre of the promise. See the like of *Esau*,
Gen. 36. 43.

Ver. 13. *Nebajoth*] he and his brethren seated
in Arabia, Esay 20. 13. 14. 16 Ezek. 27. 21. where
peoples and places retained the footsteps of their
names: they gave themselves to shepherdy, as ap-
peareth, Esa. 60. 7. Ier. 49. 29. And here are twelve
sons reckned, which were Princes of their tribes,
as was promised in Gen. 17. 20. answerable in
number to the twelve sons of *Iakob*, heads of the
twelve tribes of *Israel*; but these *Ismaelites* are a
generation before them, as *Ismael* himselfe was
borne before *Isaac*. For, that is first which is na-
turall, and afterward that which is spirituall,
1 Corinth. 15. 46.

Ver. 16. *castles*] or, *villages*: dwelling houses so
named of being faire and high built in a row or
order. In Greeke *habitations*, as in Act. 1. 20. from
Psal. 69.

V. 17. *137 yeeres*] So he lived not so long as his
father *Abraham*, or his brother *Isaac*, or as did
Iakob; though he lived till a great old age. And
this mention of the terme of his life, and gathe-
ring

ring to his fathers, (as was spoken before of Abraham, v. 8.) and the burying of his father with his brother, ver. 9. may be some probability of Isaacs repentance, and dying in the faith of Abraham: for unlesse it be he, no repobate hath his whole life time recorded in holy Scripture. Or if Ismael dyed wicked; then by *his fathers* to whom he was gathered, are meant the soules of wicked men before him; which are *spirits in prison*, 1 Pet. 3. 19.

- 18 Ver. 18. *they*] that is, *Ismaels sonnes* dwelt. In Greeke, *he dwelt*. *Shur*] a place in the wilderness: see Gen 16. 7. The Chaldee there and here calleth it *Chagra*. *did he fall*] meaning either, that his lot did befall him, so to *dwell*, or that he so *dyed*, as the word *fall* sometime signifieth, Ps. 82. 7. Gen. 14. 10. But the Greeke here translateth it, *he dwelt*: so also doth the Chaldee paraphrast, and so the plaine text was before, in the promise, Gen. 16. 12. and to *make to fall*, is to divide by lot an inheritance to dwell in, Jos. 23. 4. Psal. 78. 55.

Here beginneth the sixth section of the Law, called *The generations* of Isaak. See Gen. 6. 9.

- 19 Ver. 19. *the generations*] that is, the history of the off-spring of Isaak; and things that befell unto him, as Gen. 2. 1. and 5. 1. and 6. 9.

- 20 Ver. 20. *old*] Hebr. *some of forty yeere*, so v. 26. see Gen. 5. 32. *the Syrian*] the Hebrew name is *Aramite*: which the holy Ghost in Greeke calleth *Syrian*, Luke 4. 27. See Gen. 10. 22. *Padan Aram*] the same that *Aram Nabarajim*, Gen. 24. 10. for the Greeke turneth them both, *Mesopotamia of Syria*. *Aram* is *Syria*, Gen. 24. 10. and 10. 23 *Padan* in the Syrian tongue is a *payre* or *couple*, and the country of *Aram* lying betwene a couple of rivers, is so named *Padan Aram*: and sometime onely *Padan*, as Gen. 48. 7.

- 21 Ver. 21. *for*] or, *directly-for*, (as the force of the Hebrew word implyeth) and *before his wife*: so it seemeth to bee some solennine prayer which they made together directly for this matter: having lived twenty yeeres together without any child, and Isaak waxen old, into the 60 yeere of his life, ver. 26. God exercising his faith hereby, as he had done Abraham, Gen. 15. 2. The Iewes have a tradition, that Isaak went with his wife to mount *Morijah*, to the place where he had been bound, (Gen. 22. 9.) and prayed there: *Pirke R. Eliezer*, ch 32.

- 22 Ver. 22. *strugled-together*] or, *bruised themselves*, by struggling: which did presage the contrarietie that should be betwene these two brothers: and so between the children of God, & of this world.

if so, &c.] an imperfect speech, which in her passion she uttered: the Greeke translateth it, *if it shall so be with me, why (is) this unto me? why have I conceived, if I must feelee such things?* to *enquire*] or *seeke*, either by private prayer, or by asking some Prophet. The *Ierusalem Targum* taketh it in this last sense, and saith, *she went to the Schoole of Sem the great*: Howbeit *Sem* was dead about ten yeeres before this: but by *Abraham*, or *Heber*, the great Patriarch, then living, shee might well inquire of God. Others, (as *R. Eliezer*, *Perek* 32.)

take it to bee meant of her praying unto God.

Ver. 23. *Two nations*] that is, fathers of two nations, and divers peoples: *Edomites* and *Israelites*. *the greater*] to weete, in dignity, which came naturally by the first birthright: or, *the elder*. The Hebrew *Rab*, (whereof great men and masters are called *Rabbies*, John 1. 39. Mat. 23. 8.) signifieth a superiour in dignity. The holy Ghost in Greeke translateth it, *the greater*, Rom. 9. 12. Hereby *Esau* and his posteritie are meant. *shall serve*] as came to passe carnally, when the *Edomites* (of *Esau*) became servants to *David*, and to the *Israelites* which were of *Iakob*, 2 Sam. 8. 14. and spiritually, when *Iakob* got of *Esau* the first birthright, and bereaved him of the blessing, Gen. 25. 33. and 27. 29. For *servitude* came in with a curse, and figureth reprobation, Gen. 9. 25. John 8. 34. 35. Gal. 4. 30. 31. Therefore from hence the Prophet teacheth, that God loved *Iakob*, and hated *Esau*, Mal. 1. 2, 3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, *when Rebekah had conceived by me, even by our father Isaak, the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Iakob have I loved, but Esau have I hated*, Rom. 9. 10, 11, 12, 13.

Ver. 25. *red*] a signe of the cholericke, cruell, and bloody disposition, found in *Esau* himselfe, and in his posterity, Gen. 27. 40, 41. Obad. 1. 10. Ezek. 25. 12. So the cruell persecuting Dragon was of red colour, Rev. 12. 3. The Hebrew Doctors say, *Esau the wicked, was drawne after the workes of judgement, mystically signified in these words, And by thy sword shalt thou live*, Gen. 27. 40. and therefore he was red: *R. Menachem Rakenat*, on Gen. 25. And in *Bresith rabbah* they note, how he was red, and his meat was red, Gen. 25. 30. and his land was red, (as in Gen. 32. 3.) &c. And he that takes vengeance on him is red; and in red clothing, Song 5. 10. Esay 63. 1, 2.

all over] Hebr. *all of him like a mantle of hayre*; which the Greeke translateth, *like a rough bide*. This also signified his strong, fierce, and crafty nature: For *hayre* is a signe of naturall strength; and nature being corrupted, hairinesse denoteth the power of corruption; therefore when Lepers were purified, all their hayre was to be shaven off, Lev. 14. 8. So the Hebrewes say, that his hayrinesse signified the strength of uncleannesse, which came out of him: *R. Menachem*, on Gen. 25.

Esau] by interpretation, *Mado*, or *Perfected*: as being of a more strong and perfect constitution naturall, then other children: rather like a man then a babe.

Ver. 26. *the heele*] or *foot sole*; as if he would have pulled backe his brother from the birth, and have beene before him: or at least, for to overthrow him. Which as God by their former struggling in her body, and now by this behaviour did signifie: so the Prophet mentioneth it after to *Iakobs* children, how he thus strove for the grace of the first birthright, which they by sin suffered themselves to be deprived of, Hos. 12. 2, 3. This manner of birth

birth, that *Jacob's* hand held his brother by the heel, was also extraordinarily strange, and perilous for the life of both mother and child. See the like after, in Gen. 38. 28. *he called* that is, every one called; as in ver. 25. it is written, *they called: or, he was called*; so ver. 30. See the notes on Gen. 16. 14. *Iakob* that signifieth one that should hold by the foot, or overbrow his brother.

27 Ver. 27. *a cunning huntman* Hebr. *a man knowing hunting, of the field* ranging the fields for to hunt beasts. Of a disposition much like *Ismaels*, Gen. 16. 12. or *Nimrods*, Gen. 10. 9. *perfect* of a religious, honest, plaine and simple disposition, without guile or wickednesse: as the Greeke translateth, *unfeigned*. See Genes. 6. 9. *dwelling* or, *sitting in tents*: that is, either keeping home, (as Judg. 5. 24.) or being with the sheep-folds as an hearer: for the shepherds kept in tents, Gen. 4. 20. Esay 38. 12. and such was *Jakob's* trade, and his childrens, Gen. 46. 34. Besides, that *dwelling in tents*, signified his pilgrimage in the land, Heb. 11. 9. Hereupon *Jakob's tents*, are used for the state of the Commonwealth of *Israel*, Num. 24. 5. Mal. 2. 12. The Greeke here translateth, *dwelling in house*: but the Chaldee saith, *A minister of the house of Doctrine*: as giving himselfe to religious study and schollership. So other of the Hebrew Doctors; as in *Perkei R. Eliezer*, chap. 2. it is said, *After the children were grown, the one walked in the way of life, the other walked in the way of death. Jakob our father walked in the way of life, for he dwelt in tents, and studied the Law, all his daies; but Esau the wicked, walked in the way of death, to kill Jacob*, Gen. 27. 41.

28 Ver. 28. *in his mouth* or, *for his mouth*; namely, *his meat*, as the Greeke explaineth it: that is, because he delighted to eate of *Esau's* venison. This love for carnall respect, continued contrarie to the Oracle of God, but it was disappointed, Genes. 27. 4. 33.

29 Ver. 29. *portage* or *broth*: Hebrew, *said a seething. faint* with wearinesse; as the word implieth. This signified *Esau's* vaine employment of his time and strength: whereas they that wait on the Lord spiritually, *faint not*, Esay 40. 30, 31. but the righteous eate to the satisfying of his soule, Prov. 13. 25.

30 Ver. 30. *Let me taste* or, *let me have a draught*; the Greeke and Chaldee translate it, *taste*. It is a word not used, but in this place. *red* which in Hebrew is *Adom*; whereupon his name was called *Edom*. The doubling of the word *red*, and omitting the word *portage*, noteth *Esau's* hast and greedinesse, increased also by the colour. *he called* or, *his name was called Edom*, that is, *Red*: for hee was ruddy when hee was borne, ver. 25. and now longing for *red broth*, and selling his birthright for it, this name was given him as a brand-marke of his greedinesse and prophanenesse.

31 Ver. 31. *this day* or, *even now*: the Hebr. *Cajom*, *As to day*, is often used for *hajom*, *this day*, as the Greeke here interpreteth it, and in ver. 23. following. So in 1 Sam. 2. 16. and 9. 13. 27. 2 Chron. 18. 4. And the Hebrew word for *As*, is often a very

affirmation: see Gen. 27. 12. *first birthright* The dignity whereof, the law sheweth to be great, in that all the first-borne were peculiarly consecrated and given unto God, Exod. 22. 29. were next in honour to their parents, Gen. 49. 3. had a double portion of their fathers goods, Deut. 21. 17. succeeded them in the government of the family, or kingdome, 2 Chron. 21. 3. and administration of the Priesthood and service of God, Numb. 8. 14. -17. Therefore the *first-borne* is used for one that is loved, and deare to his father, Exo. 4. 22. and higher then his brethren, Psalm. 89. 28. and figured Christ, Rom. 8. 29. and true Christians heires of the kingdome of heaven, Hebr. 12. 23. This honour *Iakob* strove to have at his birth, but missing then, he seeketh now, and obtaineth it. The Greeke translateth it plurally, *first birthrights*; and so doth the Apostle in Heb. 12. 16.

Ver. 32. *going to die* that is, *ready* or *in danger to die*: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to be killed by the wild beasts, in the field where he hunted. *wherefore serveth* or, *what profiteth*? as if he should say, *nothing at all*.

Ver. 33. *Swear* to confirme the bargain, (Heb. 6. 16.) and to make it irrevocable, (Psal. 110. 4. & 15. 4.) So by oath he renounced his birthright before God, whose name is therefore used in oathes, Deut. 6. 13. *be sold* It is recorded in the Jewes canon lawes, that the first-borne who selleth the portion of his birthright, even before it be parted, his sale standeth in force, because the first-borne hath part in the birthright, before the parting thereof: *Maimony treat. of Inheriunces*, chap. 3. sect. 6.

Ver. 34. *of lentiles* a kind of pulse much like to vetches, or small pease; and but course food, so vile an exchange did *Esau* make of his heavenly dignity: that not without cause doth the holy Ghost call him a profane person; who for one meales meat, sold his first birthrights, Heb. 12. 16. It is a tradition of the Hebrew Doctors, that *Lentiles* were wont to be eaten of men in their sorrow and mourning: and that *Jacob* did feed upon *Lentiles*, in mourning and sorrow, for that the kingdome, and dominion, and first-birthright was *Esau's*. Whereupon they also gather, that the *sonnes* of *Esau* should not fall, untill the remainder of *Jacob* come, and give to the *sonnes* of *Esau*, food of *Lentiles*, with mourning and sorrow, and take from them the dominion, kingdome, and first birthright, which *Jacob* bought of him by oath. *Perkei R. Eliezer*, ch. 35. *eat and drinke* This seemeth to intimate not only a satisfying of his hunger, but a carnall secure despising of his honour now sold; as in 1 Cor. 15. 32. *Let us eat and drinke, for to morrow we shall die. we are away* without shewing any remorse or sorrow, for his profane bargain. *despised* unto this the *Jerusalemie Paraphrast* addeth, that hee also despised his portion in the world to come, and denied the resurrection of the dead. Thus the Jewes esteemed his fact most irreligious and profane: as the Apostle also doth, Heb. 12. 16.



CHAP. XXVI.

1, Isaac because of famine goeth to Gerar; 2, God biddeth him, not goe into Egypt, but dwell in the land; and promiseth him the blessings of Abraham. 7, Isaac denieth his wife, 9, Abimelech therefore reproveth him. 10, He groweth rich. 18, He diggeth three wells, Essek, Sitnah, and Rechoboth. 23, Abimelech maketh a covenant with him at Beersheba. 34, Esau's wives.

1 **A**ND there was a famine, in the land; besides the first famine, which was in in the daies of Abraham: And Isaac went unto Abimelech King of the Philistims
2 unto Gerar. And Jehovah, appeared unto him; and said, Goe not downe into Egypt: dwell in the land which I shal say unto thee.
3 Sojourne in this land; and I will bee with thee, and will blesse thee: for to thee and to thy seed, will I give all these lands; and I will stablish the oath, which I sware unto Abraham thy father. And I will multiply thy
4 seed, as the starres of the heavens: and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shall blesse themselves. Because that Abraham obeyed
5 my voice: and kept my charge, my commandements, my statutes and my lawes.
6 And Isaac dwelt, in Gerar. And the men of the place, asked of his wife; and he said, she
7 is my sister: for he feared to say my wife, lest the men of the place should kill me for Rebekah, because shee was of a good counte-
8 nance. And it was, when the daies had been prolonged by him there; that Abimelech King of the Philistims, looked out through a window: and saw, and behold Isaac was
9 sporting, with Rebekah his wife. And Abimelech called Isaac, and said, Behold surely, she is thy wife; and how saydest thou, she is my sister? And Isaac said unto him; Because
10 I said, lest I die for her. And Abimelech said; what is this thou hast done unto us? one of the people might lightly have lyen with thy wife, and thou shouldest have brought upon us guiltinesse. And Abimelech
11 commanded all the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaac sowed, in
12 that land; and found in that yeare, an hundred measures: and Jehovah blessed him. And the man waxed great; and went go-
13 ing on, and waxing great; untill hee was waxed great, exceedingly. And he had pos-
14 session of flocks, & possession of herds, and much husbandry: and the Philistims envied him. And all the wells which his fathers servants had digged, in the dayes of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech
15 said, unto Isaac: Goe from us, for thou art very much mightier then wee. And Isaac
16 went from thence: and pitched in the valley of Gerar, and dwelt there. And Isaac re-
17 turned, & digged the wells of water, which they had digged, in the dayes of Abraham
18 his father, and the Philistims had stopped them, after the death of Abraham: and hee called their names, according to the names that his father had called them. And Isaaks
19 servants digged in the valley: and found there a well of living waters. And the herd-
20 men of Gerar did strive with the herdmen of Isaac, saying, The waters are ours: and he called the name of the well, Essek; because they contended with him. And they digged
21 another well; and they strove also for it: and he called the name of it, Sitnah. And
22 hee removed from thence, and digged another well; and they strove not for it: and he called the name of it, Rechoboth; and hee
23 said, for now Jehovah hath made-roome for us, and we shall be fruitfull in the land. And
24 he went up from thence, to Beersheba. And Jehovah appeared unto him, the same night; and said, I am the God of Abraham thy father: feare not, for I am with thee; and will blesse thee, and multiply thy seed, for my
25 servant Abrahams sake. And hee builded there an altar, and called on the name of Jehovah; and stretched-out there, his tent: and there Isaaks servants digged a well. And
26 Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaac said unto
27 them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they said, Seeing we have seen, that Je-
28 hovah is with thee; and we said, Let there now bee an oath-of-execration betwixt us, betwixt us and thee; and let us strike a cove-
29 nant with thee. If thou shalt doe unto us evill, as we have not touched thee, and as we have done unto thee, but-only good, and have sent thee away in peace: thou now, the
30 blessed of Jehovah. And he made unto them a banquet; and they did eate and drinke. And they rose early in the morning, and
31 sware each-man to his brother: and Isaac sent them away, and they went from him, in

32 in peace. And it was, the same day; that
Isaaks servant came, and shewed unto him,
concerning the well which they had digged:
& they said unto him, we have found water.
33 And he called it, Shibeah: therefore the name
of the City, is Beer-sheba, unto this day.
34 And Esau was forty yeares old; and hee
tooke a wife, Judith; the daughter of Beeri,
a Chethite: and Basemath, the daughter of
Elon, a Chethite. And they were, a bitter-
35 nesse of spirit: to Isaak, and to Rebekah.

Annotations.

- 1 **F**irst famine] whereof see Gen. 12. 10. *Abi-
melech*] of whom see Gen. 20. 1, 2, &c. which
history is to be compared with this.
- 2 Ver. 2. *Egypt*] as *Abraham* did, Gen. 12. 10. and
whither it seemeth *Isaak* was purposing to goe.
- 3 Ver. 3. *this land*] of Canaan, the land of promise,
and figure of the place of heavenly rest; see the
notes on Gen. 12. 5. So by *David* he exhorteth,
Dwell in the land, and feed on faith, Psal. 37. 3. See
Gen. 37. 1. *I will be*] the Chaldee expoundeth
it, *my word shall be an helpe unto thee*: so in ver. 24.
and 28. *these lands*] or *countries*, possessed by so
many nations, Gen. 15. 19, 20, 21. so Psal. 105.
44. The Greeke translateth singularly, *land*; and
so was the promise made to *Abraham*, Gen. 13. 15,
and 15. 18. and 17. 8. see the notes there. *sta-
bilish the oath*] that is, *performe the promises sworn*, Gen.
22. 16, 17.
- 4 Ver. 4. *starres*] that is, *innumerable*: see Genes.
15. 5. *seed*] meaning *Christ*: Gal. 3. 16. 8.
blesse themselves] or as the Greeke translateth, *shall
be blessed*, see Gen. 22. 18.
- 5 Ver. 5. *charge*] Heb. *keeping*, or *observation*: that is,
ordinances to be kept. So in Lev. 8. 35. and 22. 9. Deut.
11. 1. *lawes*] for this word, elsewhere the
Scripture saith, *judgements*, Deut. 11. 1. and 5. 1.
31. and 6. 1, 20. and 7. 11. and 8. 11. &c. and under
these three particulars, the whole *charge* or *cu-
stody* forespoken of, is comprehended; as after-
ward by *Moses* God gave the ten *Commandements*,
or morall precepts, Exod. 20. *Judgements*, or judici-
all lawes for punishing transgressors, Exod. 21. &c.
and *statutes*, or *rules, ordinances* and *decrees* for the ser-
vice of God, Lev. 3. 17. and 6. 18, 22. Exod. 12. 24.
& 27. 31. & 29. 9. & 30. 21. All which *Abraham* ob-
served, and is commended of God therefore.
- 7 Ver. 7. *my sister*] He imitateth his father *Abra-
ham*s practice, Gen. 12. 11. 12. 13. and 20. 2.
kill me] *Adams* expresseth this as *Isaaks* own words
of himselfe. The Greeke translateth it, *should kill
him*: so elsewhere that version changeth the per-
son, for more easie order of speech, and understand-
ing to the reader. See Psal. 144. 13. *good coun-
tenance*] elsewhere it is *faire of countenance*, (or *vi-
sage*) Gen. 12. 11. so the Greeke turneth it here: and
before, *good* is used for *faire*, or *goodly*, Gen. 24. 16.
- 8 Ver. 8. *by him*] or *to him*: that is, *when he had bene
a long time there*. *sporting*] or *laughing*, playing, re-

joying: it is the word whereof *Isaak* himselfe had
his name, Gen. 17. 17. 19. and 21. 6. *Solomon* saith,
Rejoice with the wife of thy youth, &c. Prov. 5. 18, 19.

Ver. 10. *might lightly*] or, *had almost* *been*.
guiltinesse] a sinne making us guilty of punishment,
a *shamefull crime*: named in Hebrew *Asbam*: the
Greeke translateth it *Ignorance*: and so *Paul* calleth
the sinnes of the people *Ignorances*, or *ignorant tres-
passes*, Heb. 9. 7. rightly so gathered from Levit. 4.
22. See the further explication of this word,
there. *Abimelech* by this word *Asbam*, meaneth
both the sin and the punishment for the same; as
in the law, *Asbam*, is both the *Guilty-sin*, and the
Sacrifice for the same, Lev. 5. 5, 6.

Ver. 11. *toucheth*] that is, *burneth*, or *injureth*: so
in ver. 29. and in Jos. 9. 19. Ruth. 2. 9. Job. 1. 11.
Psal. 105. 15. Zach. 2. 8. or Heb. and: which is
often used for *or*, as is observed on Gen. 13. 8.

dying] that is, *he shall surely be put to death*, as Gen. 2. 17

Ver. 12. *100 measures*] that is, as the Chaldee
explaineth it, *a hundred for one when hee measured it*:
or *an hundred* may meane *many*: as *an hundred fold*,
Matth. 19. 29. is elsewhere called *manifold more*,
Luk. 18. 23. The word *Shegnarim*, signifieth *pub-
like measures*, such as were used at the gates of ci-
ties, which were full and large. And this increase
(which is the most that our Saviour speaketh of
in Matth. 13. 23.) sheweth the fruitfulness of the
land of Canaan when God blessed it; and figured
the bountifull reward which the godly shall find
of their labours, in the heavenly country, which
we seeke, Gal. 6. 7, 8, 9. Heb. 11. 14, 16. The fruit-
fulness of Canaan, signified also the graces of
the Gospel, Ezek. 34. 27. Zac. 8. 12. Psal. 67. 7.
blessed him] and his blessing *maketh rich*, Prov. 10. 22.
Job. 42. 12. This the next words of *Isaak* do also
confirm.

Ver. 14. *possession*] or *cattell*: so Gen. 47. 17.
husbandry] to alio the Greeke turneth it *georgia*. It
implieth all manner worke and service belonging
to a family, and so servants & tillage of all sorts.
The like is said of Job, Job. 1. 3. *envied*] *had an
envious zeale and emulation*. So *Solomon* saw how all
labour and rightnesse of worke, brought *envie* to
a man from his neighbour, Eccles. 4. 4.

Ver. 15. *with dust*] or *earth*, as the Greeke trans-
lateth. This also they enviously did against their
oath before, Gen. 21. 30, 31. And this injury was
great, because of scarcity of waters there, Gen. 21.
25. It figured out the corrupting of the cleare
doctrines of the Gospell, by earthly glosses and
traditions of Antichristians. Psal. 65. 10. and 84.
7. Song 4. 15. Num. 21. 16. 18. John 4. 10. 14.

Ver. 17. *pitched*] to weete, his *tents*: or, *encamped*.
A word used for pitching of campes or armies,
Exod. 14. 9. and 15. 27, &c. applied first here to
Isaaks family, afterwards to *Jakobs*, Genes. 33. 18.
and so to his posterity; and betokeneth a resi-
ding, or quiet sitting: opposed to removing, or
journeying, Num. 1. 50, 51, 52. and 9. 17, 18. The
Chaldee translateth it *dwelt*.

Ver. 18. *returned and digged*] that is, as the Greeke
explaineth it, *again digged*. Figuring the resto-
ring of the ancient truth, out of corruption: as

- ver. 15. *their names*] so renewing the ancient good names (that caried, as seemeth, the memoriall of Gods graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memoriall of false gods and superstition, were by the Israelites changed, when they came into their possession, Num. 32. 38. for the very names of idols, are not to be heard out of our mouthes, Exod. 23. 13. Psal. 16. 4.
- 19 Ver. 19. *the valley*] of *Gerar*, as the Greeke version doth expresse. *living*] that is, as the Chaldee here translateth, *springing waters*. Waters that spring or runne, are for their continuall motion, called *living*, Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song 4. 15. For life consisteth in continuall motion. The Greeke keepeth the Hebrew phrase: and so in the New Testament, where *living waters*, signifie heavenly graces, John 4. 10, 11, 14. and 7. 38. Rev. 21. 6. and 22. 1.
- 20 Ver. 20. *ours*] or (belonging) *to us*: the Greeke changeth the person, saying that the water was theirs. So ver. 7. *Ezek*] that is, *Contention*, or *wrong full strife*: *Wrangling*, the Greeke translateth, *Injurie*, because they injured him.
- 21 Ver. 21. *Sinab*] that is, *Hatred*, or *spitefulnesse*. Of this the devill hath his name, *Satan*.
- 22 Ver. 22. *Rehoboth*] that is, *Roombs*, or *large spaces*. Compare Psalm. 4. 2. *in distresse thou hast made room for me*.
- 24 Ver. 24. *fear not*] for the opposition of the Philistims, and other afflictions that are incident unto thee. So God comforted *Abraham*, Genesis 15. 1.
- 25 Ver. 25. *called on*] the Chaldee saith, *prayed*: so did *Abraham* his father, Gen. 12. 7, 8. & 13. 4, 18. *stretched out*] that is, *set up*, or, *pitched his tent*, as the Greeke explaineth it, which was with spreading and stretching out the curtaines and cords unto stakes, Esa. 33. 20.
- 26 Ver. 26. *Abnuzath his friend*] or, *a retinue of his friends*: and so the Chaldee translateth it, *a company of his friends*: but the Greeke takes it for a proper name, *Ochozath*; and *his friend*, the Greeke calleth *nymphagogos*, which is the *companion* (or *leader*) of the *brideroome*; like that in Judg. 14. 20. which the Greeke there translateth as this here. *Prince*] that is, *chiefe Captaine*: in Greeke, the *chiefe Leader of the armie*, as in Gen. 21. 22. with which this Historie is to be compared. *Isaaks* waies pleasing the Lord, hee made his enemies to be at peace with him: as Prov. 16. 7.
- 28 Ver. 28. *Seeing, &c.*] that is, *wee have evidently seene*. *Ieturab*] the Chaldee expounds it, *the word of the Lord in thine helpe*. *an oath-of-execration*] in Greeke, *a curse*: that is, an oath wishing a curse to the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus, *Let the oath now be confirmed, which was betwene our fathers, and betwene us and thee*. *strike*] Hebr. *cut*: see Gen. 15. 18.
- 29 Ver. 29. *If thou shalt*] understand, *Taking a curse upon thee, if thou shalt*: meaning, *that thou shalt not (or wilt not) doe evil*, as the Greeke explaineth it. See Gen. 21. 23. *touch*] that is, *hurt*, as ver. 11.

blessed] see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blessed of the Lord, doe thou likewise deale with us*: or, *as thou art now blessed of the Lord, so sweare unto us by him*. The Greeke translateth, *and now thou art the blessed of the Lord*.

Ver. 30. *a banquet*] used when men made covenants together, Gen. 31. 54.

Ver. 31. *man to his brother*] that is, *one to another*: the Greeke saith, *man to his neighbour*.

Ver. 33. *Shibeah*] in Greeke *Horkos*; in English, *Oath*. *Beersheba*] that is, *the well of the oath*: as the Greeke also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by *Abraham*, (ver. 30.) was by the Philistims stopped, Gen. 26. 15. and they would therefore have no such monument: but *Isaak* now reneweth the name. Or here *the cite* is named *Beersheba*; there, *the place*, Gen. 21. 3. that is, the whole region.

Ver. 34. *old*] Hebr. *forme*. This also was the age of his father *Isaak* when he married, Gen. 25. 20.

Judith] one of the daughters of the Canaanites, called by another name, Gen. 36. 2. see the Annotations there. This fact was contrary to *Abraham*s charge, Gen. 24. 3. and his father *Isaaks*, as is likely by ver. 35. and Gen. 28. 2, 6, 8. *a Cherbite*] in Greeke, *an Ezite*: see Gen. 36. 2. These were of the worst sort of the people in the land, Ezek. 16. 3.

Ver. 35. *a bitterness of spirit*] that is, *a griefe of mind*, through their bitter provocation and rebellious carriage: so that they were *yoked of their life* by reason of them, Gen. 27. 46. Or, *of a rebellious spirit*, resisting their parents. This latter the Greeke followeth, calling them *Contentious with Isaak and Rebekah*: and the Chaldee saith, *they were rebellious and stubborn against the word of Isaak and Rebekah*: unto which the *Ierusalemie Targum* addeth, *that they served (God) with strange service*, (that is, *idolatry*) and received not the instruction either of *Isaak* or of *Rebekah*. See Gen. 27. 46.

CHAP. XXVII.

1, *Isaak sendeth Esau for venison, purposing to eat, and blisse him before his death*. 5, *Rebekah instructeth Jacob to obtaine the blessing*. 15, *Jacob under the person of Esau, obtaineth it*. 30, *Esau bringeth venison*. 33, *Isaak trembleth*. 34, *Esau complaineth, and by importunitie obtaineth a blessing*. 41, *Hee threateneth to kill Jacob*. 42, *Rebekah disappointeth it*.

And it was, when *Isaak* was old, and his eyes were dimme, that hee could not see: then called he *Esau*, his elder son, and said unto him, my son; and he said unto him, Behold here am I. And he said, Behold now I am old: I know not the day of my death. And now, take I pray thee thy weapons, thy quiver and thy bow: and goe out to the field; and hunt for me venison. And make

5 make for me savoury-meats, such as I love;
 and bring *it* to me, that I may eat: that my
 soule may blesse thee before I die. And Re-
 bekah heard, when Isak spake to Esau his
 6 sonne: and Esau went to the field, to hunt
 for venison, for to bring *it*. And Rebekah said
 unto Jacob her son, saying: Behold, I heard
 thy father speaking unto Esau thy brother,
 7 saying: Bring me venison, and make for me
 savoury-meats, that I may eat: and I will
 blesse thee before Jehovah, before my death.
 8 And now my sonne, obey my voice: *accor-*
 9 *ding* to that I doe command thee. Go now,
 unto the flocke, and take to me from thence;
 two good kids of the goats: and I will make
 them savoury-meats, for thy father, such as
 10 he loveth. And thou shalt bring *them* to thy
 father, that hee may eat: for that hee may
 11 blesse thee, before his death. And Jakob
 said, to Rebekah his mother: Behold Esau
 my brother, *is* a hairy man; and I, a smooth
 12 man. If so be, my father shall feele me, then
 shall I be in his eyes, as a deceiver: and I shall
 bring upon mee, a curse, and not a blessing.
 13 And his mother said unto him; Vpon me *be*
 thy curse, my sonne; Onely obey my voice,
 14 and goe, take *them* unto me. And he went
 and tooke, and brought *them* to his mother:
 and his mother made savoury-meats, such as
 15 his father loved. And Rebekah tooke the
 desireable garments, of Esau her elder son;
 which *were* with her in the house: and put
 16 *them* upon Jakob, her yonger sonne. And
 the skins of the kids of the goats, shee put
 upon his hands: and upon the smooth of his
 17 neck. And she gave the savoury-meats, and
 the bread, which shee had made, into the
 18 hand of Jakob her sonne. And he came un-
 to his father, and said, my father: and hee
 said, Behold *here* I am; who *art* thou, my
 19 sonne? And Jakob said unto his father, I am
 Esau thy firstborn; I have done even as thou
 spakest unto me: Arise, I pray thee, sit, and
 20 eat of my venison; that thy soule may blesse
 me. And Isak said, unto his son; How *is*
 this, that thou hast so soon found *it*, my son?
 And hee said, because Jehovah thy God,
 21 brought *it* to passe, before me. And Isak
 said unto Jakob; Come neere, I pray thee,
 and let me feele thee my son: whether thou
 22 *be* the same, my sonne Esau, or not. And Ja-
 kob went-neere, unto Isak his father, and
 he felt him: and he said, the voice *is* the voice
 of Jakob; and the hands *are* the hands of
 23 Esau. And hee discerned him not, because
 his hands were, as the hands of Esau his

brother, hairie: and he blessed him. And
 24 he said, *art* thou the same, my sonne Esau?
 And hee said, I. And he said, Bring-neere
 25 unto mee, and I will eat of my sons venison,
 that my soule may blesse thee: and hee
 brought *it* neere to him, and he did eat; and
 he brought unto him wine, and he dranke.
 And Isak his father, said unto him: Come
 26 neere now and kisse me, my sonne. And he
 27 came neere, and kissed him; and he smelled
 the smell of his garments, and blessed him:
 and said, See, the smell of my sonne; *is* as
 the smell of a field, the which Jehovah hath
 28 blessed. And God give unto thee, of the
 dew of the heavens, and of the farnelles of
 the earth: and multitude of corne, and of
 29 new-wine. Let peoples serve thee, and na-
 tions bow downe themselves unto thee; be
 thou a master to thy brethren, and let thy
 mothers sonnes bow-down-themselves un-
 to thee: Cursed *be* every one of them that
 curse thee, and blessed *be* every one of them
 that blesse thee. And it was, when as Isak
 30 had made an end of blessing Jakob; and it
 was, *that* Jakob was but going gone out,
 from the presence of Isak his father: that
 Esau his brother came in from his hunting.
 And he also made savoury meats, & brought
 31 *them* to his father: and said unto his father,
 Let my father arise, and eat of his sonnes
 venison; that thy soule may blesse me. And
 32 Isak his father said unto him, who *art* thou?
 and he said, I *am* thy son thy first borne, E-
 33 sau. And Isak trembled, *with* a very vehe-
 ment great trembling, & said, Who where *is*
 he that hath hunted venison, & brought *it* un-
 to me, & I have eaten of all, ere thou camest,
 and have blessed him: yea, and he shall be
 34 blessed. When Esau heard the word of his
 father; then cried-he-out, *with* an outcry;
 great and bitter, very vehemently: and said
 unto his father, Blesse me, me also, my fa-
 35 ther. And he said, Thy brother came, with
 guile: and he hath taken thy blessing. And
 36 he said, *is* it because his name was called Ja-
 kob; for he hath supplanted me, these two-
 times; he tooke my first birthright, and be-
 hold now, he hath taken my blessing: and he
 said, hast thou not reserved a blessing for me?
 And Isak answered, and said unto Esau;
 37 Loe I have appointed him to be a master over
 thee; and all his brethren have I given to
 him, for servants; and with corne and new
 wine have I sustained him: and unto thee
 now, what shall I doe, my son? And Esau
 38 said unto his father, Hast thou but that one
 blessing

39 blessing, my father; bleſſe me, me alſo, my
father: and Eſau liſted up his voice, and
wept. And Iſaak his father answered, and
ſaid unto him: Behold, of the ſarcelles of
40 the earth ſhall thy dwelling be; and of the
dew of the heavens from above. And by
thy ſword ſhalt thou live; and thy brother
ſhalt thou ſerve: and it ſhall be, when thou
ſhalt get the dominion, that thou ſhalt
41 breake his yoke from off thy necke. And
Eſau, hated Jakob; for the bleſſing *with*
which his father had bleſſed him: and E-
ſau ſaid in his heart, The daies of mourning
for my father, are nigh; and I will kill Ja-
42 kob my brother. And the words of Eſau,
her elder ſon, were told to Rebekah: and
ſhee ſent and called Jakob, her yonger ſon;
and ſaid unto him, Behold Eſau thy brother,
comforteth himſelfe as touching thee, to
43 kill thee. And now my ſonne, obey my
voice: and ariſe, flee thou unto Laban my
brother, to Charran. And tarry with him,
44 a few daies: untill the hot-wrath of thy bro-
ther, turne away. Vntill the anger of thy
brother, turne away from thee; and he for-
get, that which thou haſt done to him; and
I will ſend, and take thee from thence: why
45 ſhould I be bereaved, even of you both, in
one day? And Rebekah ſaid unto Iſaak: I
am yrked of my life, becauſe of the daugh-
ters of Cheth: if Jakob take a wife of the
daughters of Cheth like theſe, of the
daughters of the land; wherefore have I
46 life?

Annotations.

- 1 **T**Hat hee could not ſee] Hebr. *from ſeeing*: which
phraſe the Apoſtle turneth in Greeke, *not to*
ſee, Rom. 11. 10. from Pſal. 69. 24. Upon this oc-
caſion, Gods workes were ſhewed in Iſaak; (as
Joh. 9. 3.) for in his blindneſſe he gave Iſaak the
bleſſing, which hee would not ſo have done, if
hee had ſeene: verſ. 23. *elder*] in Hebrew,
greater, to weet, of age, or by birth; as the Greeke
translateth, *Elder*: and *leſſer* for *yonger*: verſ. 15.
ſee Gen. 10. 21.
- 2 Verſ. 2. *my death*] the Greeke ſaith, *my end*: yet
lived hee after this, above forty yeares, Gen. 35.
28, 29.
- 3 Verſ. 3. *Vaniſon*] Hebr. *hunting*: whereof *vaniſon*
hath the name, as being gotten by hunting. So
ver. 5. 19. &c.
- 4 Verſ. 4. *that I may*] or, *and I will eate*: ſo in v. 7.
& 10. Theſe two phraſes are uſed indifferently:
as, *that yee be not judged*, Matth. 7. 1. which another
Evangelit ſaith, *and yee ſhall not be judged*, Luke 6.
37. See alſo Gen. 12. 12. *that my ſoule*] or, *to*

the end my ſoule: that is, *I my ſelfe*: as after in ver. 7.
it is repeated. Iſaak being to give the bleſſing in
ſaith, Heb. 11. 20. would eat ſavoury meat, and
drink wine, ver. 25. to ſtir up and cheere his ſpirit,
that he might be the more fit inſtrument of the
ſpirit of God. For ſorrow, anger, and other ſuch
paſſions, doe deſtemper the mind: which may be
mitigated by outward meanes, as wine maketh
men to forget their miſerie, Pro. 31. 6, 7. & muſicke
allaieth anger: wherefore Eliſa the Prophet, when
hee was moved againſt King Iſhoram, called for a
Muſician, who *when hee played, the hand of the Lord*
came upon the Prophet, 2 King. 3. 14, 15. *bleſſe*
thee] as the Priests with authority bleſſed and put
the name of God upon the people, Gen. 14. 19.
Numb. 6. 23, 27. So the Patriarches derived the
bleſſing before their death, unto their children,
(or ſome one of them) as an inheritance by teſta-
ment: wherefore Paul ſpeaketh of *inheriting the*
bleſſing, Heb. 12. 17. which alſo was of great autho-
rity and ſtrength, as being done by the ſpirit of
God; and in faith, and before the Lord, as verſ. 7.
See Gen. 28. 3, 4. & 48. 15, 16, 20. & 49. 25, 26, 28.
Heb. 11. 20, 21. & 12. 17. Eſau (who had his name
of *Dining*) is here promiſed the bleſſing upon his
deed; as the Law alſo promiſeth bleſſing and life
to the doers thereof, Rom. 10. 5. but Jakob got the
bleſſing by faith, as do all the faithfull, Gal. 3. 9.

Verſ. 7. *before Iſhoram*] that is, in his preſence, by
his power and authority, and for ever, (the like
phraſe is of *cursing*, 1 Sam. 26. 19.) And being
done *before his death*, it was with the more power,
care, reverence, and as by his laſt will and teſta-
ment. So Dent. 33. 1.

Verſ. 12. *if ſo be*] or, *Peradventure my father will*
ſeele me, and I ſhall be, &c.] The Greeke translateth
it, *Me poſe*, which word Paul uſeth, 2 Tim. 2. 25.
in like ſenſe, *If ſo be*, (or, *If peradventure*) God will
give them repentance, *as a deceiver*] or, *as one that*
cauſeth to erre: the Greeke translateth it, *a deſpiſer*,
the Chaldee, *a mocker*. Or we may Engliſh it, *a*
deceiver: for in the Hebrew, *ay*, is often a ſure
affirmation, Nehem. 7. 2. and ſo the Greeke an-
ſwering thereto, John 1. 14. *a curſe*] not ſea-
red without cauſe, for *curſed* is *he that maketh the*
blind to erre in the way, Deut. 27. 18. & *deceitfulneſſe* in
all Gods workes, maketh men liable to the curſe,
Jer. 48. 10. Mal. 1. 14.

Verſ. 13. *upon me thy curſe*] a ſpeech of her ſaith,
to encourage him, (though it may be mixt with
infirmity of carriage:) ſon it ſeemeth ſhe relied on
the oracle of God, in Gen. 25. 23. *the greater ſhall*
ſerve the leſſe: which oracle, Iſaak might underſtand
not of the perſons of Eſau and Jakob, but of the
nations and peoples, their poſterity; and therefore
thought it his dutie to give the bleſſing of the
firſt birthright unto Eſau, to whom by nature it
belonged, & which might not be changed for af-
fection, as the Law after provideth, in Deut. 21.
15, 16, 17. But Rebekah underſtood it of theſe very
perſons alſo, and therefore attempted this ſtrange
and perillous way, to procure the bleſſing unto
Jakob. A like different meaning of that oracle, is
gathered by men at this day. The Chaldee para-
phraſeth

phrases thus, *It was said unto mee by prophesie, that curses shall not come upon thee, but blessing.*

15 Vers. 15. *desireable garments*] Hebr. *garments of desire*, that is, good, sweet, precious: the Greeke translath it, *a goodly robe*, (or *faire stole*) which was a long garment that great men used to weare, Luke 20. 46. & 15. 22. The Priest after in the Law had *holy garments*, to minister in, Exo. 28. 2, 3, 4. which the Greeke there also calleth a *holy robe*, or *stole*. Whether the first borne before the law, had such to minister in, is not certaine; but probable, by this example. For had they beene common garments, why did not *Esau* himselfe, or his wives keepe them? but being in likelihood holy robes, received from their ancestors; the mother of the family kept them in sweet chests, from mothes and the like; whereupon it is said in vers. 27. *Isaak smelled the smell of his garments*. These might well figure out those robes of innocencie and righteousness, wherewith the Saints are clothed, Revelat. 7. 9, 14. & 19. 8. & 13. 18. The like mysterie also is in the *kids skins* following: see Gen. 3. 21.

19 Vers. 19. *first borne*] This though it were not so properly (and cannot in that respect be excused) yet was it true in mysteric, and spiritually, as *Iohn Baptist* was *Elias* Mat. 11. 14. and we Gentiles, are the *Circumcision*, Phil. 3. 3. Rom. 2. 28. and the children of promise are counted for the seed, Rom. 9. 8. Gal. 4. 28.

20 Vers. 20. *brought it to passe*] or, *made it to meet* (or *occurr*) in Greeke; *delivered it*: in Chaldee, *prepared it*. See 24. 12.

22 Vers. 22. *and the bands*] or, *but the bands*: the Jerusalemie Thargum saith, *the feeling of the bands of a field*] the Greeke addeth, *of a full (or plenteous) field*: which with herbs, flowers and fruits, giveth a fragrant smell. Compare Song 2. 13. & 4. 12, 13, 14. & 7. 11, 12, 13. The Jerusalemie Thargum applieth this to be the *smell of the perfumes of good spices*, *that should after be offered in the mount of the house of the Sanctuary*.

28 Vers. 28. *And God give*] or *will give*, it is both a prayer and a prophesie: the word *And* noteth the passion of the mind: for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark. 10. 26. 2 Cor. 2. 2. Sometime it is omitted quite, as 1 Sam. 24. 3. *and the Lord thy God addeth* for which, in 1 Chron. 21. 3. is written, *the Lord addeth*: leaving out, *and dew*, which as it is the meanes to make the field fruitfull, so can it not be given but by God, Jer. 14. 22. and the with-holding of it, is a curse, 2 Sam. 1. 21. It spiritually signifieth the doctrine and graces of the Gospel, and spirit of Christ upon men, Deut. 32. 2. Esay 49. 3. & 26. 19. Hos. 14. 6, 7. Psal. 133. 3. A like blessing is in Deut. 33. 13, 28. *fattnesses*] that is, *fat* dry sorts and plenty of fat things: whereby is meant the best of every thing, (see Gen. 4. 4. & 49. 20. Esay 30. 23.) and spirituall graces, Esay 25. 6. The land of *Canaan*, (the figure of all blessednesse) is called therefore the *fat land*, Neh. 9. 25, 35. *corne and new wine*] which as they are the stay and comfort

of mans life, Psal. 104. 15. so they also signifie heavenly blessings that God sendeth upon his people, Psal. 65. 10. 14. Zach. 9. 17. A like blessing *Moses* uttered, Deut. 33. 28.

29 Vers. 29. *nations*] the Greeke translath it, *Primer*: the Chaldee, *Kingdomes*. The Jerusalemie Thargum applieth these *peoples, nations, brethren, and mothers sones*: to the sons of *Esau*, of *Ismael*, *Keturah* and of *Laban*. As servitude implieth a spirituall curse, Gen. 9. 25, so this soveraignie is a spirituall blessing, Revelations 2. 26, 27. *a master*] or, *a soveraigne, a Lord, or governor*: named of *prevailing*. Herein was implied a part of the first birthright, 1 Chronicles 5. 2, Psal. 89. 28. *every one, &c.*] Hebrew, *thy curses, cursed be he*, that is, *every one of them*: for a word singular, joyned with a plurall, noteth exactly all and every one. Compare this with Genesis 12. 3. Numb. 24. 9.

30 Vers. 30. *and it was*] or, *it was I say*: the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. *going gone*] that is, *newly gone*, or *scarce gone out*.

33 Vers. 33. *trembled*] or, *was terrified*: as the Greeke and Chaldee translate, *was astonished*: it signifieth an exceeding feare with trembling, as Exod. 19. 16, 18. Gen. 42. 28. *who where*] a trembling passionate speech: or, *who then is he?* *he shall be*] So the gifts of God, (which are *without repentance*, Rom. 11. 29.) are established to *Isaak* here, and after more advisedly, in Gen. 28. 1, 4.

35 Vers. 35. *with guile*] the Chaldee saith, *with wisdom*: but the word is usually taken in the evil part, and so *Isaak* seemeth to intend it. The Scripture also seemeth hereby to blame the indirect meanes which *Isaak* used: for none should doe evil, that good may come, no not though through mans lye, the truth of God doth more abound, unto his glorie, Rom. 3. 7, 8.

36 Vers. 36. *Is it because*] or *understand*, *hath hee done this because?* meaning, *surely he hath*. Therefore the Greeke translath it, *Rightly was his name called* *Isaak*, and the Chaldee, *Fisly*: *was called*:] Hebrew, *he called*, meaning every one. See Gen. 16. 14. *for hee hath*] or, *that hee hath supplanted*: where the Hebrew *Isak beni*, *supplanted me*, is *Esau* interpretation of *Isaak* name, as signifying a *supplanter*, or *overthrower with the foot*, and so a *deceiver*: So Jer. 9. 4. *he will*] thus *Esau* layeth the fault on his brother, for taking that which himselfe prophaneely sold, Gen. 25. 33. Heb. 12. 16. *my blessing*] but that followed the first birthright, which being sold, the blessing was lost also: as the Apostle inferreth upon it, that afterward when *Esau* would have recovered the blessing, he was rejected, Hebrews 12. 16, 17.

37 Vers. 37. *appointed*] or *put*, that is, *made*, as the Greeke translath it, *sustained*] the Greeke translath it, *strengthened*. See Psal. 104. 15.

38 Vers. 38. *and wept*] yet found he no place of repentance, though he sought it with tears, Hebr. 12. 17. For because when God calleth, men doe refuse: when they call upon him, hee will not answer, Prov. 1. 24, 28.

Verf. 39.

39 Verſ. 39. *fatneſſes*] that is, *fat and fertile places*: which were upon mount Seir, Gen. 36. 6, 8. and this was unto *Eſau*, a gift of God, Joſh. 24. 4. Therefore this alſo is a bleſſing, which *Iſaak* by faith, uttered concerning things that were to come, unto *Eſau*, as before unto *Jakob*, Hebr. 11. 20. Howbeit, the chiefe, ſpirituall and hereditary bleſſing was before given unto *Jakob* onely; and *Eſau* willing to inherit it, *was rejected*, Hebrews 12. 17. and the oracles here following, confirme the ſame.

40 Verſ. 40. *And by*] or, *But by thy ſword*: that is, with warres and troubles, ſhalt thou defend thy ſtate and country; and not injoy peace as *Jakob*, Deut. 33. 27, 28. The *ſword* is oppoſed unto peace, Mat. 10. 34. and *living by the ſword*, meaneth the continuance of that troubleſome ſtate; as *life*, is oppoſed to momentary troubles, Pſal. 30. 6. Contrariwiſe in Chriſts kingdome, the *ſwords* are beaten into *plow-ſhares*, Eſay 2. 4. *thou ſerve*] namely, in thy poſterity: for *Eſau* in his perſon ſerved not *Jakob*, but his children in *Dauids* daies, 2 Sam. 8. 14. So before, that was ſpoken as to *Abraham*, which was properly accompliſhed to and in his ſeed, Gen. 12. 3. & 22. 18. & 15. 7. 18. *ſhalt get the dominion*] or, *ſhalt get ſtrength*: and that ſhall be, when *Jakob* ſhall for his finnes, loſe the dominion; as came to paſſe in the daies of *Iehoram* ſon of *Iehoſaphat*, who did evill in the eyes of the Lord, 2 King. 8. 16. 18. 20. So both the Chaldee paraphraſes ſay, *When his ſonnes ſhall tranſgreſſe the words of the Law, thou ſhalt not remove his yoke (the yoke of their ſervitude) from off thy necke*. Otherwiſe (as the Hebrew word ſometime ſignifieth to mourne, or be eaſt downe with ſorrow, Pſal. 55. 3.) it may be interpreted, when thou ſhalt mourne, to weet, for that hard ſervitude. *his yoke*] the yoke of ſervitude, as the *Ieruſalemie Thargum* explaineth it. So yoke alſo ſignifieth in Levit. 26. 13. Eſay 9. 4. & 10. 17. Jer. 27. 8, 11. And *Eſau* broke the yoke, when *Edom* rebelled from under the hand of *Judah*, and made a King over themſelves, 2 King. 8. 20, 22.

41 Verſ. 41. *hated*] with an inward ſpitefull hatred, as the word ſignifieth, which ſheweth his former teares to proceed not from true repentance. And in *hating* his brother for the bleſſing: hee ſhewed himſelfe to be of that wicked one, as was *Kain*, 1 Joh. 3. 12, 15. This hatred continued alſo in his poſteritie againſt *Jakob*, Obad. v. 10, 11. &c. *for my father*] the Hebrew phraſe, as alſo the Greek is, *of my father*; but the meaning is, *for my fathers death*: as the like ſpeeches otherwhere maniſeſt, Ezek. 24. 17. Jer. 6. 26. and at burials they uſed to mourne ſeven daies, Gen. 50. 10. The Greek tranſlateth, *Let the daies of my fathers mourning be night, that I may kill Jakob my brother*: ſo making it a wiſh for his fathers ſpeedy death; and the Hebrew alſo will beare that tranſlation; yea his words are ſuch, as may imply, not a ſtay, till his fathers death, but that he would with the firſt opportunitie kill *Jakob*, and ſo his father would ſoone die with ſorrow. Thus meaning, he would be a double parricide. And *Rebekah* with the firſt, ſent *Jakob* away, to prevent danger.

Verſ. 42. *comforteth himſelfe*] in reſpect of his loſſe of the bleſſing, with this purpoſe and hope to kill thee. So the comfort of the wicked, is grounded on evill. The Greeke tranſlateth, *hee threatneth thee*, and the Chaldee, *hee layeth waite for thee*.

Verſ. 43. *flee thou*] or, *flee for thy ſafte*: and for thy ſafetie. Here the bleſſing, brought ſpeedy perſecution and exile upon *Jakob*, which his mother counſelled him in faith to undergoe, rather then for his life, to make accord with *Eſau*, and to forgoe his firſt birthright now obtained.

Verſ. 44. *a few daies*] theſe fell out to be twenty yeeres: as the ſequel of the Hiſtorie ſheweth, Gen. 31. 38. and *Rebekah* ſaw him no more, as the Hebrew Doctors gather, by the time of her death, which they thinke was before *Jakob* came againe. See the notes on Gen. 35. 8.

Verſ. 45. *why ſhould I be*] the Greeke turneth it, *leſt I be bereaved*: and ſhee ſpeaketh of the loſſe of *them both*, for that *Eſau* for his murder, was alſo to be killed, by the law in Gen. 9. 6. or if man had not puniſhed him, God might have curſed and caſt him out, as hee did *Kain*, Gen. 4. 11, 16. *of Cheth*] the Greeke ſaith, *daughters of the ſonnes of Cheth*, the Chethites, whom *Eſau* had married, Gen. 26. 34, 35. This grieſe, ſhee tooke for an occaſion alſo, to get *Iſaaks* conſent, unto *Jakobs* departure.

of the land] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: ſee Gen. 11. 1. *wherefore have I*] that is, *what good will my life doe me?* meaning, none at all.



CHAP. XXVIII.

1, *Iſaak bleſſeth Jakob, and ſendeth him to Padan Aram for a wife.* 9, *Eſau ſeeth it, marieth Machalah, the daughter of Iſmael.* 18, *Jakob by the way hath a dreame and viſion of a ladder;* 13, *God appearing, promiſeth to bleſſe him, and bring him home againe.* 16, *Jakob awaking, and moved with reverence of the place, annointeth a ſtone ſet up for a pillar, and nameth the place Bethel.* 20, *and maketh a vow to honour God there, when hee ſhall returne in peace.*

And *Iſaak* called *Jakob*; and bleſſed him: and commanded him, and ſaid unto him; Thou ſhalt not take a wife of the daughters of Canaan. Arife, goe to *Padan Aram*, to the houſe of *Bethuel*, thy mothers father: and take to thee a wife, from thence; of the daughters of *Laban*, thy mothers brother. And God Almighty, bleſſe thee; and make thee fruitfull, and multiply thee: and be thou an aſſembly of peoples. And he gave to thee, the bleſſing of *Abraham*, to thee, and to thy ſeed with thee: that thou maiſt inherit the land of thy ſojournings, which God gave unto *Abraham*.

And

5 And Isaac sent away Jakob, and he went to
Padan Aram unto Laban son of Bethuel, the
Syrian; the brother of Rebekah, mother of
6 Jakob and Esau. And Esau saw, that Isaac
had blessed Jakob; and sent him to Padan
Aram, to take unto him a wife from thence:
when he blessed him, and commanded him,
saying; thou shalt not take a wife, of the
7 daughters of Canaan. And Jakob had obeyed
his father and his mother: and was gone to
8 Padan Aram. And Esau saw, that the daugh-
ters of Canaan were evil in the eyes of Isaac
9 his father. Then went Esau, unto Ismael:
and took Machalath daughter of Ismael, son
of Abraham, the sister of Nebajoth, unto
his wives, to him to wife.

10 And Jacob went forth, from Beerseba:
11 and went to Charran. And he lighted upon
a place, & tarried there all night, because the
sunne was gone downe; and he tooke of the
stones of the place, and put for the pillowes:
12 and lay downe, in that place. And he dream-
ed, and behold a ladder set up on the earth,
and the head of it, reaching to the heavens:
and behold the Angels of God, ascending
13 and descending on it. And behold Jehovah
was standing above it, and said; I Jehovah the
God of Abraham thy father, and the God of
Isaac: the land, that which thou liest upon,
14 to thee will I give it, and to thy seed. And thy
seed shall be, as the dust of the earth; and
thou shalt spread abroad, to the sea, and to
the East, and to the North and to the South:
and blessed shall be in thee, all families of the
15 earth, and in thy seed. And behold I will be
with thee, and will keepe thee, in all (the way)
that thou shalt goe, and will returne thee a-
gain, unto this land: for I will not leave
thee, untill that I have done, that which I
16 have spoken unto thee. And Jakob awaked,
out of his sleepe; and he said, surely Jehovah
is, in this place: and I, knew it not. And he
17 feared, and said; how fearfull, is this place:
this is no other, but the house of God; and
18 this is the gate of heavens. And Jakob rose
up early in the morning; and took the stone,
that he had put for his pillowes; and set it for
a pillar: and he poured oile, upon the head
19 thereof. And hee called the name of that
place, Bethel: but Luz was the name of the
20 city, at the first. And Jakob vowed a vow,
saying: If God, will be with mee: and will
keepe me, in this way, which I am going;
and will give me bread to eat, and rayment
21 to put on. And I returne in peace, unto my

fathers house: and Jehovah shall be to me a
God. And this stone, which I have set for a
pillar, shall be, the house of God: and of all,
that thou shalt give to me; I will tithing give
the tenth unto thee.

Annotations.

Blessed him] God hereby confirmed Jacobs
faith, against doubts and feares, both of
things past and to come, while his father now
wittingly and willingly blesteth him, and com-
forteth him against future troubles, that might
befall him in his pilgrimage. The Hebrew Do-
ctors say, *Better is the end of a thing, then the beginning*
thereof, (Eccles. 7. 8.) the first blessings wherewith
Isaac blessed Jakob, were of the dew of heaven, and come
of the earth, Gen. 27. 18. the after blessings, were blis-
sings that had an eternall foundation, and had no end
of them, either in this world, or in the world to come: as
it is written, And God almighty blesse thee, (Gen. 28.
3. 4.) and addeth moreover unto him, the blessing of A-
braham: Pirkei R. Eliezer, chap. 35.

Verf. 2. Padan Aram] or *Mesopotamia*, as the
Greeke turneth it: so verf. 5, 6. &c. See the notes
on Gen. 25. 20. **a wife]** The like care Abra-
ham tooke, to provide a wife for Isaac, Gen. 24.
But there, servants were sent with camels, and
store of good things: here the sonne himselfe is
sent on foot in poore estate, *with his staffe*, Gen.
32. 10. *to serve for a wife*, Hof. 12. 12. So great
was the triall of Jacobs faith in this his pilgri-
mage, greater then all his fathers: and upon his
inheriting of the blessing, there followed pre-
sently great afflictions.

Verf. 3. Almighty] or *Al sufficient*, see Gen. 17. 1.
an assembly] or, *Church, congregation, companie*,
that is, *a multitude of peoples*, as Ezek. 23. 24. The
Greeke translateth it *Synagogues* (or *assemblies*) of na-
tions, and the Chaldee, *an assembly of tribes*: respect-
ing the twelve tribes that came of Jakob, Exo. 24.
4. This blessing, God promised at Bebel to per-
forme unto Jakob, Gen. 48. 3, 4. & 35. 11.

Verf. 4. blessing of Abraham] which chiefly con-
sisted in redemption from the curse of the Law,
by forgivenesse of sins, and receiving the promise
of the Spirit (of the adoption of children, and
sanctification) through faith in Christ, Gal. 3. 13,
14. 9. 29. Rom. 4. 7, 8. 13. &c. Here Jakob is made
heire of the blessing: so are all true Christians,
1 Pet. 3. 9. **of thy sojournings]** wherein thou art a
sojourner and pilgrim, the land of *Canaan*. See
Gen. 17. 8. **gave to Abraham]** to weete, by pro-
mise: of this gift, see Gen. 12. 7. and 13. 15. and
15. 7. 18. and 17. 8.

Verf. 5. Syrian] so the Greeke usually translateth
it, which the New Testament followeth, Luke 4.
27. The Hebr. is, *the Aramite*: see Gen. 10. 22.

Verf. 8. evil] that is, *displeasing, grievous*: so
Gen. 48. 17. on the contrary, *good*, is for *pleasing*,
Gen. 16. 6, 8.

Verf. 9. Ismael] that is, *Ismaels family*, or the *Is-*
maelites.

males: for Ismael himselfe was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Maabab* called also *Basemab*, Gen. 36. 3. he took her, (being of his kinred) to please his father; though neither according to Gods will, nor his fathers. So the wicked would seeme to amend one evill, by running into another. of *Nabajoth* that is, of the same mother that Nabajoth (*Ismaels* eldest sonne) was. *unto him* that is, besides and unto the two Canaanitish wives which hee already had Gen. 26. 34. so now he had three wives.

Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is lesse absolute, the Hebr. call *Parasha*, a distinction; and signifie it by a threefold P: but when it is more full and absolute, they name it *Seder*, an order, and denote it by a threefold S* as in this place.

Verf. 10. *Charan*] of which place, see Gen. 11. 31. It was distant from Beerheba, almost 500 English miles. And Jakob was now about 77 yeares of age, when hee undertooke this pilgrimage, as may be gathered by the history following, and by Gen. 47. 9. Of which journey the Prophet after speaketh, how *Jakob fled into the land of Syria, and Israel served for a wife*, Hof. 12. 12. So the afflictions of the fathers, are examples unto the children in all ages, even what soever is written, Rom. 4. 23. 24. and 15. 4. 1 Cor. 10. 11. Of Jakobs age, the Rabbines also say, *Seventie and seven yeeres olde was Jakob, when he departed from his fathers house*, *Pirkei R. Eliezer*, ch. 35.

Verf. 11. *be lighted upon*,] or *happened met with*, by Gods providence, not of his owne purpose or choise; who would have gone further, had not night prevented him: and made no reckning of this place, above any other. It was about 48 English miles distant from Beerheba, whence Jakob came: and from Jerusalem 8 miles northward. *pillow*] or *head-bouster*: so in 1 Sam. 26. 7. The Greeke translateth, *at his head*. As this pillow of Jakob, sheweth his hard distresse for the present in body: so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage, Hof. 12. 4. Gen. 35. 7. 2 Cor. 1. 5. See after, on verf. 18.

Verf. 12. *dreamed*] a divine dreame, such as in times past God used to speak unto men by, Job 33. 14, 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is sayd, *If there bee a Prophet among you, I Jehovah, will make my selfe knowne unto him in a vision, will speake unto him in a dreame*: Num. 12. 6. See the notes on Gen. 15. 12. *ladder*,] representing Christ, *the sonne of man, on whom the Angels of God, ascend and descend*, Joh. 1. 51. applyed now in speciall to Jakob, and his journey, as followeth in verse 13. 15. The Hebrew Doctors say; *The things made knowne to a Prophet by propheticall vision, were made knowne to him by way of parable: and immediately, the interpretation of the parable, was written in his heart, and he knew what it was. As the Ladder which Jakob our father saw, and the Angels ascer-*

ding and descending on it: And that was a parable of the (true) monarchus. Maymany in Anj. in Israh. batorah, ch. 7. S. 3. Other Rabbines also apply this vision to the monarchies in *Daniel*; but our Saviour is the best interpreter, John 1. 51. *in the earth*] signifying Christs humane nature, and conversing with men, John 16. 28. and 17. 4. *the heavens*] signifying Christs heavenly nature, and mediation for men with God, Hebr. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven, are set at peace *through the blood of his crosse*, Coloss. 1. 20. He is *the way*, no man cometh to the Father, but by him: John 14. 6. *ascending, &c.*] that is, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministring unto him, and through him unto his people, Mar. 1. 13. Heb. 1. 14. and now in speciall, guarding *Jakob* from all perills, in his journey: Gen. 32. 1, 2.

Verf. 13. *Jehovah*] whose providence and grace is towards his in Christ. The Chaldee translateth it, *the glory of the Lord*. *God of Abraham, &c.*] See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a city, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto *Jakob*; God calling himselfe no lesse the *God of Abraham* (now dead to the world, then of *Isaak* now living: for *Abraham* also was alive unto him, Luk. 20. 37, 38. *to thy seed*] that is, as the Chaldee expounds it, *to thy posterity*: when as yet he had no child, (as is noted of *Abraham*, Act. 7. 5.) nor wife. Here God confirmeth to *Jakob*, the blessing of *Abraham*, which his father *Isaak* had bequeathed unto him, before in verf. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ, in whom (under the name of *David*) God promiseth, that his people should dwell in the land, that hee gave to *Jakob* his servant, Ezek. 37. 24, 25. So the ladder which *Jakob* saw, should be for him (besides this earthly voyage) to climbe by, unto his heavenly countrey, and inheritance eternall, Heb. 11. 14. 16. & 9. 15. So after, in Gen. 35. 11, 12.

Verf. 14. *the dust*] that is, innumerable: see Gen. 13. 16. and 32. 12. So *Balaam* said, *who can count the dust of Jakob*, Num. 23. 20. In Gen. 32. 12. for *dust*, is said *seed of the sea*. The Chaldee here translateth, *thy posterity shall bee multiplied, as dust*. *spread abroad*] Hebr. *break forth*; that is, greatly increase and suddenly spread abroad. So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1 Chron. 4. 38. The Greeke translateth it, *inlarge*; the Chaldee *prevail*. It is a Prophecie of the spreading of the Church, through all parts of the world. *the sea*] that is, as the Chaldee expounds it, *the world*: see Gen. 12. 8. *all families*] So the promise unto *Jakob*, pertaineth also to us, who may say with the Prophet, *God send him in Bethel, and there hee spake with us*: Hof. 12. 4. And it implieth the blessing of eternal life. *and in thy seed* that is, *Christ*: see Gen. 22. 18. and 12. 3. And, may here bee taken for *That is to say*; for it explaineth the former promise.

promise. See the notes on Gen. 13. 15.

5 Vers. 15. *I will be with thee*] The like promise God made at his returne, Gen. 31. 3. which Jakob understood thus, *I will doe thee good*, Gen. 32. 9. The Chaldee translateth it, *my word shall be thy helpe*. See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way*] so the Greeke expresseth the word *way*, here wanting; expressed also elsewhere in the Hebrew, Genes. 35. 3. And here the vision of the Ladder, (Christ,) is applied to his present case & journey: for God giving his Sonne, doth *with him* give all things also, Ro. 8. 32. & godlinesse hath the promise of the life present, and that which is to come, 1 Tim. 4. 8. *not leave thee*.] This taught Jakob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

16 Vers. 16. *Iehovah is*] The Chaldee paraphraseth, *the glory of the Lord dwelleth in this place*.

17 Vers. 17. *this is, &c.*] The Chaldee addeth, *this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven*. This place represented the Church of Christ, called *the house of God*, 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Revel. 12. 6. John 1. 46. where the Ladder Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his servants see and serve him, Rev. 22. 3. 4. Unto which (as to the *gate of heaven*) the Lord bringeth such as shall be saved, to walke in the light of it Acts 24. 7. Rev. 21. 24.

18 Vers. 18. *the stone*] either *stone*, is here put for *stones*, (as in Gen. 3. 2. *tree* for *tree*;) or, that before in vers. 11. of *the stones*, is meant some one of them; see Gen. 46. 23. *a pillar*] or *statue*, that is, a monument or stile erected and standing up: This was here for a religious signe, as altars also were, Esay, 19. 19. and Jakob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no pillars might any more be set up, Levit. 26. 1. Hof. 10. 1. but all such as the heathens had erected, were to be broken downe, Deut. 7. 5. and 12. 3. There were also pillars for civil monuments, Gen. 35. 20 2 Sam. 18. 18. *oile*] to annoint and consecrate it for holy use: as after in the law, there was an *annointing oile*, for to sanctifie the tabernacle, altar, laver, and all other things used in Gods service, Exod. 40. 9. 10. 11. &c. So after Jakob powred both a *drinke offering*, and *oile* upon his pillar, Gen. 35. 14. Which *oile*, represented the anoynting of the holy Ghost, upon Christ and his people, Psal. 45. 8. 1 John 2. 20. 27. both which are also compared unto *living stones*, 1 Pet. 2. 4. 5. And the Hebrew Doctors commenting upon this place, in *Bresith rabbah*, doe make this stone to signifie the *Messias*.

19 Vers. 19. *Bethel*] that is by interpretation, *The house of God*, as vers. 17. and so the Greeke here also translateth it. And upon this ancient religious use of this place, which God himselfe approved of, Genes. 35. 1. it seemeth Ieroboam set up there the monument of his strange worship, which turned to him to sinne, 1 King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, *Gods house*, to *Beth-aven*, *the house of*

iniquity (or of an idol) Hof. 4. 15. Of *Luz* see Gen. 30. 37.

20 Vers. 20. *Vowed*] that is, *promised to God*: for a *vow*, is an holy or religious promise, made therefore with prayers, as this place sheweth, and Psal. 61. 6. Judg. 11. 30. 31. and payed with thanksgiving, Psal. 65. 2. & 66. 13. 14. See more in the law of *vowes*, Lev. 27. and the annotations there.

If God,] that is prayerwise, *O that God would be with me*; and in way of promise, *When God shall have been with me*, &c. For, a *vow*, implyeth both prayer and promise, as before is noted. And the Hebrew *Im*, that is, *If*, is used in prayers, as is noted on Gen. 24. 42. *if thou be*, &c. It signifieth also, *when*, as in 1 Sam. 15. 17. Therefore one Prophet saith, *If a man shall sinne*, 2 Chron. 6. 22. another (relating the same) saith, *When a man*. So the Evangelists, one writeth, *If thine eye be single*, Matt. 6. 21. another, *when thine eye is single*, Luke 11. 34. *with me*] this respecteth the first part of that promise of God in vers. 15. *keepe me*] as the second part of Gods promise was, vers. 15. *give mee bread*, &c. This respecteth the fourth thing promised in vers. 15. *I will not leave thee*, which taught him contentation, Hebr. 13. 5. and Jakob void of covetousnesse, desireth but food and raiment; wherewith we all should likewise be content, 1 Tim. 6. 8.

21 Vers. 21. *returne*] this respecteth the third part of Gods promise, in vers. 15. So *Jakobs* vow, was grounded in all points, upon the word & promise given him, to teach us how to vow, and pray unto the Lord. *and Iehovah*] or *then Iehovah*: for this may bee the first part of *Jakobs* vow or promise againe to God, whom hee would in faith & reverence constantly professe to be *his God*, that is, author of his welfare & salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. & 14.

22 Vers. 22. *the house of God*] that is, *a place of Gods worship*; as the Chaldee expoundeth, *wherupon I will serve before the Lord*. This Jakob after performed, when he built there an altar, Gen. 35. 7. And this respected Gods outward service. *tithing* *give*] that is, *surely give the tenth*. A signe also of homage and subjection unto God: which therefore was given to the Priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Numb. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1, *Jakob commeth to the well of Charan*. 9, *He taketh acquaintance of Rachel*. 13, *Laban entertaineth him*. 11, *Jakob covenanteth for Rachel to be his wife*. 23, *Laban deceiveth him with Leah*. 28, *He marrieth also Rachel, and served for her seven yeares more*. 32, *Leah beareth Reuben*. 33, *Simeon*. 34, *Levi*. 35, *Judah*.

And Jakob, lifted up his feet, & went to the land of the sons of the East. And he saw, & behold a well in the field; & lo there

there were three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, *was* upon the wels mouth. And thither were all the flocks gathered, and they rolled the stone from the wels mouth, and watered the sheepe: and they put the stone againe, upon the wels mouth, in his place. And Jacob said unto them; my brethren, whence *be* yee? and they said, of Charran *are* wee. And hee said unto them, Know ye Laban the sonne of Nachor? and they said, wee know *him*. And hee said to them, Is there peace to him? and they said Peace; and behold, Rachel his daughter, *is* comming with the sheepe. And hee said, loe yet, the day *is* great, *it is* not time that the cattell should be gathered together: water yee the sheepe, and goe feed. And they said, we cannot, untill all the flocks be gathered together; and they rolle the stone, from the wels mouth: then water we the sheepe. He yet *was* speaking with them; and Rachel came, with the sheepe which *were* her fathers: for shee fed *them*. And it was, when Jacob saw Rachel; the daughter of Laban his mothers brother: and the sheepe of Laban, his mothers brother: that Jacob went neere; and rolled the stone, from the wels mouth, and watered the sheepe of Laban his mothers brother. And Jacob kissed Rachel: and lifted up his voice, and wept. And Jacob told Rachel, that he *was* her fathers brother; and that he *was* Rebekahs son: and shee ran and told her father. And it was, when Laban heard, the tidings of Jacob his sisters sonne; that he ran to meet him, and imbraced him, and kissed him, and brought him in, to his house: and hee told Laban, all these words. And Laban said unto him, Surely thou *art* my bone and my flesh: and hee abode with him, a moneth of daies. And Laban said unto Jacob; Because thou *art* my brother, shouldst thou therefore serve me for nought? tell mee, what *shall* thy wages *be*? And Laban had two daughters: the name of the elder, *was* Leah; and the name of the yonger, Rachel. And the eies of Leah, *were* tender: and Rachel was faire in forme, and faire in countenance. And Jacob loved Rachel: and said, I will serve thee seven yeeres, for Rachel thy yonger daughter. And Laban said, *It is* better that I give her to thee, then that I should give her to another man: abide thou with me. And Jacob served for Rachel, seven yeeres: and they were in his eies, as a few daies, because he loved her. And Jacob

said unto Laban, Give *mee* my wife, for my daies are fulfilled: that I may goe in unto her. And Laban gathered together, all the men of the place; and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmaid: for a handmaid, to Leah his daughter. And it was in the morning, that loe it *was* Leah: and he said unto Laban, what *is* this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban said, It may not be so done, in our place: to give the yonger, before the first-borne. Fulfull thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeeres. And Jacob did so, and fulfilled the seven of this: and he gave unto him, Rachel his daughter, for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And he went in also unto Rachel; and he loved also Rachel, *more* then Leah: and served with him, yet other seven yeeres. And Jehovah saw, that Leah was hated; and he opened her wombe: and Rachel, *was* barren. And Leah conceived, and bare a son; and she called his name Reuben: for she said, for Jehovah hath seene my affliction; for now, my husband will love me. And she conceived againe, and bare a sonne; and she said, because Jehovah hath heard that I *was* hated; he hath therefore given me, this also: and she called his name Simeon. And she conceived againe, and bare a sonne; and said, now this time my husband will be joyned unto mee; because I have borne unto him, three sonnes: therefore she called his name, Levi. And she conceived againe, and bare a son; and shee said, this time, I will confesse Jehovah; therefore, she called his name Judah: and shee stayed from bearing.

Annotations.

L *Isied up*] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Beisbel. See a much like phrase, in Psal. 74. 3. [*sons of the East*] that is, the Easterne people, in Mesopotamia, which lay Eastward from Canaan. So in Job 1. 3. The Greeke omitteth the word *sons*, and tranllateth, the East countries: From the East God had raised up Abraham the (man of) righteousness, Esay 41. 2. Gen. 12. 1. and thither now Jacob his nephew fleeth, there

there to *serve for a wife*, Hof. 12. 12. wherein the mysterie of Christ and his Church, was figured : Eph. 5. 32. 2 Cor. 11. 2.

2 Vers. 2. *a well*] at a well in the field, *Abrahams* servant met with *Rebekah Isaaks* wife, Gen. 24. 11. 15. So here *Jakob* meeteth with *Rachel* his wife. A much like thing befell unto *Moses*, Exod. 2. 15. 16. 21. And Christ sitting on *Jakobs Well* (in Samaria) preached there of the *living waters* of his Gospel and spirit, which who so drinketh, they shall be in him a well of water springing up into everlasting life, Ioh. 4. 6. — 14. and 7. 38. 39.

lying] This the Greeke translateth *resting*. The two workes of shepherds to their flocks, are *feeding*, and *causing them to lie down*, or to rest; both which Christ performeth to his people, Song. 1. 6. Ezek. 34. 15. Psal. 23. 1. 2.

3 Vers. 3. *the stone*] wherewith the well was closed and sealed up, to keepe the waters safe and pure: and which the shepherds must remove to water the sheepe. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may with joy draw waters out of the wells of salvation, Esa. 12. 3. The three flocks here mentioned, are by the Hebrew Doctors (in *Bresiah rabbah* upon this place) applyed to the whole body of the Church, *Priests*, *Levites*, and the other *Israelites*.

6 Vers. 6. *Is there peace*] that is, *welfare* and *prosperity*. This was the manner, in those places of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1 Sam. 25. 5. 6. 2 Sam. 20. 9. The Greeke translateth, *is he in health*?

7 Vers. 7. *is great*] that is, *much day yet remaineth*; or *it is high day*. He exhorteth to use the time, whiles it remained, for the good of their sheepe: and not to take them so soone from their pasture.

8 Vers. 8. *cannot*] that is, *are not able*, the stone is so great: or, *may not*, by right, till all come together. In this latter sense the word is used, Gen. 34. 14. and 43. 32. and 44. 26. and other where.

9 Vers. 9. *shee fed them*] or, *she was shepherdesse*. In Gr. *she fed her fathers sheepe*. It seemeth men used to employ their daughters in such workes, Exod. 2. 16. (whereupon Christs spouse is compared to a shepherdesse, Song. 1. 7. 8.) unless it were laid upon her through her fathers covetousnesse, as some thinke.

10 V. 10. *rolled the stone*] either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, *Jakobs* steps were not strained (as Pro. 4. 12.) neither did his strength faile, but as a mighty strong man, hee rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered all, and were not able to rale away the stone, but *Jakob* rolled it away himselfe alone. Pirkei R. Eliezer, chap. 36.

11 Vers. 11. *lifted up*] that is, *with a loud voice wept*: the Greeke translateth, *cried with his voice and wept*. It argued his great affection, and passion of minde for her sake; as the like was after in *Ioseph*, Gen. 43. 30. and 45. 2. 14. 15. Such things God setteth down particularly and often, (though they may seeme of small moment) to shew how he is deligh-

ted in the actions of his children, whom the world contemneth.

13 Verse 13. *the tidings*] or, *the beare-say*: in Hebrew, *the bearing*: figuratively put for the word (or matter) *beard*. The Apollles in Greeke sometime keepe the phrase; as, *who hath beleeved our bearing*? Rom. 10. 16. that is, *our report, preaching, or word preached*. Sometime they explaine one another, with other words; as, *his bearing spread abroad*, Mark. 1. 28. for which in Luk. 4. 37. is written, *his fame* (or *sound echoe*) *words*] or *things*, to weet, about his journey, and the causes of it, as is before specified. For else, it might seeme strange unto him, that *Isaaks* sonne should come in that poore sort alone: whereas *Abrahams* servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

14 Vers. 14. *my bone*] that is, *my kinsman*, as the Chaldee explyneth it. The Greeke saith, *of my bones*. See the like phrase, in Iudg. 9. 2. 1 Chron. 11. 1. 2 Sam. 19. 12. 13. *of dayes*] that is, *a whole moeth*: as *a yeere of dayes*. 2 Sam. 14. 28. is *a whole yeere*. See the notes on Gen. 4. 3.

15 Vers. 15. *brother*] that is, *kinsman*: see Gen. 13. 8. *shouldest thou?*] The Greeke explaineth it, *thou shalt not*. See Gen. 18. 17.

16 Vers. 16. *elder*] Hebrew, *greater*: meaning in age: and so the *younger*, is the *lesser*. See Gen. 27. 1. By interpretation, *Leah* signifieth *Labourious*, or *Painfull*: and *Rachel* an *Ever* or *Sheepe*.

17 Vers. 17. *tender*] as the Greeke translateth, *infirm*, or *weake*: but the Chaldee translateth *faire*. Thargum Ierusalem addeth, that they were tender with weeping and praying. *in forme*] that is, *in proportion of body*, or *personage*: as the next *in countenance*, or *visage*, is for *beauty of colour*. Both together, make perfect beauty. The like is sayd of *Esther*, Esth. 2. 7. and of *Ioseph*, Gen. 39. 6. The Hebrew Doctors mystically apply this to the Church, *the faireste in the congregation of Israel*, when it was guiltlesse from the power of uncleannesse: as it is sayd, (in Song. 4. 7.) *Thou art all faire my love, there is no spot in thee*. R. Menachem, on Gen. 29.

20 Verse 20. *served*] These things are set downe to shew Labans churlishnesse, and *Jakobs* meeknes, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, how *Jakob* fled into Syria, and *Israel* served for a wife, and for a wife, kept (sheepe:) Hof. 12. 12. For whereas men used of their substance to give dowries, Gen. 34. 12. Exod. 22. 7. *Jakob* having nothing to give, out of his poverty, (Gen. 32. 10.) giveth his service to his uncle for a wife, which service was hard unto him, Gen. 31. 40. 41. as *David*, instead of a dowry, gave 100 foreskins of the Philistines, whom he killed with great perill of his own life; 1 Sam. 18. 23. 25. 27. These things of *Jakob*, may also (as the former of *Abraham* and *Isaak*) be mystically applyed to Christ, whose spouse and Church, is beautifull, Song. 4. 1. 7. Ephes. 5. 25. 27. and hath made him to serve with her sins, and wearied him, with her iniquities, Esa. 43. 24. were in his eyes] that is, *seemed unto him*. *loved her*] and love suffereth, hopeth, and endureth all things, 1 Cor.

13.7. much water cannot quench it, neither can the floods drowne it: Song. 8. 7. See Gen. 24. 67.

21 Ver. 21. are fulfilled] or, are full, complete: The Chaldee addeth, the dayes of my service are fulfilled: meaning the seven yeeres covenanted, v. 18. Some take it to meane full, in respect of his age: and that he was married at the first; before the 7. yeeres were expired. But in Pirkei R. Eliezer, ch. 36. it is said; Iakob began to serve for a wife 7. yeeres: after 7. yeeres he made a banquet, and a rejoycing 7. daies, and had Leah &c. and added 7. daies banquet more, and received Rachel, gre in] into the chamber; (as Iudg. 15. 1.) that she may be to me as my wife. See Gen. 6. 4. The Bride, usually had a privie chamber (or closet) whereinto she entred at the marriage day, Joel 2. 16. Whereupon, among the Iewes, the comming together in marriage, is called the assembling into the privy-chamber, *Maimony* in treat. of Wives, ch. 10. S. 1.

22 Ver. 22. a banquet] named in Hebr. of drinking, as is noted on Gen. 19. 3. such we call a Bride-ale. The Greeke translateth it a marriage: hereupon the word marriage is used for a banquet, or feast, in Luk. 14. 8. and so the Syriak there translateth it.

23 Ver. 23. Leah] in Greeke, *Leia*. A notable example of perfidie in Laban, so to deale with his owne sisters son. And by reason that women at such times were veiled, (as in other like cases may be seene, Gen. 38. 15. 16.) Iakob could not discern the fraud.

24 Ver. 24. Zilpah] in Greeke *Zelpha*. handmaid] or, bondswoman, servant, see Gen. 16. 1.

25 V. 25. the morning] Every mans worke shall be made manifest, for the Day shall declare it, 1 Cor. 3. 13. They that do evill, know not the light; and the morning is to them, even as the shadow of death, Job 24. 16, 17. Therefore is this fact observed to be done in the evening, and discovered in the morning. beguiled me] The Chaldee saith, *hed unto me*? These things as they shew the evill mind and cariage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Iakob, who had by guile (tho with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shall be measured to them againe, Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and defyled with another, whom in respect of her he hated? ver. 30. 31. For, love is strong as death, Song. 8. 6.

27 Ver. 27. the seven of this] or the weeke, that is, the seven daies banquet of this Leah, and so confirme the marriage with her; and then we will give thee the other. A weeke hath the name in Hebrue, of seven dayes; as with us, it is called a seven-night. And the marriage feast, used to continue seven dayes, as appeareth by Iudg. 14. 10, 12. And it is a canon among the Iewes, that whosoever marieth a maide, shall rejoyce with her 7. dayes not doing any worke, but eating, drinking, and making merry. And so, if he marry a woman not a maide, 3. daies. And if he take more wives together, he must rejoyce with every of them; her convenient time of joy: *Maimony*, treat. of Wives, ch. 10. S. 12, 13. Thus Laban provided, that Iakob by voluntary consent to this mari-

age with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase, plainly applyeth this to the seven dayes banquet for Leah. And that it cannot be meant of seven yeeres, before he should marry Rachel: the birth of their children, and life of Iakob after in the History, do manifest, Gen. 47. 9. and 41. 46. and 30. 24.

there shall be given] to weete, by me; as the Greeke translateth, *I will give*. The Hebrew also may signifie, *we will give*: that is, I and my friends.

this also] meaning Rachel: ver. 28. So to make him amends, he urgeth upon him, another marriage incestuous. Which how ever Iakob accepted; and it may, by the speciall motion of Gods spirit, (as Samsons marriage with the Philistian woman, was of the Lord, Iudg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystery, the churches of Iewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4. shall serve] So covetousnesse of gaine by Iakobs service, made him thus to offer: and Iakob in yeelding to this, is a mirror of patience.

Ver. 31. hated] not simply but in comparison of Leah; that is, *lesse loved*, as the former verse sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the sin, with her father. opened her womb] that is, made her to beare children: the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception*.

Ver. 32. Ruben] that is, *Son of seeing* (or of him that seeth) meaning her affliction, as the next words doe explaine: or, *See ye the Son*. So in Pirkei R. Eliezer, chap. 36. it is said; God saw Leahs tribulation, and gave her conception, and consolation to her soule; and she bare a man-child of a good forme; and sayd, see the son, which God hath given me.

Ver. 33. Simeon] written in Greeke by the Evangelists, *Symeon*, 2 Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing*, or son of bearing, that Leah was hated.

Ver. 34. be called] or, (not noting any person,) his name was called: See Gen. 16. 14. Levi] that is, *Joined*: the reason of the name here, was of her husbands joining unto her: after, the Levites were joined unto the Priests in the ministry and service of God, as Numb. 18. 2. 4.

Ver. 35. this time] or now, to weete againe, as the Greeke addeth. confesse] that is, *openly-praise* and *celebrate*, in solemne manner. This here applied to the Lord, is after applied to Iudah himself, Gen. 49. 8. Iudah] or *Iehudab*; in Greeke, *Iudas*: by interpretation, *A Confessor*, or the son of Confession, or of Praise. Of him, all the sons of Iakob, are called *Iewes*, Esth. 3. 6. Mat. 27. 37. and he is a true Jew, whose praise is of God, Rom. 2. 29. stayed] or, *flood still*, that is, *left off bearing*, for a while: afterward she had more increase, Gen. 30. 17. And thus God dispensed his blessings, where least love of man was shoven: which redounded to his further glory by Leahs thankfulnesse.

CHAP. XXX.

1. Rachel in griefe for her barrennesse, giveth Bilhah her mayd unto Iakob. 5. Bilhah beareth Dan and Naphtali. 9. Leah giveth him Zilpah her mayd, who beareth Gad and Aser. 14. Reuben findeth Mandrakes, with which Leah breeth her husband of Rachel. 17. Leah beareth Issachar, Zebulun, and Dinah. 22. Rachel beareth Ioseph. 25. Iakob desireth to depart. 27. Laban stayeth him, on a new covenant. 37. Iakob's policie, whereby he became rich.

- 1 **A**ND Rachel saw, that she did not beare children unto Iakob; & Rachel envied her sister: & she said unto Iakob, Give me sons; or else, I dye. And Iakob's anger was kindled, against Rachel: and he sayd, am I in Gods stead, who hath withheld from thee, the fruit of the wombe? And she said; Behold my handmaid Bilhah, goe in unto her: and she shall beare, upon my knees; and I also, shall be builded by her. And she gave unto him, Bilhah her hand-maid, to wife: and Iakob went in, unto her. And Bilhah conceived, and bare unto Iakob, a son. And Rachel sayd, God hath judged me; and hath also heard my voice, and hath given unto me a sonne: therefore, called she his name, Dan. And Bilhah, Rachels hand-maid, conceived againe; and bare, a second son, unto Iakob. And Rachel said, wrastlings of God, have I-wrestled with my sister, I have also prevailed: and she called his name Naphtali. And Leah saw, that she had stayed from bearing; and she tooke, Zilpah her handmaid; and gave her unto Iakob, to wife. And Zilpah, Leahs hand-maid, did beare unto Iakob, a son. And Leah said; With a troupe: and she called his name, Gad. And Zilpah, Leahs hand-maid, did beare, a second son, unto Iakob. And Leah said, With my blessednesse, for the daughters will call me blessed: and she called his name, Aser.
- 14 And Reuben went, in the daies of wheat harvest; and found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel sayd unto Leah; Give mee I pray thee, of thy sonnes Mandrakes. And she sayd unto her; Is it a small-matter, that thou hast taken my husband; and wouldst thou take, my sonnes Mandrakes also? And Rachel sayd, therefore he shall lye with thee to night, for thy sons Mandrakes. And Iakob came out of the field, in the evening; and Leah went out to meet him; and she said, thou shalt come in unto me; for hiring I have hired thee, with my sons Mandrakes: And he lay with her that night. And God heard

Leah: and she conceived, and bare unto Iakob, the fifth son. And Leah said, God hath given me my hire, for that I gave my handmaid, to my husband: and shee called his name, Issachar. And Leah conceived againe: and she bare the sixth son unto Iakob. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him sixe sonnes; and she called his name, Zebulun. And afterward, she bare a daughter; and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her wombe. And she conceived, and bare a son: and said, God hath gathered away, my reproach. And she called his name, Ioseph; saying: Jehovah will adde to mee, another son. And it was, when Rachel had borne Ioseph: that Iakob said unto Laban; Send me away, and let mee goe; unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned-by-experience, that Jehovah hath blessed me, for thy sake. And he said, Expressly name thy wages unto me, and I will give it. And he said unto him; Thou knowest, how I have served thee: and how thy cattell hath been, with me. For it was little, which thou haddest before me, and it is increased to a multitude; and Jehovah hath blessed thee, at my foot: and now, when shall I also do, for my owne house? And he said, what shall I give unto thee? And Iakob said, thou shalt not give unto me any-thing; if thou wilt do for me this thing, I will turne againe, I will feed thy flocke, I will keepe them. I will passe through all thy flock, to day; removing from thence, every lambe speckled and spotted; and every brown lambe, among the sheepe; and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and browne amongst the sheepe; that (shall be counted) stolne, with me. And Laban said, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted; and all the she-goats, that were speckled and spotted; every-one that had some white in it, and every

36 brown one, amongst the sheep: and he gave-
 37 them, into the hand of his sonnes. And he set
 three daies way, betwixt him self and Jakob:
 38 and Jakob, fed the rest of Labans flocks. And
 Jakob took unto him, the rods of green white
 poplar, and of nut-tree and of plantane-tree;
 and pilled in them white strakes, *with* making
 38 bare the white, which *was* on the rods. And
 he set, the rods which he had pilled; in the
 gutters, in the troughes of waters: when the
 flocks came to drinke, before the flocks; that
 they might conceive when they came to
 39 drink. And the flocks conceived, before the
 rods: and the flocks brought forth, ring-
 40 straked, speckled, and spotted ones. And the
 lambs, Iakob separated, and gave the faces
 of the cattell, toward the ring-straked, and
 all the browne, among the cattell of Laban:
 and he put his owne flocks by themselves-
 alone; and put them not, unto Labans cattell.
 41 And it was, whensoever the lustie cattell
 conceived, then Jakob put the rods before
 the eyes of the cattell, in the gutters: that
 42 they might conceive among the rods. And
 when the cattel were feeble, he put *them* not:
 so the feeble, were Labans; and the lustie, Ia-
 43 kobs. And the man encreased, most excee-
 dingly: and he had many flocks, and women-
 servants, and menservants, & camels, & asses.

Annotations.

1 **E**Nvied,] One word in the originall, is for *envie*,
zeale, and *jealousie*; taken sometime in the good
 part, sometime in the evill, as in this place. It is a
 stronger affection then *wrath* or *anger*, Pro. 27. 4.
 and a work of the flesh, Gal. 5. 21. 1 Cor. 3. 3. *sons*
 some son, or child. or else I dye] or, and if not, I am a
 dead woman. The like phrase was before in Gen.
 20. 3. Through fretfulness and impatience, she
 should kill her selfe; for *envie* is the rottenness of the
 bones, Pro. 14. 30. whereas she ought to have sought
 unto the Lord, as did Isaak, Gen. 25. 21.

2 V. 2. *in Gods stead*] who only can give children:
 1 Sa. 2. 5, 6. Ps. 113. 9. & 127. 3. So the Chaldee pa-
 raphraseth, *Askest thou (sons) of me? shouldst thou not*
ask them of the Lord? fruit] that is, as the Chaldee
 expoundeth, *the child of thy bowels*. So all children
 are called the fruit of the womb, Deut. 7. 13. Ps. 127. 3.
 even Christ himself, according to the flesh, Lu. 1. 42.

3 V. 3. *and she shal*] or, *that she may beare upon my knees*
 meaning, children that might be brought up and
 nursed on her knees, as her owne; so Gen. 50. 23.
 Hereupon she calleth *Bilhahs* children, hers: v. 6.
shall be builded] that is, *shall have children*, as the Greek
 translateth. See Gen. 16. 2. where the like was spo-
 ken by Sarah.

4 V. 4. *to wife*] or, *for a wife*. The like is said of Agar,
 who yet was but a secondary wife, or concubine: see
 Gen. 16. 3. & 22. 23. So this *Bilhah* (or *Balla*, as the
 Greek writeth her,) is called a concubine, Gen. 35.
 22. The like is to be minded for *Zilpah*, in vers 9.

V. 6. *judged*] This word, when it respecteth the
 godly, sometime meaneth *chastisement*, and afflicti-
 on for sin, 1 Cor. 11. 32. sometime *deliverance* out of
 their affliction, as 1 Sam. 24. 15. 2 Sam. 18. 19. Both
 may be implied here. *heard my voyce,*] *received*
my prayer, saith the Chaldee paraphrase: so in v. 17.
 and 22. By this it appeareth that faith & vertues,
 were mixed together with the infirmities of these
 holy persons. So after in v. 17. *Don*] that is by
 interpretation, *Judging*: so named of Gods *judging*,
 that is, helping, and delivering her. Afterward his
 name is applyed to the *Judging*, that should be a-
 mong his children, Gen. 49. 16.

V. 8. *Wrastring*] that is, *divine* and *vehement*
wrastring, very great and earnest endeavours both
 with God in prayer, and by all other meanes that
 she could; as *wrastring* is a writhing & turning eve-
 ry way to prevaile by might or slight. The name
 of God, is added to things for excellency sake: see
 Gen. 23. 6. The Greek translateth it, *God hath helped*
me, and *I have beene compared with my sister*; the Chal-
 dee addeth, *God hath received my request; when I suppli-*
cated in my prayer, I desired that I might have a son, as
my sister; and it is granted me. *Naphali*] or as the
 Greek writeth it, *Nephthaleim*: Rev. 7. 6. by inter-
 pretation, *Wrastring*, or, son of *My wrastring*.

V. 11. *with a troupe*] or, *a troupe is come*: for here
 is a double reading, in the Hebrew margine it is
 written *ba Gad*, *a troupe is come*; which in the text
 is one word *bagad*, that is, *in* (or *with*) *a troupe*: so af-
 ter in v. 13. *beast*, *in* (or *with*) *my blessednes*. And so
 the Greek translates it, *In*, or *with*; but the Chal-
 dee turneth it *is come*. *Gad* signifieth *a troupe*, or *band*
 of men, & to this interpretation Iakob after doth
 allude, Gen. 49. 19. How be it the Greek translates
 it, *with good lucke* (or *fortune*) *Fortunately*. And in
 Arabick, the planet *Jupiter*, is called *Gad*. *Gad*]
 that is, *a troupe* or *host*: after the Greek, *Luck*, or *for-*
time. This word is used in Esa. 65. 11. *that prepare*
a table for the troupe: there the Chaldee translateth
 it *Idols*: for it meaneth *the host of heaven*, or *planets*.

V. 13. *with my blessednes*] or *In my happiness*: that
 is, as the Greek explaineth it, *O blessed* (or *happy*)
am I: meaning that this child was both *with her*
felicity. The Chaldee translateth it, *I have praise* (or
commendation.) *daughters*] that is, as the Greek
 translateth it, *women*: so in Prov. 31. 39. Song. 6. 8.
 And the Chaldee, *women will praise me.* *call me*
blessed] or *count me happy*. This phrase the Virgin
 Mary useth, Luk. 1. 48. see also Song. 6. 8. *After*]
 or *After*, that is, *Blessed*, *happy*: or *making blessed*.

Vers. 14. *Mandrakes*] in Hebrew *Dudaim*, which
 signifieth *lovely* or *amiable*: the Greeke translateth
 them *apples of Mandragoras*, (or *Mandrake-apples*;) the
 Chaldee also calleth them *labrockin*, that is,
Mandrakes, which name is borrowed from the
 Arabicke. They were such things as gave a smell,
 Song 7. 13. Whether they were thole that wee
 now call *Mandrakes*, is uncertain. The name is not
 found in Scripture, but in this history, & in Song.
 7. 13. there the Chaldee paraphrase calls it *Balsā*.

Vers. 15. *Is it small*] the Greek translateth, *Is it*
not enough? These contentions were not merely
 carnal, but partly also for desire of Gods ordinary
 blessing,

- 17 blessing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for salvation.
- 18 Verſ. 17. *heard Leah*] the Chaldee ſaith, *received her prayer*: ſo verſ. 6. and 22. Gods providence and goodnes is here admirable, that he ſhould regard, and in his book record ſuch things as theſe; about childiſh works, and womens contentions for their husband: unto which notwithstanding the Lord abaſeth himſelfe, (paſſing by the heroicall act of the world,) and preacheth his grace, (in the middeſt of all humane infirmities;) to thoſe that in faith doe call upon him.
- 18 V. 18. *Iſſachar*] The Greeke addeth the interpretation, *Iſſachar*, that is, *Hire*. It is written with the letters *Iſſachar*, but by the vowels *Iſſachar*, one S not pronounced, which is not uſuall. *Sachar* ſignifieth *Hire* or *wage*: whereof he had the name. But in that ſhe counteth her ſon a reward from God, for giving her maid to her husband; it ſeemeth to be her error.
- 20 Verſ. 20. *endowed*] or, *given me a good gift*, as the Greeke tranſlateth. *Zebulun*] or, as the holy Ghoſt writeth it in Greeke *Zabulun*; that is by interpretation, *Dwelling*.
- 21 Verſ. 21. *Dinah*] that is, *Judgement*; in Greeke *Dina*.
- 22 Verſ. 22. *remembred*] that is, *ſhewed care, and helpe*: ſee Gen. 8. 1. The Chaldee tranſlateth, *the remembrance of Rachel came before God*, and hee received her prayer. So in 1 Sam. 1. 19, 20. *the Lord remembred Hannah*. *opened*] that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29. 31.
- 23 Verſ. 23. *gathered*] or *taken away my reproach*, meaning her barrenneſſe; which was a reproach among men, Luke 1. 25. 1 Sam. 1. 6. Eſay 4. 1.
- 24 Verſ. 24. *Ioseph*] that is, *He will adde*: or, *adding*. Sometime he is written *Iehoſeph*, as in Pſal. 81. 6. and ſo it was graven on Aarons Breſtplate, Exo. 28. The like is in the writing of other names, as *Jonathan*, 1 Chron. 10. 2. or *Iehonathan*, 1 Sam. 31. 3. *Iaſh*, 2 Chron. 24. 1. or *Iehoſh*, 2 King. 12. 1. and ſundrie the like. *will adde*] or *prayerwiſe, be adde to me*. The performance hereof, ſee in Gen. 35. 17. Hereby her faith appeareth. The Hebrew Doctors obſerve, that ſhe ſaid not other ſonnes, for ſhe knew that there ſhould be but twelve tribes; and ſhe prayed that the ſame ſonne might be of her: R. Monachem on Gen. 30.
- 25 Verſ. 25. *to my land*] or *country*, meaning Canaan, promiſed to him, Gen. 28. 13. whither by faith he would returne, and dwell in it, expecting the bleſſing of God, as Gen. 26. 3. Heb. 11. 9. So in Ier. 51. 9.
- 27 Verſ. 27. *grace*] or, *ſavour in my eyes*: an imperfect ſpeech, meaning, *I pray thee*. See the notes before on Gen. 11. 4. and 13. 9. and 23. 13.
- 28 Verſe 28. *Expreſſy-name*] or, *nominate plainly, appoint*: The Greeke ſaith, *distinguish*; that is, *diſtinctly name*.
- 30 Verſ. 30. *before me*] that is, *before my coming*: ſo Gen. 32. 3. and 46. 28. *increaſed*] Hebrew, *broken forth*: that is, *increaſed*, and *ſpread abroad ſuddenly*: ſo verſ. 43. and Gen. 28. 14. The Greeke

here tranſlateth it, *increaſed*. *at my foot*] that is, *ſince my coming*, and by my travell and ſervice. So the foot is uſed to ſignifie *labourious ſervice*, Deut. 11. 10. and the *coming* or *preſence* of any, Hab. 3. 5. The Chaldee tranſlateth it as before in v. 27. *for my ſake*. *doe*] that is, *provide, labour, prepare, &c. for my owne family*: which he that doth not, is worſe then an *Infidel*, 1 Tim. 5. 8. The Greeke tranſlateth, *make my ſelfe an houſe*.

31 Verſ. 31. *any thing*] that is, *any certaine wage*, or *ſtinted hire*, of Labans gift. He choſe rather to depend on Gods providence. *will turne againe, will feed, &c.*] that is, as the Greeke explaineth it, *I will againe feed thy ſheepe, and keepe them*.

32 Verſ. 32. *removing*] or, *remove thou*: and ſo the Greeke tranſlateth, *ſeparate thou*. *it ſhall be*] meaning, ſuch ſhould be his wage, namely, all that were borne ſo partie-coloured after that time. And this choice depended upon Gods bleſſing: for naturally the cattell would bring forth others like themſelves, and ſo Iakobs part ſhould be few. But by Gods extraordinary providence, it fell out otherwiſe: ſee Gen. 31. 10, 12.

33 Verſ. 33. *my juſtice*] that is, *a juſt reward of my labours* from the hand of God, on whom I depend, and *juſt dealing in me*, who ſhall be ſeene to keepe nothing but my owne. *answer for*] or *teſtifie for* (or *with me*.) The contrary is in Eſay 59. 12. *our finnes answer*, (or *teſtifie*) *againſt us*. *Answering* is for *witneſſing* in Exod. 20. 16. *in time to come*] that is, *hereafter ſhortly*: the Hebrew phraſe is, *in day to morrow*: but *to morrow* is often uſed for *hereafter*, or *time to come*, Exod. 13. 14. Deut. 6. 20. Iof. 4. 6. Mat. 6. 34. as *yesterday*, is for *time paſt*, Gen. 31. 2. *when it ſhall come*] or, *for it ſhall come*; or, *when thou ſhalt come* (to looke) *on my wages*. The Greeke tranſlateth, *for my wages is before thee*.

34 V. 34. *I would, it might be*] or, *I wiſh it, let it be*: for the diſtinction ſeemeth to afford this ſenſe. The Greek omitting the former, ſaith onely, *Let it be*.

36 Verſ. 36. *way*] that is, *journey*: ſo Gen. 31. 23. and often in the Scripture.

37 Verſ. 37. *rods*] Heb. *rod*: as *tree*, for *tree*, Gen. 3. 2. *greene*] that is, *moiſt*: oppoſed to *dry*; and is not meant of colour. It may alſo be referred to the rods. *nut tree*] in Hebrew *Luz*: ſome think it to be the *hazell*, others the *almond tree*: the Hebrew and Greeke are both generall, for any *nut tree*: and the word is not found for a tree, but in this one place. Elſewhere *Luz*, is the City *Bethel*, ſo named as ſeemeth of *nut trees* growing there, Gen. 28. 19. as elſewhere *Iericho* is called the *City of palm trees*, 2 Chron. 28. 15. *plane tree*] or, *plane tree*: thus both the Greek and Chaldee doe interpret the Hebrew name *gnaron*: ſome think it to be the *cheſnut tree*. It was a faire tree, as appeareth by Ezek. 31. 8.

38 Verſ. 38. *conceive*] Heb. *be in heat*; whereby *conceptions* or *engendering* is meant, as the Greeke plainly tranſlateth. And theſe things Iakob did by the oracle of God, as appeareth by Gen. 31. 9, 10, 11, 12. by reaſon whereof, it was no more unlawfull for him to doe thus, then for his children to rob the Egyptians, Ex. 12. 35, 36. It was in recompence

of his sore labors, Gen. 31. 38, 40. and had not God provided this way for his recompense, Laban would have sent Iakob away empty, Gen. 31. 42.

39 V. 39. *ring-straked*] with a round strake, or ring about their legs, as if they were tied about. The Greeke saith *white*: so in Gen. 31. 8.

40 Ver. 40. *the lambs*] which were so spotted and particoloured. ver. 39. *gate*] that is, *set*, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughes.

41 Ver. 41. *lusty*] or *strong*. The Hebrew word signifieth *bound together*, which may be understood both of their bodies *wel-set* and *truss together*, and of their *conspiring together* the male and female for engendring. Which was at the beginning of the yeere, and therefore the Chaldee translateth it, *the forward* (or *first borne*.)

42 Ver. 42. *seeble*] or *late ward*, as the Chaldee also translateth it, or *engendred late*. It hath the signification of *covering*: and it may be understood, when they were thicke covered with wool, as towards the end of summer, when they are not so strong for generation.

43 Ver. 43. *increased*] Hebrew *brakeforth*: as v. 30. Gen. 28. 14. The Greeke here translateth it, *wexod rick*. *exceedingly*] or *vehemently*: doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Iakob, Gen. 28. 15. and delivered him from covetous Labans injuries, Gen. 31. 7, 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promisseth, that his people shall *rob those that robbed them, and spoile those that spoiled them*: Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. *Marvelous mysteries are in the histories of the holy law: that none is able to tell the praise of the excellencie thereof, and of the hid things of the same, yea even then, when histories are found in the Law, which may be thought unnecessary and unprofitable. And when wee read in the law, wee blesse (God) for the histories; by which he hath planted eternall life amongst us, as by the ten Commandments, (Exod. 20.) For when a man removeth the veile of blindness from off his face, hee shall find in that worke: a mountaine of spices and of frankincense: neither hath the eye seene, O God, besides thee: (Esay 64. 4.) R. Menachem, on Gen. 30.*



CHAP. XXXI.

1, Laban and his sons, envy Iakobs prosperity. 3, God biddeth him returne into Canaan. 4, He acquainteth his wives herewith, complaining of their fathers hard dealing. 14, They agree to goe with him. 17, so they all flee secretly. 19, Rachel stealeth her fathers images. 22, Laban pursueth after him. 26, and complaineth of the wrong; 33, and searcheth for his images; 34, but Rachel in policie hideth them. 36, Iakob chideth with Laban, for abusing and hard usage of him. 43 Laban would make a covenant, 45, which Iakob assenteth unto, and it is confirmed by a signe, an oath, and a banquet; 55, so they part in peace.

1 **A**Nd he heard, the words of Labans sons, saying; Iakob hath taken, all that *was* our fathers: and of that which *was* our fathers, hath hee made all this glorie. And Iakob saw, the face of Laban; 2 and behold it *was* not with him, as in former dayes. And Jehovah said unto Iakob; 3 Returne, unto the land of thy fathers, and to thy kinred: and I will be with thee. And Iakob 4 sent, and called Rachel and Leah: to the field unto his flocke. And he said unto them, I see 5 your fathers face, that it *is* not toward mee, as in former daies: and the God of my father hath been with me. And ye know, that with- 6 al my able-power, I have served your father. And your father hath deceived me, & changed 7 my wages, ten times: but God hath not given him, to doe me evill. If he said thus, 8 The speckled shall be thy wages; then bare all the cattell, speckled: and if he said thus, the ring-straked shall be thy wages; then bare all 9 the cattell, ring-straked. And God, hath taken away the cattell of your father, and given 10 them to me. And it was, in the time that the cattell conceived; that I lifted up my eyes, and saw in a dreame; and behold the hee- 11 goats which leaped-up on the cattell, *were* ring-straken, speckled and grissled. And the Angel of God said unto me in a dreame; Ja- 12 kob: and I said, *Loe here I am*. And hee sayd, Lift-up now thine eyes, and see, *all* the hee- 13 goats, that leape up on the cattell; *are* ring-straked, speckled and grisly: for I have seen- 14 all that Laban doeth unto thee. *I am* the God of Beth-el, where thou anointedst the pillar, where thou vowedst unto me, a vow: now, 15 arise goe out from this land, and return unto the land of thy kinred. And Rachel and Leah answered, and said unto him: Is there yet for 16 us, any portion or inheritance, in our fathers house? Are we not counted of him, stran- 17 gers? for he hath sold us: and eating he hath eaten up also, our money. For all the riches, 18 which God hath taken-away from our father; that *belongeth* to us, and to our sonnes: and now, all that God hath said unto thee, 19 doe thou. And Iakob arose, and tooke up his sons, and his wives, up on camels. And he led away all his cattell, and all his substance which he had gathered; the cattell of his get- 20 ting which he had gathered in Padan Aram: for to come unto Isaak his father, in the land of Canaan. And Laban was gone to sheare his sheepe: and Rachel had stollen the Teraphims, that *were* her fathers. And Iakob stole from the heart of Laban the Syrian:

21 Syrian: in that he told him not, that he fled.
 22 And he fled himself, and all that he had; and
 he rose up, and passed over the river: and
 23 set his face toward mount Gilead. And it
 was told Laban, in the third day; that Ja-
 24 kob was fled. And hee tooke his brethren
 with him, and followed after him, seven
 dayes way: and overtooke him, in mount
 25 Gilead. And God came to Laban the Syrian,
 in a dreame by night: and he said unto him;
 Take thou heed, lest thou speake with Jakob
 26 from good to bad. And Laban overtooke
 Jakob: and Jakob had pitched his tent in the
 mount; and Laban pitched with his bre-
 27 thren in mount Gilead. And Laban said, to
 Jakob; what hast thou done, that thou hast
 stollen-away from my heart: and hast led-
 away my daughters, as captives with the
 28 sword? Wherefore didst thou flee secretly,
 and steale-away from me: and didst not tell
 me: that I might have sent thee away, with
 mirth and with songs, with timbrell and with
 29 harpe. And hast not suffred me to kisse my
 sonnes, and my daughters: now, thou hast
 done foolishly in so doing. It is in the po-
 30 wer of my hand to doe you evill: but the
 God of your father said unto mee yester-
 night, saying; Take thou heed, that thou
 speake not with Jakob from good to bad.
 31 And now, going thou wouldest be gone, be-
 cause longing thou longedst after thy fathers
 house: wherefore hast thou stollen my gods?
 32 And Jakob answered, and said to Laban: be-
 cause I feared; for I said, lest thou take-by-
 force thy daughters from me. With whom
 thou shalt find thy gods, let him not live:
 before our brethren, discern thou what is
 33 thine with mee, and take it to thee: and Ja-
 kob knew not, that Rachel had stollen them.
 34 And Laban entred into the tent of Jakob,
 and into the tent of Leah, and into the tent
 of the two handmaids, and hee found them
 not: and he went out from the tent of Leah,
 35 and entred into the tent of Rachel. And Ra-
 chel had taken the Teraphims, and put them
 in the camels furniture, and sate upon them:
 and Laban felt all the tent, and found them
 36 not. And she said to her father, Let it not be
 displeasing in the eyes of my Lord, that I
 cannot rise-up before thee, for the custome
 of women is upon me: and he searched, and
 37 found not the Teraphims. And Jakob was
 wroth, and chode with Laban: and Jakob
 answered and said to Laban; what is my tref-
 passe, what is my sinne, that thou hast hotly-
 pursued after me? Whereas thou hast felt all

my stuffe, what hast thou found of all the
 stuffe of my house? set it here, before my
 brethren and thy brethren: and let them de-
 38 bate betweene us two. This twenty yeeres
 have I been with thee; thy ewes and thy she-
 goats have not cast-their-yong: and the
 39 rammes of thy flocke, I have not eaten. The
 torne, I brought not unto thee; I made-it-
 good; of my hand, didst thou require it:
 the stollen by day, or stollen by night. I was
 40 in the day, the heat did consume me, and the
 frost in the night: and my sleepe fled from
 mine eyes. This was my twenty yeere, in thy
 41 house: I have served thee fourteen yeres, for
 thy two daughters; and fixe yeere, for thy
 cattell: and thou hast changed my wages,
 42 ten times. Except the God of my father,
 the God of Abraham, and the Feare of Isaak,
 had beene with me; surely now, thou hadst
 sent me away empty: my affliction and the
 labour of my hands, God hath seene, and re-
 43 buked thee yesternight. And Laban answer-
 ed, and said unto Jakob; These daughters
 are my daughters, and these sonnes my sons,
 and these cattell my cattell, and all that thou
 seest, it belongs to me: and to my daughters,
 what shall I do to these this day; or to their
 44 sonnes, which they have borne? Now ther-
 fore, come let us strike a covenant, I & thou:
 and let it be for a witnesse, betweene me and
 thee. And Jakob tooke a stone: and set it
 45 up, for a pillar. And Jakob said to his bre-
 46 thren, Gather stones; and they tooke stones,
 and made an heape; and they did eate there,
 upon the heape. And Laban called it, Iegar-
 47 fahadutha: and Jakob called it Gal-ceed. And
 Laban said, This heap is a witnesse, between
 me and thee, this day: therefore hee called
 the name of it Gal-ceed. And Mizpah, for
 48 he said; Jehovah watch, betweene mee and
 thee: when we shall be hid, each man from
 his neighbour. If thou shalt afflict my daugh-
 49 ters, and if thou shalt take wives besides my
 daughters, no man is with us: see, God is
 50 witnesse, betweene me and thee. And La-
 ban said to Jakob; Behold this heape, and
 behold this pillar, which I have cast between
 me and thee. This heape is witnesse, and the
 51 pillar is witnesse: that I will not passe over
 this heape unto thee; and that thou shalt not
 passe over this heap, and this pillar unto me,
 for evill. The God of Abraham, and the
 52 God of Nachor, they judge between us; the
 God of their father: and Jakob sware, by the
 Feare of his father Isaak. And Jakob slew a
 53 slaughter (of beasts,) in the mount; and cal-
 led

led his brethren to eat bread: and they did
 55 And Laban rose early in the morning, and
 82 kissed his sonnes and his daughters, and bles-
 sed them: and Laban went and returned to
 unto his place.

Annotations.

1 **H**Ec] that is, as the Greeke expresseth, *Iakob*
heard. made all this glory] that is, (as the
 Chaldee expoundeth it) got all these riches; for,
 therupon glory ariseth; as riches and glory are joy-
 ned together, in Prov. 3. 16. and 8. 18. Eccles. 6. 2.
 Glory (or honour) hath the name of *weightinesse*, (as
 Paul mentioneth the *weight of glory*, 2 Cor. 4. 17.)
 and Abraham was said to be *weighty*, when he was
 rich, Gen. 13. 2 And in Esay 61. 6. *glory*, is in Greeke
 translated *riches*.

2 Verſ. 2. *face*] or *countenance*, wherein favour or
 displeasure is easily discerned: the Chaldee saith,
the look of his face. as in former dayes] or, *in*
time past: the Hebrew phrase is, *as yesterday*, and
the day before: which two dayes past, are used for
 all times before; even as *to day*, is for the time present,
 Psal. 95. 7. and *to morrow* for all time to come, Gen.
 30. 33. So after here in verſ. 5. Exod. 4. 10. and 5.
 7. 14. and often in the Scripture.

3 Verſ. 3. *of thy fathers*] the land of Canaan, given
 by promise to Abraham and to Iſaak, Gen. 13. 15.
 and 26. 3. *be with thee*] that is, *doe thee good*,
 Gen. 32. 9. the Chaldee translateth, *my word shall be*
for thy helpe. See Gen. 28. 15.

4 Verſ. 4. *unto his flocks*] the Greeke expounds it,
where the flocks were.

5 Verſ. 5. *with me*] to bid me depart, verſ. 13. or,
 as the Chaldee explaineth it, *his word hath bene*
my helpe.

7 Verſ. 7. *ten times*] in his fixe yeares service; *ten*
 here may be put for *many times*; so in Iob 19. 3.
given] that is, *suffered*. See Gen. 20. 6.

9 Verſ. 9. *God hath*] so it was not by Iakobs fraud,
 as his brethren unjustly calumniated him, verſ. 1.
 neither used he that art of putting rods into the
 trougnes (Gen. 30. 37.) but by Gods direction.

10 Verſ. 10. *a dream*] sent of God, as Gen. 28. 12.
hee-goats] and *rammes*, as the Greeke expressly
 addeth. By this he was taught, that the generation
 of cattell in that manner, was by the instinct of
 God, for to enrich Iakob. *grisled*] or *haile-spot-*
ted, that is, having many white spots, like haile-
 stones; for so the Hebrew and Chaldee words im-
 port. The Greeke expounds it, *sprinkled as with*
ashes. It may be also to signifie, that this was Gods
 worke, as the haile falleth from heaven. Such
 was the colour of certaine *horses*, that Zachary
 saw in a vision, Zach. 6. 3.

11 Verſ. 11. *Angel*] called in verſe 13. *the God of*
Bethel: that is, *Christ*. So after Gen. 48. 16. The
 Hebrew Doctors also name this Angell, *Michael*:
Pirkei R. Eliezer. c. 36.

12 Verſ. 12. *hee-goats*] the Greeke againe addeth,
 and *rammes*. *cattell*] or *flocks*, which the Greeke

translateth *sheepe and goats*, the Hebrew compre-
 hendeth both, as Levit. 1. 10.

Verſ. 13. *the God*] Hebr. *El Bethel*, that is, *the*
God of the house of God: which the Chaldee expoun-
 deth thus, *the God which appeared unto thee in Beth-*
el: the Greeke, *thy God*, which appeared unto thee
 in Gods place. God here manifesteth that hee ac-
 cepted the service which Iakob used in consecra-
 ting Bethel, Gen. 28. 18, 19, 22. and was mind-
 full of his promises there made, ver. 15. *kindred*]
 or *nativitie, generation*, as the Greeke translateth;
 adding moreover, *and I will bee with thee*, as was in
 verſe 3.

Verſ. 14. *for us*] or, *to us*: these words may im-
 ply, both that they had no hope of benefit from
 their father; and that they had no mind any lon-
 ger to continue with him, but to depart. Com-
 pare 1 Kin. 12. 16. & the law, in Gen. 2. 24. Laban
 is set foorth in this history, as a picture of a man
 covetous, envious, injurious, unthankfull, and un-
 naturall; besides his idolatry and hypocrisie. By
 such a miser, was Iakobs faith and patience exer-
 sed twentie yeeres.

Verſ. 15. *of him*] or *to him*: meaning that he had
 dealt with them as strangers, rather then as chil-
 dren. *fold us*] for fourteene yeares service by
 thee our husband. *eating hee hath eaten*] that is,
quite eaten up, and consumed: or *greedily eaten*. Or
 question-wiſe, *should hee eat?* that is, *consume us*
quite? For by often changing Iakobs wages, hee
 fought to have enriched himself, with the extre-
 me poverty of his daughters. *money*] Hebr. *silver*:
 used here generally for their price, which hee had
 turned to his owne profit: or figuratively, the
meats and commodities bought with such money as
 was due to them for their husbands service: be-
 sides their owne portions.

Verſ. 16. *riches*] the Greeke addeth, *and glory* 16
 as verſe 1.

Verſ. 18. *substance*] or, *gathered-goods*: see Gen.
 12. 5. Thus also Iakobs children went with all
 their goods out of Ægypt, Ex. 10. 26. *Padan*
Aram] that is, as the Greeke hath it, *Meſopotamia*.

Verſ. 19. *Teraphims*] the Greeke here translateth 19
 them *Idols*; the Chaldee, *Images*: Laban calleth
 them *his goods*, verſ. 30. and that they were *images*
 or representations used in divine worship, other
 Scriptures also doe confirme, Iudg. 17. 5. and 18.
 14. 17. 20. Hof. 3. 4. and it seemeth that idolaters
 consulted with their gods by them, and had ora-
 cles, Ezek. 21. 21. Zach. 10. 2. therefore the Chal-
 dee and Greeke in Hof. 3. 4. translate it, *deceivers*,
 or *manifesters*, to weet, of hidden things. They
 were greatly displeasing to the true God, 1. Sam.
 15. 23. and therefore were by the godly, rooted
 out, 2 King. 23. 24. Sometime the Greeke version
 keepeth the originall name *Therapheim*, Iudg. 17.
 and of it, the Heathen Greekes framed the word
Therapeuin, for to signifie the service or worship of
 their gods; and using to consult with such, for re-
 covery of their health, (as Ahazjah did with Beel-
 zebub, 2 King. 1. 2.) they applyed the Greeke word
Therapentin, for to heale or cure diseases. An ancient
 Rabbine saith, *What were those Teraphims? They*
 killed

killed a man that was a first borne (same) and took off his head, and salted it with salt and with oyle, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves downe unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanity. Pirkei. R. Eliezer. ch. 36. It is more likely, they were Images in the shape of men, as may bee gathered by 1 Sam. 19. 13. 16.

20 Verſ. 20. ſtale from the heart] that is, ſtale (or conveyed away himſelfe) without the knowledge or conſent of Laban. For the heart is the ſeat of knowledge and underſtanding, Eccleſ. 7. 25. Prov. 7. 7. So the Greeke here for ſtale, tranſlateth *hid*: and the Chaldee ſaith, *Iacob concealed it from Laban*. The word *from*, is here to be underſtood, as afterward in verſ. 26. & 27. where this ſpeech is opened: and ſometime the Scripture it ſelf ſupplyeth this and the like wants; as 2 Chron. 6. 33. *beare thou from the heavens*: whereas the ſame ſpeech being written in 1 King. 8. 43. the word *from* is wanting. Otherwiſe to ſtale the heart, meaneth privily to draw the heart and affection unto one, as in 2 Sam. 1. 5. 6. Or, if here wee ſo read it, ſtale the heart of Laban, the meaning is, he caried away, and deceived him of that which his heart did expect and affect, namely more wealth by Iacobs ſervice, &c. And ſo it is a Syriak phraſe, not much differing from that in 2 Cor. 12. 16. *I caught you with guile*, where the Syriak tranſlateth, *I ſtale you with guile*. And ſtealing is uſed for *carying away*, Iob. 21. 18.

21 Verſ. 21. the river] Euphrates (as the Chaldee explaines it,) which was betweene Chaldea and Canaan: Iof. 24. 2. 3. ſet his face] that is, his affections and actions, without declining to any other way. Therefore the Greeke tranſlateth it *borneſen*, which ſignifieth an earneſt (violent) running thitherward. The like phraſe is in Ier. 50. 5. Luke 9. 51. 53. Gilead] in Greeke, Galaad. It was a goodly mountaine adjoyning next to Lebanon, beneath which mount, was a fertile country called alſo the land of Gilead, Ier. 22. 6. Deut. 34. 1. They were ſtored with balme, myrrh, and other ſpicerie, Gen. 37. 25. Ier. 8. 22. were very good for feeding of cattell, and were afterwards taken from the Amorites, and given partly to the ſonnes of Reuben, and Gad, and partly to the ſonnes of Maſſaſer for inheritance, Song 4. 1. Numb. 32. 1. 39. Ier. 50. 19. Deut. 3. 12. 13. 15. 16. There was alſo a man of this name, one of Iacobs poſterity: Numb. 26. 29.

22 Verſ. 22. the third day] his flock being 3. dayes journey from Iacobs, Gen. 30. 36.

23 Verſ. 23. brethren] that is, kinſfolke: ſee Gen. 13. 8. way] that is, journey: ſo Gen. 30. 36. Laban purſueth Iacob gone out from his ſervitude: ſo Pharaoh purſueth his children, for the like cauſe, Exod. 14. 5. 6. — 9.

24 Verſ. 24. God came] The Chaldee ſaith, *word came from the face of God*. Compare Gen. 20. 3.

Take thou heed] or, Keepe thy ſelfe, as the Greeke tranſlateth. It was a rebuke unto Laban: ver. 42. from good to bad] the Greeke ſaith only, that

thou ſpeake not bad words. The Hebrew phraſe ſeemeth to meane, either good or bad: as in the like, Gen. 14. 23. and alſo in this very phraſe, 2 Sam. 13. 22. And to ſpeake neither good nor bad, is meant reſpectively to that end for which Laban purſued him; as to cary Iacob backe againe into his ſervitude. So after in verſe 29. This was the Lords hooke in Labans noſtrils, to cary him backe the ſame way hee came, as in verſe 55. Eſa. 37. 29.

Verſ. 26. from my heart] ſecretly, and unawares to me: the Chaldee ſaith, *concealed it from me*: as verſe 20. captives] or priſoners. But they went voluntary, verſe 16. and belonged to Iacob, rather then to Laban, Gen. 2. 24.

Verſ. 27. ſecretly ſee] Hebr. *keepe thee ſecret in fleeing*. from me] this openeth the former ſpeech of *ſtealing away* from his heart. The Chaldee here againe tranſlateth, *diſt conceal it from me*. timbrel] or tabret, in Hebr. named *Toph*, of the ſound which it maketh, when it is beaten on with the hand? It was an instrument of joy, Eſa. 24. 8. uſed by Iacobs daughters when they went out of the Egyptians ſervice, Exod. 15. 20. which Laban here ſpeaketh of, though it may be he meant no ſuch thing.

Verſ. 28. to kiſſe] and ſo to bid farewell. For kiſſing was uſed both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth. 1. 14.

Verſ. 29. It is] or It was: but the Greeke tranſlateth it of the time preſent; *And now my hand is able*. A vaine boalt, like Pilates, Joh. 19. 10. 11.

Verſ. 30. going, &c.] that is, thou wouldſt needs bee gone. longing] that is, thou greatly longedſt, or deſiredſt. my gods] that is, Teraphims, ver. 19. images by which he worſhipped God. For ſo figuratively the Scripture uſeth to call thoſe things Gods, which repreſent God and his preſence unto men: as Exod. 32. 4. 1 King. 12. 28. And the word Gods is ſpoken of one image, Ex. 32. 8. and is the ſame that God. Neh. 9. 18. So Teraphim, though a word of the plurall number, yet is uſed alſo for one Image, 1 Sam. 19. 13. 16. The Chaldee here tranſlateth it, *my Feare*, that is, *my God whom I feare*, as in verſe 53. This complaint of Laban that his Gods were ſtollen, ſheweth the vanity of ſuch Idolatry, Ier. 10. 5. 11. 15. Iudg. 6. 31. and 18. 24. So God alſo did execution upon the gods of Egypt, when Iacobs ſons departed thence, Numb. 33. 4. Exod. 12. 12. and threatneth the like after Ier. 43. 12. 13. Eſa. 19. 1.

Verſ. 32. not live] a ſevere judgement, uttered unawares, for he knew not that Rachel had ſtollen them: yet the Hebrew Doctors note, that Iacob ſaid, *who ſoever hath ſtollen the Teraphims, hee ſhall die before his time*; and that which cometh out of the mouth of a juſt man, is as if it came out of the mouth of an Angell, and Rachel travelled in childbirth, and dyed, Gen. 35. 16. 18. Pirkei R. Eliezer. ch. 36.

Verſ. 34. furniture] or ſaddle: the Greeke word alſo meaneth ſuch ſtuffe as the Camell was laden with. ſeek] that is, ſearched; So verſe 37.

Verſ. 35. diſpleaſing] or wrathfull, grievous: ſee Gen. 4. 5. The Greeke tranſlateth, *take it not ill* (or grievouſly.)

- grievously.) *my Lord*] so in words shee honoured her father, as Sarah with like title, did her husband: see Gen. 18. 1. 2. *rise up*] to doe thee honour; in gesture, as Lev. 19. 32. *custome*] Hebr. *way of women*; meaning her naturall disease, such as women used to be put a part for; Lev. 15. 19
- 36 Vers. 36. *trespasse*] or, *disloyall iniquity*; the Greeke translateth it *injurie*, (or *unrighteous-deed*;) and it is in degree greater then *sin*; as Iob 34. 37. *be addeth trespasse to his sinne*.
- 37 Vers. 37. *debate*] or *dispute*, *argue* and *discusse* the thing; and consequently *judge*, and lay the blame where it is due.
- 38 Vers. 38. *not eaten*] as is the manner of evill shepherds, Ezek. 34. 2, 3. &c.
- 39 Vers. 39. *The torne*] to weete, *with wilde beasts* as the Greeke explaineth it. *I made in good*] or, *I payed for it*; as the Greeke translateth. The Hebrew word signifieth to *expiate*, or *satisfie* or *for-sin*, as if he should say, *I put away the sinne by satisfaction*: so spoken, because Laban imputed it to Iakob for a fault, though indeed it was not. *thou require*] which he could not do without injurie: for Gods law sheweth, that that which is torne of beasts, should not be made good by him that kept it, Exod. 22. 10, 13.
- 40 Vers. 40. *consume*] or, *eat*: The Greeke translateth, *burnt with heat*. *fled*] The Greeke saith, *departed*. Care of his flocke, kept his eyes that they could not sleepe. The dutie of good shepherds, is hereby signified, Luke 2. 8. Hebr. 13. 17. the contrary is in the evill, Esa. 56. 10. This relation setteth forth Iakobs miserie while he dwelt in Syria, and kept sheepe; not onely once noted by the Prophet, Hos. 12. 12. but continually remembered unto God by Iakobs children, who bringing their first fruits, did every one confesse, *A Syrian ready to perishe, was my father*: Deut. 26. 5.
- 42 Vers. 42. *the Feare*] or *Dread*; that is, *the GOD whom Isaak feared*; as also after in verse 53. So the Chaldee expresth it, *be whom Isaak feared*. So Iakob himselfe explaineth it, Gen. 32. 9. and in Psal. 76. 12. God is absolutely called the *Feare*, as unto whom all feare and dread is due, Esa. 8. 12, 13. *with me*] or *for me*, and *on my side*: see the like speech in Psal. 124. 1, 2. &c. *hands*] Hebr. *palmes*: a part being put for the whole. Though hereby secret and unknowne labour, may bee implied. *thee*] This word the Greeke also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, *I beleevd not the words*, 1 King. 10. 7. that is, *their words*, 2 Chro. 9. 6. And, *to provoke*, 2 King. 21. 6. that is, *to provoke him*. 2 Chron. 33. 6. So, *the becke*, Psal. 41. 10. is translated, *his becke*, Ioh. 13. 18. And by the Evangelists, *into the garner*, Mat. 3. 12. that is, *into his garner*, Luke 8. 17. and sundry the like. See before, Gen. 2. 19.
- 43 Vers. 43. *and to my daughters*] that is, *and as for my daughters, what shall I doe to them?* The pawfes in the Hebrew, yeeld this sense: but the Greeke referreth it to the former, *it is mine & my daughters*.
- 44 Vers. 44. *therefore*] Hebr. *and now*; which the Greek also translateth, *Now therefore*. The Hebrew sometime useth one of these for another; as, *and bee called*, 2 Sam. 5. 9. which another Prophet saith, *therefore they called*, 1 Chron. 11. 7.
- 45 Vers. 45. *a pillar*] a moniment of the covenant, which Iakob consented to make.
- 46 Vers. 46. *did eate*] after the covenant had beene made, verse 54.
- 47 Vers. 47. *Iegar Sahadutha*] these are Syriack words signifying *The heap of witness*, as the Greek turneth them. So Laban named it in his owne language. *Gal-eed*] This is Hebrew, and signifieth also, *The heape of witness*; as the Greeke translateth it. So Iakob named it in his holy language: and thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth, the mount and country adjoining, was called *Galaad*, or *Gilead*.
- 48 Vers. 48. *heap*] in Hebrew *Gal*. *a witness*] in Hebr. *Ed*: which together make *Galed*.
- 49 Vers. 49. *Mispah*] that is by interpretation, a *Watch-tower*, or place of *Espying*. The place had these names figuratively, as being a signe of Gods witness to, and *watch over* the covenant now made. *watch*] or *espy*: it sheweth a reason of the former name. *bid*] that is, *absent*, cut of the sight one of another. The Greeke translateth, *because we depart one from another*.
- 50 Vers. 50. *If thou shalt*] wee may understand, *Swearing*, or *Wisting a curse to thy selfe*, if, &c. Or, *Thou shalt not*. See the notes on Gen. 24. 38. and 14. 23. *is*] or, *be witness*: and consequently a punisher of the evill. For the men that were present, were not meet witnesses, because they were kinsfolkes, verse 23.
- 52 Vers. 52. *that I will not*] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted *If I, to weete, shall passe over this place, I will not passe over to thee for evill*: and, *if thou, to weete, shalt patle over, &c.* But *if* in Hebr. is sometime used for *That*, and so the Greeke, Act. 26. 23. *unto thee*] meaning *for evill*; as in the latter branch is expressed.
- 53 Vers. 53. *God*] or *Gods*. *their father*] that was *Tharah*, and hee served strange gods, Ios. 24. 2. So Laban sweareth by idols. *the feare*] that is, *the God feared*: as ver. 42. So Iakob sware by the true God only, as is commanded Deut. 6. 13.
- 54 Vers. 54. *slew a slaughter*] for a feast; and so they used at making of covenants, Gen. 26. 30. Usually the word is applyed to slaying of sacrifices: but the generall meaning, seemeth most proper here. So in 1 King. 1. 9. Numb. 22. 40. *bread*] this word is often used generally for all food: (see Gen. 21. 14.) and sometime for *flesh*, Lev. 3. 11. and 21. 6. Numb. 28. 2.
- 56 Vers. 55. *blessed them*] Thus God over-ruled Labans cruell mind, as he turned Balaams curse into a blessing, Deut. 23. 5.

CHAP. XXXII.

1. Iakob meeteth an host of Angels. 3, Hee sendeth a message to Esau. 6, Hearing of Esaus coming, hee is affraid, and prayeth for deliverance. 13, He sendeth a present to Esau. 24, He wrastleth with an Angel, and will have a blessing of him. 28, Thereupon his name is called Israel, 30, the place is called Peniel; 31, and Iakob halseth.

AND JAKOB WENT ON HIS WAY: and the Angels of God, met him. And Jakob said, when he saw them; This is Gods host: and he called the name of that place, Machanaim.

AND JAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he commanded them, saying; Thus shall yee say, to my Lord, to Esau: thus saith thy servant Jakob; I have sojourned with Laban; and taried untill now. And I have, oxen and asses; flockes, and men-servants and women-servants: and I have sent, to tell my Lord: to finde grace in thine eyes. And the messengers returned unto Jakob, saying: wee came to thy brother, to Esau; and also *he is* coming to meet thee, and foure hundred men with him. And Jakob feared greatly, and was distressed: and he divided the people that *was* with him; and the flockes, and the herds, and the camels, into two companies. And he said; If Esau come to the one companie, and smite it: yet the companie that *is* left, shall escape. And Jakob said; O God, of my Father Abraham; and God, of my Father Isaak: Jehovah, that saidst unto me, Returne unto thy land, and to thy kindred, and I will doe thee good. I am lesse then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staffe, I passed over this Jordan; and now I am become two companies. Deliver mee, I pray thee, from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me; the mother with the sonnes. And thou saidest, doing good, I will doe thee good: and will put thy seed, as the sand of the sea; which shall not bee numbred, for multitude. And hee lodged there, the same night: and tooke of that which came into his hand, a present, for Esau his brother. Two hundred shee-goats, and twentie hee-goats: two hundred ewes, and twenty rammes. Thirty milch camels, and their yong-ones: forty she-bullocks, and ten hee-bullocks, twentie shee-asses, and

ten hee asse-cólts. And hee gave *them*, into the hand of his servants; every herd by it selfe alone: and said unto his servants, passe over before mee; and put a space betweene herd and herd. And he commanded the first, saying; When Esau my brother shall meet thee, and shall aske thee, saying; whose *art* thou, and whither goest thou; and whose *are* these before thee? Then thou shalt say, (*they be*) thy servant Jacobs; it *is* a present sent to my Lord, to Esau: and behold, hee also, *is* behinde us. And hee commanded also the second, and the third, and all that went after the herds, saying: according to this speech, shall ye speake unto Esau; when you finde him. And ye shall say also, Behold thy servant Jakob, *is* behinde us: for hee said, I will appease his face, with the present that goeth before me; and afterward, I will see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himselfe, lodged that night, in the companie. And hee rose up that night, and tooke his two wives, and his two hand-maydes; and his eleven children: and hee passed over the foord Jabbok. And hee tooke them, and caused them to passe over the brooke: and caused to passe over, that which hee had. And Jakob was left, himselfe alone: and there wrastled a man with him, untill the rising-up of the morning. And hee saw that hee prevailed not against him; and he touched the hollow of his thigh: and the hollow of Jakobs thigh was out of joynt, as he wrastled with him. And he said, let me goe; for the morning riseth-up: and hee sayd; I will not let thee goe, except thou blesse mee. And hee sayd unto him, what *is* thy name? and he said, Jakob. And he sayd, thy name shall not bee called any more, Jakob; but Israel: for as-a-Prince hast-thou-power with God, and with men, and hast prevayled. And Jakob asked, and said, Tell me I pray thee thy name; and hee said, wherefore *is* it, *that* thou askest for my name? And hee blessed him there. And Jakob called the name of the place, Peniel: for I have scene God face to face; and my soule is delivered. And the Sunne arose unto him, as hee passed over Penuel: and hee halted upon his thigh. Therefore the sonnes of Israel eat not, of the sinew that shranke; which *is* upon the hollow of the thigh; unto this day: because he touched the hollow of Jakobs thigh; in the sinew that shranke.

Annotations.

Angels] by interpretation *Messengers*: and so the word is used in the 3 ver. but these were heavenly spirits; of whom see the notes on Gen. 16.7. By this vision, God confirmed Jacobs faith in him, who commanded his Angels to keepe his people in all their wayes, Psal. 91.11. *hoste*] or *campe*, *armie*; as in warres: for Angels are heavenly souldiers, Luke 2.13. *horses and charrets of fire*, 2 Kings 9.17. fighting for Gods people against their enemies, Dan. 10.20. Of them there are thousand thousands, and tenne thousand times tenne thousand, Dan. 7.10. and they are all sent forth, to minister for them who shall be beyres of salvation, Heb. 1.14. and they pitch a campe about them that feare God, Psa. 34.8. The heathens retained the knowledge hereof, though corruptly; for the Greeke Poet sayth, *There be thrice ten thousands of the immortall* (Angels) of God, here upon the earth, keepers of mortall men, and observers of their workes both just and unjust; they are clad with the ayre, and goe abroad all over the earth. Hesiod. Oper. & Dies, l. 1. *Machanaim*] that is, *two hosts* (or *camps*): either because the Angels appeared in two companies, for Iacob to goe betweene them: or because there was one campe of Angels, and one of Jacobs family. About this place, there was a citie afterwards called *Machanaim*, inhabited by the Priests of God, Iosh. 21.38. This also hath a spirituall application to the Church of God, in Song 6.13.

3 Ver. 3. **AND JAKOB**] Here beginneth the eight section, or Lecture of the law, called of the first word *Vajisblak*, that is, *And he sent*. But it is not distinguished with greater letters, as usually they are. See Gen. 6.9. *messengers*] the same word which before was translated *Angels*, verse 1. *Seir*] a mountainy land possessed before by the *Echorims*, Gen. 14.6. but Esau with his children destroyed them, and dwelt in their stead, Deut. 2.22. Thither was Esau gone from the face of his brother Jakob. See Gen. 36.6, 7. *field*] that is, as the Greek translateth it, *countrey of Edom*, that is, *Esau*. See Gen. 14.7. & 25.30.

4 Ver. 4. *my Lord*] by this title Jakob honoured & submitted to him as to his elder brother, Gen. 4.7. 1 Pet. 3.6. For Iakobs superiority foregiven in Gen. 27.29. the time was not yet come, that it should be fulfilled. So David carried himselfe to Saul: 1 Sam. 24.7.9. &c.

5 Ver. 5. *Oxen*] Hebr. *Oxe and Asse*, &c. singular for plurall: see Gen. 3.2. *to finde*] that is, *that I may finde*, as Gen. 6.19. The Greeke translateth, *that thy servant may finde grace before thee*.

6 Ver. 6. *and 400 men*] armed for warre, as seemeth by ver. 8. Here the ancient quarrell 20. years before (Gen. 27.41.) was remembered, and Iakobs danger and trouble renewed. In Pirkei R. Eliezer, c. 27. it is said, *Iakobs case was; As if a man did flee from a Lion, and a Beare met him*, (Amos 5.19.) *The Lion was Laban, that pursued after Jakob, to teare his soule: the Beare was Esau, which stood by the way, or*

a Beare robbed of her whelpes, and came to slay the mother with the children. And the Lion hath shamefastnesse, but the Beare hath no shamefastnesse.

Ver. 7. *companies*] or *campe*: the word used before, in verse 2.

Ver. 8. *smite*] that is *slay* (or *kill*) it: as Gen. 14.17. So after, ver. 11. *shall escape*] Hebr. *shall be to escaping*, or *shall have evasion*: the Greeke saith, *shall be saved*.

Ver. 9. *will doe thee good*] or, *will deale well with thee*: thus Iacob understood the promise, *I will be with thee*: Gen. 31.3. So after in ver. 12.

Ver. 10. *lesse*] to weet, in worib, that is, *am unworthy all* (or *any*) of the mercies. So the Chaldee translateth, *Lesse are my deserts, then all the mercies and all the benefits, which thou hast done to thy servant with my staffe*, that is, having nothing else: the Chaldee expounds it, *my selfe alone*.

Ver. 11. *mother with the sonnes*] in Greeke, and the mother with the children: (or upon them.) It meaneth great cruelty, in sparing none, as Hos. 10.14. For *smite*, the Chaldee translateth *kill me*.

Ver. 12. *doing good &c.*] that is, *I will surely doe thee good*. *put*] that is, *make thy seed*: see this promise, Gen. 28.14.

Ver. 13. *came into his hand*] that is, *such as he had, and could send for the present*. And it was a rich gift; of five hundred & fifty beasts, of sundry sorts, for store. *A mans gift, maketh roome for him; and bringeth him before great men*: Prov. 18.16.

Ver. 15. *young ones*] or *colts*: in Hebrew, *sonnes*: see Gen. 18.7.

Ver. 16. *every herd*] or, *drove*. Hebr. *herdberd*: see the like phrase in Gen. 14.10. *and herd*] Hebr. *and betweene herd*. This was done, that by distant spaces, the heat of Esaus rage might be abated, verse 20.

Ver. 20. *is behinde*] or, as the Chaldee explains it, *commeth after us*. *appease his face*] or *cover* (and pacifie) *his face*, that is, *his anger*, as the Chaldee interpreteth it; for *anger* (as favour) appeareth in the face. See the like in Lev. 20.6. Psal. 21.10. And *appeasing*, is the word so often used in the law, for covering or taking-away offences, and so pacifying the anger by gifts, and making atonement: Exod. 19.36. Levit. 1.4. and 4.20. 26. and 3.6. 10. 13. &c. *the present*] for, *a gift in secret pacifieth anger*, Prov. 21.14. *my face*] that is, *favour me, and grant my request*: see Gen. 19.21.

Ver. 22. *handmaids*] or *bondswomen*: the Chaldee translateth them *concubines*. See Gen. 35.22. *the ford*] or *the passage*: so the Greeke saith *the passage of Iacob*. A river mentioned also in Deut. 2.37. and 3.16.

Ver. 24. *wrestling*] or *combated*, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spirituall wrestling, strife and conflict of the children of God, Phil. 1.27. Ephes. 6.12. Rom. 15.30. Heb. 10.32. *a man*] called after, and by the Prophet Hosee, God, and an *Angell*, verse 28.30. Hos. 12.3.4. It was therefore Christ, appearing in the forme of a man, (as before to Abraham, Gen. 18.2, 22.) the *Angel* that redeemed Iacob from all evill, Gen. 48.16. God wrestlet h

wrestleth with men by tentations; and we with him, by prayers and teares, as Iakob now also did, for he wept and made supplications unto him, Hof. 12.4. Rom. 15.30. and Christ playeth in the earth, and hath his delight with the sinners of Adam, Prov.8.31. And the ancient Iewish Rabbines acknowledged this Angell to bee Christ; Our Doctors of blessed memory (saith R. D. Kimchi, on Hof. 12.4.) have said, this Angell was Michael; and of him bee saith, (Genes. 48.16.) the Angell that redeemed me from all evill. Michael, is Christ, the Archangel, Dan. 10.21. Iud. 9. Revel. 12.7. Later Rabbines doe feigne, that this was Esau's Angel, who sought to hinder Iakob; but Iakob himselfe refuteth this, verse 30. *the rising up of the morning*] or *ascending of the day dawning*, that is, *till the break of the day*. So verse 26. A phrase much like *the looking forth of the morning*, whereof see Gen. 24.63. Exod. 14.27. This time, in the night, and the continuance of it, setteth forth the greatnesse of this tentation. So Abrams vision was in the night, Gen. 15.12.17. And the *night*, is figuratively the time of troubles, feares, and dangers, Iob 36.20. Song.3.8. and 5.2. Psal.91.5.

25 Ver. 25. *he*] that is, *the man* (the Angel) prevailed not. For faith prevaieth even over Christ himselfe, as in Matth. 15.22.24.27.28. *touched*] and so did hurt the hollow place wherein the huckle-bone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled.

was out of joynt] or, *being loose*; the Greeke translatereth, *was benumbed*. This was to humble Iakob the conquerour, that hee should not be exalted out of measure, as 2 Cor. 12.7. and to teach him that he could not overcome the troubles in the world without sorrow and paine unto his flesh, by the hand and worke of God.

26 Ver. 26. *let me goe*] or, *send me away*: the Angell craveth to be dismissed of Iakob, and so giveth him the victory, who held him fast, and gave not over, though hee had hurt him; for when Gods people are *weake*, then are they *strong*, 2 Cor. 12.10. Thus God said to Moses, *Let me alone*, Exod. 32.10. and men by zealous prayer, are said to *take hold on God*, Esay 64.7. *riseth up*] or *ascendeth*; and so would reveale more clearly what manner of one he was that wrestled with Iakob: but hee would not yet have his glory manifested, for hee dwelleth in the *darke cloud*, 2 Chron. 6.1. and in the *light* that none can attaine unto, 1 Tim. 6.16. Besides, as the *night* signifieth the time of afflictions; so the *day* is the time of deliverance, joy, and comfort, when our wrestling shall have an end, Esay 60.20. *will not*] Iakob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his owne infirmity) he wept and prayed unto him, Hof. 12.4. and in all his temptations got a full conquest through him that loved him, as Rom. 8.37. So in Song 3.4. the spouse of Christ *holdeth him*, and *will not let him goe*: and such importunacy in prayer offendeth not, but pleaseth God, Luke 18.1.-7.8.

28 Ver. 28. *any more*] meaning, not Iakob onely, or

not so much as Israel: for he and his posterity, are often in the Scripture called Iakob, but much more often Israel. This change of name signifieth a change and more excellency of his estate; as in Abraham before; see Gen. 17.5.15. Esay 62.2.

Israel] that is, *one that hath princely power with God*; as the words following do manifest. He had both his names given him of striving and wrestling; but the first, *Iakob*, was at his birth, where hee strove to be the first-borne, but prevailed not till afterward, Gen. 25.26. and 27.36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, Gen. 35.10. Hereupon the Church, when speech is of her infirmity, is often called *Iakob*; and when her glory and valour is signified, she is called *Israel*, as throughout the Scriptures may be observed. See Amos 7.2.5.8. Esay. 41.14. Galat 6.16.

as a Prince hast thou power] or, *thou hast behaved thy selfe princely, hast had princely power, or got the principall and dominion*. The Greeke translatereth, *hast been strong, or, prevailed with power*. The Chaldees thus, *for thou art a Prince before the Lord, and with men*.

with God] or, *with the gods*, that is, *the Angels*, as the word sometime signifieth, (Psal. 86 so interpreted by the Apostle, Hebr. 2.7.) But the Greeke translatereth it, *with God*; and the Prophet useth both words, *Hee had princely power with God, hee had princely power over the Angel*, Hof. 12.3.4. *with men*] as with Esau, Gen. 25.31. and 27.36. and with Laban, Gen. 31. Thus was he confirmed against the feare of his brother, which now distressed him, verse 7.

29 Ver. 29. *Wherefore*] This was a refusal to tell it; as the like was in Iudg. 13.17.18. The Greeke here addeth, *wherefore thou askest thou my name which is marvellous?* *blessed him*] so granting Iakob's first request, verse 26. confirming the former blessings given him, Gen. 27.28. and 28.3.4. and comforting him against the hurt in his thigh, verse 25. God so shewing himselfe, the smiter and the healer, Hof. 6.1.

30 Ver. 30. *Peniel*] and *Penuel*, verse 31. and after the Greeke pronunciation *Phanuel*; that is, *The face of God*; the Greeke expounds it, *the shape of God*: the reason whereof followeth. This memoriall of Gods mercy, Iakob thankfully set upon the place. So before in Gen. 28.19. In this place afterward a Citie and Tower was builded, Iudg. 8.8.17. It was about forty miles distant from Ierusalem. *God*] the Chaldees translatereth it, *the Angel of the Lord*. *face to face*] that is, *after a manifest manner*: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with *face to face*, Deut. 34.10. Exod. 33.11. But as touching the proper being of God, *no man can see his face, and live*, Exod. 33.20.

23. *soule is delivered*] namely, *from death*; which the godly feared when they saw visions of God, being privie to their great weaknesse and unworthinesse, Iudg. 13.22. and 6.22.

31 Ver. 31. *arose unto him*] as *the sonne of righteousness* (Christ) riseth to them that feare the name of God, Mal. 4.2. Contrariwise, *the sin* of the wicked

goeth downe while it is yet day, Jer. 15. 9. Amos 18. 9. See Gen. 19. 23. The Greeke translateth, *The Sun arose, when the shape (or appearance) of God passed away.* halied] which signifieth infirmities, which the best doe bewray in their tentations and wrastlings with God, 2 Cor. 12. 7, 9. Psal. 35. 15. & 38. 18.

32 Ver. 32. eat not] or, shall not (may not) eat. For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that sinew, should figure our mortification, and abstaining from evill. The Hebrew Doctors say, Jakobs sinew being touched, became like the fat of a dead thing: therefore it is unlawfull for the sons of Israel to eat of the sinew, &c. Pirkei R. Eliez. ch. 37. that shranke] or, that was removed; or, forgate his place. The Greek translateth, *the sinew that was benumbed.* By the Hebrew canons, they are bound to abstaine from eating this sinew, both within the land (of Israel) and without the land, in common meats, and in holy: in cattell and in wild beasts; in the right thigh (of the beast) and in the left. But not in fowles, because they have no hollow (in the thigh:) And who so eateth of the sinew that shranke, the quantity of an Olive, is beaten with 40. stripes; Talmud. Bab. in Cholin, ch. 7. and Maimony in treat. of Forbidden meats, ch. 8. Therefore the Jewes are carefull to cut away, out of all beasts which they kill and eat, this sinew, with all the branches of it underneath, and the muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt-offring were cut in pieces and salted; then all the pieces were laid upon the Altar: and they tooke out the sinew that shranke, being upon the top of the Altar, and threw it upon the ashes, which was in the midst of the Altar: saith Maimony in Misn. treat. of Offring the sacrificer, chap. 6. sect. 4. Among the Hebrewes also, that paine in the thigh, with us named the Sciatica, is by them called Gid hamaskeh, that is, *The sinew that shranke.*



CHAP. XXXIII.

1, Jakob goeth before his family, and boweth unto Esau seven times. 4, the kindnesse of Jakob and Esau at their meeting. 6, Jakobs wives and children bow unto Esau. 10, With much intreaty, hee receiveth Jakobs present. 12, Offereth to accompany Jakob, but his courtesie is modestly refused. 17, Jakob cometh to Succoth. 18, At the cistern of Sechem he buyeth a field, and buildeth an Altar called El-Elohe-Israel.

1 **A**ND Jakob, lifted up his eyes; and saw, and behold Esau came; and with him, foure hundred men: and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Joseph, aftermost. And he passed over before them: and bowed himselfe to the ground, seven times; untill hee came

neere to his brother. And Esau ran to meet him, and imbraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who are these with thee? and he said, The children, which God hath graciously given to thy servant. And the hand-maids came-neere, they and their children, and bowed-themselves. And Leah also came-neere, and her children; and they bowed-themselves: and after came Ioseph neere, and Rachel, and they bowed-themselves. And he said, what meanest thou, by all this company, which I met? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Iakob said; Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seene thy face as though I have seene the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously with mee, and because I have all: and he urged him, and hee tooke it. And he said, let us take our journey and goe: and I will goe, before thee. And hee said unto him, my Lord knoweth, that the children are tender; and the flocks and herds, are with young with me: and if they overdrive them one day, then all the flocks will dye. Let my Lord, I pray thee, passe over before his servant: and I will lead on softly, according to the foot of the work which is before me, and to the foot of the children; untill I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, some of the folke which are with me: and hee said, wherefore is this? let mee find grace in the eyes of my Lord. And Esau returned, in that day; on his way, to Seir. And Iakob journeyed to Succoth; and built him an house: and made bootches for his cattell; therefore he called the name of the place, Succoth.

And Iakob came safe, to the Citie of Sechem; which is in the land of Canaan; when he came from Padan Aram: and hee encamped, before the Citie. And he bought a parcell of a field, where he had stretched-out his tent; at the hand of the sons of Hamor, the father of Sechem: for an hundred lambs. And hee set-up there an altar: and called it, El-Elohe-Israel.

Annotations.

Annotations.

1 **H** Andmaids] in the Chaldee, *concubines*. So one of them is called, Gen. 35. 22.

3 Verſ. 3. *seven*] this may be taken for many times: as, *the barren hath borne seven*, that is, many, 1 Sam. 2. 5. *seven* (that is, many) *abominations* are in (the hateful mans) *heart*, Prov. 26. 25. and ſundry the like. Here *Iakob* doth that himſelfe, which God promiſed ſhould be done unto him, Gen. 27. 29. But humility goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that *Eſau* ſhould be ruler over *Iakob* in this world; and *Iakob* ruler over *Eſau* in the world to come. *Pirkei, R. Eliezer*, ch. 37.

4 Verſ. 4. *kissed him*] Theſe were ſignes of *Eſau*s affections changed from his former hatred, Gen. 27. 41. Luke 15. 20. and of *Iakobs* prevailing with men; as he had with God, Gen. 32. 28. for his waies pleaſing the Lord, hee made his enemies at peace with him, Prov. 16. 7. Therefore the word *kissed*, is extraordinarily noted in the Hebrew, with three pricks over it, as leading the reader to obſerve well this matter. In the words following, the Greeke addeth, *they wept both*.

8 Verſ. 8. *what meanest thou*] Hebr. *what to thee?* *company*] or, *camp*, the *drove* ſent before, Gen. 32. 16. *to finde*] that is, *that I may finde*: the Gr. explaineth it, *that thy ſervant may finde grace*.

9 Verſ. 9. *much*] Hereby he may meane, *enough*, or, a great deale: the Greeke tranſlateth it, *many things*. *Iakob* in verſe 11. ſpeaketh more freely, *I have all things*. Thus *Eſau* had received his bleſſing, Gen. 27. 39. *be thine*] that is, *keepe it to thy ſiſte*: or, (as the Chaldee explaineth it) *much good doe is thee, that which thou haſt*.

10 Verſ. 10. *therefore*] or, *becauſe*: as this word ſignifieth in Gen. 38. 26. *face of God*] that is, honorable and comfortable. The Chaldee, for God, (*Elobim*) tranſlateth, *Prinſer*: as the word ſometime ſignifieth, *Pſal. 32. pleaſed*] or, *thou haſt favourably accepted me*.

11 Verſ. 11. *bleſſing*] that is, *the gift*, which by the bleſſing of God I have received, and doe with a willing and liberall heart, give unto thee. Hereupon the Scripture often uſeth a *bleſſing* for *bounteous gift*, or *liberallitie*, 1 Sam. 25. 27. and 30. 26. 2 King. 5. 15. and ſo the Apoſtle uſeth it, in 2 Cor. 9. 5, 6. The Chaldee keepeth here, the word uſed in the former verſe, *the preſent*. *all*] that is, *enough of all*: the Greeke turneth it plurally, *all things*. A more full acknowledgement and contentation then *Eſau*, who ſaid he had *much*, verſ. 9. *hee tooke it*] *Iakob* herein had the preeminence, for *it is more bleſſed to give, than to receive*, Aſt. 20. 35. and *Abraham* would not be enriched by the King of *Sodom*, Gen. 14. 23. The Hebrew Doctors in *Breſith rabbah* heere ſay, that *all the gifts that Iakob gave to Eſau, the Kings of the world ſhall reſtore unto the King Chriſt*; as *Pſal. 72. 10.*

12 Verſ. 12. *and goe*] meaning, unto *Scir*, where he would lovingly entertaine his brother, and gratifie his kindneſſe. By *Iakobs* answer in v. 14. it ſeemeth he did ſo underſtand him.

Verſ. 13. *with you*] or, *giving ſucke*, as the Chaldee tranſlateth it. The Hebrew may imply both; as 1 Sam. 6. 7.

Verſ. 14. *will lead on*] or, *will gently lead ſoftly*. As *Iakob* here with his ſlocke, ſo Chriſt the good ſhepherd, is prophesied to deale with his people, *Eſa. 40. 11. the foot of the worke*] that is, *the pace of the caſtell*, as they are able to goe: called a *worke*, becauſe about them his labour was employed. So in *Exod. 22. 8*. Thus Chriſt preached as men were able to beare, *Mark. 4. 33.* and ſo did his Apoſtles, becomming *weake to the weake*, 1 Cor. 3. 2. & 9. 22. *Rom. 15. 1.* For foot, the Greeke tranſlateth *leiſure*.

Verſ. 15. *appoint*] or *ſet*; and conſequently *leave*, as the Greeke and Chaldee doe tranſlate it. So in *Exod. 10. 24. let me finde grace*] that is, *grant my deſire* and leave none. So, *to finde grace*, is to have a requeſt granted, *Gen. 34. 11. & 47. 25. 1 Sam. 25. 8.* Or, as the Greeke tranſlateth, *it is enough that I have found grace*; as being a thankfull reſuſall: and ſo the Hebrew phraſe ſeemeth elſewhere to import, as in *Ruth 2. 13. 2 Sam. 16. 4.*

Verſ. 17. *an houſe*] in Greeke, *houſes*: they were cottages for preſent uſe; for hee ſtayed not there long. *Succoth*] that is, *bootbeſ*, or *tents*: hereof the place had the name, and ſo the citie that was after there builded, was called *Succoth*, *Judg. 8. 15* 16. Likewiſe the place whither *Iakobs* ſonnes firſt came, after they went out of *Egypt*, was called *Succoth*, *Exod. 12. 37.* and in memoriall of their dwelling in *bootbeſ*, God appointed a yeerly feaſt for all the people, called *the feaſt of Succoth*; that is, of *bootbeſ*, or *tents*, made of greene boughs of trees, wherein they dwelt ſeven daies in a yeere, *Levit. 23. 34. - 42. 43.*

Verſ. 18. *came ſafe*] or *came in peace*, *ſound* and *whole*, hee and all that hee had; having got the victory over all troubles and dangers, according to the promiſes of God, *Gen. 31. 3. & 32. 28.* The Hebrew *Salem* is ſo interpreted here by the Chaldee paraphraſe, *ſafe*, or *ſound*: but the Greeke maketh it the name of a place, *to Salem the citie of the Sichemites*: howbeit we finde elſewhere no mention of ſuch a citie. Yet if ſo it be underſtood, it is another then that *Salem* where *Mekhiſedeck* rained, *Gen. 14. 18.* which was *Ieruſalem*; from which this *Salem* was 40 miles diſtant. In *Joh. 3. 23.* there is mention of a *Salem* by *Enon*, where *Iohn* baptiſed; which is thought to be that *Saalim* ſpoken of in 1 Sam. 9. 4. *Sechem*] or *Sychem*, as in Greeke it is called, *Aſt. 7. 16.* called alſo *Sichar*, *Joh. 4. 5.* *Padan Aram*] or *Meſopotamia of Syria*, as the Greeke hath it. See *Gen. 25. 20. encamped*] pitched his tents.

Verſ. 19. *he bought*] yet was that land given of God, to him and his fathers, *Gen. 12. 6, 7.* but he was a pilgrim on it, as were they, *Heb. 11. 9.* and in hope of that promiſe in time to be fulfilled, he purchaſed this field; as *Jeremie* bought a field, for like ſignification, *Jer. 32. 9. 15.* After, it became the portion of *Ioseph* and his children, *Jos. 24. 32.* *Hamor*] or *Emmor*, as it is written, *Aſt. 7. 16.* in Hebrew *Chamor*. 100. *lambs*] ſo the Greeke and Chaldee doth tranſlate the word. Others thinke

they were *pieces of money*, on which the images of lambs were stamped. So in Jos. 24. 32. Job 42. 11. It hath beene an ancient custome in many nations, to buy and sell, not onely for money, but by exchange of one thing for another, as among the Greekes, *Homer. Iliad. 8.*

20 Ver. 20. *an altar*] for thanksgiving to God, as his fathers had done, Gen. 12. 7. & 13. 18. &c.

El Elobe Israel] that is, *God the God of Israel*; so named, as a testimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name, Gen. 32. 28. The like *Moses* did, Exod. 17. 15. calling his altar, *Iehovah Nissi*. The Greek here translateth, *he called upon the God of Israel*: also the Chaldee, *he sacrificed upon it, before God, the God of Israel*. About this time, fell out the departure of *Indah* from his brethren, and marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the Annotations there.



CHAP. XXXIV.

1, *Dinah Jakobs daughter, is ravished by Sechem.*
4, *He sueth to marry her.* 8, *Hamor his father followeth the suit.* 13, *Jakobs sonnes offer the conditum of Circumcision to the Sechemites.* 20, *Hamor and Sechem perswade them to accept it.* 25, *The sons of Jakob upon that advantage slay them,* 27, *and spoile their citie.* 30, *Jakob for it, reproveth Simeon and Levi.*

1 AND Dinah the daughter of Leah, which shee bare unto Jakob: went-out, to see the daughters of the land.
2 And Sechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, and lay with her, and humbled her.
3 And his soule, clave unto Dinah, the daughter of Jakob: and he loved the damsell, and spake to the heart of the damsell. And Sechem said,
4 unto Hamor his father, saying: Take mee this maid to wife. And Jakob heard, that he
5 had defiled Dinah his daughter; and his sons were with his cattell, in the field: and Jakob held his peace, till they were come.
6 And Hamor the father of Sechem, went-out, unto Jakob; to speake with him. And
7 the sonnes of Jakob, came out of the field, when they heard it; and the men were grieved, and they were very wroth: because he had done folly in Israel, in lying with Jakobs daughter; and so, should not be done. And
8 Hamor spake with them, saying: Sechem my sonne, his soule is affected unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: and
9 take ye our daughters, unto you. And yee
10 shall dwell, with us: and the land shall be before you; dwell, and trade you therein,
11 and get firme possessions therein. And Se-

chem said, unto her father and unto her brethren; let mee finde grace, in your eyes: and what ye shall say unto mee, I will give. Very largely-ask of me dowry and gift; and I will give, according as ye shall say unto me: and give yee unto mee the damsell, to wife. And the sons of Jakob, answered Sechem, and Hamor his father, with deceit, & spake: because hee had defiled, Dinah their sister. And they said unto them; wee cannot doe this thing, to give our sister, to a man that hath a superfluous-fore-skin: for that *were a reproch*, unto us. Onely in this, will we consent unto you: if ye will be as we *are*, that every male of you be circumcised. Then will we give our daughters, unto you; & we will dwell with you; and wee will become, one people. And if ye will not hearken unto us, to be circumcised: then will wee take our daughter, and we will be gone. And their words were good, in the eies of Hamor: and in the eies of Sechem, Hamors sonne. And the yongman delayed nor, to doe the thing; because he had delight, in Jakobs daughter: and hee was *more* honorable, then all the house of his father. And Hamor, and Sechem his sonne, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold *a* large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Onely in this, will the men consent unto us, for to dwell with us; for to become, one people: if every male among us, be circumcised, even as they *are* circumcised. Their cattell and their substance, and every beast of theirs, *shall not they be ours?* onely let us consent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his sonne, hearkened all that went out of the gate of his citie: and they were circumcised, every male, all that went out of the gate of his citie. And it was, in the third day, when they were sore that two sonnes of Jakob, Simeon and Levi, Dinahs brethren, took *each* man his sword, and came upon the citie in confidence: and they killed every male. And they killed Hamor, and Sechem his son, with the edge of the sword: and tooke Dinah, out of Sechems house, and went-out. The sonnes of Jakob, came upon the slaine; and spoiled the citie: because they had defiled, their sister. They tooke their sheepe, and their oxen, and their asses:

29 affes: and that which was in the citie, and
that which was in the field. And all their
wealth and all their little ones, and their
wives, they tooke captive, and spoyled: and
30 all that was in the house. And *Levi* said, to
Siméon and to *Levi*; ye have troubled mee;
to make me to stinke, among the inhabitants
of the land; among the Canaanites, and a-
mong the Pherizzites: and I am few in num-
ber; and they will gather themselves toge-
ther against me, and smite me; and I shall be
31 destroyed, I and my house. And they said:
Should hee deale with our sister, as with an
Harlot?

Annotations.

The daughters] that is, the women; as Gen. 30.
13. Upon what occasion she went to see them,
Moses telleth not: the Hebrew Doctors say, the
Maids of Sechem went abroad with timbrels to
play, &c. *Pirkei R. Eliezer* ch. 38. and that it was on
a solemn feast day, which they kept in that coun-
treys, *Joseph Antiq. b. 1.* God noteth *Dinah* going
out, as an occasion of her evill; and after teacheth
young women to be keepers at home, *Tlt. 2. 5.* So a-
mong the Jewes, virgins were after this, wont to
be kept in, 2 Maccab. 3. 19. *Dinah* was now about
14. yeeres of age: *Jakob* only daughter.

Verf. 2. *Hamor*] called in Greeke, *Emmor*. So in
Ab. 7. 16. *Evite*] Hebr. *Chivvina*, see Gen. 10.
17. *humbled*] or afflicted, that is, defiled her, v. 5.
for this word is applied only to adulterous and
unlawfull copulation; as in Deut. 21. 14. & 22.
24. 29. Judg. 19. 24. 2 Sam. 13. 12. 14. Ezek. 22.
10. 11.

Verf. 3. *spake to the heart*] or as the Greeke tran-
slateth, according to the mind of the damsell; that is
kindly on his part, and such things as liked and
comforted her; who it seemeth was sorrowfull
for this injury done her, as *Tamar* was in like
case, 2 Sam. 13. 19. 20. So the Chaldee translath,
he spake consolations to the heart. A like phrase is used
for kind and comfortable speaking; in Gen. 50.
21. *Esa. 40. 2.* *Hos. 2. 14.* And that which in Joh.
11. 19. is said to comfort them; the Syriak there tran-
slateth, to speak with their heart. So in 1. Thef. 2. 11.

Verf. 5. *that he*] namely *Hamor*'s sonne, as the
Greeke translation addeth. *held his peace*] or,
kept silence as deafe, concealing his griefe, and af-
swaging it with the consideration of Gods cha-
stisement, as other godly men did in their trou-
bles, Levit. 10. 3. *Psal. 39. 10.* Thus *Jakob* ruling
his owne spirit, did better then his sonnes that tooke
the citie, verse 27. *Prov. 16. 32.*

Verf. 7. *folly in Israel*] or against Israel: that is, as
the Greeke and Chaldee doe explaine it, a filthy
and ignominious fact; on his part, vile, foolish and
filthy; and to the Church of God, an ignominie
and reproach. *Moses* writeth this according to the
speech used in his time, when to doe folly in Israel,
was meant of wicked acts, done to the scandal of

the Church, as Deut. 21. 21. *Jos. 7. 15.* *Judg. 20. 6.*
Israhel being put for his posterity the *Israelites*: see
Gen. 39. 37. *should not*] the Chaldee addeth, it
was not right (or meet) to be done. So the Law com-
mandeth there shall be no whore of the daughters of Is-
rahel; Deut. 23. 17. and whoredome should not be
named, among the Saints, Eph. 5. 3.

Verf. 8. *is affected*] or, is fastened, cleaveth: with
desire, love and delight, as this word implieth the
fasting of the love upon any, Deut. 21. 11. & 7. 7.

Verf. 10. *before you*] free for you to choose
where you like, and to possess it. See Gen. 13. 9.
and 10. 15. The Greeke addeth, broad before you; as
verse 21. *get forme possessions*] or, hold your selves
as possessors in it.

Verf. 11. *find grace*] and have my request gran-
ted: see Gen. 33. 15.

Verf. 12. *Very largely aske*] Hebr. *Multiply*, see
upon me vehemently. *downy*] a gift of the man un-
to the woman or her parents; before and in re-
spect of marriage. See the Law hereof, Exo. 12.
16. 17.

Verf. 13. *and spake*] to weete, discreetly: or when
they spake unto them.

Verf. 14. *they said*] This the Greeke referreth to
Siméon and *Levi*, *Dinah*'s brethren. *superfluous*]
or, unnecessary fore-thin: see Gen. 17. 11.

Verf. 15. *Only in this*] or, But with this (condi-
tion.) The Greeke translath, In this we will be like
unto you: so in ver. 22. where the Greeke addeth the
word *Only*. *circumcised*] cut in the flesh: see
Gen. 17. 10. And herein was their deceit, preten-
ding to have them like themselves in religion and
politic; intending when they were sick of their
circumcising to kill them, verse 25.

Verf. 18. *good*] that is (as the Greeke hath) plea-
sing.

Verf. 20. *the gate*] where the publike assembly of
the citizens used to be, for matters of the com-
mon wealth, for justice & judgement, and the like.
See Deut. 17. 5. & 22. 15. 24. & 25. 7. *Ruth. 4. 1. 11.*

Verf. 21. *large of spaces*] Hebr. *of hands*, meaning
large and spacious; or, roomy enough.

Verf. 23. *consent*] the Greeke saith, bee like unto
them in this.

Verf. 24. *went out*] that is, direct and conversed
there: see Gen. 23. 10. *were circumcised*] which
being done without the knowledge and faith of
God, was a profanation of this seale of the righte-
ousnesse of faith (*Rom. 4. 11.*) and was not let goe
unpunished of God, verse 25.

Verf. 25. *were sore*] with the wound of cir-
cumcision, which (as other wounds) was most
sore on the third day; as the Chaldee translath,
when their paines were strongest upon them. *in con-
fidence*] that is, confidently, boldly, and securely or safely;
(as the Greeke translath) because the wounded
men could not resist them. The Chaldee referreth
this to the citie which dwelt securely, as *Judg. 18. 7.*
So it noteth both the boldnesse of *Jakob*'s sons, and
security of the Sechemites.

Verf. 26. *edge*] Hebr. *mouth of the sword*. These
things were done without *Jakob*'s knowledge or
consent, Gen. 49. 6.

27 Verſ. 27. *The ſonnes*] the other brethren, beſides Simeon and Levi, verſe. 25. *they had*] that is, one of them (*Sechem*) had; and the other reſſeſſed it not. So in Iſrael, the fact of one man, was ſome-time imputed to the generall; Iof. 7. 1. 11. 12. and 22. 20. Exod. 2. 14. compared with Acts 7. 27. 35. And becauſe all nations were bound to puniſh malefactors; (as is before obſerved; on Gen. 9. 4.) the Hebrew Doctours write, that for this the men of Sechem were guilty of death, becauſe Sechem committed rape, and they ſaw and knew it; and did not judge him for it. *Mainony*, in *Miſu*, treat. of Kings, ch 9. S. 14.

29 Verſ. 29. *wealth*] or power. The word comprehendeth all wherein a mans power and ſtrength conſiſteth; not only ſtrength in body, but helpe by others, as an army of men, 1 Sam. 10. 26. and riches, which many make their ſtrength, & where-by men are inabled to doe much, Prov. 10. 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Pſal. 62. 11. and 73. 12. The Greeke in this place tranſlateth it *bodies* (which ſeemeth to mean ſervants, as in Rev. 18. 13.) the Chaldee, *riches*.

little ones] The word being of the ſingular number, meaneth generally the multitude of little children, male and female; Numb. 31. 17. 18. *in the houſe*] that is, in any houſe; therefore the Greeke tranſlateth, *in the houſes*.

30 Verſ. 30. *troubled me*] This word meaneth not only diſquietneſſe of mind, but danger alſo to be deſtroyed, by thoſe with whom he lived before in peace; the Greeke tranſlateth, *ye have made mee odious*. So Achan troubled Iſrael, and was himſelfe troubled, that is, deſtroyed: ſee Iof. 6. 18. & 7. 25. and Prov. 15. 6. 27. where it is oppoſed to *life*. For this fact of theirs, Iakob deprived theſe his two ſons of the birthright, which elſe they might have enjoyed, Gen. 49. 5. 7. that in them the Preverbe was fulfilled, *he that troubleth his owne houſe ſhall inherit the wind*, Prov. 11. 29. *to ſinke*] that is, to be loathſome, and as the Chaldee explaineth, *put enmity betweene me and the people*. The like is ſpoken in 1 Sam. 13. 4. and 27. 12. 1. Chron. 19. 6. and the phraſe is more plainely opened in Exod. 5. 21. *you have made our ſavour to ſinke*. *few in number*] ſo the Chaldee tranſlateth it: the Hebrew is, *meihei miſpar*, men of number, and the Chaldee, *a people of number*, that is, eaſily numbred; a few, a ſmall company; as the phraſe is explained in Deut. 26. 5. *men of fewneſſe*, that is, a few men. So in Deut. 4. 27. Ier. 44. 28. The contrary is, *without number*, when many is meant, 2 Chron. 12. 3. *my houſe*] the Chaldee addeth, *the men of my houſe*.

31 Verſ. 31. *Should hee deale*] or, doe? A ſtubborne answer, whereby they ſought to defend their fact, which Iakob upon his death-bed curſed, Gen. 49. 7. *Harlot*] In the Hebrew *Zonah*, the firſt letter is extraordinarily great, for ſome hidden meaning. What if it be, to ſignifie the ſtout and big words of theſe young men to their father? So a little letter is uſed before, in Gen. 23. 2. to ſignifie moderation without exceſſe in Abrahams weeping.

CHAP. XXXV.

1, God ſendeth Iakob to Bethel. 2, He purgeth his houſe of idols. 6, Hee buildeth an altar at Bethel. 8, Deborah Rebekahs nurſe dieth at Allon bachth. 9, God bleſſeth Iakob at Bethel. 16, Rachel travaileth of Benjamin, and dieth in the way to Ephraim. 22, Reuben lieth with Bilhah his fathers concubine. 23, The twelve ſonnes of Iakob. 27, Iakob cometh to Iſaak at Hebron. 28, The age, death and buriall of Iſaak.

AND God ſaid, unto Iakob; ariſe, goe up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou ſteddeſt, from the face of Eſau thy brother. And Iakob ſaid, unto his houſe; and unto all that were with him: Put away the ſtrange Gods, that are among you, and cleaſe your ſelves, and change your garments. And let us ariſe and goe up, to Bethel: and I will make there an altar, unto God that answered mee in the day of my diſtreſſe; and hath been with me, in the way which I have gone. And they gave unto Iakob, all the ſtrange Gods, which were in their hand; and the ear-rings, which were in their eares: and Iakob hid him, under the oke, which was by Sechem. And they journeyed: and the terror of God, was upon the cities which were round about them: and they did not purſue, after the ſonnes of Iakob. And Iakob came to Luz, which is in the land of Caanan, that is Bethel: hee, and all the people that were with him. And he builded there, an altar; and called the place, El Bethel: becauſe there they ſaw God, was revealed unto him; when he fled, from the face of his brother. And Deborah Rebekahs nurſe, dyed, and ſhee was buried, beneath Bethel, under an oke: and hee called the name of it, The oke of weeping.

And God appeared unto Iakob againe; when he was come, out of Padan Aram: and bleſſed him. And God ſaid unto him, thy name (*haſt bene*) Iakob: thy name ſhall not be called any more Iakob, but Iſrael (ſhall be thy name), and hee called his name Iſrael. And God ſaid unto him, I am God almighty, be thou fruitfull and multiply; a nation, and an aſſembly of nations, ſhall be of thee: and kings, ſhall come out of thy loines. And the land, which I gave to Abraham and to Iſaak, and to thee will I give it: and to thy ſeed after thee, wil I give the land. And God went-up from him: in the place, where hee ſpake with him. And Iakob ſet-up a pillar, in the place where he ſpake with him, a pillar of

of stone: and hee powred out a drink-offring
 15 thereon: and he powred oile thereon. And
 16 Iakob called the name of the place, where
 God spake with him, Bethel. And they jour-
 neyed, from Bethel; and there was yet a lit-
 tle peece of ground, to come to Ephrath:
 and Rachel bare a child, and had hard child-
 17 birth. And it was, when she was in her hard
 child-birth: that the midwife said unto her,
 feare not; for thou shalt have this son also.
 18 And it was, when her soule was departing,
 for shee dyed; that she called his name Ben-
 oni: but his father called him Benjamin.
 19 And Rachel dyed; and she was buried, in the
 way to Ephrath; that is Bethlehem. And
 20 Iakob set up a pillar, upon her grave: that is
 the pillar of Rachels grave, unto this day.
 21 And Israef journeyed: and hee stretch-out
 22 his tent, beyond the tower of Geder. And
 it was, when Israel dwelt in that land; that
 Reuben went, and lay with Bilhah, his
 fathers concubine; and Israel heard
 it.
 23 And the sonnes of Iakob, were twelve.
 The sonnes of Leah; Reuben, Iakobs first-
 borne: and Simcon, and Levi, and Iudah, and
 24 Issachar, and Zebulun. The sonnes of Ra-
 25 chel; Ioseph and Benjamin. And the sonnes
 of Bilhah, Rachels handmaid; Dan, & Naph-
 26 tali. And the sonnes of Zilpah, Leahs hand-
 maid; Gad and Aser: these, are the sonnes of
 Iakob; which were borne to him in Padan
 27 Aram. And Iakob came, unto Isaak his fa-
 ther to Mamree, to the citie of Arba: that is
 28 Chebron; where Abraham and Isaak, had
 sojourned. And the dayes of Isaak, were:
 an hundred yeeres, and fourescore yeeres.
 29 And Isaak gave-up the ghost, and dyed, and
 was gathered unto his peoples; an old man,
 and full of dayes: and Esau and Iakob his
 sonnes buried him.

Annotations.

- 1 **B**ethel] that is, Gods house; a place distant from
 Sechem, about 30. English miles, southward:
 of it, see Gen. 28. 11. 19. *an altar*] that is,
 offer sacrifice and pay thy vow with thanksgi-
 ving for thy former deliverances, and strengthen
 thy faith, against thy present feares, Gen. 28. 20.
 22. & 31. 13. and 34. 30.
- 2 *Verf. 2. his house*] the folke of his house, whom
 he carefully clenseth of idols, (which have no
 agreement with the house of God, 2 Cor. 6. 16.) and
 informeth in Gods wayes, as did other Saints,
 Gen. 18. 19. Ios. 24. 15. *with him*] this may
 be meant of the captived Sechemites, Gen. 34.
 29. *strange Gods*] or *strangers Gods*: the Hebrew

signifieth either Gods of alienation, that is, aliens or
 strange Gods, as the Greeke explaineth it, or Gods of
 the alien, that is, of a stranger, or strange nation; and
 so the Chaldee turneth it, Idols (or erroneous Gods)
 of the peoples. By these strange Gods are meant idols,
 images, or representations of God, as appeared
 by verf. 4. So those which are called the Philis-
 tims Gods, which David burned, 2 Chron. 14. 12.
 are by another Prophet said to be their Idols, in
 2 Sam. 5. 21. *among you*] either privily brought
 from Labans house, whence Rachel had stolen
 her fathers Gods, Gen. 31. 19 or lately taken from,
 and come with the captive Sechemites, which
 were idolaters. After this example, Iosuah, Samu-
 el; and others, purged the Church of idols, when
 by repentance and faith, they turned and were
 reconciled to the Lord, Ios. 24. 23. 2 Sam. 7. 3. 4.
 Iudg. 10. 16. *clense*] or *purifie*, which out-
 wardly was (according to the law) by washing
 in water, and other carnall rites, Levit. 15. 13.
 Numb. 31. 23. inwardly, by the grace and spirit
 of God, Psal. 51. 4. 12. Ezek. 36. 25. Heb. 10. 22.
 It behoveth all, to take heed to their feete, when
 they goe to the house of God, that they give not the
 sacrifice of fooles, Eccles. 5. 1. *garments*] ano-
 ther signe of renewing by faith and repentance:
 for when men came before God, their garments
 were either changed if they were undecent, 2 Sam.
 12. 20. or otherwise, washed, Exod. 19. 10. 14. Lev.
 15. 13. So are we exhorted to *clense our selves* from
 all filthinesse of the flesh and spirit, 2 Cor. 7. 1. and to
 hate even the garments spotted by the flesh, Iude, ver. 23.
 From this practise of Iakob the Hebrew Doctors
 have gathered a pollution by Idols, saying: Idols
 are defile, by the doctrine of the Scribes, and it is closely
 signified in the law, (Gen. 35. 2.) put away the strange
 Gods that are among you, and clense your selves, and change
 your garments. And therein are foure principall unclean-
 nesses; by the Idol is selfe, and by the ministeriall instru-
 ments thereof, and by the Oblation offered thereto, and by
 the wine that is powred into it. And they defile men and
 vessels, by touching them, Ec. 7. Deu. 26. Esa. 30. 22. Pla.
 106. 28. Deut. 32. 28. *Maimony in Mijni. tom. 3. in*
Abot Hatanith, chap. 6. S. 1. &c.

Ver. 3. answered me] the Chaldee translateth,
 received my prayer in the time of my distress, and his word
 was my help in the way which I have gone. Gods answe-
 ring of his people, is when by word or worke, he
 granteth their request: as he is said to answer by
 fire, when by such a signe he testifieth his appro-
 bation, 1 King. 18. 24. so he answereth by given
 men his blessings, Esay 41. 17. 18. or delivering
 them from miferies, Pla. 22. 22. it is therefore more
 then bare bearing, as Esay 30. 19. when hee heareth
 thee hee will answer thee. So here Iakob calleth the
 vision and oracle of God (Gen. 28. 12. 13. &c.)
 his answer.

Ver. 4. are rings] idolatrous jewels, and super-
 stitious moniment, which are to be abolished as
 well as idols; & which may easily be turned into
 Idols themselves, Hof. 2. 13. Iudg. 8. 24. 27. Deut. 7.
 25. and 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew
 canons, It is commanded (they say) in Deut. 12. 2. 3.
 to destroy Idolatry, and the ministeriall instruments thereof,
 and

and whatsover is made for the same. And it is forbidden (by Deut. 7.26.) to have any use (or profit) by any of these things. Maimony treat. of Idolatry, c.7.S.1.2.

the oke] or, as the Greeke and Chaldee doe translate it, the *Terebinth*, (or *Turpentine tree*) the tree under which afterwards *Iosua* set up a stone for a witness, when having censed the people of their idols, he made a covenant with them and gave them a Law in *Sechem*. Ios. 24.23.25.26. There also he hid them from the knowledge of his family, under an oke, that they might not easily be found: oke and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12.2. see Gen. 21.33. Under such also, they sometimes buried the dead, as after in verse 8. The Greeke version here addeth, *Iakob hid them under the Terebinth tree in Sechem, and abolished them unto this day.*

5 Vers. 5. *they journeyed*] the Greeke explaineth it, *And Israel removed from Sechem.* *terror of God*] that is, a mighty terror sent of God upon the cities. The Chaldee saith a terror from before the Lord. Otherwise all the cities round about, would and easily might have destroyed *Iakob's* family, for the massacre done at *Sechem*.

7 Vers. 7. *Bethel*] that is, the God of *Bethel*, before he called it *Bethel*, that is, Gods house, Gen. 28.19. now for addition of graces from God, hee addeth to the name, calling the place God, figuratively, as being his house. The like is in Exod. 17.15.

was revealed] or, *were revealed*, that is, did appear in more manifest sort. Here againe a word plurall, is joynd with the name of God, to signifie the myserie of the Trinity in the unity of the godhead: see the notes on Gen. 20.13. The Greeke translateth it singularly, *was revealed* (or *did appear*;) so also doth the Chaldee, save that for God, it saith the Angell of God.

8 Verse 8. *urfe*] sent with her from her fathers house, Gen. 24.59. How she came to be in *Iakob's* family, is uncertaine: the Iewes say, she was sent to call *Iakob* home, as was promised in Gen. 27.45. Shee might also come thither upon other occasion, after *Rebekah's* death. *The oke of weeping*] Hebr. *Allon Bacuth*: this name sheweth his griefe, for the death of this matron; the place also being the safest and most honorable that there hee could have for such a purpose; see the notes on v.4. & on Gen. 23.2. The Chaldee paraphrast, for *Oke*, translateth the *Plaine* (or *valley*) of weeping. But the Greeke turneth it an *Oke*: and so doth the *Ierusalem Targum*. See also Gen. 12.6.

9 Vers. 9. *again*] the Gr. addeth in *Luz*: where he had appeared to him before, Gen. 28.11.12.19

10 Vers. 10. *Israel*] the name given him before of the Angel, is here againe given and confirmed of God: for the strengthening of *Iakob's* faith, and assurance of Gods grace unto him. See Gen. 32.28.

11 Verse 11. *Almighty*] or *Al-sufficient*: see Gen. 17.1. The Gr. translateth it, *thy God.* *an assembly*] or *company*, church of nations: the Chaldee saith, *an assembly of tribes*. Here God confirmeth the blessing given to *Iakob* by his father *Isaak*; and amplifieth it, see Gen. 28.3. and 48.3.4. *Kings*] the

Chaldee addeth; *that shall rule over the peoples*: thus God giveth him the blessing of *Abraham*, Gen. 28.4. and 17.6.

12 Vers. 12. *and*] or, *that is to thy seed*: see Gen. 13.15. the Chaldee explaineth it, *and to thy families*, the Greeke addeth *through their generations*.

13 Vers. 13. *God*] the Chaldee saith, *the glory of the Lord*: meaning the vision which now appeared unto *Iakob*. See Gen. 17.22.

14 Vers. 14. *set up*] this hee had done before, and now repeateth it: or as is likely, being ruined, he new repaireth it, see Gen. 28.18. *drinke offering*] or, *a poured out-offring*, an *effusion*: usually called a *drinke offering*, because it was only of liquors or moist things, as the *Mincab* or *meat-offring* was of dry. And this *drinke-offring* by the law of God was of *wine*, or *Secher*, Exod. 29.40. Numb. 28.7. among the heathens sometime of *blood*. Psal. 16.4.

oke] to consecrate it, see Gen. 28.18.

15 Vers. 15. *Bethel*, that is, Gods house: see Gen. 28.19. Thus he renewed the memoriall of his faith and thankfulness to God, as God did before of his promises to him, verse 10.11.12.

16 Vers. 16. *they journeyed*] the Greeke version addeth, *Iakob journeyed from Bethel, and pitched his tent beyond the tower of Gadar*: borrowing these words from the 21 verse *a little way*] or, *about a mile*, as the Chaldee paraphrase explaineth it. This word is so used also in Gen. 48.7.2 Kin. 5.19. and not elsewhere. *Ephrath*] a towne called usually, *Bethlehem*, that is, *The house of Bread*, v.19. Some thinke it to have the name *Ephrath* of *Calch's* wife so called, 1 Chron. 2.19.23. It hath both names in Mic. 5.2. *Bethlehem Ephrata*: there Christ was borne, Matt. 2.1. *the bread of God that came from heaven*, Joh. 6.33. *had hard child-birth*] Hebrew *sheer* *was hard in her child-bearing*: that is, had sore and painfull labour. According to the chastisement layd on Eve and her daughters, Gen. 3.16. It is daily to be seene, and the Philosopher observeth it, *that no creature suffereth such strong paines in travell, as woman doth*, (*Aristot. de Animal. l.7.*) notwithstanding she shall be saved in child-bearing, if she continue in faith, &c. 1 Tim. 2.15.

17 Verse 17. *mid-wife*] named in Hebrew, of *helping the woman in child-birth*: so Exod. 1.15.16. *thou shalt have*] or, *this also* (shall be) *to thee a son*: as *Ioseph* before was. And this was according to *Rachels* desire; see Gen. 30.24.

18 Verse 18 *departing*] or *going-out*, from the body to God that gave it, as Eccles. 12.7. Psal. 146.4. This sheweth the Soule of man to be a spirituall immortall substance, distinct from the body. The heathens acknowledged this, saying, *that death is nothing else but the departing of the soule from the body*, *Aristot.* in his booke of *Death*: and that *the soules of men are divine*, and when they get out of the body, they returne unto heaven: *Cicero lib. de Amicit.*

Ben-oni] the Greeke and Chaldee interpret it, *Some of my sorrow*. In that she answered nothing, but thus named her son; it sheweth she received no comfort. The like case was in 1 Sam. 40.20.21. The word *oni*, is after used by *Iakob* for his painfull strength: Gen. 49.3. *Benjamin*] that is, *Son of the*

the right hand: meaning, loved, tendered, and especially regarded. So man of the right hand, in Psal. 80. 18. for one loved and much regarded of God. This onely of all *Iakob's* children, was borne in the land of *Canaan*.

20 Ver. 20. *unto this day*] the time when *Moses* wrote this, and after in *Saul's* daies, 1 Sam. 10. 2. About this place, at *Christs* birth, many Infants were murdered by *Herod*: then *Rachel* wept for her children, and would not be comforted because they were not, Jer. 31. 15. Mat. 2. 16, 18.

21 Ver. 21. *Geder*] or *Gader*, as the Gr. writeth it: by interpretation, the stock or herd. A tower of this name is also mentioned in Mic. 4. 8.

22 Ver. 22. *concubine*] a secondary wife: see Gen. 22. 24. She is called also his wife, Gen. 37. 2. By this shamefull crime (such as is *not once named among the heathens*, 1 Cor. 5. 5.) *Reuben* lost his first birth, 1 Chro. 5. 1. Gen. 49. 4. *Iakob* also himselfe, having abused *Bilhah*, contrary to the first institution of marriage, Gen. 30. 4. is here chastised of God: so *Abraham* lying with his father *Abimelech's* concubines; God thereby chastised *Abimelech's* sins, 2 Sam. 12. 10. 11. & 16. 22. *heard it*] the Greeke version addeth, and it appeared evil in his sight. But in the Hebrew, nothing is said; only an empty space is left in the line, with this mark, o, to move consideration: as before in Gen. 4. 8. Sometime sorrow is so great, as words or signes cannot expresse it, Ezek. 24. 23. and such might here be *Iakob's* case. Here also is a pause and breaking off, as to a new matter, even in the midst of the verse: so in Deu. 2. 8. *twelve*] which becoming fathers of many families, are called the *twelve Patriarchs*, Act. 7. 8. and the peoples that came of them, are named the *twelve tribes*, Act. 26. 7. and although many great evils have already, and will hereafter more appear in these sons of *Israel*; yet God in mercie pardoned them, & hath honored them in the Scriptures with great dignities, that their names should be graven on twelve precious stones, and caried upon the high Priests heart, Exod. 28. 21, 29. & that the gates of the heavenly *Jerusalem* should be after the names of these twelve sons of *Israel*, Ezek. 48. 31. Rev. 21. 12. And their number as it was answerable to the *twelve Princes* that came of *Ismael*, Gen. 25. 16. so is it remembred by the *twelve Apostles* of *Christ*, Luke 6. 13. Rev. 21. 14. And although of *Ioseph* there came two tribes, Gen. 48. 5, 6. so that after a sort, there were 13: yet the Scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of another, as may in sundry places be observed, Deut. 33. Ezek. 48. Rev. 7. &c.

23 V. 23. *Issachar*] of the naming and interpretation of these, see the notes on Gen. 29. and 30. Here is to be observed how *Issachar* & *Zabulon*, are set next after *Iudab*, though *Dan* & *Naphthali*, *Gad* & *Aser*, were borne betwene them, Gen. 29. 35. & 30. 6. 8. 11. 13. 18. because all the sons of one mother should be set together: so they are placed also in Gen. 46. 8. 14, 15. and 49. 3. 14. (where *Zabulon* is before *Issachar*) and Exod. 1. 2, 3. Num. 1. 5, 9, 26. 28. 1 Chron. 2. 1. And in this order, were they

graven, and set on the stones upon *Aaron's* Ephod: see Exod. 28. 10, 21. in the Annotations.

V. 26. *were borne*] so the Gr. expresseth it, the Hebrew being singular, *was borne*. So in Gen. 46. 22.

Padan Aram] or *Mesopotamia*, see Gen. 25. 20. But here except *Benjamin*; for he was borne in *Canaan*, ver. 18. *Iakob's* sons, though borne out of the land, yet come thereinto, it being promised them of God, Gen. 28. 13. when *Esaus* sons borne in the land, do go out and give place, Gen. 36. 5, 6.

Ver. 27. *Mambre*] see Gen. 13. 18. & 23. 2. the Greeke addeth, *be being yet alive to Mambre*.

Ver. 29. *his peoples*] his godly forefathers: see Gen. 25. 8. *buried him*] so *Isaac* and *Ismael* buried *Abraham*: Gen. 25. 9. *Esau* and *Iakob* were now 120 yeeres old, Gen. 25. 26. the world was 2288 yeere old. And *Isaac* had lived blind, above 40 yeeres before his death, Gen. 27. 1. Which death is here mentioned, to make an end of *Iakob's* history: for otherwise the things following in Gen. 37. & 38. about *Ioseph* & *Iudab*, fell out before *Isaac* died.

CHAP. XXVI.

1, The generation of *Esau* by his three wives. 6, His removing to mount *Seir*. 10, The names of his sonnes 15, The Dukes which descended of his sons. 20, The sons and Dukes of *Seir*. 24, *Anah* findeth mules. 31, The Kings of *Edom*. 40, The Dukes that descended of *Esau*.

AND these, are the generations of *E-*
sau, he is *Edom*. *Esau* took his wives,
of the daughters of *Canaan*: *Adah*,
the daughter of *Elon* the *Chethite*; and
Aholibamah, the daughter of *Anah*, the
daughter of *Zibeon* the *Evite*. And *Basemath*
the daughter of *Ismael*, the sister of *Nebai-*
oth. And *Adah* bare to *Esau*, *Eliphaz*: and
Basemath, bare *Revel*. And *Aholibamah*,
bare *Jeush* and *Jaalam*, and *Korah*: these
were the sonnes of *Esau*, which were borne
unto him, in the land of *Canaan*. And *Esau*
tooke his wives, and his sons and his daugh-
ters, and all the soules of his house; and his
cattel and all his beasts, and all his substance,
which he had gathered in the land of *Cana-*
an: and went unto a land; from the face, of
Jakob his brother. For their substance was
more, then that they might dwell together:
& the land of their sojournings, was not able
to beare them, because of their cattell. And
Esau dwelt, in the mount of *Seir*; *Esau*, he is
Edom. And these are the generations of *E-*
sau, the father of *Edom*: in the mount of
Seir. These are the names of the sons of *E-*
sau: *Eliphaz*, the son of *Adah*, the wife of
Esau; *Revel*, the son of *Basemath*, the wife
of *Esau*. And the sonnes of *Eliphaz*, were:
Teman.

12 Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of Esau. And these were the sons of Revel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Jeush and Jaalam, and Korah. These were Dukes of the sons of Esau: the sons of Eliphaz, the first-borne of Esau; Duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were, the sons of Adah. And these were the sons of Revel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Revel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Jeush, duke Jaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom.

20 These were the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon and Ezer, and Dishan: these were the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were Chori and Hemam: & the sister of Lotan, was Timna. And these were, the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these were the sons of Zibeon, both Ajah and Anah: this Anah, was he that found the mules in the wilderness; when he fed the asses, of Zibeon his father. And these were the sons of Anah, Dishon, and Aholibamah, the daughter of Anah. And these were the sons of Dishan: Chemdan and Eshban, and Jethran and Ceran. These were, the sons of Ezer: Bilhan & Zaavan, and Akan. These were, the sons of Dishan; Vz & Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan: these were, the dukes of the Chorites, according to their dukes, in the land of Seir.

31 And these were the Kings, which reigned in the land of Edom: before there reigned any King, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and

the name of his citie was, Dinhabah. And Bela died: and there reigned in his stead, Jobab the son of Zerah, of Bozrah. And Jobab died: and there reigned in his stead, Chussham, of the land of Temani. And Chussham died: and there reigned in his stead, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his citie was, Avith. And Hadad died: and there reigned in his stead, Samlah of Masrekah. And Samlah died: and there reigned in his stead, Saul, of Rechoboth by the river. And Saul died: and there reigned in his stead, Baalchanan, the son of Achbor. And Baalchanan the son of Achbor, died: and there reigned in his stead, Hadar; and the name of his citie was Pau: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-zahab. And these were the names of the dukes of Esau, according to their families; according to their places, by their names: duke Timna, duke Alva, duke Jetheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mibzar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possession; he is Esau, the father of Edom.

Annotations.

Generations] a rehearsal of Esau's off-spring, whereby the promise to Abraham for multiplication, Gen. 22. 17. the Oracle given to Rebekah, concerning two nations that were in her wombe, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39, 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogie is againe repeated in 1 Chro. 1. 35. &c. Edom] the name and note of his profanenesse, see Gen. 25. 30.

V. 2. of Canaan] that is, as the Gr. translateth, of the Canaanites; contrary to the wil of God, of Abraham and of Isaac his father, for the Canaanites were a cursed race, Gen. 9. 25. & 24. 3. & 28. 1. Adah, &c.] in Gen. 26. 34. Esau's wives had other names, which in those times was usuall; as Esau himself, is called Edom: Iacob is called Israel. Maacah daughter of Abishalom, 1 Kin. 15. 2. is called Micaiah daughter of Uriel, 2 Chro. 13. 2. & many the like. Zibeon] called in Gr. Sebegon: he was grandfather to Aholibamah, father to Anah: so there was a difference between these, and Anah & Zibeon which were brethren, v. 20. Evite] or Chivite, in Gen. 26. 34. called a Chetbite: which, though they were distinct peoples, (Gen. 10. 15, 16.) yet might they dwell one in another's territories. Therefore in Gen. 26. 34. for Edom a Chetbite, the Greek there translateth, Evite.

Verf. 3. Basemath] called also Macalah, Gen. 28. 9. Revel] or Reguel, in Greeke Raguel.

- 5 Verſ. 5. *land of Canaan*] though they were there borne, and of Canaanitiſh mothers, yet they went out of the land; and Iakobs ſonnes borne in Meſopotamia, came in to poſſeſſe it, as their inheritance given of God, Gen. 35. 26 and 37. 1.
- 6 Verſ. 6. *tooke*] or, *had taken*, to weet, before Iakobs comming; as appeareth by Gen. 32. 3. and 33. 14. Gods providence thus making way, for to fulfill the promiſes unto Iakob: Gen. 28. 4. 13.
- ſoules*] that is, *perſons*: in Greeke *bodies*: ſee Gen. 12. 5. & 46. 26. *unto a land*] that is, as the Chaldee expoundeth it, *to another land*: or hee went from the land; and ſo the Greeke tranſlateth it, *from the land of Canaan*. For though the Hebrew (*el*) uſually ſignifieth *unto*; yet ſuch words often vary their ſenſe, as the text it ſelfe ſometime ſheweth. For that which in 1 King. 8. 30. is *el unto* (or *in*) *thy dwelling place, unto heaven*, in Chron. 6. 21. is written, *from thy dwelling place, from heaven*. So, *the Redeemer ſhall come unto Sion*, Eſay 59. 20. is by the Apoſtle tranſlated, *out of Sion*, Rom. 11. 26. Alſo in 2 Chron. 1. 13. *to the high place*, is in Greeke according to the ſenſe there, *from the high place*; ſo in Iudg. 17. 2. *taken from thee*: and ſundry the like.
- from the face*] or, *from before*, which may mean *before his comming*: as Gen. 30. 30.
- 7 Verſ. 7. *more then, &c.* or, *much*, for to dwell together. A like occaſion parted Lot and Abram; Gen. 13. 6. *of their ſojournings*] that is, *wherein they were ſojourners*.
- 8 Verſ. 8. *of Seir*] a man, mentioned verſe 20. who dwelling there, the mountaine countrey was called by his name: and to Eſau God gave this mount for a poſſeſſion, Iof. 24. 4. Deut. 2. 5.
- 9 Verſ. 9. *of Edom*] that is, as the Chaldee expounds it, *of the Edomites*: ſee Gen. 19. 37. in the annotations.
- 11 Verſ. 11. *Zepho*] called *Zephi*, 1 Chron. 1. 36. The Greeke here nameth them, *Thaiman*, *Omar*, *Sophar*, *Gotham*, and *Kenez*.
- 12 Verſe 12. *Timna*] ſhe was ſiſter to *Lotan*, of the race of the *Chorites*, verſ. 22. *Amalek*] he was a Duke, v. 16. his poſterity were called *Amalekites*, and proved great enemies to Iſrael, Exod. 17. 8. 14. God therefore commanded the memory of them to be blotted out *from under heaven*, Deut. 25. 17. 19.
- 13 Verſ. 13. *Reuel, &c.*] in Greeke theſe are named *Ragovel*, *Nachoth*, *Zare*, *Zome*, and *Moxe*; (or *Samme* and *Maze*, as 1 Chron. 1. 37.)
- 14 Verſ. 14. *Laalam*] in Greeke, *Iegom*, and *Kore*.
- 15 Verſ. 15. *dukes*] that is, *Governors*, *Chiefe-leaders*; but inferior to Kings. A *Duke* is named in Hebrew *Alluph*, that is, a *Chiefe-leader*, or *Guide*, or *Captaine of a thouſand*; in Chaldee *Rabba*, a *Maſter*: in Greeke *Hegemon*, a *Ruler* or *Governour*. Here fourteene Dukes are reckoned to Eſau; ſeven that came of his wife *Adah*, foure of *Baſemath*, and three of *Aholibamah*.
- 16 Verſ. 16. *Korab*] in v. 18. there is another Duke of this name, that came of another mother. Albeit there is no mention of this *Korab* before among *Eliphaz* his children, v. 11. 12. neither in 1 Chr. 1. 36. unleſſe he there bear the name of *Timna*

- Verſ. 19. *be Edom*] the Greeke tranſlateth, *theſe are the ſonnes of Edom*.
- Verſ. 20. *the Chorite*] or *Chorean*, whereof ſee Gen. 14. 6. theſe ſeeme to bee of the *Erites* forementioned, v. 2. for *Zibon* there called an *Erite*, commeth of this race here, and in v. 24. *inhabitants*] in Greeke, ſingularly, *the inhabitant*. *Zibon*] in Greeke *Sebegon*.
- Verſ. 21. *Diſhon*] called alſo, *Diſhan*, v. 26. the Greek in both places calleth him *Deſon*. *Ezer*] in Greeke *Aſar*. *Diſhan*] in Greeke *Riſon*: ſee the notes on Gen. 4. 18. So alſo in verſ. 28. 30.
- Verſ. 22. *Hemam*] called *Homam*, in 1 Chron. 1. 39. Here in Greeke *Haiman*: in 1 Chron. 1. 39. *Hemam*. *Timnah*] in Greeke *Tbasmna*, concubine to *Eliphaz* ſonne of Eſau: verſ. 12. So he and his father Eſau (ver. 2.) marrying into the ſtock of the *Chorites*; therefore is this genealogy ſet downe. That the occaſion may be ſcene, how Eſau and his ſeed, came to inherit the *Chorites* land in mount *Seir*: Deut. 2. 12. and ſo got his living by his ſword, Gen. 27. 40.
- Verſ. 23. *Avan*] called *Aljan*. 1 Chron. 1. 40. in Greeke *Golom*. *Shepho*] called *Shephi*, 1 Chro. 1. 40. in Greeke *Sophar*: but in 1 Chron. 1. 40. the Greeke is, *Sapphi*.
- Verſ. 24. *both Ajah*] Hebr. and *Ajah*: the Greeke omitteth the word *and*, as ſuperfluous, ſaying, *the ſons of Shebegon, Aia, and Onan*. The Hebrew text doth the like in 1 Chron. 1. 40. and in other places, as 2 King. 11. 1. and 2 Chron. 13. 1. compared with 2 Chron. 22. 10. and 1 King. 15. 1. So in Gen. 40. 9. *Anah*] father in law to *Eſau*, ver. 2. *mules*] The Hebr. *Iemim*, is no where found but in this place: *mules* elſewhere are called *Peradim*, 1. King. 10. 25. 2. Kin. 5. 17. It is therefore doubted what *Iemim* here meaneth. And the Greek leaveth it untranſlated, *Iamein*, as not knowing what it ſhould be. The Chaldee turneth it *Gibbaraja*, that is, *Mighties*, or *Giants*, as the word is uſed, Gen. 6. 4. Others, becauſe *Iemim* hath affinity with *Iam* the *Sea*, and *majim*, *waters*, tranſlate it *hot-waters*, or *baibes*, which *Anah* ſhould find in the deſart. But becauſe it is knowne that *mules* are ingendred of the mixture of *horses* and *affes*, or of *he-affes* and *mares*, as *Pliny* ſheweth in *Hiſtor. b. 8. ch. 44.* (tranſlated commonly therefore in Greeke *bemimomus*, that is, *half-affes*, 1 King. 10. 25. &c.) and *mules* of themſelves are barren, and doe not encrease, as the Philoſopher noteth, *Ariſt. de Animal. l. 15.* it is likely they were not created at the firſt of God; becauſe he gave all ſuch creatures this bleſſing, to be *fruitfull and to multiply*, Gen. 1. 22. 28. and 8. 17. And that therefore they were found out by the wit of this man, who feeding his fathers *affes*, cauſed them to ingender with another kind, as *horses*, which was both againſt nature, as firſt God ſet every thing *according to his kind*, Gen. 1. 24. & 6. 19. 20. and againſt the plain law, which he after gave unto Iſrael, *Levit. 19. 19. thou ſhalt not let thy cattell engender with a diverſe kind*. And the name *Iemim* firſt given them by *Anah*, might be changed into *Peradim*, which hath the ſignification of *Parted*, or *Separated*; as differing from all other beaſts.
- Verſ.

- 26 Vers. 26. *Dishan*] called *Dishon*: verse 21. and 1 Chron. 1. 41. in Greeke *Desm.* *Chemdan*] called also *Chamram*, 1 Chron. 1. 41. *d.* changed into *r.* as is often see Gen. 10. 3. In Greeke *Amada*; and *Amadan*; 1 Chron. 1. 41. *Ceran*] pronounced *Keran*, or *Cran*: in Greeke *Charan*.
- 27 Vers. 27. *Akan*] called *Iakan*, 1 Chron. 1. 42. in Greeke here *Oukar*: and in 1 Chron. 1. 42. *Hakan*.
- 28 Vers. 28. *Aran*] Thus have wee here of *Seir* seven sons and a daughter, and againe of those seven, nineteen sonnes and a daughter. All which for *Esaus* sake, are registred in the booke of God.
- 29 Vers. 29. *Chorites*] Hebr. *Chorite*: singular for plural, as verse 21. see Gen. 10. 16. The Greeke keepeth the singular, *Chorri*.
- 30 Vers. 30. *their Dukes*] that is, their *dukedomes*, as the Greeke translateth it. For these 7 sons of *Seir*, had their *Dukedomes* at one time, in severall places: and did not one succeed another; as the Kings that follow. So King in *Esay* 23. 15. is used for the *Kingdome* of *Babylon*: and foure Kings, in *Dan*. 7. 17. are foure *kingdomes*, as the Holy Ghost there expoundeth it, in verse 23. *the fourth beast shall be the fourth kingdome*: and the throne of the Kings, 2 Chron. 11. 19. is by another Prophet called, *the throne of the Kingdome*; 2 Chron. 23. 20.
- 31 Vers. 31. *of the sonnes*] or, *to* (that is, *over* or *among*) the sonnes of *Israel*; the Greeke saith, *in Israel*: that is, before *Moses* time, for *he was King in Ieshurun*: *Deut.* 33. 5. Thus *Esau* after his *Dukes*, had of his posterity 8 Kings, which successively ruled their people; while *Israel* was in affliction in *Aegypt*, *Exod.* 1. &c.
- 32 Vers. 32. *Bela*] in Greeke *Balak*: and in 1 Chron. 1. 43 in stead of *Beor*, the Greeke hath *Sepphor*, according to the name of the King of *Moab*, in *Numb.* 22. 2.
- 33 Vers. 33. *Bozrah*] a chiefe Citie in the land of *Edom*, *Esa.* 34. 6. and 63. 1. in Greeke called *Bosora*.
- 34 Vers. 34. *of Teman*] that is, *of the Temanites*: which had the name of *Duke Teman*, *Esaus* Nephew, verse 15. Of this land was *Eliphaz*, *Iobs* friend, *Iob* 2. 11. By interpretation *Teman* signifieth the *South*: and so the *Chaldee* here taketh it. The Gr. translateth, *Ason of the land of Thaimanon*.
- 35 Vers. 35. *Bedad*] in Greeke here *Barad*: but in 1 Chron. 1. 46. *Badad*. *smote*] that is, *killed*, as the *Chaldee* and Greeke explaine: see Gen. 14. 17. *field*] that is, *countrie*; see Gen. 14. 7. *Avith*] called *Ajith*, 1 Chron. 1. 46. in Greeke here *Gethaim*: but in 1 Chron. 1. 46. *Ebith*.
- 36 Vers. 36. *Samlah*] in Greeke *Samada* of *Massekka*: in 1 Chron. 1. 47. *Samaa* of *Meserika*.
- 37 Vers. 37. *Rehoboth*] a Citie built by *Nimrod*, Gen. 10. 11. in Greeke, *Roboth*. It was by the River *Euphrates*, as the *Chaldee* expoundeth it.
- 38 Vers. 38. *Basal-chanan*] the same name by transplacing the parts of it, is *Hannibal* (*Channibaal*) of which name were sundry Captaines afterward, as in the story of the *Carthaginean* wars. The Greeke saith here *Ballaenon*, in 1 Chron. 1. 49. *Balenon* son of *Aebobor*.
- 39 Vers. 39. *Hadad*] called *Hadad*] 1 Chron. 1. 50. The Greeke is, *Arad* son of *Barad*. *Pau* called

also *Pai*, 1 Chron. 1. 50. in Greeke *Phogor*; but in 1 Chron. 1. 50. *Phaoul*. In that these Kings were of sundry Cities, it appeareth their Kingdomes came not by inheritance, but either by election of the people; or gotten by conquest, according to the Oracle, *by thy sword shalt thou live*, Gen. 27. 40.

daughter of Me-zahab] by *daughter* some understand mee; others take *Me-zahab* for the name of a Citie, *Medava*, named of *golden waters*, which the word signifieth; a *daughter* (or *inhabitant*) whereof she was. The Greeke here translateth *Son of Maizob*, in 1 Chron. 1. *daughter*: in *Chaldee*, *daughter of the Gold-melter* (or *Gold smith*). In 1 Chron. 1. 51, there is added the death of this *Hadad*, here omitted; as, *And Hadad died*.

Vers. 40. *the Dukes*] after eight Kings it seemeth the forme of government was againe changed among the *Edomites*, though it is uncertaine when it was. At *Israels* coming out of *Aegypt*, they mention the *Dukes of Edom*, *Exo.* 15. 15. and as they passed through the wilderness, they sent to the King of *Edom*, *Numb.* 20. 14. and here it was said these 8 Kings reigned in *Edom* before any King reigned in *Israel*, verse 31. It is likely therefore, that upon the unkind dealing of that King of *Edom* (which seemeth to be *Hadad*) who denied to let *Israel* passe through their land, the Lord removed the dignity of Kings from that commonwealth, and let it be ruled by *Dukes* againe; whereof eleven are here by name rehearsed.

families] the Greeke saith, *in their tribes*. *Timna*] in Gr. *Thamma*: and *Thaiman*, in 1 Chron. 1. 51.

Alva] called *Aja*, 1 Chron. 1. 51. in Greeke *Gola*: and there, *Alva*. *Iethab*] in Greeke *Iethar*.

Vers. 41. *Abolibamah*] the Greeke writeth these names here, *Olibema*, *Helar*, *Phinon*: and in 1 Chron. 1. 52. *Elibama*, *Hela*, *Phinon*.

Vers. 42. *Mabzar*] in Greeke *Mazar*.

Vers. 43. *Iram*] in Greeke here *Zaphai*: but in 1 Chron. 1. 54. *Averaman*. *habitations*] which the Greeke translateth *edifices*, that is, *builded habitations*. *possession*] or, *firm hold*: whereas *Iacob* and his children dwelt in the land of their *peregrination* or *sojournings*, verse 7. Gen. 37. 1. & 28. 4. God thus giving *Esau* his portion first in this world: and after, doing good unto *Israel*, *Deut.* 2. 5. &c. See also Gen. 35. 12.



CHAP. XXXVII.

2, *Ioseph* is hated of his brethren, 5, his two dreams portending his superiority over them. 13, *Iacob* sendeth him to visit his brethren. 18, They conspire his death. 21, *Reuben* saveth him. 23, They strip him and cast him into a pit. 26, By *Indahs* advice, they sell him to the *Ismaelites*. 31, His father, deceived by the bloody coat, mourneth for him. 36, Hee is sold into *Aegypt* to *Potiphar* *Pharaohs* eunuch.

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And *Iacob* dwelt, in the land of the sojournings of his father: in the land of *Canaan*,

2 Canaan. These *are* the generations of Jacob; Joseph *being* seventene yeares old, was feeding the flock with his brethren, & he *was* a lad; with the sonnes of Bilhah and with the sons of Zilpah, his fathers wives: and Joseph brought their evill report, unto his Father.
3 And Israel, loved Joseph, *more* then all his sons; because he *was* the sonne of old age, unto him: and he made him a coat of many
4 colours. And his brethren saw, that their father loved him, *more* then all his brethren; and they hated him: and could not speak to
5 him, with peace. And Joseph dreamed a dreame; and he told *it* to his brethren, & they
6 hated him, yet the more. And he said unto them; Heare I pray you this dreame, which I
7 have dreamed. For behold, we *were* binding sheaves, within the field; and loe my sheafe arose, and also stood upright: and loe your
8 sheaves, compassed-about; & bowed-down themselves to my sheafe. And his brethren said to him; shalt thou reigning reigne over us, or ruling rule over us? and they hated
9 him, yet the more; for his dreames, and for his words. And hee dreamed yet another dreame; and told it to his brethren: and said, behold I have dreamed yet a dreame; and behold, the Sun and the Moone, and eleven
10 Starres bowed-downe themselves unto me. And hee told *it* to his father, and to his brethren: and his father rebuked him, and sayd unto him; what a dreame *is* this, which thou
11 hast dreamed? shall I, & thy mother and thy brethren, comming come, to bow-down our selves to thee, to the earth? And his brethren enyied him: but his father observed
12 the saying. And his brethren went, to feed their fathers flocke, in Sechem. And Israel said unto Joseph; Doe not thy brethren feed in Sechem? Come, and I will send thee unto
13 them: and he said to him, loe *here am I*. And he said to him; Goe I pray thee, see the peace of thy brethren, and the peace of the flocke; and bring me word againe: and he sent him
14 from the valley of Chebron, and he came to Sechem. And a man found him; and behold
15 he *was* wandring in the field: and the man asked him saying, what seekest thou? And he said, I *am* seeking my brethren: tell me,
16 I pray thee, where *are* they feeding? And the man said, they are departed hence, for I heard *them* saying; Let us goe to Dothan: And Joseph, went after his brethren; and
17 found them in Dothan. And they saw him, a farre off: and before hee came-neere unto them, they craftily. conspired against him,

to slay him. And they said *each* man unto his brother: behold, this master of dreames *is* comming. And now, come and let us kill
him, and cast him into one of the pits; and wee will say, an evill wild-beast hath eaten him, and we shall see, what his dreames will
be. And Reuben heard *it*; and he delivered him, out of their hand: and said, let us not smite him, *in* soule. And Reuben said unto
them; Shed no blood; cast him, into this pit which *is* in the wilderness, and lay no hand upon him: that, he might deliver him, out of their hand; to returne him unto his
father. And it was, when Joseph was come unto his brethren: that they stript Joseph out of his coat: the coat of many colours:
which *was* on him. And they tooke him, and cast him into a pit: and the pit was empty, *there was* no water in it. And they sate-downe, to eat bread: and they lifted up their
eyes, and saw; and behold, a wayfaring company of Ismaelites, *was* comming from Gilead: and their camels bearing, spicery, and balme and myrrh; going to cary *it* downe to
Egypt. And Iudah said, unto his brethren: what profit *is* *it*, if wee kill our brother, and conceale his blood? Come, & let us sell him
to the Ismaelites; and let not our hand be upon him; for he *is* our brother, our flesh: & his brethren hearkened. And there passed by,
Midianites merchant men; and they drew, and lifted-up Joseph, out of the pit; and sold Joseph to the Ismaelites, for twenty (*shekels*)
of silyer: and they brought Joseph, into Egypt. And Reuben returned, unto the pit; & behold Joseph, *was* not in the pit: and he rent
his clothes. And hee returned unto his brethren, and said: the lad is not; and I, whither shall I go? And they took Josephs coat: and
killed a kid of the goats; and dipped the coat in the blood. And they sent the coat of many-colours, and they brought *it* to their father; and said, this have wee found: know
now, whether it *be* thy sonnes coat, or no. And he knew it, and said, *it is* my sonnes coat; an evill wild-beast hath eaten him: Joseph is torne is torne-in-peeces. And Iakob
rent his garments, and put sackcloth upon his loines: and mourned for his sonne, many daies. And all his sonnes, and all his daughters,
rose-up to comfort him; and he refused to be comforted: and he said, for I will goe down unto my sonne, mourning, to hell: and his father wept for him. And the Midianites
sold him into Egypt unto Potiphar, an Eunuch of Pharaohs; the Provost Marshall.

Annotations.

Here beginneth the ninth section of the Law, called *And (Iakob) dwelt*. See Gen. 6. 9. and 28. 10.

1 **O**f the *sojournings*] or *pilgrimages*, that is, (as the Greeke saith) *wherein his father Iakob sojourned*: so Gen. 17. 8. and 28. 4. Hereby Gods remembrance of his promise to Iakob, and providence for him is manifested, Gen. 28. 13. and 36. 6, 7. also Iakobs faith, Heb. 11. 9. Psal. 37. 3.

2 **Verf. 2. These**] which are rehearsed in Gen. 35. 23.—26. for this is prosecuting of that historie, which was by narration of Elaus pedigree, interrupted: or, *these* which follow, are the *generations*, that is, the *storie* of things which did befall him: see Gen. 6. 9. and 25. 9 *old*] Hebr. *some of 17 yeeres*: see Gen. 5. 32. As his father nourished him a childe 17. yeeres, so hee againe nourished his aged father 17. yeeres in Egypt, Gen. 47. 9. 28.

a *lad*] or *yong man*: which word is used not onely for yong in yeeres, but often for a *servant*, or *minister*, see Gen. 14. 24. In this sense, it noteth Iosephs humility; and how his father, though he loved him most, yet brought him up without idlenesse, or cockering. So Christ *the Sonne of man*, came not to be served, but to serve: Matth. 20. 28.

report] or *infamie*: their infamous cariage, which caused ill report of them. It intimateth Iosephs goods affection and godlinesse. And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the workes thereof were *evill*, Ioh. 7. 7.

3 **Verf. 3. of old-age unto him**] that is, *of his old-age*, borne when his father was old: so Gen. 44. 20. The Chaldee applieth this *old-age*, to Iosephs manners, saying, *he was a wise some unto him*. And others say, *was not Benjamin also a some of old age?* But because (Iakob) *saw by (the spirit of) prophesie*, that Ioseph should reigne; therefore he loved him, above all his *sonnes*, Pirkei R. Eliez. ch. 38. *many colours*] Hebr. *passim*, that is, *varieties*, and so the Greeke hath (*poikilon*), *various* or *manifold*, to weete, in threads and colour; an *embroydered coat*, such kings daughters used to weare, 2 Sam. 13. 18. Such God spiritually clotheth his Church withall, Pl. 45. 14, 15. Ezek. 16. 10, 13. and thereby is signified the varietie of wisdom and manifold graces given to his people, Ephes. 3. 10. 1 Pet. 4. 10. Song 1. 9, 10. And Christ had such, above his fellowes, Psal. 45. 8. Heb. 1. 9.

4 **Verf. 4. with peace**] or, *unto peace*, that is, *peaceably*, gently, lovingly: for of the abundance of the heart, the mouth speaketh, Matth. 12. 34. The Greeke translateth *no peaceable thing*.

5 **Verf. 5. dreamed**] by such meanes God used of old to shew unto men, what he was about to doe; Gen. 41. 25. Joel 2. 28. Numb. 12. 6. 1 King. 3. 5. Such dreames were to be regarded as oracles of God: other, have their deceits and vanities: see Gen. 20. 3. And God sent dreames to his people, sometime to comfort, sometime to chasten, and afflict them, Matth. 2. 19.—22. Iob 7. 13, 14. yet

the more] Hebr. *they added yet to hate him*. So Christ and his disciples for declaring Gods word, were hated of men; as Ioh. 17. 14. *I have given them thy word, and the world hath hated them*. This storie of Ioseph is a patterne of afflictions, which the godly suffer in this world for Christs sake, and for the word of their testimony: and it ministrerh comforts to the distressed.

V. 7. *binding*] Hebr. *beaving*, or *sheaf-binding*. This being harvest work, and harvest usually signifying the latter time or end, Psal. 126. 5, 6. Matth. 13. 39. Rev. 14. 15. God foreshewed, not the present but future honor which Ioseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corne, this dream was fulfilled, Gen. 42. 6.

within] or, *in the midst of a field*. *compassed*] or *stood round about*: and this is a signe of honour to him that is compassed. Therefore the testimoniall of Gods glorious presence, usually is in the midst; and others stand *about*, Num. 2. 17. Rev. 4. 3, 4. So Exo. 18. 13. Psal. 7. 8. & 142. 8. *bowed down*] or *did obeysance*: as was fulfilled in Gen. 42. 6.

Verf. 8. reigning reigne] that is, *in deed reigne*: so actee, *in deed rule*: and in verse 10. *in deed come*. They apply this dreame unto themselves, (as did also the Madianites, Iudg. 7. 13, 14.) which aggravated their sinne, in resisting Gods manifested will, Ioh. 15. 22. The manner of speaking, is also a denyall: *shalt thou reigne?* that is, *thou shalt not*: see Gen. 18. 17. Thus Moses, and Christ himselfe, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

Verf. 10. brethren] *Abrahams seed* were likened to *starres* for multitude, Gen. 22. 17. here *Iakobs children* are likened to *starres*, for glory, shining as lights in the world, Phil. 2. 15. and in Dan. 8. 10. they are also the *host of heaven*. Iakob and his wife are here the *sunne* and *moone*; such honour God vouchsafeth to his contemned servants. And Ioseph in this, as in many other particulars, may resemble Iesus, at whose name all knees must bow, Phil. 2. 10.

Verf. 11. observed] laid it to heart, howsoever for the present, he gave his sonne a light rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Mary the mother of Christ, Luk. 2. 19, 51.

Verf. 14. the peace] that is, *the welfare*, or *how they prosper*: as the Greeke explaineth it, *if they be well*. See Gen. 41. 16. As Ioseph here, so Christ was sent to the lost sheepe of the house of Israel, not onely to know, but to procure their peace, Mat. 15. 24. Luk. 19. 42. *to Sechem*] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more carefull to inquire of their welfare.

V. 15. *a man*] The Hebrew Doctors understand this of the *Angel Gabriel*, called in Dan. 9. 21. *the man Gabriel*: Pirkei R. Eliez. ch. 38. but this is uncertain.

V. 16. *seeking my brethren*] this setteth forth Iosephs care and diligence. So the Son of man came, to *seek* and save that which was lost: Luk. 19. 10.

Verf. 17. Dothan] or *Dothaim*; for both waies it is written. The Greeke calleth it *Dothaim*. It was

a place about 8. miles from Sechem. In this towne was Elizeus the Prophet, 2 King. 6. 13.

18 Verſ. 18. *craftily conſpired*] or *malignantly*, as the Greeke tranſlation ſaith. This word is alſo uſed in Pſa. 105. 25. and Num. 25. 18. of the Egyptians and Madianites, craftily plotting againſt the Iſraelites. So the husbandmen conſpired the death of the Sonne of God, Luk. 20. 14. *This is the beire, come let us kill him.*

19 Verſ. 19. *maſter of dreames*] this they ſpeake in mockage: the Greeke tranſlateth it, *a dreamer*. The Hebrew phraſe meaneth one that hath great skill in dreaming, or a *captaine dreamer*: as his brethren, are after called *maſters of arrowes*, that is, *cunning archers*, for their malicious practiſes againſt him, Gen. 49. 23. and a *maſter of anger*, is an *angry furious man*, Prov. 22. 24. and 29. 22.

20 Verſ. 20. *one of the pits*] or, *ſome pit*; this ſetteth forth their inhumane cruelty, that would kill their brother, and not vouchſafe him honeſt buriall: to which they next adde, a lye to diſſemble their murder; and a contempt of the Oracles of God, which they ſought and thought to deſeat. So running headlong together, into a world of wickedneſſe: *envie* carrying them, Acts 7. 9. Gen. 49. 23.

21 Verſ. 21. *delivered him*] to weet, in reſpect of death which they intended againſt him. in ſoule] that is, *ſo as to take away his life: ſmite him dead*. A like phraſe is in Jerem. 40. 14. Deut. 19. 6. 11. for which in Numb. 35. 11. 15. is ſaid, *to ſmite a ſoule*; ſo alſo in Lev. 24. 17. 18. where ſoule, is put for the life of man or beaſt. See Gen. 19. 17. *Smiting* is uſed for *killing*, Gen. 4. 15.

22 Verſ. 22. *that*] or, *to the end that*. The Greeke addeſh, *for he ſought, that he might deliver him*. It appeareth by Gen. 42. 22. that Reuben exhorted them to more then they would yeeld unto.

3 Verſ. 23. *ſtrip Ioseph*] ſo Jeſus alſo was ſtripped by the wicked, Mat. 27. 28. Here Joſeph, in the anguiſh of his ſoule, beſought his brethren, for favour, but they would not heare him, Genes. 42. 21.

4 Verſ. 24. *no water*] into ſuch a dungeon was Jeremie put, Ier. 38. 6. and out of ſuch a pit in figure God delivereth his people, as Zacharie 9. 11. *I have ſent forth thy priſoners, out of the pit, wherein is no water.*

5 Verſ. 25. *eat bread*] ſo doe the wicked, eating Gods people, Pſa. 15. 4. This ſheweth they wanted remorse, or ſought (at leaſt) to put it away with banquetting, as *eating of bread* ſometime ſignifieth, Exod. 18. 12. See alſo Gen. 25. 34. *wayſaring-company of Iſmaelites*] the Greeke tranſlateth, *wayſaring Iſmaelites*, and the Chaldee calleth them *troupe of Arabians*. After in verſe 28. they are called *Madianites*, and in verſe 36. *Medanites*; ſo they were a mixt people, dwelling in that countrey, called therefore by the Chaldee *Arabians*, which ſignifieth *mixed people*; ſee Gen. 10. 7. *Gilead*] which was a place of merchandiſe, as appeareth alſo in Jer. 8. 22. and 22. 6. and 46. 11. *ſpicerie*] in Hebrew *Necoth*, which is thought to be a certaine fruit of ſome, *waxe*. *baum*] or, *reſin*, as

the Greeke tranſlateth it: a thing good to heale wounds, Iere. 8. 22. and 46. 11. and 51. 8.

myrrh] or *Ladum*, which is a fat moiſture on the herb *Ladum*, or, the fruit of the *Lot tree*, according to the Hebrew name, *Lot*. So Gen. 43. 11. Or according to the Greeke *Stacte*, (commonly called *Storace liquida*) which is made of the fat of new myrrh, as *Dioſcorides* ſaith in b. 1. c. 62.

V. 26. *conceale*] or, *cover*, (hide) *his blood*, Job 16. 18.

Ver. 27. *bearkened*] or, *heard*, and ſo *conſented*, and obeyed.

Verſ. 28. *Midianites*] children of *Midian* Abrahams ſonne by *Keturah*, Gen. 25. 2. who dwelt in the Iſmaelites countrey, (which alſo were Abrahams children by *Hagar*, Gen. 16. 15. therefore they are here called by both names. So in Iudg. 8. 22, 24, 26. It may alſo bee tranſlated thus, *And the men, the Midianite merchants, paſſed by.*

ſhekels] or *ſhillings*: this word the Chaldee expreſſeth, which wanteth in the Hebrew. What a *ſhekel* was, ſee noted on Genes. 20. 16. Chriſts price was a little more, whom Judas Iſcariot ſold for thirty ſhekels, Mat. 27. 3. yet that was but the price of a ſlaves life, Exod. 21. 32. Here Joſeph is by the counſell of his brother Judas the Patriarch ſold for a ſlave, Pſa. 105. 17. for *twenty ſhekels*. After by the law, mens perſons of Joſeph age, were in caſe of vowes, valued at *twenty ſhekels*, Lev. 27. 5. but thoſe were ſhekels of the Sanctuary, double the value of common ſhekels. The Hebrew Doctors referre unto this, that threatning againſt Iſrael, *becauſe they ſold the juſt one for ſilver, and the poore for a paire of ſhoes*, Amos 2. 6. and they feigne, that of the 20 ſhekels, every of the ten Patriarchs had 2 ſhekels, to buy ſhoes for their feet, *Pirkei R. Eliez. ch. 38*.

V. 29. *rent his clothes*] a ſigne of ſorrow, & renting of the heart with grief, Joel 2. 13. So Jakob did, v. 34. and others, Job 2. 12. Gen. 44. 13. Num. 14. 6.

Verſ. 30. *is not*] to weet, *alive*: ſo hee thought, and ſo the phraſe ſignifieth, Ier. 31. 15. for he ſuppoſed, his brethren had killed him: as verſ. 20.

Verſ. 31. *a kid*] or, *goat-bucke*. By this pollicie, Jakob ſhould ſuppoſe his ſonne was dead, and make no further inquirie after him.

Ver. 33. *is torne is torne*] or, *tearing is torne*, that is, *ſuely torne*: the Chaldee ſaith, *killed*. This is added to all Jakobs former ſorrowes, & one of the moſt grievous; for which he admitted no comfort, verſ. 35. *Iſaak* alſo was yet alive, and a partaker of his ſon Jakobs griefe. See the notes on Gen. 35. 29.

Ver. 34. *ſackcloth*] another ſigne of ſorrow, with which they ſometime added earth or aſhes upon their heads, 2 Sam. 3. 31. 1 King. 21. 27. Nehem. 9. 1. Elth. 4. 1.

Verſ. 35. *all his ſoules*] the evill doers counterfeit ſorrow, and conceal their cruell fact, *Reuben* himſelfe alſo keepeth counſell. The Rabbines ſay, *they had bound themſelves by a curſe, not to betray it*. R. Eliez. per. 38. *to bell*] or, *to the grave*: the word meaneth not the grave digged or made with hands, named in Hebrew, *Reber*, but the common place, or *ſtate of death*, here called in Hebr. *Sheet*; which hath the ſignification of *eraving*, or requiring,

requiring, because it is one of the foure things that are never satisfied, Prov. 30. 15, 16. The Greeke, and new Testament usually translate it *Hades*, or *Haides*, which word is by change of letters, formed of the Hebrew *Adam*, and *Adamah*, the earth, unto which for sinne, God had condemned *Adam* and all his race to returne, Gen. 3. 19. For so in the first booke of the ancient Greeke oracles of *Sibylla*, it is said: *They call it Haden, for that Adam first went thither, when he tasted death.* As *Abram*, is in Greeke *Habram*, Gen. 12. 1. and *Habraam*, Luke 3. 34. and *Mizraim*, in Greeke is *Misraim*, Gen. 10. 6. *Hernam*, is *Hauman*, Gen. 36. 22. so of *Adam* they formed *Haiden*, and after the Greek termination, *Haides*, or *Hades*: such change of letters are usuall. The Chaldee paraphrase, (when it keepeth not the Hebrew word) most commonly translateth it, the house of the grave, or place of buriall. Our English cometh from the old Saxon or German word *Hell*: in which tongues originally *Hell* signifieth High and Deepe, *Leh*, is low: and so it meaneth a low or deepe place; and agreeth with the Hebr. *Sheol*, which is said to be Low and Deepe, Deut. 32. 22. Job 11. 8. And as death is appointed for all men, so is this *Sheol*, Psal. 89. 49. Ecclef. 9. 10. as death is sometime desired of the godly, so *Iob* desired to be hid in *Sheol*, Job 14. 13. By this *Hell*, therefore in Scripture, is not meant the place of the damned onely, but of all that goe out of this world: as *Sibylla* in the fore-named place, saith, *All earthly men are said to goe into the houses of Haides.* And as for the wicked, they have a prison, 1 Pet. 3. 19. and place of torments, in hell, Luke 16. 23. which the Scripture calleth everlasting fire, Matth. 25. 41. & by another Hebr. name, *Gehenna*: wherof see Mat. 5. 22. the Greeks called that place, *Tartaros*, *Homer*. *Iliad*. 8. unto which word the Apostle hath reference in 2 Pet. 2. 4. *Tartaros*, He cast them downe (to Hell or) into *Tartarus*. So on the contrary, *Heaven* is not onely the place of the Angels, and holy men, but generally all above us, as the ayre, spheares, &c. where the fowles flye, and the sunne and stars run their courses, as is shewed on Gen. 1. 7. and the place of joyes in heaven, is called the garden of Eden, or *Paradise*, Luke 23. 43. to which the heathens alluded by the garden of *Akinons*: *Homer*, *Odysseus*. 7. *Iacob* therefore by going downe to Hell, meaneth a departing out of this life, into the common place and state of death, whither all must goe. So after in Gen. 42. 38. & 44. 29, 31. See also the Annotations on Psal. 16. 10.

36 Ver. 36. *Medanites*] which were the posteritie of *Medan*, the sonne of *Abraham*, and brethren to the *Medjanites* before mentioned, ver. 28. Gen. 25. 1, 2. these were mixed in dwelling with the *Ismaelites*, as they were generally before called in ver. 25. *Eunuch*] properly and commonly, this word is used for a gelded man, Esa. 56. 3, 4, 5. Mat. 19. 12. and is borrowed of the Greeke *Eunuchos*, which signifieth, a keeper of the bed, or Chamberlaine: in Hebrew he is called *Saris*. Such gelded men they used to have in Kings courts, for Chamberlaines to keep their women, Esth. 2. 3. & 4. 4. But in *Israel*, the Law allowed not such, Deut. 23. 1.

Through custome, the name was also given to other chiefe officers and courtiers, as here to *Phar*, who was a married man, Gen. 39. 7. and after to the Kings chiefe Butler and Baker, Gen. 40. 2. Therefore the Chaldee here translates it, *Rabba*, a Prince, or Officer. Provost Marshall] or, Prince of the slaughter men, or Captain of the Guard: he was an officer that kept malefactors in prison, Gen. 40. 3. and was sent with a band of men, to doe execution upon rebels, 2 King. 25. 8, 10. Or, as the Greek translateth it, the chiefe Cooke: for so the Hebrew word is sometime used for a Cook that killeth and dresseth meat, 1 Sam. 9. 23. & 8. 13.



CHAP. XXXVIII.

1, *Judah marieth a Canaanitess*, and begetteth of her *Er*, *Onan*, and *Selah*. 6, *Er marieth Thamar*, and dieth. 8, *Onan marieth her*; and for spilling his seed, the Lord slayeth him. 11, *Thamar stayeth for Selah*, but is not given to him to wife; 13, wherefore shee deceiveth *Judas*, who supposing her to be an whore, lieth with her. 24, He bearing she was with childe, would have had her burnt; 26, but knowing himselfe to be the father, he acknowledgeth his fault. 27, She beareth twins, *Pharez* and *Zarah*.

And it was in that time; that *Judah* went downe from his brethren: and turned-in to a man an *Adullamite*, and his name was *Hirah*. And *Judah* saw there, a daughter of a man a *Canaanite*, and his name was *Shuah*: and he tooke her, and went-in unto her. And shee conceived, and bare a son: and he called his name *Er*. And shee conceived againe, and bare a son: and shee called his name *Onan*. And shee added againe, and bare a sonne; and she called his name, *Selah*: and he was in *Chezib*, when shee bare him. And *Judah* tooke a wife, to *Er* his first borne: and her name was *Thamar*. And *Er* *Judahs* first borne, was evill in the eyes of *Jehovah*: and *Jehovah* slew him. And *Judah* said unto *Onan*; goe in unto thy brothers wife, and marry her: and raise-up seed to thy brother. And *Onan* knew, that the seed should not be his: and it was, when hee went in unto his brothers wife, that hee spilled it on the earth; that he might not give seed to his brother. And that which he did, was evill in the eyes of *Jehovah*: and he slew him also. And *Judah* said to *Thamar* his daughter in law: *Remaine a widow in thy fathers house*; till *Selah* my son, be grown-great; for he said, lest he also die, as his brethren: and *Thamar* went, and remained, in her fathers house. And the daies were multiplied; and the daughter of *Shuah* *Judahs* wife,

wife, dyed : and Judah was comforted, and went up unto his sheepe shearers, hee, and Hirah his friend the Adullamite, to Timnath. And it was told unto Thamar, saying : behold thy father-in-law, is going up to Timnath, to sheare his sheepe. And shee put away the garments of her widowhood, from upon her ; and covered her with a veil, and wrapped her selfe; and sate in the opening of Enaim, which is by the way to Timnath: for she saw, that Selah was growne-great; and shee, was not given unto him, to wife. And Judah saw her; and thought her, to be an harlot : because she had covered her face. And he turned aside unto her, by the way ; and sayd, Grant I pray thee, that I may come in unto thee ; for he knew not, that she was his daughter-in-law : and she said, what wilt thou give me, that thou mayst come in unto me? And he said; I will send a kid of the goates, from the flocke : and she said; if thou wilt give a pledge, till thou send it. And he said; what is the pledge, that I shal give thee? and she said; thy signet, and thy bracelet; and thy staffe, that is in thy hand : and hee gave them unto her, and went in unto her, and she conceived by him. And she arose and went away ; & put-away her veil, from upon her : and put-on the garments of her widowhood. And Judah sent the kid of the goates, by the hand of his friend the Adullamite ; to receive the pledge, from the womans hand : but he found her not. And he asked the men of her place, saying; where is the whore, she that was in Enaim, by the way? And they said, there was no whore, in this place. And he returned to Judah : and said, I have not found her : and also the men of the place said, there was no whore in this place. And Judah said, let her take it to her ; lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three moneths after; that it was told unto Judah saying, Thamar thy daughter-in-law hath committed fornication ; & also, behold she is with childe, by fornications: and Judah said; bring her forth, and let her be burnt. She was brought forth ; and she sent unto her father-in-law, saying; by the man whose these are, am I with childe : and she said, acknowledge I pray thee; whose are these, the signet, and the bracelet, and the staffe? And Judah acknowledged; and said, she is more just then I ; for because that I gave her not, to Selah my Sonne : and he did not againe, know her any more. And it was, in the time of her

child-birth : that behold, twinnes were in her wombe. And it was in her child-birth, that the one gave out the hand : and the midwife tooke, and bound upon his hand a skarlet threed, saying. This, is come out first. And it was, as he turned backe his hand ; that behold ; his brother came out ; and shee said, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And afterward, came-out his brother; that had on his hand, the skarlet-threed : and he called his name, Zarah.

Annotations.

[In that time] in the time before spoken of, when Iakob returned out of Mesopotamia into the land of Canaan, and long before the selling of Ioseph into Egypt; did these things begin about Iudah. Who likewise married when hee was very yong, as did also his children, otherwise the Chronicle will not agree. For Ioseph was borne fixe yeeres before Iakob left Laban and came into Canaan, Gen. 30. 25. and 31. 41. and Ioseph was seventeene yeeres old, when he was sold into Egypt; Gen. 37. 2. 25. and thirtie yeere old was he, when hee interpreted Pharaohs dreame, Gen. 41. 46. and nine yeeres after, when there had been 7. yeeres plenty, and two yeeres famine, did Iakob with his family goe downe into Egypt, Gen. 41. 53, 54. and 45. 6. 11. and at their going-downe thither, Pharez the son of Iudas (whose birth is set downe in the end of his chapter,) had two sonnes, Exram, and Hamul, Gen. 46. 8. 12. Seeing then from the selling of Ioseph, unto Israels going into Egypt, there cannot be above three and twenty yeeres; how is it possible that Iudas should take a wife, and have by her three sons one after another, and Selah the yongest of the three bee marriageable, when Iudas begat Pharez of Thamar, Gen. 38. 14. 24. and Pharez be growne up, married, and have two sonnes, all within so short a space? The time therefore here spoken of, seemeth to bee soone after Iakob's comming to Sechem, Gen. 33. 18. before that historie of Dinah, Gen. 34. though Moses, for speciall cause, relateth it in this place. Iudas] or Iudas as the Greeke alwaies nameth him: Mat. 1. 2. a man an Adullamite] that is an heathen man dwelling in Adullam (or Odollam as the Greeke calleth it,) a citie in the land of Canaan, which afterward was given for a possession to the Sonnes of this Iudas, Ios. 15. 1. 35. The word man here (as in the verse following) may be omitted for the sense: see Gen. 13. 8. or it may be read a man of Adullam, as where one Evangelist writeth, The men Nimroites, Mat. 12. 41. another writeth, The men of Nimrod, Luk 11. 32.

Verf. 2. Canaanite] the Chaldee translateth it a merchant, and so the word is sometime used in Scripture, Prov. 31. 24. Iob 41. 6. but the Greeke here

here calleth him a *Chananaan*. *Saba* in Greek *Saba*: but in vers. 12, *Sava*. *tooke her*] namely to wife, as vers. 12. Contrary to his duty, for he should not have married with such, Gen. 24. 3. and 27. 46. and 28. 1. Judas was now in likelihood, about 13. or 14. yeeres of age. *went in*] that is, lay with her, see Gen. 6. 4.

4 Vers. 4. *Onan*] in Greeke *Anan*.

5 Vers. 5. *Selah*] or *Selab*: in Greeke *Selom*: so after, vers. 11. &c. *be was*] the Greek saith, *she was*. *Chezib*] a towne called also *Achzib*, which likewise fell to the tribe of Judah, Ios. 15. 44. The Greeke calleth it *Chazbi*. The name hath in Hebrew the signification of *lying*: and to it the Prophet alludeth, saying, *the houses of Achzib shall be (Achzab) a Lye to the Kings of Israel*, Micah 1. 14.

6 Vers. 6. to *Er*] or, for *Er*; when in likelihood, he also was about 14. yeeres of age. *Thamar*] or *Tamar*, that is by interpretation, *a palm tree*, Song 7. 7. Of what kindred she was, the scripture speaketh not; but shee became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

7 Vers. 7. *evil in the eyes*] that is, *displeasing*. The letters in Hebrew of this word **evil*, and of his name **Er*, are the same, the order onely changed: the like whereof is before in *Noes* name, and *Grace*, Gen. 6. 8.

slew him] this was very soone after his marriage, in his youth. So *evil doers shall be cut off*, Psal. 37. 9. And this judgement on Judahs first borne, is mentioned sundry times, Gen. 46. 12. Num. 26. 19. 1 Chron. 2. 3. And as our Lord Christ was to come of Judah, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

8 Vers. 8. *marie her*] the Hebrew word is not meant of usuall solemnization of marriage, but peculiar for *marrying with his brothers widow*, and doing that dutie of a kinsman: whereof there was a law after given of God, according to this case, Deut. 25. 5. which law (as many other) God had made knowne before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say *It is commanded by the Law (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the fathers side, if they have bene married, or if they have bene betrothed together, if he dye without seed. Brethren by the mothers side onely, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance, &c. Maimony in Misneh. tom. 2. in Iibbam and Chalisah. chap. 1. S. 1. 7. See the annotations on Deut. 25.*

seed] a childe; which may be counted thy brothers, who is deceased; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawfull for a man to have his brothers wife, Levit. 18. 16. and 20. 21.

9 V. 9 *not be his*] but stand up with his brothers name, as his brothers child: though this was onely for the first borne, all the rest should have been counted his owne. Deut. 25. 6. So the Chaldee translateth, *that the seed should not bee called by his name.*

when] or if at any time. *Whensoever.* *spilled*] or *corrupted*, which the Greeke translateth, *seed (or spilled.)* An unkinde, and most

unnaturall fact; to spill the seed, which by Gods blessing should serve for the propagation of mankinde; and in this man, for the propagation of the sonne of God according to the flesh; in whom all nations of the earth should be blessed, Gen. 22. 18. which made the sinne most impious, and hastened Onans speedy death from the hand of God.

Vers. 11. *Remaine*] or *sit, dwell a widow*: so sending her home to her fathers house, but without permission to marry another man, yet not purposing she should have his sonne, for whom he made her stay. This was in him very injurious, which God soone chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Lev. 22. 13. a widow that had no childe, might returne to her fathers house, and her estate was, *as in her youth.*

he sayd] in his heart, as the Greeke explaineth it. *lest bee dye*] meaning, *I will not give her unto Selah to wife, lest bee dye also*, vers. 14. An unperfect speech, (whereof see Gen. 3. 22.) and an evill surmise that he had of Thamar, as if she had caused his other sonnes death.

Vers. 12. *the daughter of Shuab*] the Greeke translateth, *and Sava the wife of Judah dyed.*

was comforted] after mourning for his wives death, as Gen. 23. 2. and 24. 57.

sheepe shearers] At such times they used to have feasts, 1 Sam. 25. 8. n.

So hee went to make merry after his mourning.

his friend] the Greeke translateth *Eira his shepheard*: reading for *Regneb*, a friend, (without vowels) *Regneb a shepheard*: and so in vers. 26. but the Chaldee translateth *friend*: and it hath the name in Hebrew of *feeding-together*; and so generally of *society, friendship, neighbours blood.*

Timnath] or *Tamma*, a citie in the Philistines country, which also befell to Judahs children for a possession, Ios. 15. 57. There Samson took a wife, Iudg. 14. 1 &c.

Vers. 14. *wrapped her selfe*] that she might not be knowne. The Greeke and Chaldee understand it, of *trimming and adorning.*

the opening] or, *doore of Enaim*, as being the name of a place: so the Greeke translateth, *the gates of Aman*, *Enaim* signifieth eyes, or fountains: and *the doore (or opening) of the eyes*, may be understood an open place to be viewed, or place of two wayes. After it is called onely *Enaim*, vers. 21. Such open places, harlots used, Ezek. 16. 25. Ier. 3. 2.

Vers. 16. *Grant*] or *Give me leave*: as the Greeke saith, *Suffer me*; or, *Come on now let me*, &c. An example of inordinate lust in this Patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Jewes (so named of this *Judas*) have nothing whereof to rejoyce in the flesh more then other nations: but onely in Christ, his holy seed, (if they would receive him) who came to save sinners, 1 Tim. 1. 15.

Vers. 17. *a pledge*] or *pawne, earnest*; in Hebrew *Eraban*, whence the Greeke *Arraban*, is borrowed. By this means, she provided for her security against the danger which after followed, vers. 24. 25. Yet she caried her self herein, after the manner of Harlots, Ezek. 16. 33.

18 Verſ. 18 *finger*] or *ſcale* : the Greeke tranſlateth it *ring* on the finger. Men did weare ſuch for honour. Luk. 15. 21. Ier. 22. 24. *bracelet*] or, *ri-band*, or *handkerchiefe*.

21 Verſ. 21 *her place*] that is, *the place where ſhe was*. So, the prayer of *this place*, that is, *made in this place*, 2 Chron. 6. 40. *the whore*] the word here uſed, in Hebrew *Kedeſab*, comnieth from *Kadaſ*, which commonly ſignifieth *holineſſe* : and the *man* thus prostitute unto filthineſſe, is called *Kadeſ*, uſually Engliſhed a *Sodomite* 1 King. 14. 24. This name is thought to be given (by a contrary meaning,) to common whores, who are moſt *unholy*, and *unchaſt*. But it may bee ſuch abomination was committed among the Canaanites, under a pretext of religion & holineſſe. For in the apoſtaſie of Iſrael, houſes of ſuch uncleane perſons, were in the houſe of the Lord, 2 King. 23. 7. and they ſacrificed with ſuch *whores*, Hoſ. 4. 14. An expreſſe law was given to Iſrael, that there ſhould be no ſuch *Sodomite*, or *Sodomiteſſe* among them, nor their hire brought into Gods houſe, for any *vow*, Deut. 23. 17, 18. *become in contempt*] or *to be contempt* : be laughed to ſcorne, for being thus deceived by a whore. Among the heathens this ſin was infamous.

24 Verſ. 24 *be burnt*] by Gods law after given, to defile a betrothed woman (which here was Thamar, caſe with Selah,) was death, by ſtoning them Deu. 22. 23, 24. and a Priests daughter if ſhe plaid the harlot, was to be burnt with fire, Levit. 21. 9. Theſe lawes it ſeemeth were executed before, and after even among the heathens : ſo the King of Babylon *roſted* two Jewes in the fire for committing adulterie, Ier. 29. 22, 23. Here Judas in *judging* another, *condemned* himſelfe, Rom. 2. 1. ſo David in like caſe, 2 Sam. 12. 5, 7.

26 Verſ. 26 *know her*] that is, *he with her* : ſee Gen. 4. 1. By this free confeſſion (according to Judas name, which ſignifieth a *Confefſor*) and abſtaining from further evill with her; appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirty years of age : yet find we no mention of any children that ever he had more, but theſe two of Thamar, and Selah his ſon before : from which three onely, the families of Judah are reckned, Gen. 46. 12. Num. 26. 19, 22, 1 Chr. 2. 3, 4. Either he married not after this time, or God bleſſed him not with any more ſeed.

28 Verſ. 28 *gave out*] that is, *put forth* : the Greeke tranſlateth, *ſhe one brought forth the hand*. This ſheweth the birth to be moſt hard and dangerous, not according to the courſe of nature. God ſo chaſtening the ſin of Thamar with her father. See the like alſo in *Iſaks* birth, Gen. 25. 26. *come out*] the Greeke tranſlateth, *ſhall come out* : as comforting the woman in the extremity of her travell.

29 Verſ. 29. *Haſt thou broke forth*] or *haſt thou made a breach* ? *upon thee*] that is, *the breach is thine*, thou haſt made it, and ſhalt cary the name of it upon thee. The Greeke tranſlateth, *Why is the partition divided for thee* ? The Chaldee, *How great ſtrength hath beene in thee, that thou mightſt prevails* ? This ſtrange and perillous child-birth, may be com-

pared with that of *Iakob* and *Eſau*, Gen. 25. 22. — 26. who ſtrove for the firſt birth-right in the wombe, as theſe alſo did at the birth. *Pharez*] Hebrew *Peretz*, that is, by interpretation *Breach*, ſo named upon this fact of his, at the birth. Hee violently tooke the dignitie of the birth-right from his brother, is ſet before him in the genealogie, Numb. 26. 20. 1 Chron. 2. 4, 5. and became father of Chriſt, after the fleſh, Matth. 1. 3. *Zarah*] Hebrew *Reraeb*, which ſignifieth *Riſen*, or *ſprung up* : (as the *ſun* is ſaid to *riſe* :) becauſe he ſhould firſt have riſen, that is, have bene borne; but for the breach which his brother made. The Hebrew Doctors ſay, that *Zarah* had his name of *the ſun*, and *Pharez* had his name of *the Moone*, which ſometimes is broken (as in peeces) ſometimes is full. And that in *Pharez*, the ſtrength of *Dauids* houſe was pertended : and therefore from him proceedeth the kingdom of the houſe of David, R. Menachem, on Gen. 38. In the birth of theſe two brethren, the eſtate of the two Churches of Jewes and Gentiles, may as in a figure, be conſidered : The Jew, as the elder, drawing backe the hand through unbeleiſe, Rom. 10. 3, 21. The Gentiles as by violence getting the heavenly birth-right, Math. 11. 12. Luk. 15. 11. — 32. Act 13. 46. — 48. and when the Gentiles are fully borne, then ſhall the Jewes (that had the ſigne of the firſt birth-right on their hand) come forth againe, Rom. 11. 11. — 25, 26.



CHAP. XXXIX.

1, *Joseph being ſold into Egypt*, is there advanced in *Potiphars* houſe. 5, *The Lord bleſſeth the houſe for Joſeph*s ſake. 7, *His Miſtreſſe tempteth him to be with her*, but he refuſeth and ſubtaineth her. 15, *Shee accompliſheth of Joſeph to the men of her houſe* : 17, and *ſuſtains* him to her husband. 19, *who in anger caſteth him into priſon*. 33, *but God is with him there*.

And Joſeph, was brought-downe to Egypt : and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him; of the hand of the *Hamelites*, which had brought him down thither. And Jehovah was with Joſeph, and he was a prosperous man : and he was, in the houſe of his Lord, the Egyptian. And his lord ſaw, that Jehovah was with him; and all that he did, Jehovah made it prosper in his hand. And Joſeph found grace, in his eyes, and miniſtered to him : and he made him over-ſeer, over his houſe, and all that he had, hee gave into his hand. And it was, from the time that hee had made him over-ſeer, in his houſe, and over all that he had; that Jehovah bleſſed the houſe of the Egyptian, for Joſeph's ſake; and the bleſſing of Jehovah, was upon all that he had, in the houſe, and in the field. And he left all that he had,

in

in Josephs hand: and hee knew not ought (*that was*) with him, save the bread which he did eate: and Ioseph was faire in forme, and faire in countenance.

- 7 And it was, after these things; that his lords wife lifted up her eyes, unto Ioseph: and she
8 said, lye with me. And he refused, and said unto his lords wife; Behold, my lord knoweth not what *is* with me in the house: and all that he hath, he hath given into my hand.
9 *There is* not he greater in this house, then I: and he hath not kept backe from me, any thing; but thee, because thou *art* his wife: and how shall I doe this great evill, and sin
10 against God? And it was, as the spake to Ioseph, day by day: that he hearkened not unto
11 her, to lye by her, to be with her. And it was, on a certaine like day; that he went into the house, to doe his worke: and *there was* no man, of the men of the house, there in the
12 house. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand; and fled, and got him out. And
13 it was, when she saw; that he had left his garment, in her hand: and was fled, out. Then
14 called she to the men of her house, and sayd unto them, saying; See, he hath brought-in unto us an Hebrue man, to mocke us: hee came-in unto me, to lie with me; and I called
15 with a great voyce. And it was, when hee heard, that I lifted up my voice, and called: that he left his garment by me; and fled, and
16 got him out. And she laid-up his garment by her: untill his lord came, unto his house.
17 And she spake unto him, according to these words, saying: the Hebrue servant, which thou hast brought unto us, came-in unto me, to mocke mee. And it was, when I
18 lift-up my voyce, and called; then left he his garment by mee, and fled out. And it was, when his lord heard the words of his wife: which she spake unto him, saying; according to these words, did thy servant unto mee:
19 then his anger was kindled. And Iosephs lord, tooke him; and committed him into the tower house, a place where the Kings prisoners *were* bound: and he was there in the tower house. And Iehovah was with
20 Ioseph, and extended mercy unto him: and gave him grace in the eyes of the chiefe keeper of the tower house. And the chiefe keeper of the tower house, committed to Iosephs hand, all the prisoners, that *were* in the tower house: and all that they did there;
21 he, was the doer of it. The chief keeper of the tower house, looked not to any thing

at all, in his hand; because Iehovah *was* with him: and that which he did, Iehovah made it to prosper.

Annotations.

Egypt] in Hebrew, *Mizraim*, meaning, *the land of Mizraim*: see Gen. 12. 10. God sent Joseph before his brethren, for their preservation, Gen. 45. 5. 7. Potiphar] in Greeke, *Pentephres*. Provost Marshall] or Prince of the slayers: see Gen. 37. 36. *Ismaelites*] the Chaldee calleth them *Arabians*. See Gen. 37. 25.

Verf. 2. *with Ioseph*] and delivered him out of all his afflictions, Act. 7. 9, 10. The Chaldee saith, *the word of the Lord was his helpe*: So after in verf. 3. and 21. The like promise God maketh to every faithfull man, *I will be with him in trouble*: Psa. 91. 15. *was in the house*] that is, remained there, patiently bearing his servitude: and ran not away, to his father again. For in his masters house, and in prison, he continued thirteene yeeres, Gen. 37. 2. and 41. 46. In the Jewish records it is said, that he served twelve months in Potiphars house, and was 12. yeeres in prison: *Seder Olam* chap. 2.

Verf. 4. *ministred*] or served: in Greeke *pleased*. *Ministration* is a free service differing from slavery. *made him overseer*] or *visiter*: in Greeke *constituted him*; which word is used in this sense, in Luk. 12. 44.

Verf. 5. *from the time*] so the Chaldee expounds the Hebrew phrase *from then*: the Greeke translates it *after*.

Verf. 6. *save the bread*] this may be meant either of his ease and security, who cared for nothing; but to eate and drinke, leaving all the trouble of his house upon Joseph: or, it excepteth bread, that is, *meat and drinke*, for that the Egyptians would not eat with the Hebrewes; see Gen. 43. 32.

V. 7. *lifted up*] that is, *cast her eyes*, or looked with impure affections and lust, which Christ condemneth for *adulterie*; Matt. 5. 28. So the Apostle speaketh of *eyes full of adulterie*, 2 Pet. 2. 14. The contrary was in Job, Job 41. 1. *I made covenant with mine eyes*; &c. *lye with mee*] this sheweth the *impudency of her face*, such as Solomon warneth of, Proverb. 7. 13. 18. And the dangerous assault of Ioseph, whom Satan tempteth now with pleasure; when he could not before overcome him with afflictions.

V. 9. *not he*] This may be meant of all the household, *not any*; or of his lord himselfe, in a respect, *not he himselfe*.

Verf. 10. *day by day*] or *daily*: Hebrew, *day day*; which the Greeke explaineth *day after day*: the Hebrew sometime addeth *day and day*: Hebr. 3. 4. so the Greeke, in 2 Cor. 4. 16. *to bee with her*] in her company, so avoyding the occasions of evil, according to Solomons counsell, *Remove thy way far from her; and come not nigh the doore of her house*, Prov. 5. 8. This chastity of Ioseph, is here opposed to the unchast cariage of Iudah, in Gen. 38.

Verf. 11. *on a certaine like day*] so the Greeke explains

plaineth the Hebrew phrase *as this day*; meaning, a day wherein his mistresse lusted after, or intised him. Of *day*, being put for *time*, (as in 2 Cor. 6. 2.) the meaning may be, *About this time.* *his worke* in Greeke, *works*; which the Chaldee explaineth, to be the *searching of the writings of his accounts.*

12 Ver. 12. *got him out*] or, *went forth out*: so in ver. 15. *The woman, whose heart is snares and nets, her bands, is more bitter than death*: but, *bee that is good before God, escapeth from her*, Eccles. 7. 26.

14 V. 14. Hebrew] so he nameth him in contempt: for the Hebrewes were abhorred of Egyptians, Gen. 43. 32. but it was indeed a name of honour; see Gen. 14. 13. *to mocke*] *to abuse us*; whereupon we shall be mocked, and laughed to scorne. Or, *to play with us*. This word was used before, but in a better sense, Gen. 26. 8. And here the adulteresse hunteth for the precious life, Prov. 6. 26.

20 Ver. 20. *tower-house*] or *round-house*, a prison built after a round forme. The Greeke calleth it a *Fort*, (or *Skence*;) the Chaldee, a *house of prisoners*. *prisoners*] *bound-men*, or *restrained of their libertie*. Among them, *Ioseph* was laid in yrons, *they hurt his feet with fetters*; *untill the time that his word came, the word of the Lord tried him*, Psa. 105. 18, 19. He suffered trouble as an evill doer, even unto bonds: *but the word of God is not bound*, 2 Tim. 2. 9. And in his sufferings hee was a figure of Christ, *was taken from prison and from judgement*, Esa. 53. 8. and in his humiliation, *his judgement was taken away*, Act. 8. 33.

21 Ver. 21. *gave him grace*] so the Greeke explaineth the Hebrew phrase, *gave his grace*: that is, made him to be gracious, and favoured. For if when men doe well, they suffer for it, and take it patiently; this is acceptable with God, 1 Pet. 2. 20. *chief-keeper*] Hebrew, *Prince*, or *Master*; the Greeke translateth it, *Chiefe gaoler*.

22 Ver. 22. *the doer*] that is, by his word and appointment it was done. So the Chaldee paraphrase, (in the Massorites Bible) explaineth it, adding, *by his word*. Thus *Pilate* is said to *give the body of Christ unto Ioseph*, Mark. 15. 45. when hee commanded it to be given: Matt. 27. 58. See also Exod. 7. 17.

23 Ver. 23. *looked not, &c.*] or, *saw not any thing*: the Greeke translateth, *knew not any thing by him*. The Chaldee saith, *saw not any fault*: understanding the Hebrew *Meumab*, as *Meum* in Dan. 1. 4. for a *fault* or *blemish*. And thus, though many Archers had shot at Ioseph, *his bow abode in strength*, and the *armes of his hands were made firme*, by the hands of the *Mightie* (God) of *Iakob*, Gen. 49. 23, 24.



CHAP. XL.

1, The Butler and Baker of Pharaoh in prison, 4, Ioseph hath charge of them; 5, he interpreteth their dreames; which come to passe according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23, Yet the Butler forgetteth Ioseph.

1 And it was, after these things; *that* the Butler of the king of Egypt, and the Baker, sinned: against their lord, the king of Egypt. And Pharaoh was wroth, against two of his Eunuches: against the chief of the Butlers, and against the chiefe of the Bakers. And he committed them into ward, in the house, of the Provost Marshall, into the tower-house: the place where Ioseph was bound. And the Provost Marshall, charged Ioseph, with them, and he ministred to them: & they were *some daies* in ward. And they dreamed a dreame both of them, *each-man* his dreame in one night; *each-man*, according to the interpretation of his dreame: the Butler and the Baker, which (*belonged*) to the King of Egypt, which *were* bound in the tower-house. And Ioseph came in unto them, in the morning: and saw them, and behold, they *were* sad. And he asked Pharaohs Eunuches, which *were* with him in the ward of his lords house, saying: *wherfore, are your faces evill, to day*. And they said unto him; *we have dreamed a dreame, and there is no interpreter of it*: and Ioseph said unto them; doe not interpretations (*belong*) to God: tell me *them*, I pray you. And the chiefe of the Butlers, told his dreame, to Ioseph: and said unto him; in my dreame, behold a vine, *was* before me. And in the vine, *were* three branches: & it *was* as though it budded, the blossom thereof shot-up; the clusters thereof, brought forth ripe grapes. And Pharaohs cup, *was* in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave the cup, into Pharaohs hand. And Ioseph said unto him; This *is* the interpretation of it: the three branches, they *are* three daies. Yet within three daies, shall Pharaoh lift-up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup into his hand; after the former manner, when thou wast his Butler. But remember mee with thee, when it shall be well with thee; and doe mercie with mee, I pray thee; and make mention of mee, unto Pharaoh; and bring me forth, out of this house. For I was stollen by stealth, out of the land of the Hebrewes: and here also, I have not done any thing; that they should put mee, into the dungeon. And the chiefe of the Bakers saw, that he had given a good interpretation: and he said, unto Ioseph, I also (*saw*) in my dream and behold, three white baskets, *were* on my head. And in the uppermost basket, *there was* of all Pharaohs meat, of Bakers worke: and the

18 the fowles, did eat them out of the basket, upon my head. And Joseph answered, and said; This is the interpretation thereof: the
19 three baskets, they are three daies. Yet within three daies, shall Pharaoh lift up thy head from off thee; and shall hang thee, on a tree: and the fowles shall eat thy flesh, from off
20 thee. And it was, in the third day, which was Pharaohs birth day, that he made a banquet, unto all his servants: and hee lifted-up the head, of the chiefe of the Butlers; and the
21 head, of the chiefe of the Bakers, among his servants. And he restored the chiefe of the Butlers, unto his butlership: and hee gave
22 the cup, into Pharaohs hand. And the chiefe of the Bakers, he hanged: as Joseph had interpreted to them. Yet did not the
23 chiefe of the Butlers, remember Joseph, but forgot him.

Annotations.

1 **B**utler] or cupbearer, who used to give the cup into the Kings hand, v. 13. So Neh. 1. 11.

2 Ver. 2. *Eunuchs*] or officers, in Chaldee *Princes*, see Gen. 37. 36. *chiefe*] or Prince. The Greeke translateth *Archimachos*, the Chiefe wine-pourer: and *Archistopos*, the Chiefe bread-maker. The Chaldee, *Rabshakei*.

3 Ver. 3. *Provost Marshall*] see Gen. 37. 36. *tower*] prison, Gen. 39. 20.

4 Ver. 4. *some daies*] or, *a yeare*: for so the word *daies* often signifieth; see Gen. 24. 55. & 4. 3.

5 Ver. 5. *according to the interpretation*] that is, no vaine dreame, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of *dreaming*, see the notes on Genesis 20. 3.

6 Ver. 6. *sad*] the Greeke translateth *troubled*, and so the Hebrew importeth an angerly discontent, and fretfull trouble of mind, Pro. 19. 3. with a sad and lowring countenance, Dan. 1. 10. So dreames and visions sent of God, use much to affect men, Gen. 41. 8. Dan. 2. 1, 3. Matth. 27. 19.

7 Ver. 7. *evil*] that is, *sad*; as the Greeke translateth, *skutropa*, which word the Evangelists use in like sense, Luke 24. 17. Mat. 6. 16. so *good*, is often used for *merrie* or *cheerfull*, Esth. 1. 10. Esa. 65. 14.

8 Ver. 8. *no interpreter*] they being prisoners, could not go to the Soothsayers and wise men of Egypt, as that people was wont to doe, Gen. 41. 8. When Gods Oracles are not opened and understood, it is a cause of heaviness, Rev. 5. 4. *tell me*] Joseph was in bonds, as an evil doer: but the word of God is not bound: and so Paul, 2 Tim. 2. 9. Here Josephs faith shewed it selfe; before, he himselfe was a dreamer, Gen. 37. 5, 9. now he becometh an interpreter, and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the

true God, as Deut. 18. 10, 11, 12. Esa. 8. 19. And taxeth the vanity of such in our times, as write bookes of the art of interpreting dreames.

Ver. 9. *behold*] Hebrew, *and behold*: but the word and sometime is redundant in that tongue, as is observed on Gen. 36. 24.

Ver. 10. *as though*] or, *when it budded*. *shot-up*] Hebrew, *ascended*.

Ver. 12. *they are*] that is, *they signifie three daies*: So in Gen. 41. 26.

Ver. 13. *within three daies*] which is explained ver. 20. to be *in the third day*: see a like phrase in Gen. 7. 4. and of the mysticall number *three*. See Gen. 22. 4. *lift up*] this phrase sometime signifieth, to promote unto honour, as Jer. 52. 31. sometime *head* is used for *summe*, and it meaneth to *take the summe*, or to *reackon*, as Exo. 30. 12. which may also be intended here. The Greeke translateth, *shall remember thy principality*: the Chaldee, *shall remember thee*. *place*] or *base*, *seat*: meaning his office, of butlership, as the Greek and Chaldee expaine it; and is confirmed by ver. 21.

Ver. 14. *this house*] *this prison*; so the Greek saith, *this hold*. Joseph, though patient in adversitie, yet useth all good meanes to procure his libertie.

Ver. 15. *stollen by stealth*] or *indeed stollen*: Hebr. *stealing stollen*. The Hebrewes] the land of Canaan, wherein the children of Abraham dwelt, who was called an Hebrue, Gen. 14. 13. Thus Joseph calleth it, by faith in Gods promises. In Zach. 2. 12, it is called the *boly land*. *dungeon*] or *pis*: in Chaldee, *the house of prisoners*. Thus Joseph pleadeth his innocencie; as Daniel also did, Dan. 6. 22, and Paul, Act. 24. 12, 13, 20. & 25. 10, 11.

Ver. 16. *saw*] this word the Greeke addeth, *I saw a dreame*. *white*] or, *with holes*; for the Hebrew word signifieth both: and may meane baskets made of white rods, with holes, as networke. But the Gr. and Tharg. Jerusalemie doe understand it of white bread, or meats in them.

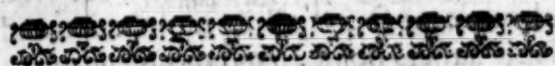
Ver. 19. *lift-up*] or (as the Greeke translateth it,) *take away thine head*; in a contrary meaning to the former, ver. 13. but it may be understood of *reackoning*, as before; and putting this man out of the number of his officers. *a tree*] the Chaldee translateth it, *a gallow tree*, or *gybbes*, *croffe*: such as that wheron Christ was crucified, called sometime onely *a tree*, as Act. 5. 30. & 10. 39. 1 Pet. 2. 24. After by the Law, such as died on tree, had the curse of God upon them, Deut. 21. 23.

Ver. 20. *a banquet*] Hebrew, *a drinking*. This custome to keepe banquets on birth daies, appeareth to be most ancient; and it continued till Christs time on earth, Matt. 14. 6. and so till this day. *lifted-up*] the Chaldee translateth, *be remembered the head*, &c.

Ver. 22. *hanged*] As Joseph was in prison with these two malefactors, as according to his word, the one was restored to his former honour, the other put to death: so Christ was in the midst of two malefactors; who, one of them restored to eternall life, the other left to die in his sinnes, Luke 23. 33, 39, 43.

Ver. 23. *forgot him*] which was both great unthankfulness,

thankfulnesse, and unto Ioseph, a further exercise of faith and patience from the hand of God, two yeeres longer: *untill the time his word came*, Pl. 105. 19. So the scripture elsewhere taxeth forgetfulnesse of benefits, and of the affliction of Ioseph. Eccles. 9. 15, 16. Amos 6. 6.



CHAP. XLI.

1, Pharaohs two dreames, of seven kine, and seven eares of corne. 8, The wise men of Egypt could not interpret them. 9, The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14, Who sendeth for Ioseph out of prison, and propoundeth to him his dreames. 25, Ioseph interpreteth them. 29, Seven yeares of plenty are fore-told, and seven yeares of famine. 33, Pharaoh is counselled to provide against the dearth. 39, Ioseph is advanced, to bee over Pharaohs house, and over all the land of Egypt. 45, He marieth Asenath. 49, gathereth up much corne. 50, begetteth two sons, Manasses and Ephraim. 54, The famine beginneth in Egypt and all lands.

D D D

1 **A**ND it was, at the end of two yeeres of
2 dayes: that Pharaoh dreamed; and be-
3 hold, *he was* standing by the river. And
4 behold, there came-up out of the river, seven
5 kine; faire in sight, and fat in flesh: and they
6 fed in a meadow. And behold, seven other
7 kine came-up after them, out of the river; ill
8 in sight, and leane in flesh: and they stood,
9 by the (*other*) kine; upon the brinke of the
10 river. And the kine (*that were*) ill in sight,
11 and leane in flesh; did eat-up the seven kine,
(*that were*) faire in sight, and fat: and Pharaoh
awoke. And he slept, and dreamed the
second-time: and behold, seven eares of-corn,
came up in one stalke, fat and good. And
behold, seven eares of-corn, thin and blasted
with the east-wind: sprang-up, after them.
And the thin eares swallowed-up the seven
fat and full eares: and Pharaoh awoke, and
behold, (*it was*) a dreame. And it was in
the morning, that his spirit was stricken-amaz-
ed; and he sent, and called all the magicians
of Egypt, and all the wise-men thereof: and
Pharaoh told them his dreame; and *there*
was no interpreter of them, to Pharaoh.
And the chiefe of the butlers spake to Pharaoh,
saying: I, doe remember *this* day, my
sinnes. Pharaoh, was wroth with his ser-
vants: and committed me into ward, in the
house of the Provost Marshall: both me, and
the chiefe of the bakers. And we dreamed
a dreame in one night, I and he: we dream-
ed, *each* man according to the interpretation

of his dreame. And *there was* there with us
a yong man an Hebrew; servant to the Pro-
vost Marshall; and we told him, and he in-
terpreted to us our dreames: *to each* man ac-
cording to his dreame, did he interpret. And
it was, as he interpreted to us, so it was: me,
he restored unto my place, and him he han-
ged. And Pharaoh sent and called Ioseph;
and they brought him hastily, out of the
dungeon: and he shaved *himself*, and chang-
ed his garments; and came-in unto Pharaoh.
And Pharaoh said, unto Ioseph; I have dream-
ed a dreame, and *there is* no interpreter of
it: and I, doe heare say, of thee; thou wilt
here a dreame, to interpret it. And Ioseph
answered Pharaoh, saying, It is not in mee:
God will answer, the peace of Pharaoh. And
Pharaoh spake, unto Ioseph: In my dreame,
behold, I *was* standing, upon the brinke of
the river. And behold, there came-up out of
the river, seven kine; fat in flesh and faire in
forme: and they fed, in a meadow. And be-
hold, seven other kine, came-up after them;
poore and very ill in forme, and lean in flesh:
I have not scene their like, in all the land of
Egypt, for evilnesse. And the leane and evill
kine, did eat up, the first seven fat kine. And
they came into the inward-parts of them;
and it was not knowne, that they were come
into their inward-parts; and their sight *was*
evill, as at the beginning: and I awoke. And
I saw, in my dreame; and behold, seven eares
of-corne, came-up in one stalke, full & good.
And behold, seven eares of-corne; withered,
thinn, blasted *with* an east-wind: sprung up,
after them. And the thinn ears, swallowed-
up the seven good eares: and I told *this*, un-
to the magicians; and *there is* none that de-
clareth *it*, to mee. And Ioseph sayd, unto
Pharaoh; the dreame of Pharaoh, is one:
that which God *is* a doing, hath he declared
to Pharaoh. The seven good kine, they *are*
seven yeares; and the seven good eares-of-
corne, they *are* seven yeares: the dreame
is one. And the seven leane and evill kine,
that came up after them, they *are* seven
yeares; and the seven empty eares-of-corne,
blasted *with* an east-wind: shall bee, seven
yeares of famine. This *is* the word, which
I have spoken unto Pharaoh: that which
God *is* a doing, hee sheweth unto Pharaoh.
Behold, seven yeares *are* comming: of great
plenty, in all the land of Egypt. And seven
yeeres of famine, shall rise after them; and
all the plenty shall bee forgotten, in the land
of Egypt: and the famine shall consume the
land.

31 land. And the plenty shall not be knowne,
 32 in the land; because of that famine, after-
 33 wards: for it, *(shall be)* very heavy. And for
 34 that the dreame was doubled, unto Pharaoh,
 35 twise; *it is* because the thing *is* firmly-prepa-
 36 red, of God; and God halteneth, to doe it.
 37 And now, let Pharaoh provide, a man dis-
 38 cret and wise: and set him, over all the land
 39 of Egypt. Let Pharaoh doe *this*; and let him
 40 appoint Bishops, over the land: and take up
 41 the fift *part*, of the land of Egypt; in the se-
 42 ven years of plenty. And let them gather, all
 43 the meat of these good yeers that come: and
 44 lay-up corne under the hand of Pharaoh, *for*
 45 meat in the cities, and let them keepe *it*. And
 46 the meat shall be for store, to the land; for the
 47 seven yeares of famine, which shall be in the
 48 land of Egypt: that the land be not cut-off,
 49 by the famine. And the word was good, in
 the eyes of Pharaoh; and in the eyes, of all
 his servants. And Pharaoh said, unto his ser-
 vants: shall we find such *a one* as this *is*, a man
 in whom the spirit of God *is*? And Pharaoh
 said, unto Ioseph; forasmuch, as God hath
 made known unto thee, all this: *there is* none
 discreet and wise as thou *art*. Thou, shalt be
 over my house; and at thy mouth, shall all my
 people kisse: onely *in* the throne, will I be
 greater then thou. And Pharaoh said, unto
 Ioseph; see, I set thee, over all the land of E-
 gypt. And Pharaoh took-off his ring, from
 on his hand; and put it, upon Iosephs hand:
 and arayed him, in vestures of fine-linnen;
 and put a chaine of gold, upon his necke. And
 he made him to ride, in the second charret,
 which he had; and they cryed before him,
 Abrek: and he set him, over all the land of
 Egypt. And Pharaoh said, unto Ioseph, I *am*
 Pharaoh: and without thee, shall not a man
 lift-up his hand, or his foot, in all the land of
 Egypt. And Pharaoh called Iosephs name,
 Zaphnath-paaneach; and he gave unto him
 Asenath, the daughter of Potipherah; priest
 of On, to wife: and Ioseph went-out, over the
 land of Egypt. And Ioseph *was* thirty yeares
 old; when he stood before Pharaoh King of
 Egypt: and Ioseph went-out, from before
 Pharaoh; and passed through all the land of
 Egypt. And in the seven yeares of plenty, the
 land yeilded, by handfulls. And he gathered
 up all the meat of the seven yeares, which
 were in the land of Egypt; and layd-up the
 meat, in the cities: the meat of the field which
 was round about every city, he layd-up with-
 in the same. And Ioseph gathered corne, as
 the sand of the sea, very much: untill he left

numbring, for *it was* without number. And
 unto Ioseph were borne two sonnes; before
 there came a yeare of the famine: which A-
 senath the daughter of Poti-pherah, priest of
 On, bare unto him. And Ioseph called, the
 name of the first-borne, Manasses; for God
 hath made me forget, all my molestation; and
 all my fathers house. And the name of the
 second, called he Ephraim; for God hath
 made me fruitfull, in the land of my afflicti-
 on. And the seven yeares of plenty, which
 were in the land of Egypt; were ended. And
 the seven yeares of famine, began to come;
 as Ioseph had said: and the famine was in all
 lands; but in all the land of Egypt, there was
 bread. And all the land of Egypt, was fami-
 shed; and the people cryed to Pharaoh, for
 bread: and Pharaoh said unto all the Eryp-
 tians, Goe unto Ioseph; what he saith unto
 you, doe. And the famine was, over all the
 face of the earth: and Ioseph opened all
 (*the houses*) that (*had corne*) in them, and
 sold to the Egyptians: and the famine waxed
 strong, in the land of Egypt. And every
 land, came into Egypt; to Ioseph, for to buy
 (*corne*) because the famine was strong in
 every land.

Annotations.

Here beginneth the tenth section of
 the Law, called AT THE END: See
 Gen 6.9.

OF *days*] that is, *two full yeares*; as a *moneth* of
days, is a *full moneth*; Gen. 29. 14. See the
 notes on Gen. 4.3. So in the *second yeare*, Nebuchad-
 nezar dreamed: Dan. 2.1. and behold] the Greeke
 translateth, *he thought he stood*. So in v.17.

Ver. 3. *ill*] that is, *deformed*, or (as the Greeke
 translateth) *foule*. So after, in v.4. &c. *brink*
 or *bank*, Hebrew *lip*, So v.17.

Ver. 6. *East-wind*] whose property is to burne
 and blast the fruits: Ezek. 17.10. and 19.12. Hof.
 13.15.

Ver. 7. *the thin*] the Greeke addeth, *the seven*
thineares: so in ver. 20.24. *a dreame*] or, *the*
dreame was; that is, continued in his minde and
 troubled him, as the next words manifest. Of a
dreame, see Gen. 20.3. and 37.5.

Ver. 8 *stricken amazed*] the Greeke translateth, *his*
soule was troubled. The Hebrew word signifieth
stricken or *beaten as with a hammer*; *behammered*. The
 same is spoken of King Nebuchadnezar in like case,
 Dan. 2.1,3. It sheweth the power of God in his
 word & workes, even before men doe understand
 the meaning of them. *magicians*] in Hebr. *Chor-*
tummin, the Greeke calleth them here *expositors*
 (elsewhere, *incanters*, Exod 7.11.) they were such
 as had skill in the nature of things. Nebuchadnezar
 King

King of Babylon called also for such, to shew him his dreame, Dan. 2. 2. and Belshazzar, his vision, Dan. 5. 7. 8. *wise-men*] the Learned of all Nations, were so called, even among the Iewes, Matt. 23. 34. among the Greekes they were named *Philosophers*, that is, *Lovers of wisdom*, Act. 17. 18. Pythagoras was the first, who devised the name, because he thought no man was *wise*, but God only.

dreame] both his dreams, as the word *ibm* after manifesteth: called *a dreame*, because they were both *one*, v. 26. or, after the usuall manner of the Hebrew tongue, that putteth one for many: see Gen. 3. 2. *interpreter*] that could interpret. Thus God maketh the wisdom of the wise, to perish, Esay 29. 14. So was it also with the Magies of Babylon, Dan. 2. 10. and 5. 8.

Verse 13. *be*] that is, *Pharaoh restored*: v. 20. The Gr. translateth, *that I was restored to my principality, and he was hanged*. *place*] that is, as the Chaldee expounds it, *Office, or ministracion*. So Gen. 40. 13.

Verse 14. *brought him hastily*] Hebr. *made him run*. So Daniel was brought before the King in haste, Dan. 2. 25. Of Ioseph it is said, *The King sent and loosed him; he ruler of the people (sent) and released him*: Plal. 105. 20. *dungeon*] or *pit*: the Chaldee saith, *the house of the prisoners*. *shaved*] who before (it seemeth) had let his haire grow, in signe of sorrow and mourning, as in 2 Sam. 19. 24. Mephibosheth had *not trimmed* (as the Chaldee paraphrast saith *not shorn*) his beard; from Davids departure, till his returne in peace. And other nations kept this rite: for *T. Livius* (in his 6. booke) telleth how one *Malim* being cast in prison, many men sorrowing for him, did *let the haire of their head and beard grow long*. The like is mentioned of others, *Plutarch*. in *Caton*. *Vitis*. *Cicero* in *Orat. de lege Agrar.* And by *shaving* understand polling in a seemly sort; for to shave the haire all away, especially of the beard, was also a signe of sorrow, Ier. 41. 5. Therefore both extremities are forbidden, and the meane commanded to the Priests, in Ezek. 44. 20. See also the notes on Levit. 10. 6. *garments*] his prison weeds, which were also mournfull, and so not meet to come in before the King; as Est. 4. 2.

Verse 15. *thou wilt beare*] or, *that thou canst understand*: as *bearing* often signifieth, Gen. 11. 7. The Greeke translateth, *that thou bearing dreams, dost interpret them*. *to interpret*] or, as the Chaldee explains it, *to interpret it*. See the notes on Gen. 2. 3.

Verse 16. *It is not in me*] or, *Be it not in me, to take this upon me*: or *without me, God will answer*. The Greeke (neglecting the points and distinctions) translateth, *without God shall not be answered, the salvation of Pharaoh*. The Chaldee addeth, *not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh*. Like modesty was in Daniel also, not to take the glory to himselfe, Dan. 2. 30. 28 *peace*] in Greeke, *salvation*: *peace* comprehendeth *welfare, prosperity, safety, and all good things*. For the word *Salom*, *peace*, hath the signification of *integrity, and whole perfection* of ones good estate. So Gen. 37. 18.

Verse 19. *evilnesse*] that is, *leannes, ill favourednesse, or deformity*.

Verse 21. *the inward parts*] that is, *the bowels*, as the Chaldee; *the bellies*, as the Greeke translateth. This noteth the greatnes of the famine: vers. 30. And both sorts of kine, fat and leane, comming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no raine, but the land is watred by the overflowing of the river Nilus, and by the husbandmens care to draw small rivers along to moysten the countrey, Deu. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase. *I awoke*] the Gr. addeth, *and slept againe*.

Verse 30. *the land*] that is, as the Chaldee explaineth, *the people of the land*: So v. 36. See Gen. 11. 1.

Verse 31. *very heavy*] or *zebemently grievous*: the Greeke translateth it, *strong*.

V. 23. *the thing*] Hebr. *word*. *firmly-prepared*] or *surely purposed, stablished*: the Greeke saith, *the word is true*. Here God teacheth the reason, why things are sundry times repeated in the Scriptures.

Verse 34. *Bishops*] or *overseers, officers* to visit and looke to the state of the land. The Hebr. *Pakid*, as the Gr. *Episcopus*, (from whence wee have formed our English word *Bishop*) is any man that hath charge and office, for any business civill or ecclesiasticall: as *the Bishops of the army*, Num. 31. 14. 2 King. 11. 16. *the Bishops (or overseers)* of them that did the worke, 2 Chron. 34. 12. 17. So among the Priests and Levites, Numb. 4. 16. Neh. 11. 9. 14. and Ministers of the Gospell, 1 Tim. 3. 1. 2.

take-up the fifth] Hebr. *five the land*; as *to take*, is to take the tenth part. So *Thargum Ierusalem* expounds it, to take up, *one of five*. Thus taught hee providence in the time of plenty, against time of want; as Solomon doth by example of the *pis-mire*, Prov. 6. 6. 7. 8. See also Luke 16. 9.

Verse 35. *of Pharaoh*] the Chaldee explaineth it, *of Pharaohs officers*.

V. 36. *for store*] or, *provision; a thing committed in trust to be kept*. See Lev. 6. 2. *the Land*] the Chaldee saith, *the people of the Land*: as in vers. 30.

Verse 37. *the word was good*] or, *the thing was pleasing*. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. and enclined the Kings heart to assent unto good counsell: for *the hearing eare, and the seeing eye, the Lord hath made even both of them*, Prov. 20. 12.

Verse 38. *spirit of God*] the Chaldee paraphrasteth, *the spirit of prophesie from before God*. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the Church, men are to be chosen full of the holy spirit, Act. 6. 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodnes, &c. whereupon the King made him a teacher of wisdom unto his Senators, Plal. 105. 22.

Verse 39. *all this*] the Greeke saith, *all these things*. Ioseph hath honour, for opening mysteries: so Daniel in Babylon, Dan. 2. 46. 47. and 5. 19. and the Lambe Jesus, Rev. 5. 9. 12. And as Ioseph by telling two dreames, fell into affliction, Gen. 37. 8, 19. 20. So here by expounding two dreames, he commeth to his exaltation. *discreet* &c.] the

O

Greeke

40 Greek translates it, *more prudent and wiser then thou.*
 Ver. 40. *over my house*] as steward: or governour, as the Chaldee saith, *Officer of my house*: so 1 Kings 8.3. 2 Kings 18.18. Luk. 12.42. *He made him Lord of his house, and ruler of all his possession.* Psal. 105.21. *mouth*] that is, *word* (as the Chaldee explaineth it) or *commandement*: so Iob. 39.30. Num. 9.20. Luk. 19.22. Gen. 24.57. *kisse*] or *apply*, namely the hand to the mouth, as Iob 31.27. in signe of honour and obedience; so the Gr. translates it, *at thy mouth shall all my people obey.* Or, wee may refer it to the former, *shall kisse thy mouth*, that is, love, honour, obey thee and thy words; in which sense David saith, *kisse the sonne*, Psal. 2.12. and Samuel *kissed* Saul, when hee anointed him King, 1 Sam. 10.1. and men *kisse his lips*, that answereth the right words, Prov. 24.26. The Chaldee translates it, *at thy word shall all the people be armed.* Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wife: Psal. 105.22. the King made him governour over Egypt, and all his house, Act. 7.10.

41 Ver. 41. *I set*] or *give*: so v. 43. these words are used as one: see Gen. 1.17. and 9.12. & 17.5. The Greek saith, *I constitute thee this day.* As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dreame, Dan. 2.48. Thus God bringeth low, and lifteth up: raiseth up the poore out of the dust; and lifteth up the begger from the dung hill, to set him among Princes, &c. 1 Sam. 2.7.8. Psal. 113.7.

42 Ver. 42. *fine linen*] or, *byss*, in Hebrew *sheff*; a kind of silk that groweth in Egypt & other lands Ezek. 27.7. It made costly white cloth, which great personages used to weare: Pro 31.22. Ezek. 16.10. Luk. 16.19. Rev. 19.8. The Greek & Chaldee terme it *byss*. See the notes on Exod. 25.4.

43 Ver. 43. *the second*] Kings had two charrets for more honour and use, 2 Chron. 35.24. by setting Ioseph hereon, the King honored him; as *Mordecai* was, by riding on the Kings horse, Est. 6.8. &c. The Hebrew phrase is *charret of the second*, whereby may be meant of the second person, or next to the King. The Greeke translates it, *second charret.*

Abrek] the Chaldee translates it *this is the father of the King*: as compounded of *Ab*, a father, and *Rek*, which the Syriak useth sometime for a King, according to the Latine *Rex*: and Ioseph professeth, that God had made him a father to Pharaoh, Gen. 45.8. *Thargum Ierusalem* also expoundeth it, *God save (or Live let) the Father of the King; the Master of wisdom, and tender in yeeres.* Or *Abrek* is to *kneele-downe*; the same that *Habrek*, after the Egyptian manner of pronouncing, as *Egalti*, Est. 6.3 is used for *Higati*: & *Asbecm* Ier. 25.3. for *Habscem*.

44 Ver. 44. *am Pharaoh*] that is, *King*: for this is an honourable title, and no proper name: see the notes on Gen. 12.15. It may also be an oath, to confirme his authority: *so true as I am Pharaoh*; *so without thee*, &c. *his hand or foot*] that is, *doe any thing*. The Chaldee as before he spake of armes, ver. 40. so here againe, translates it, *without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride on a horse*, &c.

Ver. 45. *Zaphnath paaneach*] Egyptian words, which the Gr. leaveth translated, the Chaldee paraphrast interpreteeth, *The man to whom secrets are revealed*: and Philo saith, *a finder out of secret things*. Hierom expoundeth them, *the saviour of the world*. *priest of On*] or *Prince, President*; (as the Chaldee calleth him) *Rabba*. But the Gr. translates it *Priest of Heliopolis*. Hee might be both, as was the manner of those times and places. See Gen. 14.18. And among the Egyptians, *Priests* were learned men and Doctors of Arts, as well as sacrificers to their Gods, *Diodor. Sicul. 2. Book.* *On* was a Citie in Egypt called also *Aym*, Ezek. 30.17. in Gr. *Heliopolis*, that is, *the Citie of the sun*. They of *Heliopolis* are reported to be the wisest of all the Egyptians, and unto that Citie the people used to resort once a yeere to doe honour unto the Sun, by sacrifice. *Herodot. in Esterpe.* *over*] the Chaldee addeth, *ruler over the land*. So in ver. 46.

Ver. 46. *old*] Hebr. *son*, that is, *going on his 30 yeere*: see Gen. 5.32. So this exaltation of Ioseph was 13. yeeres after he was sold into Egypt, Gen. 37.2. And at this age of 30. yeeres our Lord Iesus began his administration, Luk. 3.23. so did the Levites in the Lords tabernacle, Numb. 4.3. and David then began his reigne, 2 Sam. 5.4.

Ver. 47. *yielded*] Hebr. *made*, that is, *brought forth fruit*: see Gen. 11. *by hand full*] meaning abundantly, a handfull increase of one kernell.

Ver. 48. *laid up*] Hebr. *gave*: see Gen. 9.12. *the field which was*, &c.] in the Hebrew the words stand thus, *the field of the Citie which (was) round about it.*

Ver. 51. *Manasses*] Hebr. *Manasseh*, the Holy Ghost in Greeke calleth him *Manassei*, Rev. 7.8. by interpretation, it is *Forgetting*, or *making to forget*: the reason whereof followeth. So in Esa. 65.16. promise is made of former troubles to be forgotten.

father's house] meaning the molestation and injury which he had sustained at his brethrens hands.

Ver. 52. *Ephraim*] that is, *Made fruitful*. This son was by Iakob set before his elder brother; and of these two, came two tribes, so Ioseph had a double portion for the first birth-right. Gen. 48.5. 14. 19. 20. 1 Chron. 5.2.

Ver. 55. *was famished*] or *hungred*, *bad famine*.

Ver. 56. *all the houses*, &c.] in Gr. *all the barnes of corne.* *sold*] to weete, *corne*. The Hebrew word signifieth *breaking*, and because corne and meat breaketh mens fast and hunger; thereupon it is applied to the selling & buying of corne or food; the reason whereof is shewed in Gen. 42.19. where it is called the *breaking of the hunger*; meaning *corne for the hunger*, or *famine of their houses*. So in Psal. 104.11. by water, the wild asses are said to *break their thirst*. To this also we may adde, the phrase of *breaking bread*, that is, of distributing and communicating it, Esay 58.7. Act. 2.46. & 20.7. *He that withholdeth corn, the people shall curse him: but whose seed shall be upon the head of him that selleth it*: Pro. 11.16.

Verse 57. *every land*] or, *all the earth*: so the Chaldee saith, *all the inhabitants of the earth*: in Gr. *all countries*; that is, the people in them, meaning all the countries adjoyning thereabout.

ry land] or, in all the earth, as verse 56. God called a famine upon the land, (or earth) he brake all the staffe of bread. But hee had sent a man before Iakob and his house, even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1, Iakob sendeth his ten sonnes to buy corne in Egypt. 6, They are imprisoned by Ioseph for spies. 18, They are set at liberty, on condition to bring Benjamin. 21, They have remorse for the injury they had done to Ioseph. 24, Symeon is kept bound for a pledge. 25, They returne home with corne & their money. 29, They relate unto Iakob the hard things befallen them. 36, Iakob refuseth to send Benjamin, though Reuben would ingage his two sons for him.

1 **A**ND Iakob saw; that there was corne-to sell in Egypt: and Iakob said unto his sons; why looke yee one-upon-another? And he said, Behold I have heard; that there is corne-to-sell, in Egypt: go-ye-down thither; and buy-corne for us from thence; that we may live, and not dye. And Iosephs ten brethren went-downe; to buy corne, in Egypt. But Benjamin, Iosephs brother; Iakob sent not with his brethren: for he said, lest mischief befall him. And the sons of Israel came; to buy corne, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corne to all the people of the land: and Iosephs brethren came, and bowed downe-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, and knew them: and hee made himselfe-strange unto them, and spake with them hard words; and said unto them, whence come ye? And they said, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him. 9 And Ioseph remembred, the dreams, which hee had dreamed of them: and he said unto them, ye are spies; to see the nakednes of the land, you are come. And they said unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sons of one man: we are true-men; thy servants, are not spies. 12 And he said, unto them: Nay, but yee are come to see, the nakednesse of the land. And they said; We thy servants, were twelve brethren, the sons of one man, in the land of Canaan: and behold, the youngest, is with our father this day; and one, is not. And Ioseph said, unto them; That is it, that I spake unto you, saying, ye are spies. By this, ye shall be proved: as Pharaoh liveth, if ye go-forth from hence; except, when your youngest bro-

ther come, hither. Send one of you, and let him fetch your brother: and you, bee ye in bonds; that your words may bee proved, whether truth be in you: & if not, as Pharaoh liveth surely ye are spies. And hee put them all together, into ward, three daies. And Ioseph said unto them, in the third day; This do, & live: I, feare God. If ye be true-men; let one of your brethren, be bound in the house of your ward: & go you, bring ye corne, for the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, & ye shall not dye: and they did so. And they said each-man unto his brother; Verily, wee are guilty concerning our brother: in that wee saw the distresse of his soule, when he besought-us for-grace, & we heard him not: therefore, this distresse is come upon us. And Reuben answered them, saying; did not I say unto you, saying, do not sin against the child, and ye heard not? and his blood also, behold it is required. And they, knew not; that Ioseph heard: for an interpreter was between them. And he turned about from them and wept: and he returned unto them, and spake unto them; and tooke from them Symeon; and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corne; and to restore, every mans money into his sack, & to give them, provision, for the way: & thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack to give provender, to his asse, in the Ina: and he saw his money, & behold it was, in his bags mouth. And hee said unto his brethren, my money is restored; & also, behold it is in my bag: and their heart went-forth; and they trembled; each-man to his brother, saying; what is this, that God hath done, unto us? And they came, unto Iakob their father, unto the land of Canaan: & told him, all that befell them, saying. The man, the lord of the land, spake with us, hard-words: & tooke us, as spies of the land. And we said unto him, we are true men: we are not spies. Wee were 12. brethren, sons of our father: one is not, and the youngest is this day, with our father, in the land of Canaan. And the man, the Lord of the land said unto us; By this shall I know, that ye, are true men: leave one of your brethren, with me; and take for the famine of your houses; and go. And bring your youngest brother, unto me; and I shall know, that yee are not spies; but that ye are true men: I wil give you, your brother;

- brother; and yee shall trafficke in the land.
 35 And it was, they emptying their sacks; that
 behold, every mans bundle of money was
 in his sacke: and they saw the bundles of
 their money, they and their father, and they
 36 feared. And Iakob their father, said unto
 them; Me, have ye bereaved of children:
 Ioseph is not, and Simeon is not; and Ben-
 jamin ye will take away; all these things, are
 37 against me. And Reuben said unto his fa-
 ther, saying; Slay, my two sonnes; if I
 bring him not, unto thee; give him, into my
 hand; and I will bring him againe unto thee.
 38 And he said, my son shall not goe downe,
 with you: for his brother is dead, and he, is
 left himselfe alone; and mischief shall be-
 fall him, by the way, in the which ye goe;
 and ye shall bring-downe my gray-hayres,
 with sorrow, unto hell.

Annotations.

1 **C**orne-to-sell] or sale of corne; so the Hebrew *Sheber*, (which is *breaking*;) is here translated in Greeke, *the selling of wheat*: the Chaldee also so expresseth it. See Gen. 41. 56. Jakob saw, that is, understood this, by the report of others; he heard it, ver. 2. So the people saw the voyces, Exod. 18. 20.

one on another] or, on your selves: as negligent, or as men helpelesse, not knowing what to doe. The Greeke translateth, *why are yee slothfull*. By the famine that came over all Egypt and Canaan, there was great affliction, that our fathers found no sustenance: Aët. 7. 11. In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaaks time, Gen. 26. 1. and now in Jakobs. So God exercised the faith and patience of the Saints, in the common calamities of the world. The like was in Aët. 11. 28.

4 Ver. 4. *lest mischief*] understand, *I must take heed lest*, &c. see Gen. 3. 22. For *mischief*, the Chaldee putteth *death*: the word implieth it, and lesser evill also, as appeareth by Exod. 21. 22. 23. 24. The Greeke calleth it, *sickness*.

6 Ver. 6. *the ruler*] hee that had authority and power, in his hand; as the originall word signifieth, Eccle. 8. 8. 4. and David confirmeth, Psal. 105. 22. Of the Hebrew *Shaller*, and *Shilton*, is made in Arabike the name *Sultan*, a title whereby the chiefe rulers of Egypt and Babylon are still called. bowed downe] so fulfilling the Oracle, in Gen. 37. 7. 8.

7 Ver. 7. *made himselfe strange*] in Greeke, *hee was alienated from them*. The Chaldee expounds it, *hee brought him what he should speake with them*. with them] or, unto them: for the Scripture useth these phrases indifferently, as *speake not with us in the Jewes language*, 2 King. 18. 26. or *speake not unto us*, Eÿay 36. 11. and, *speake with him*, 2 Chron. 10. 10. or, *speake unto him*, 1 King. 12. 10. and in Greeke, as, *he speake with them*, Mark. 6. 50. or, *hee speake unto them*, Mat. 14. 27.

Ver. 9. *spies*] The Hebrew hath the significati-
 on of *footing*, or going from place to place. The
 Apostle in Greeke translateth it *spies*, Heb. 11. 31.
nakednesse] that is, *the naked, weak, or ruined*
places, as the Chaldee explaineth it. The Greeke
 translateth it *footsteps*. Ioseph dealeth with his
 brethren in finne, as God doth with his chil-
 dren: who often estrangeth himselfe from them,
 dealeth roughly, and counteth them unto him as
 his enemies, Job. 19. 11. and 13. 24.

Ver. 11. *true*] or *upright, honest men*. The Greeke
 saith, *peaceable*.

Ver. 13. *is not*] that is, *he is dead*: as the phrase
 signifieth, Matt. 2. 16. 18. and so it is expounded
 in Gen. 44. 20.

Ver. 15. *as Pharaoh liveth*] a kind of assevera-
 tion or swearing, (as the like phrase of God ma-
 nifesteth, Ier. 5. 2.) which sometime is joyned
 with the name of God, as 1. Sam. 20. 3. as *the*
Lord liveth, and as *thy soule liveth*: so 2 King. 2. 24.
 6. 2 Sam. 15. 21. 1 Sam. 25. 26. And to swear
 by the *kings-life*, was a great oath in Egypt. The
 Greeke translateth, *by the beahe of Pharaoh*. It may
 also be read as a wish; so *Pharaoh live*: and is like-
 wise an earnest asseveration. if ye goe] that is,
 ye shall not goe; as the Greeke explaineth it: see
 Gen. 14. 23. youngest] Hebrew, *little*: so after in
 ver. 20. 32. 34.

Ver. 16. *be ye in bonds*] you shall be bound, or pri-
 soners. In Greeke, *be ye led-away, untill your words be*
manifest, whether you speake-truth or not.

Ver. 17. *put them altogether*.] Hebrew, *gathered*
them. ward] or prison: called *the house of ward*
(or custodie) ver. 19. and so by the Chaldee here
 Here God by tribulation calleth the Patriarchs
 to repentance for their finnes; hee chasteneth us
 for our profit, that wee might be partakers of his holinesse;
 Hebr. 12. 10.

Ver. 18. *the third day*] of which number, divers
 things are observed, on Gen. 22. 4.

Ver. 19. *bring*] to your families. *corne*] for
 the famine: or, after the Hebrew phrase, *the break-*
ing of the famine: meaning *corne*: as Gen. 41. 56.
 The Chaldee saith, *corne which wanteth in your*
houses.

Ver. 21. *guilty*] the Greeke translateth in finne.
 our brother] Ioseph they meane, who besought
 them when they sold him into Egypt, Gen. 37.
 Thus by afflictions they are brought to acknow-
 ledge their sinne committed about 13. yeeres be-
 fore, which their consciences did now accuse
 them of. So God saith, *I will goe and returne to my*
place, till they acknowledge their guiltinesse, and seeke my
face: in their affliction they will seeke mee early: Hof. 5.
 15. distresse] or anguish, the Greeke transla-
 teth, *wee despised the tribulation*.

Ver. 22. *is required*] that is, God punisheth us
 for killing our brother: as is threatned, Gen. 9. 5.
 After many yeeres, the guilt of innocent blood
 could not be removed out of their hearts; but
 the memory is renewed upon this their trouble.

Ver. 23. *heard*] that is, *understood*: as Gen.
 11. 7.

Ver. 24. *wept*] shewing his love and naturall
 affection

a fection, which yet he hid from his brethren, till they were throughly humbled. So God in mens afflictions often *hideth himselfe*, Esay 46. 15. Psal. 10. 1. yet in all their affliction, he is afflicted, Esay 63. 9.

Simeon who seemeth by this, to have beene the chiefe procurer of Iosephs trouble; hee was by nature, bold and fierce, as his fact against the Sichemites doth manifest, Gen. 34. 25. & 49. 7.

25 Ver. 25. *vessells* meaning, *their sacks*. money] Hebr. *their silvers*. provision] or, food: the Greeke addeth, *food enough*. *did be*] or, as the Greeke translateth, *it was done*, meaning by Iosephs servant. See the like phraes noted, on Gen. 2. 20. and 16. 14. The holy Ghost observeth this kindnesse of Ioseph, who was farre from revenge, and did good for evill. Thus wee should doe, Rom. 12. 17. 19. Mat. 5. 44.

28 Ver. 28. *went forth*] or, *was gone*; that is, *sayled them*: or (as the Greeke translateth) *was astomied*; A like speech is in Song. 5. 6. *My soule went forth*, that is, *sayled: fainted*. The Chaldee translateth, *the knowledge of their heart departed*. trembled] or, (as the Greeke saith) *were troubled*: and so manifested it one to another; See Gen. 27. 33.

30 Ver. 30. *tooke us*] Hebrew, *gave us*: that is, *esteemed and counted*. Or *used us*; as the Greeke translateth, *be put us in prison*. A like phraze is in 1 Sam. 1. 16.

33 Ver. 33. for *the famine*] understand from the 19. verse, *come for the famine*. And so the Gr. expresseth it here, as there. The Chaldee also saith, *come that wanteth in your houses*. Such defects are often in scripture: as, *he slew Goliath*, 2. Sam. 21. 19. for, *the brother of Goliath*, as is expressed in 1 Chro. 20. 5.

36 Ver. 36. *against me*] or, *upon me*, as a heaue burden, hastening my death.

37 Ver. 37. *my two sonnes*] so the Greeke translateth, and the Hebrew is elsewhere so used, Exod. 18. 3. But it may also be Englished, *two of my sons*: he having foure in all, Gen. 46. 9. This condition being unnaturall and sinfull, Iakob would not admit of: but continueth his purpose, not to let Benjamin goe, ver. 38.

38 Ver. 38. *himselfe alone*] meaning of Rachels children, as is explained, Gen. 44. 20. 27. 28. and] or, *if mischiefe*; in Chaldee death: see ver. 4. *my gray haire*] Hebrew, *my graynesse*, or, *bo-rinesse*: that is, *mee who am gray beaded*. into bell] *to the grave*, or *state of death*. See Gen. 37. 35. Iakob in these doubts and feares bewrayeth the weaknesse of faith; which afterwards hee overcommeth, resting in the providence of God: and then Moses nameth him *Israel*, Gen. 43. 11.



CHAP. XLIII.

1, The famine continuing, Iakob would send againe into Egypt; but his sonnes durst not goe without their youngest brother. 2, Iudas offereth to be surety for Benjamin. 11, Israel at length yeeldeth, and sendeth them with a present, double money, and a blessing. 15, Ioseph entertaineth his brethren. 18, They are afraid; and offer

offer the steward the money which had beene restored them. 23, The steward comforteth them, and bringeth out Simeon. 26, Ioseph receiveth their present. 29, Blesseth Benjamin. 31, and maketh all his brethren a feast. 34, but sheweth speciall favour to Benjamin.

And the famine, was heaue in the land. And it was, when they had made an end of eating the corne which they had brought out of Egypt: that their father said unto them; Goe againe; buy for us a little food. And Iudah said unto him, saying; The man did protesting protest unto us, saying, ye shall not see my face; except your brother be with you. If thou wilt send our brother, with us, we will goe down, and buy food for thee. And if thou wilt not send him, wee will not go downe: for the man said unto us, yee shall not see my face; except your brother be with you. And Israel said; wherefore did you me the evill; to tell the man, whether yee had yet a brother? And they said, the man asking asked of us and of our kindred, saying; Is your father yet alive? have ye a brother? and we told him, according to the tenour of these words: Did we knowing know, that hee would say, bring your brother downe? And Iudah said unto Israel his father; send the young man with me, and we will arise and goe: that we may live and not dye, both we and thou, and also our little ones. I, will be surety for him; of my hand, shalt thou require him: if I doe not bring him unto thee; and set him before thee, then will I bee a sinner unto thee, all dayes. For, except wee had lingred: surely now had wee returned these two times. And Israel their father, said unto them; if (it must be) so now, doe this, take of the praiseworthy fruit of the land, in your vessels; and cary downe to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money: and the money that was restored, into the mouth of your bags, ye shall cary againe in your hand: peradventure it was an over-sight. And take your brother: and arise, goe againe unto the man. And God Almighty, give you mercies, before the man; that he may send away with you, your other brother, and Benjamin: and I, if I be bereaved of my children, I am bereaved. And the men tooke this present; and tooke double money in their hand, and Benjamin: and arose, and went downe to Egypt; and stood before Ioseph. And Ioseph saw Benjamin, with them, & he said

ſaid to him that *was* over his houſe, bring the men to houſe: and ſlay a ſlaughter (of beaſts) and make-ready; for the men ſhall eat with me at noone. And the man did as Ioseph had ſaid: and the man brought the men into Iosephs houſe. And the men feared, becauſe they were brought into Iosephs houſe: and they ſaid, for the matter of the money, that *was* returned in our bags at the firſt; are wee brought-in: to roll himſelfe upon us: and to fall upon us; and to take us for ſervants, and our aſſes. And they came neere unto the man, which *was* over Iosephs houſe: and they ſpake unto him at the doore of the houſe. And ſaid, Oh my Lord: comming downe, we came-downe at firſt, to buy food. And it was, when we came to the Inne, and opened our bags; that behold every-mans money *was* in the mouth of his bagge; our money in the weight thereof: and we have brought it againe, in our hand. And other money, have wee brought-downe in our hand, to buy food: we know not, who put our money, in our bags. And he ſaid, peace be to you, feare not; your God, and the God of your father, hath given to you the treaſure, in your bags; your money, came unto mee: and he brought out Simeon, unto them. And the man brought the men, into Iosephs houſe: and gave them water, and they waſhed their feet; & he gave provender to their aſſes. And they made ready, the preſent; againſt Ioseph came, at noone: for they heard, that they ſhould eat bread, there. And Ioseph came to houſe; and they brought unto him, the preſent which *was* in their hand, into the houſe: & they bowed-down-themſelves unto him, to the earth. And he asked them, of their peace; and ſaid *is there* peace to your father the old-man, of whom you ſpake? *is he yet alive?* And they ſaid; *there is* peace to thy ſervant, to our father, *hee is yet alive*: & they bended-downe-the-head, & bowed-themſelves-down. And he lifted up his eyes; and ſaw Benjamin his brother, his mothers-ſon, and ſaid, *is this* your younger brother, of whom yee ſpake unto me? and he ſaid, God be gracious unto thee, my ſonne. And Ioseph made-haſte; for his bowels did yerne, towards his brother; and hee ſought, (*where*) to weep; and entred into a chamber, and wept there. And he waſhed his face, and went-out: and refreyned himſelfe; and ſaid, ſet-on bread. And they ſet-on for him, by himſelfe alone, and for them by themſelves alone; and for the Egyptians

that did eat with him, by themſelves alone: becauſe the Egyptians, might not eat bread with the Hebrewes; for that *is* an abomination, unto the Egyptians. And they ſate before him; the firſt-borne, according to his firſt birth-right; and the yongest, according to his youth: and the men marvelled, each-man at his neighbour. And he tooke-up meaſſes from before him, unto them; and Benjamins meaſſe, was five times more then the meaſſes of any of them: and they drank, and largely-dranke, with him.

Annotations.

Buy] Hebrew, *breake*: ſo after, verſ. 4. 20. &c. See Gen. 41. 56.

Verſ. 3. *proteſting*] that is, did ſolemnly and earneſtly proteſt, even with oath, Gen. 42. 15. Of this phraſe, ſee Gen. 2. 17. *be*] or, as the Greeke tranſlateth, *unleſſe your younger brother come with you*.

Verſ. 7. *asking*] that is, *ſtraightly asked*: ſee ver. 3. They excuſe themſelves, as having not done it purpoſely, but of neceſſitie; which they could not honeſtly avoid. *tenour*] Hebrew *mouth of theſe words*; that is, as the Greeke tranſlateth, *according to this asking*, of his. *did we knowing know*] that is, *did (or could) we any way know; or certainly know?*

Verſ. 8. *yong-man*] meaning Benjamin: who was now above 30. yeeres of age; being but ſeven yeeres younger then Ioseph.

Verſ. 9. *will I be a ſinner*] or *ſin*; that is, *be guilty*, as a violator of my faith; and ſubject to puniſhment according. So the word *ſinners*, is uſed in 1 King. 1. 21. *all dayes*] of my life; or, *for ever*:

Verſ. 11. *praiſe-worthy-fruit*] Hebrew *of the meſſicke (or mehadie) of the land*; meaning the beſt fruits moſt commendable, and for which ſongs of praiſe are given to God. So the Greeke tranſlateth it, *fruits*; and the Chaldee, that *which is laudable*. So a *bleſſing* is ſaid to be in the cluſter of grapes, Eſay 65. 8. *banim*] or *roſen*: ſee Gen. 37. 25. *There be ſonnes*] or, *ſonnes of the turpentine tree*. So the Greeke tranſlateth it, *Terebinth*.

The word is not found elſewhere in holy ſcripture. By this preſent, Iakob thought to procure favour, as hee did before, Gen. 32. 20. &c. for, *a mans gift maketh roome for him, and bringeth him before great men*. Prov. 18. 16. So Kings, bring preſents to Chriſt, Pſal. 72. 10.

Verſ. 12. *double money*] becauſe the famine continuing, it was like, corne was dearer. *an over-ſight*] or *error*, Greeke, *an ignorant act*. Hereupon juſtice required; that the money ſhould be reſtored.

Verſ. 14. *if I be*] or, *when I be bereaved*: a like phraſe is in Eſth. 4. 16. *if I periſh, I periſh*. Both of them, ſeeme to be a committing of themſelves, and of the event of their actions unto God in faith: which if it fell out otherwiſe then they wiſhed, they would patiently beare.

Verf. 16. *him that was over*] that is, his steward: so verf. 19. and 44.1. see Gen. 41.40. a slaughter] as is wont to be killed for a feast. So in Prov. 9.2. 1 Sam. 25.11. Gen. 31.54.

Verf. 18. *for the matter*] or, *because of the money*, as the Greeke translateth. So *gmal debar*, signifieth *because, or concerning*, Exod. 8.12. *to roll*] *that hee may roll*; namely, the Lord of the land; by rolling, meaning *violent oppression*, as the Chaldees expoundeth it *dominering*, and the Greeke *false accusing*, or *calumniation*. See the like phrase in Iob 30. 14.

to fall] or *to fell*, that is, *cast downe himselfe*; which the Chaldees translateth, *seke an occasion against us*. A guilty conscience made them fearfull and suspicious. So Gods workes of grace, through our sinne and ignorance, doe occasion our feare; Iudg. 13.22.23. Mat. 14.25.26.27.

Verf. 20. *Oh*] or *Vnto me*; understand, *looke, or let thine eyes be*; as the phrase is more fully expressed, in Iob 6.28. and 7.8. The Greeke and Chaldees translations make it here a word of intreating, *Wee pray*. So Gen. 44.18. Exod. 4.10. Iudg. 6.15. Ios. 7.8.

Verf. 23. *peace to you*] that is, *bee of good comfort*: or, *ye are in safety*. Peace is here opposed to *fear*: so in Iob 21.9.

Verf. 25 *against*] or, *until Ioseph come*. *eat bread*] the Greeke explaineth it, *dine there*.

Verf. 26. *the present*] Gr. *the gifts which they had in their hands*, which being also from their father; now the sunne, and eleven starres, doe obedience to Ioseph, as he dreamed, Gen. 37.10.

Verf. 27. *of their peace*] that is, *of their welfare*, how they did, as the Greeke translateth, *how doe ye*? So after, *is your father in health*? Gen. 37. 14. and 41.16.

Verf. 30. *made haste*] Gr. *was troubled*. *did jerne*] or *did burne*, were kindled with naturall affection. The Greeke and Chaldees expresse it, by being *turned*. The like is in 1 King 3.26.

Verf. 32. *an abomination*] The Greeke explaineth the cause, for that *every feeder of sleepe was an abomination to the Egyptians*: and Moses telleth the same, Gen. 46.34. The Chaldees more plainly saith, *because the Hebrewes eat the cattell which the Egyptians worship*. Compare this exposition with Exod. 8.26.

Verf. 33. *yongest*] Hebr. *least according to his little-nesse*: meaning of age, not of stature. *at*] or, *looking upon his neighbour*.

Verf. 34. *unto them*] understand, *and sent unto them*. *five times*] or, *five parts*: Hebr. *five hands*: which the Greeke expoundeth *five-fold*; the Chaldees *five parts*, (or *portions*.) so Gen. 47.24. *largely-dranke*] or *dranke themselves merry*: were drunken, which word is used for *large drinking*, unto mirth, but with sobriety, Hag. 1.6. Joh. 2.10.

CHAP. XLIV

I, Ioseph sending his brethren away with come, causeth his cup to be put in Benjamins sack. 4. He sendeth after them, complaining of injury. 11, Search is made,

and the cup found. 13, They are brought backe, and submit themselves to servitude. 17, Ioseph would resaine Benjamin only. 18, Iudahs humble supplication to Ioseph: wherein (after relation of things that had passed) he offered himselfe bond-man in Benjamins stead, in commiseration of his aged father.

And he commanded him that *was over* his house, saying; fill the mens bags, *with-food*; so much as they can cary: and put every mans money, in his bagges mouth. And my cup the silver cup, put in the bags mouth of the yongest; and his corne money: and hee did, according to the word of Ioseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the citie, not gone farre; and Ioseph said, to him that *was over* his house; rise-up, follow after the men: & overtake them, and say unto them; wherefore have ye rewarded evill for good? Is not this it, in which my Lord drinketh; and he would searching search diligently for it? ye have done evill, in that ye have done. And he overtooke them: and he spake unto them, these same words. And they said unto him; wherefore speaketh my Lord such words? Earre be it from thy servants, to doe such a thing. Behold, the money which wee found in our bags mouth; wee brought againe unto thee, out of the land of Canaan: and how should we steale out of thy Lords house; silver, or gold? With whom *soever* of thy servants it be found, both let him dye: and wee also will be to my Lord, for servants. And hee said; now also according to your words, so let it be: hee with whom it is found, shall be my servant; and you, shall be blamelesse. And they hastened, and tooke downe, every man his bag, to the ground: & they opened, every man his bag. And he searched, hee began with the eldest, and ended with the yongest: and the cup was found in Benjamins bag. And they rent their garments: & laded every man his asse, and returned to the citie. And Iudah and his brethren, came to Iosephs house; and he, *was* yet there: and they fell before him, on the ground. And Ioseph said unto them; what deed is this, that ye have done? knew ye nor, that such a man as I, could searching search diligently? And Iudah said, what shall wee say unto my Lord? what shall we speak, and how shall we justifie our selves? God hath found out, the iniquity of thy servants; behold, we are my Lords servants; both wee, and he in whose hand the cup is found. And hee

he said, farre be it from me, to doe this: the man, in whose hand the cup is found, hee shall be my servant: and you, get ye up in peace, unto your father.

- 18 And Judah came-neere unto him, and said, O my Lord; let thy servant, I pray thee, speak a word in the eares of my Lord; and let not thy anger be kindled, against thy servant: for thou art, even as Pharaoh. My Lord asked his servants, saying; Have yee a father, or a brother? And wee said unto my Lord, wee have a father, an old-man; and a child of his old-age, the yongest: and his brother is dead; and he himselve alone, is left of his mother, and his father loveth him. And thou saidst unto thy servants; bring him downe, unto me: that I may set mine eye, upon him. And we said unto my Lord; the yong-man, cannot leave his father: and if he should leave his father, then hee would die. And thou saidst unto thy servants; if your yongest brother, come not downe, with you; ye shall no more, see my face. And it was, when wee came-up unto thy servant, my father: then wee told him, the words of my Lord. And our father said; Returne, buy for us a little food. And we said, we cannot goe-downe: if our yongest brother be with us, then will we goe-downe; for we cannot see the mans face: and our yongest brother, not be with us. And thy servant, my father, said unto us: you doe know, that my wife bare unto mee two. And the one, went-out from me; and I said, surely he is torne is torne-in-pieces: and I saw him not, since. And if ye take this also, from my face, and mischief befall him: then shall ye bring-downe my gray-haires, with evil unto hell. And now, when I come to thy servant, my father; and the yong-man, he be not with us: and his soule, is bound-up in his soule. Then will it be, when he seeth that the yong-man is not, that hee will die: and thy servants shall bring-downe, the gray-haires of thy servant our father, with sorrow unto hell. For thy servant, became surety for the yong-man, unto my father, saying: if I bring him not, unto thee; then will I, be a sinner to my father, all daies. And now, I pray thee, let thy servant abide, in stead of the yong-man; a servant to my Lord: and let the yong-man, goe-up, with his brethren. For how, shall I goe-up to my father; and the yong-man, be not with mee: lest I see the evill, that shall finde my father.

Annotations.

Over his house] that is, his steward: see Gen. 43. 16. 19. The Chaldee calleth him, *Protest* over his house. So in verse 4. food] that is, come; as the Chaldee explains it: so in verse 25.

Verf. 2. yongest] Hebr. least: meaning, in age: so after. By this, Joseph meant to trie his brethrens love to Benjamin, and to their father: whether they would assist him, in his utmost-perill. The hard measure which before they had offered unto Joseph himselve, moved him hereunto.

Verf. 5. Is not this, &c.] Here the Greeke translation addeth: *Wherefore have ye stolen my silver cup? Is not this, &c.* would searching search] so the Chaldee here translateth it: or would learn by experience by it, that is, would try your truth and loyalty. So the word was used before, in Gen. 30. 27. The Hebrew *Nachash* (whereof the Serpent in that tongue hath his name, Gen. 3. 1.) signifieth first a diligent observation, triall or search, 1 Kin. 20. 33. Gen. 30. 27. secondly, a too curious search or finding out, by soothsaying or divination, which Gods law forbiddeth, Deut. 18. 10. And so the Greeke translateth it here, and *Targum Ierusalemie*, as if Joseph could find out the theft, by divination, or by consulting with the Soothsayers of Egypt: or used the cup for such an art. So after in verse 15.

Verf. 7. such words] or, according to these words. farre be it] or, be it a prophane thing: see Gen. 18. 25. such a thing] or, according to this word.

Verf. 8. silver] the Chaldee expounds it, vessels of silver, or vessels of gold.

Verf. 10. blamelesse] or, cleave, innocent, and so without punishment: the Greeke saith, pure.

Verf. 13. rent their garments] for griefe of heart. See Gen. 37. 29. 34.

Verf. 16. iniquity] other sinnes, for which they were under Gods wrath: though in this they were innocent. This was the end, why God by Joseph brought this temptation upon them, that they might see their former sins, & repent. So the Prophet saith, *By this shall the iniquitie of Jakob be purged, and this is all the fruit, to take away his sin*, Esa. 27. 9.

DDD Here beginneth the eleventh Section of the Law called *Vajiggash*, that is, And (Judah) came-neere: see Gen. 6. 9.

Verf. 18. Ob] or, Have respect unto me: see Gen. 43. 20. The Greek and Chaldee explains it, I pray thee my Lord. as Pharaoh] that is, of princely power and Majesty: so shewing a reason why hee besought him not to be angry: for, the Kings wrath, is like the roaring of a Lyon, Prov. 19. 12.

Verf. 20. and a childe] understand, be hath a childe, as the Greeke explaineth it. of old age] that is, borne him when he was old; see Genes. 37. 3. the yongest] or, a little one.

Verf. 21. that I may set] or, and I will set mine eye, that is, behold him. The Greeke translateth, and I will have care of him. So, setting of the eye, sometime signifieth, as Jer. 40. 4. In this sense, it was a promise

mise of princely clemency; that they might the more readily bring their brother.

22 Verſ. 22. *young man*] ſo called becauſe he was the yongelt of the brethren: yet was hee at this time married, and had ten ſonnes, Gen. 46. 31.

he] that is, *the father would dye.*

23 Verſ. 23. *no more ſee*] or, *not adde to ſee my face.* See Gen. 43. 3.

28 Verſ. 28. *is torne*] or, *tearing is torne*: the Chaldee ſaith killed: the Greeke thus, *ye ſaid unto me, that he was eaten of wild beaſts*: ſee Gen. 37. 33.

29 Verſ. 29. *miſchiefs*] In Chaldee, *death.* *gray-haires*] Hebr. *grayneſſe*, or, *hoarneſſe*. So Gen. 42. 38. *with evil*] that is, *with affliction* and *ſorrow*, as is explained, verſe 31. So *evils*, are often uſed for *afflictions*, Deut. 31. 17. Pſal. 88. 4.

30 *tell*] or, *the grave*: ſo verſe 31. See Gen. 37. 35.

Verſ. 30. *his ſoule*] that is, the old mans life: ſee Gen. 19. 17. and 37. 21. *bound up in his ſoule*] that is, *knit with the young-mans life*. The Greeke tranſlateth, *his ſoule hangeth on this mans ſoule*, (or life.) This phraſe ſignifieth intire love, as 1 Sam. 18. 1. So the Chaldee expreſſeth it, *his ſoule is be-*

31 *loved unto him, as his owne ſoule.*

Verſe 31. *is not*] namely, *with us*, as the Chal-

32 dee addeth.

Verſe 32. *a ſinner*] and ſo guilty, and ſubject to puniſhment: ſee Gen. 43. 9.

33 Verſe 33. *in ſtead of the young man*] herein Iudah ſheweth his faithfullneſſe and love to his father, and brother, in this neceſſity; upon which experiment Ioseph preſently manifeſteth himſelfe,

Gen. 45. 1. Judas being ſurety for his brother, is here an image of Chriſt (*the Lyon of the tribe of Iu-*

dah, Rev. 5. 5.) who being ſurety for us, Hebr. 7. 22. hereby have we perceived his love, that he laid downe

his life for us, therefore we ought alſo to lay downe our lives

34 for our brethren, 1 Joh. 3. 16.

Verſ. 34. *ſhall finde*] that is, *ſhall come upon my*

father. So *finde* is often uſed, 1 Chro. 10. 3. Pſal. 116. 3. and 119. 113.



CHAP. XLV.

1, Ioseph maketh himſelfe knowne to his brethren.

5, Hee comforteth them in Gods providence. 9, Hee

ſendeth for his father. 16, Pharaoh confirmeth it.

21, Ioseph furniſheth them for their journey, and exhor-

tiſh them to concord. 25, Iakob is revived with the

newes.

1 **A**ND Ioseph could not refraine himſelfe, before all that ſtood by him; and hee cryed, Cauſe every man to go-out from me: and there ſtood not a man with him; when Ioseph made himſelfe knowne, unto his brethren. And hee gave forth his voice, with weeping: and the Egyptians heard, and the houſe of Pharaoh heard. And Ioseph ſaid unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were ſuddenly troubled at his

preſence. And Ioseph ſaid unto his brethren; 4 Come neere to mee I pray you, and they came neere: and hee ſaid, I, am Ioseph your brother; hee whom you ſold, into Egypt. And now, be not grieved; neither let there 5 be anger in your eyes, that ye ſold me hither: for God did ſend me before you, for preſervation-of-life. For theſe two yeeres hath the 6 famine bene in miſt of the land: and yet, (there are) five yeeres; in which there ſhall be no earing, or harveſt. And God ſent me, be- 7 fore you; to put for you a remnant, in the earth: and to preſerve life unto you, by a great eſcaping. And now, not-you ſend mee 8 hither, but God: and he hath put mee, for a father to Pharaoh; and a Lord, to all his houſe; and a ruler, in all the land of Egypt. Haſte 9 you, and goe up to my father; and ſay unto him: thus ſaith thy ſon Ioseph; God hath put me for a Lord, of all Egypt: come downe 10 unto me, ſtand not ſtill. And thou ſhalt dwell in the land of Goſhen; and thou ſhalt be neer unto me; thou, and thy ſons, and thy ſons ſons: and thy flock and thy herds, and all that thou haſt. And I will nourish thee, there; 11 for yet, (there are) five yeeres of famine: leſt thou bee impoveriſhed, thou and thy houſe, and all that thou haſt. And behold, your eyes 12 ſee; and the eyes of my brother Benjamin: that it is my mouth that ſpeaketh unto you. And you ſhall tell my father of all my glory 13 in Egypt, and of all that ye have ſcene: and ye ſhall haſte, and bring downe my father; hither. And he tell upon his brother Benja- 14 mins neck, and wept: and Benjamin, wept upon his neck. And he kiſſed all his brethren, 15 and wept upon them: and afterward, his brethren ſpake with him. And the voyce was 16 heard, in Pharaohs houſe, ſaying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: and in the eyes of his ſer- 17 vants. And Pharaoh ſaid unto Ioseph; ſay unto thy brethren, this doe ye; lade your beaſts, and goe get ye, to the land of Canaan. And 18 take our father, & your houſes, and come unto me: and I will give you, the good of the land of Egypt; and ye ſhall eat, the fat of the land. And thou art commanded, this doe ye: 19 take unto you out of the land of Egypt, wagons, for your little ones, & for your wives; and take-up your father, and come. And your 20 eye, let it not ſpare your ſtuffe: ſo the good of al the land of Egypt, is yours. And the ſons 21 of Iſrael did ſo; and Ioseph gave them wagons, according to the mouth of Pharaoh: & gave them proviſion, for the way. To all of 22 them

them hee gave, to *each* man changes of garments: and to Benjamin he gave, three hundred (*shekels*) of silver; and five changes of garments. And to his father; hee sent after this manner, tenne he-asses; carying of the good *things* of Egypt: and tenne she-asses, carying corne and bread, and victuals for his father, by the way. And hee sent away his brethren, and they departed: and he said unto them, be not stirred (*one against another*) by the way. And they went-up out of Egypt: and came to the land of Canaan; unto Iakob their father. And they told him, saying; Ioseph is yet alive; and that hee is ruler over all the land of Egypt: and his heart fainted, for hee beleeveth them not. And they spake unto him, all the words of Ioseph, which he had spoken unto them; and he saw the wagons, which Ioseph had sent, to cary him: and the spirit of Iakob their father revived. And Israel said; *it is enough*, Ioseph my sonne is yet alive: I will goe and see him before I dye.

Annotations.

- 1 **R**efraine] or containe himselfe by force, from crying out and manifesting himselfe, as hitherto he had done, Gen. 43.31. This word, the Prophet applyeth also unto God, who having long *refrained himselfe* in the afflictions of his people; will in the end for their deliverance, cry out like a travelling woman, &c. Esa. 42.14.
- 2 Ver. 2. gave forth his voyce] that is, cried-aloud. An Hebrew manner of speaking often used, as Num. 14.1 2 Chron. 24.9. Psal. 46.7. and 68.34. & 77.18. So the Greeke, He sent forth his voyce with weeping.
- 3 Ver. 3. suddenly troubled] or appalled, with feare, and hasty troubled thoughts. Occasioned by the conscience of their former wickednesse, and the beholding of Iosephs present glory. So when the spirit of grace shall bee powred upon the Israelites, they shall see Iesus whom they have pierced; and shall mourne for him, &c. Zach. 12.10. Rev. 1.7.
- 4 Ver. 4. he whom] Hebr. *me*: which word either may be omitted (as that observed on Gen. 5.29.) or expressed in English, *he*: added for vehemencie sake, and to assure his brethren, that he was Ioseph.
- 5 Ver. 5. anger] or displeasure, griefe, as Gen. 4.5. that is, be not angry (or displeased) with your selves. Hee would have them moderate the sorrow for their sinne, with consideration of Gods providence, that turned it unto good. The Greeke translateth, let it not seeme bad unto you. Here Ioseph is farre from revenge, or insulting against his troubled brethren: so Christ prayed for his crucifiers, Luke 25.34. and by his Apostles comforted them with hope of the blotting out of their sinnes, when the times of refreshing should come from the presence of the Lord, Act. 3.14. 15. 17. 18. 19.

Ver. 6. *earing*] that is, ploughing, or tillage of the land: the Chaldee saith, *sowing*. This seemeth to be for lack of of corne, which therefore in the last yeere, Ioseph supplied, Gen. 47.23.

Ver. 7. to put for you a remnant] that is, to preserve for (or unto) you, a remainder, that you and yours might remaine alive. The contrary whereof is in 2 Sam. 14.7. The Greeke translateth, that there might be left unto you a remnant. to preserve left unto you] that is, to keepe you and yours alive. Or, to preserve alive unto you: as the Greeke turneth it, to nourish up of you a great remnant. by a great escaping] or, evasion, that is, by a great deliverance; or, (according to the Greeke interpretation) by a great multitude that-escape: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15.13.14. The Hebrew *escaping* or *evasion*, is used for a company or remnant that escape danger, 2 Chron. 30.6. Esa. 10.20. (as *captivitie*, is a company of captives, Num. 21.1. Deut. 21.10.) and so the Greeke here translateth it a remnant.

Ver. 8. but God] whose wisedome and providence ruleth all, and his goodnesse turneth the evill actions of men, oftentimes to good events: therefore is this ascribed to GOD rather then to them, Gen. 50.20. Psal. 105.17. So Herod and Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand, and his counsell determined before to bee done, Act. 4.27.28.

put me for] or, as the Greeke explaineth it, made me as a father; so acknowledging God to be his exalter, as he had beene his affliiter. A father, is used for any teacher, guide, counsellor &c. Iudg. 17.10.11.

Ver. 10. Gosen] in Greeke *Gesen*: a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen. 46.28.29. and 47.1.6.27.

Ver. 11. impoverished] Greeke, *worne-outs*: that is, perished with poverty. thy house] that is, household: in Greeke, *thy formes*.

Ver. 12. my mouth] and not an interpreter, as did before, Gen. 42.23. for an interpreter is another mans mouth, Exod. 4.16. The Chaldee saith; in your tongue I speake with you.

Ver. 14. wept] through joyfull passion of mind. See Gen. 29.11.

Ver. 15. spake] being refreshed by his words, from their amazed feare, which keepeth men from speaking, Psal. 77.5. By speaking may also be implied the confession of their sinne, and feare for the same. So Moses spake, Exod. 19.19. that is, acknowledged his feare and infirmity, Heb. 12.21.

Ver. 16. the voice] that is, the same, or rumour of this thing. good in the eyes] that is, pleasing: they liked well of it. See Gen. 16.6. The Greeke here translateth, Pharaoh was glad.

Ver. 18. Your houses] that is, your households: as v. 11. the Chaldee saith, the men of your houses: the Greeke, your goods. the good] that is, the good things: the Greeke addeth, of all the good things. So after in verse 20. & 23. the fat] the Chaldee translateth, the good, the Greeke, the marrow: that is,

19 is, the best fruits: see Gen. 27. 28.
Verſe. 19. *thou art commanded*] thou (Joſeph) haſt authority from me and full power. The Greeke expreſſeth it thus: *and thou command thou theſe things, that they take wagons, &c.* As Pharaoh here ſheweth himſelfe bountifull and gracious to Jakobs houſe, for Joſeph's ſake: ſo God hath promiſed for Ieſus ſake: to make Kings the nurſing fathers of Iſrael, Eſa. 49. 1. - 23.

20 Verſ. 20. *let it not ſpare*] that is, not regard your ſtuffe (or veſſels:) or, let it not be grieved, to leave your ſtuffe behind you. The eye-ſparing (or pitying) is a common phraſe, ſee Deut. 7. 16. and 19. 13. 21. Ezek. 7. 4. 9. and 16. 5. and 20. 17. &c.

21 Verſ. 21. *the mouth*] that is, the commandements, verſe 19. or words, as the Greeke explaineth it. So in Job 39. 30. Eccleſ. 8. 2. See Gen. 24. 57. *proviſion*] or food, as the Greeke hath.

22 Verſ. 22. *change of garments*] robes, or upper garments, which they uſed in thoſe countries often to ſhift, putting off and on: as we doe clokes or gownes. The Chaldee tranſlateth them ſtoles (or robes:) and the Gr. here double ſtoles: and after to Benjamin *changeable ſtoles*. Such were wont to be given for honour, or reward, Iudg. 14. 12. 19. So in Rev. 6. 11. *white ſtoles* (or robes:) are given to the ſoules under the altar. Alſo Rev. 7. 9. 14. *ſhekels*] or *ſhillings*: this word the Chaldee alſo addeth: ſee Gen. 20. 16.

23 Ver. 23. *after this manner*] as many robes and ſhekels, as he gave Benjamin: ſo the Greeke tranſlateth, *according to the ſame things*. Or, *at this* that followeth: viz. *tenne aſſes*, &c.

24 Verſ. 24. *be not ſtirred*] or, *make no ſtirre*: that is, as the Greeke tranſlateth, *be not angry*: the Chaldee contend not; or, *fall not out by the way*. The word ſignifieth ſtirring with anger and rage, as Prov. 29. 9. 2 King. 19. 27. or with griefe, as 2. Sam. 18. 33. This he ſpoke, becauſe ſome perſwaded, and the reſt (ſave Reuben) conſented to the ſelling of him into Egypt, Gen. 37. that now, they ſhould make no ſtirre about theſe, and the like things; and Rubens former words, in Gen. 42. 22. occaſioned this charge.

26 Verſ. 26. *and that he*] or, leaving out the word *that*, as ſuperfluous; as the Greeke tranſlateth, *and he ruleth all Egypt*. For in the Hebrew words ſome-time are redundant, as is obſerved on Gen. 7. 17. and 17. 4. *fainted*] or, *was weakened*, with unbelief; that is, doubted of that they ſaid: yet daunted with the newes they brought. So the Chaldee interprets it *doubting*, or *wavering*; and the Greeke, *aſtoniſhment*. For unbelief and doubting, weakeneth the heart, Rom. 4. 19. 20. Marke 14. 31. See alſo Gen. 15. 6.

27 Verſ. 27. *revived*] the Greeke expreſſeth it by a word (*anazopureſe*) which ſignifieth the *reviving* or *ſtirring-up* of fire that is buried under aſhes; which word Paul uſeth in 2. Tim. 1. 6. for *ſtirring-up* the gift of God. The Chaldee alſo here tranſlateth, *the holy ſpirit reſted upon Jakob*.

28 Verſ. 28. *enough*] or *much*. The Greeke tranſlateth, *It is a great thing to me, if my ſonne Joſeph yet live*: and the Chaldee ſaith, *it is great joy unto me*.

CHAP. XLVI.

1, *Jakob ſacrificing at Beersheba, is comforted of God, concerning his journey.* 5, *Thence he with his company, goeth into Egypt.* 8, *The number of his family that went into Egypt.* 28, *Judah is ſent to Joſeph, who cometh to meet Iſrael his father.* 31, *Hea instructeth his brethren how to answer to Pharaoh.*

1 **A**ND Iſrael journeyed, and all that he had; and came to Beersheba: and ſacrificed
2 ſacrifices, unto the God of his father
3 Iſaak. And God ſaid to Iſrael, in viſions of
4 the night; and ſaid, Iakob Iakob: and hee
5 ſaid, loe here I am. And he ſaid; I am God,
6 the God of thy father: feare not, to goe
7 downe into Egypt; for I will make of thee
8 there, a great nation. I, will goe down with
9 thee, into Egypt; and I, will alſo bringing
10 bring thee up: and Joſeph, ſhall put his hand
11 upon thine eyes. And Iakob roſe-up, from
12 Beersheba: and the ſonnes of Iſrael, caried
13 Iakob their father, and their little ones, and
14 their wives; in the wagons, which Pharaoh
15 had ſent to cary him. And they tooke their
16 cattell; and their ſubſtance, which they had
17 gathered in the land of Canaan; and came
18 into Egypt: Iakob, and all his ſeed with him.
19 His ſonnes, and his ſonnes ſonnes with him;
20 his daughters, and his ſonnes daughters, and
21 all his ſeed; brought hee with him, into E-
22 gypt. And theſe are the names, of the ſonnes
23 of Iſrael, which came into Egypt, Iakob
24 and his ſonnes: the firſt-borne of Iakob,
25 Ruben. And the ſonnes of Ruben: Enoch
26 and Phallu, and Hezron and Carmi. And
27 the ſonnes of Simeon; Iemuel, and Iamin,
28 and Ohad, and Iachin, and Zohar: and
29 Saul the ſonne of a Canaaniteſſe. And the
30 ſonnes of Levi; Gerſhon, Kohath, and
31 Merari. And the ſonnes of Iudah; Er, and
32 Onan, and Selah, and Pharez and Zarah:
33 and Er and Onan dyed in the land of Ca-
34 naan; and the ſonnes of Pharez, were Hez-
35 ron and Hamul. And the ſonnes of Iſſachar;
36 Thola, and Phuvah, and Iob and Simron.
37 And the ſons of Zabulon; Sered, and Elon,
38 and Iahleel. Theſe be the ſonnes of Leah,
39 which ſhe bare unto Iakob, in Padan Aram;
40 and Dinah his daughter: all the ſoules, his
41 ſonnes and his daughters, were thirty and
42 three. And the ſonnes of Gad; Ziphion, and
43 Haggi, Suni, and Ezbon; Eri, and Arodi, and
44 Areli. And the ſonnes of Aſer; Imnah and
45 Iiſvah, and Iiſvi, and Beriah; and Serah their
46 ſiſter, and the ſonnes of Beriah; Cheber, and
47 Mal-

18 Malchiel. These, are the sonnes of Zilpah; whom Laban gave, to Leah his daughter: and he bare these unto Iakob, sixteen soules.

19 The sonnes of Rachel, Iakobs wife; Ioseph,

20 and Benjamin. And there was borne to Ioseph, in the land of Egypt; whom Asenath daughter of Potipherah Priest of On, bare

21 unto him: Manasseh, and Ephraim. And the sonnes of Benjamin; Belah, and Becher, and Ashbel; Gera, and Naaman, Echi, and Rosh:

22 Muppim and Huppim, and Ard. These are the sonnes of Rachel, which were borne to

23 Iakob: and all the soules, fourteene. And the sonnes of Dan, Chushim. And the sonnes of

24 Naphtali: Iachzeel, and Guni, and Jezer, and Sillem. These are the sons of Bilhah; whom

25 Laban gave, to Rachel his daughter: and he bare these unto Iakob, all the soules were seven. All the soules that came with Iakob into

26 Egypt, which came out of his thigh, besides the wives of Iakobs sonnes: all the soules,

27 were sixtie and sixe. And the sonnes of Ioseph, which were borne to him in Egypt; were two soules: all the soules of the house

28 of Iakob, that came into Egypt, were seventie. And he sent Iudah before him, unto Ioseph; to signifie before him, to Goshen: and

29 they came into the land of Goshen. And Ioseph bound his charret; and went-up, to meet Israel his father, to Goshen: and hee presented himselfe unto him; and he fell on

30 his neck, and wept on his neck, still. And Israel said unto Ioseph, now let me dye: since I have seene thy face, because thou art yet alive. And Ioseph said unto his brethren, and

31 unto his fathers house; I will goe-up, & shew Pharaoh: and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And

32 the men, are sheep-herds; for they are, men that feed cattell: and they have brought their flocks & their herds, and all that they have. And it shall be, when Pharaoh shall call you;

33 & shall say, what are your workes? Then yee shall say; thy servants have beene men that feed cattell, from our youth even untill now,

34 both we, and also our fathers: that, yee may dwell, in the land of Goshen, because every sheep-herd, is an abomination to the Egyptians.

Annotations.

1 **B**eerseba] in Greeke, *The well of the oath*, see Gen. 21. 14. 31. and 26. 33. this was the way from Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mer-

cies from God, Gen. 21. 31. 33. and 26. 33. *sacrificed*] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Ioseph, and consulting with God about his going into Egypt; whither in former time, Isaak his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, v. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. and now hee and his fathers had beene pilgrimes 215 yeeres, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and hee saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous countrey. Onely, as by faith they had sojourned in the land of promise, as in a strange countrey, Hebr. 11. 9. so now also by faith hee would goe to sojourne in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they tooke a journey in hand: *Festus lib. 14.*

Verf. 2. *visions*] in Greeke, a vision, or Sight. See Gen. 15. 1.

Verf. 3. *God*] Hebr. *El*; that is, the mighty: see Gen. 14. 18. *make of thee*] Hebr. *put thee there* unto a great nation. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. and 35. 11.

Verf. 4. *bringing bring-up*] that is, *surely bring thee up*: Gr. *will bring thee up unto the end*. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Iakob himselfe was brought againe into Canaan, dead, Gen. 50. 5. 13. his posterity were brought alive, a mighty army Ios. 3. &c. And from hence, the Hebrew Doctors gather a generall rule, that *where soever Israel are in captivity (or affliction) the presence of God is with them*, R. Menachem on Gen. 46. *upon thine eyes*] that is, *shall close up thine eyes when thou dyest*: and so bury thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Israel about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tied up his jawes; and stopped the boles of his body, after that they had washed him: and anointed him with ointment made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deare price, and they used to cover the face of the dead with a napkin of azur, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrouds of filke, or cloth of gold, or broyderie, though he were a Prince in Israel; for this was grosse pride of spirit, and the corrupt worke of Infidels. And they carried the dead upon their shoulders unto the grave. *Maimony in Mishn. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.*

Verf. 6. *into Egypt*] to sojourne there, in the land of Cham. Psal. 105. 23. This journey of his is sundry times mentioned, Ios. 24. 4. Esa. 52. 4. Act. 7. 15. Num. 20. 15. Deut. 10. 22. This was in the 130. yeere of Iakobs life, Gen. 47. 9. after the promise made to Abraham 215 yeeres, Gen. 12. 4 in the yeere of the world, 2298. *seed*] that is, children,

- children, or posterity. See Gen. 3. 15. and 13. 55. So the Chaldee translateth it *sonnes*.
- 7 Ver. 7. *daughters*] one daughter, *Dinah*; ver. 15. so in ver. 23. *sonnes* for one sonne.
- 9 Ver. 9. *Carmi*] in Greeke *Charmee*. These foure, were heads of their fathers house, and of them are named the families of the Tribe of *Reuben*, Exod. 6. 14. Num. 26. 5, 6. 1 Chron. 5. 3. So of the rest that follow.
- 10 Ver. 10. *Iemuel*] called also *Nemuel*, in Num. 26. 12. 1 Chron. 4. 24. *Obad*] in Greeke *Aod*. This man is not mentioned in the families of *Simoni*, Num. 26. 12. 1 Chron. 4. 24. it seemeth hee and his were then perished. *Iachin*] called also *Iarib*, 1 Chron. 4. 24. of him was a family called *Iachinites*, Num. 26. 12. *Zobar*] in Greeke *Szar*: by transposition of letters he is also called *Zerah*, and his familie *Zarbites*, Num. 26. 13. 1 Chron. 4. 24. *Canaanitess*] or *Canaanitish-woman*; the cursed stocke, with which *Israels* sons ordinarily might not marry, Gen. 28. 1.
- 11 Ver. 11. *Gershon*] called also *Gershom*, 1 Chron. 6. 16. *Kobath*] or *Kebath*, in Greeke, *Kath*. This man was Grand-father to *Aaron* and *Moses*, and *Marie*, Exod. 6. 18, 20. Of this family came the Priests of *Israel*, 1 Chron. 6. 3, 4. &c. and the *Kobathites* had the principall place in the service of the Sanctuary, Num. 3. 31. and they are reckoned before the *Gersonites*, Num. 4. 34. &c.
- 12 Ver. 12. *died*] by untimely death, at Gods hand, for their sin, Gen. 38. 7, 10. *Hezron*] in Greeke *Afron*; but the Apostle writeth him in Greeke, *Efrom*, Matth. 1. 3. by interpretation, *the midst of exultation*.
- 13 V. 13. *Isshachar*] why his family is set before other his elder brethren, is shewed on Gen. 35. 23. *Thola*] hee had a rare blessing in multitude of children: for of this *Tholab* were 22600. valiant men of war, in *Dauids* daies, 1 Chron. 7. 2. There was also a Judge of this name and tribe, Judg. 10. 1. *Phuvah*] called also *Phuah*, 1 Chron. 7. 1. and so the Greeke here writes him, *Phova*. *Iob*] called also *Iashub*, Num. 26. 24. 1 Chron. 7. 1. and so the Greeke writeth him here, *Iasoub*. *Simron*] or *Shimron*; in Greeke, *Zambran*.
- 14 Ver. 14. *Elon*] in Greeke, *Allon*. *Iahel*] in Greeke, *A'el*.
- 15 Ver. 15. *Padan*] or *Mesopotamia*, see Gen. 25. 20. There *Leahs* sons were borne; but the families of her sonnes here reckoned, were borne after they came thence unto *Canaan*. *all the soules*] that is, *persons*, Gen. 12. 5. Hebr. *soule*, which the Greeke translateth, *soules*: so after. *and three*] counting *Iakob* himselfe for one, as ver. 8. and excluding *Er* and *Onan*, which were dead; as *Leah* herselfe also was.
- 16 Ver. 16. *Ziphion*] called also *Zephon*, Num. 26. 15. and here in Greeke, *Sapbon*. *Sumi*] in Greeke, *Samis*. *Ezbon*] called also *Ozmi*, Num. 26. 16. in Greeke here, *Thasoban*. *Eri*] in Greeke *A'edis*. *Arod*] called *Arod*, Num. 26. 17. in Greeke, *Aoredes*.
- 17 Ver. 17. *Iisvah*] in Greeke, *Iesova*. This mans name and family is wanting, in Num. 26. 44.

Beriah] in Greeke *Baria*, and *Sara* their sister.

Ver. 19. *wife*] so called rather then the rest, because *Iakob* purposed to marry her onely, and loved her best, see Gen. 29. 18, 30.

Ver. 20. *Priest*] or *Prince*: see Gen. 41. 45. The Greeke saith, *Priest of Heliopolis*. *Ephraim*] Here the Greeke translation addeth these words: *And the sonnes of Manasses, whom his concubine Syra bare unto him, were Machir: and Machir begat Galaad. And the sonnes of Ephraim, Manasses brother, were Sutalaam and Taam, and the sons of Sutalaam; Edem.* This is not in the Hebrew of *Moses*, but was translated by the Gr. Interpreters, from 1 Chron. 7. 14, 20. unto this place, by reason of that speech in Gen. 50. 23. that *Ioseph* saw his children to the third generation. And having added these five sons and Nephewes, they doe summe up all in ver. 27. to be 75. *soules*, where the Hebrew hath but 70. and the new Testament also alleageth that number 75. in Act. 7. 14. following the Greeke, as it doth elsewhere for *Cainan*, in Luke 3. as is observed on Gen. 11. 12.

Ver. 21. *Belah*] in Greeke, *Bala*; he was the eldest of his sonnes, 1 Chron. 8. 1. *Becher*] in Greeke, *Chobor*: he was not the second, but seemeth to be the fourth sonne, called *Nobah*, 1 Chron. 8. 2. neither is his name or family reckoned, in Num. 26. 38. but in 1 Chron. 7. 8. there is mention of his children. *Asbel*] in Greeke, *Asphel*; he was the second son by birth, 1 Chron. 8. 1. called also *Iediel*, 1 Chron. 7. 6. and is named as second in Num. 26. 38. *Gera*] the Greeke translation addeth, *and the sons of Bala, were Gera, &c.* which seemeth to be taken from 1 Chron. 18. 3. where one *Gera* is made son of *Belah*. But how *Benjamin* being himselfe so young, should now have a sons son, is hard to comprehend. Moreover in Num. 26. 38. there is no mention of *Gera*: neither was he *Benjamin*s third sonne, but *Achra*, 1 Chron. 8. 1. called here, *Achi*. *Naaman*] in Greeke, *Noeman*: in 1 Chron. 8. 4. one of this name is sonne to *Belah*; as the Greeke translation maketh this here: see also Num. 26. 40. *Achi*] in Greeke, *Eiglexim*: called also *Achiram*, Num. 26. 38. and *Achrah*, the third son of *Benjamin*, 1 Chron. 8. 1. *Rash*] of this man, there is no mention in Num. 26. 38. but in 1 Chron. 8. 2. he seemeth to be named *Rapha*, the fift son: who was father to *Palti*, one of the spies sent to view the land of *Canaan*, Num. 13. 10. who for his slanderous report, died with the rest, of a plague before the Lord, Num. 14. 36, 37. and so it may be, none of his family was left, to be reckoned in Num. 26.

Muppin] in Greeke, *Mamphein*: called also *Shupham*, Num. 26. 39. and *Shuppin*, 1 Chron. 7. 12. *Huppin*] called *Hupham*, Num. 26. 39. in Greeke, *Opbeimeim*. *Ard*] The Greeke saith, *And Gera begat Arad*. In Num. 26. 40. *Ard* seemeth to be the sonne of *Belah*.

Ver. 22. *were borne*] Hebr. *was borne*: so in Gen. 35. 26. *fourteene*] the Greeke saith, *eighreene*: by reason of that addition forementioned in ver. 20. yet here faileth one in the summe. The Chaldee agreeth with the Hebrew.

Ver. 23. *sonnes*] that is, *one Sonne*; which was all that

- that Dan had. So in vers. 7. *daughters*, for *one daughter*. Change of number is often in the Hebrew. As *tribes of Benjamin*, 1 Sam. 9. 21. *Sepulchres*, 2 Chron. 16. 14. *forms for summe*, Gen. 21. 7. Num. 26. 42. 2 Chron. 24. 25. *theeves*, for one of them, Matth. 27. 44. Luke 23. 39, 43. *asses*, Zach. 9. 9. for *an asse*, Matth. 21. 5. and *he sate upon them*, Mat. 21. 7. for which in Mark. 11. 7. is written, *he sate upon him*. *Chusim* called also *Stubam*, Num. 26. 42. In Greeke, *Asim*.
- 24 Vers. 24. *Iachziel*, &c.] in Greeke *Asel*, and *Gomni*, and *Issichar*. *Sillem*:] or *Sbillem*: called also *Sallum*, 1 Chron 7. 13. in Greeke, *Sullem*.
- 26 Vers. 26. *his thigh*] that is, *his body*, or *loynes*: of his seed: a modest manner of speech: so Exo. 1. 5. *fixtie and fix*] so also the Greeke here is. This number, is beside *Iakob* himselfe, with whom they came.
- 27 Vers. 27. *two soules*] these words the Greek translation doth emit: having added more in ver. 20. *came*] understand, with *I. seph* and his sonnes, who were there before. *seventie*] with *Iakob* and *Ioseph* in the summe. The Greek translateth, *seventie five*; and so *Stephen* alleageth the number, Acts 7. 14. the cause is before touched in vers. 20. The like is in Exod. 1. 5. But in Deut. 10. 22. the Lxxij. Greek Interpreters, as well as the Hebrew, have but 70. *soules*. Which manifesteth the Hebrew text here to be exact; and the *fixtie* to be added by the Translators. The Hebrew Doctors say, that *things beneath*, doe mystically signifie *things above*; and these 70. *soules* signified the 70. *An els* that are about (Gods) glorious throne, the Presidents over the (seventie) nations. R. Menachem on Gen. 46. See also the notes on Deut. 32. 8. In that *Abrahams* seed, in 215. yeeres, were but 70. *soules*: it sheweth the slow and small increase of the Church at the beginning. But in 215. yeeres more, they were multiplied to *six hundred thousand men*, besides women & children, Exo. 12. 37. Num. 1. 46. Hereupon *Moses* said, *thy fathers went down into Egypt, with 70 soules: and now, Iehovah thy God, hath made thee as the stars of heaven for multitude*, Deut. 10. 22.
- 28 Vers. 28. *to informe*] or, *to teach*; that is, *that hee might informe* (or *teach*) him. And it may be understood, both that *Judas* might informe *Ioseph* of his fathers coming; and especially that *Ioseph* might informe and teach where *Iakob* should abide at *Goshen*, when there hee came; and so as the Chaldee translateth it, *to prepare before him*. Likewise *I bargum Ierusalemie* expoundeth it, *to prepare a place for him, wherein to dwell in Goshen*. *before him*] that is, *before himselfe came to Goshen*: so the phrase sometime meaneth, as Gen. 30. 30. or, *to his face*, that is, *to meet him*; so the Greeke translateth, *he sent Judas before him unto Ioseph, to meet at Hieropolis in the land of Ramesses*.
- 29 Vers. 29. *bound*] that is, *ordered and made ready*, (as the Chaldee expounds it:) *tying and coupling the hories in it*. So Exod. 14. 6. 1 King. 18. 44. The Greek translateth, *joyned*. *presented himselfe*] or, *was scene*, *appeared*; this was to honour his father. The same word is used in the law, for mens *appearing* (or *presenting themselves*) unto the Lord,

Exod. 23. 17. *still*] or *yet*; that is, *a good while*; and as the Greeke translateth, *with much weeping*.

Vers. 30. *let mee die*] that is, *I am willing to die*. 30 The Chaldee translateth, *now though I should die, yet am I comforted, since I see thy face*. So *Simon* when he saw Christ, Luke 2. 29, 30.

Vers. 32. *sheepherds*] or *feeders of sheepe*: so verse 34. *men that feed cattell*] so the Greeke well explaineth the Hebrew phrase, *men of cattell*, that is, which feed or nourish them: *Grassers*. The Chaldee saith, *Lords* (or *possessors*) of *flocks*. So, *man of the ground*, for an *husbandman*, Gen. 9. 20. *Ioseph* was not ashamed of his kindred, and their base trade, before King *Pharaoh*: though hee knew their occupation was abominable in Egypt: vers. 33.

Vers. 33. *workers*] in Greek, *workes*: that is, *your occupation*, or *trade*. So in Gen. 47. 3. *an abomination*] therefore the Egyptians would not so much as eate with them: see Gen. 43. 32. This is the condition of Gods Church on earth; they are made as the filth of the world, the off-scouring of all things, 1 Cor. 4. 13. Even Christ himselfe (*the shepherd of our soules*, 1 Pet. 2. 25.) was the reproach of men, and despised of the people, Psal. 22. 7. Esa. 53. 3.



CHAP. XLVII.

1, *Ioseph* presenteth five of his brethren, 7, and his father before *Pharaoh*. 11, Hee giveth them habitation and maintenance. 13, The famine increasing, *Ioseph* for corne getteth all the Egyptians money; 16, their cattell, 18, their lands to *Pharaoh*. 22, The Priests land was not bought. 23, Hee letteth the land to the Egyptians for a fift part. 28, *Iakobs* age: 29, He sweareth *Ioseph*, to bury him with his fathers.

AND *Ioseph* came, and told *Pharaoh*; 1 and said, my father and my brethren; and their flocks and their herds, and all that they have, are come, out of the land of Canaan: and behold they are in the land of Goshen. And he tooke some of his brethren, five men: and presented them, before 2 *Pharaoh*. And *Pharaoh* said, unto his brethren, what are your works? And they said, 3 unto *Pharaoh*, thy servants are shepherds; both we, and also our fathers. And they said 4 unto *Pharaoh*; for to sojourn in the land, are wee come: for there is no pasture, for the flocks, which thy servants have; for the famine is heavic, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And *Pharaoh* said, unto 5 *Ioseph*, saying: thy father, and thy brethren, are come unto thee. The land of 6 Egypt, it is before thee; in the best of the land make thou thy father and thy brethren to dwell: let them dwell in the land of Goshen; and if thou knowest, that there be

be among them, men of activitie: then appoint thou them rulers of cattell, over those which I have. And Joseph brought in Jakob his father; and made him stand, before Pharaoh: and Jakob, blessed Pharaoh. And Pharaoh said, unto Jakob: how many are the daies, of the yeeres of thy life? And Jakob said, unto Pharaoh; the daies, of the yeeres of my pilgrimages, are an hundred, and thirtie yeeres: few and evill, have beene the daies of the yeeres of my life; and they have not attained, unto the daies of the yeeres of the life of my fathers; in the daies of their pilgrimages. And Jakob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rameses: as Pharaoh had commanded. And Joseph nourished his father & his brethren; and all his fathers house: with bread, according to the little-ones. And there was no bread, in all the land; for the famine was very heavie: and the land of Egypt, & the land of Canaan, fainted, by reason of the famin. And Joseph gathered-up all the money that was found in the land of Egypt, & in the land of Canaan; for the corne which they bought: and Joseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Joseph, saying, Give us bread; and why should we die, in thy presence: because money faileth. And Joseph said, give your cattell; and I will give you, for your cattell: if money faile. And they brought their cattell, unto Joseph; and Joseph gave them bread, for horses, and for cattell, of the flocke, and for cattell of the herd, and for asses: and he fed them with bread, for all their cattell, in that yeere. And that yeere, was ended; and they came unto him, in the second yeere, and said unto him, we will not hide it from my lord; how that money is spent, and the possession of beasts (is come) unto my Lord: there is not left, before my Lord; ought save our bodies, and our land. Wherefore shall wee die before thine eies; both wee and our land: buy us and our land, for bread: and wee will be, wee and our land, servants to Pharaoh; and give thou seed, that wee may live and not die, that the land be not desolate. And Joseph bought all the land of Egypt, for Pharaoh; for the Egyptians sold, every man his field; because the famine pre-

vailed over them: and the land became Pharaohs. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Onely the land of the Priests bought he not: for the Priests had an allowance from Pharaoh; and they did eat their allowance which Pharaoh gave them; therefore they sold not their land. And Joseph said unto the people; behold, I have bought you this day, and your land, for Pharaoh: loe here is seed for you, and yee shall sow the land. And it shall be, in the revenue; that you shall give the fift part unto Pharaoh: and four parts shall be for you; for seed of the field, and for your meat, and for them that are in your houses; & for meat for your little-ones. And they said, thou hast preserved-us-alive: let us finde grace in the eies of my Lord; & we will be servants to Pharaoh. And Joseph put it for a statute, unto this day, over the land of Egypt, for the fift part unto Pharaoh: onely the land of the Priests, of them alone; was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held possession therein, and were fruitfull and multiplied exceedingly.

AND JAKOB LIVED, in the land of Egypt, seventeen yeeres: and the daies of Jakob, the yeeres of his life; were an hundred and forty yeeres, and seven yeeres. And the daies of Israel drew nigh, to die: and he called his son Joseph, and said unto him; if now I have found grace in thine eies; put I pray thee, thy hand under my thigh: and thou shalt do with me, mercie and truth; burie me not, I pray thee, in Egypt. But I will lie with my fathers: and thou shalt carry me out of Egypt, and bury me, in their burying place: and he said, I will doe according to thy word. And he said, sweare unto me; and he sware unto him: and Israel bowed-himselfe upon the bedf-head.

Annotations.

Some] or part: the Greeke saith onely, of his Brethren.

Ver. 3. your works] that is, your occupation. So Gen. 46 33. Sheepherds] Hebr. a feeder of sheepe, the singular being put for all, as Gen 3.2. or understand, every of them is a Sheepherd.

Ver. 6. before thee] exposed unto, and free for thee. So Gen. 13.9. & 20. 15. & 34. 10. of activitie] or, of ability, power, promise. It implieth as well fitness of mind, as of body: and so prudence, diligence, valour, Exo. 8. 21. Rulers] or Masters, Princes. those which I have] meaning, either those cattell;

cattell; as the Greeke translateth, *rulers of my cattell*: or, *those rulers (those shepherds) which I have already*.

- 7 Verſ. 7. *blessed*] that is, *saluted* him, with prayer for his welfare, and *thanks* for his bounty. So blessing is used for *saluting*, 2 King. 4. 29. for *praying*, Num. 6. 23, 24. for *thanksgivings*, Mat. 26. 26. with Luke 22. 19. Again, *Jakob blessed Pharaoh* when he went out, verſe 10. that is, *took his leave*, commending him to God.

- 9 Verſ. 9. *pilgrimages*] or, *sojournings*: so he calleth it, rather than *life*, both for his many removings from place to place, on earth; and for that wee have here no abiding citie, Heb. 13. 14. & 11. 9, 13. See before, in Gen. 23. 4. *are 130. yeeres*] his being in the third yeere of the famine, Gen. 45. 6. *Ioseph* being 30. yeeres old, 7. yeeres before the famine, Gen. 41. 46. sheweth that *Ioseph* was borne when his father *Jakob* was 91. yeeres old: which was the fourteenth yeere of his service to *Laban*, Gen. 30. 25. & 31. 41. and so *Jakob* was 77. yeeres old, when he was sent of his parents, from the face of *Eſau*, and to get a wife in *Mesopotamia*, Gen. 28. 1, 2, 10. *of my fathers*] for *Abraham* lived 175. yeeres, Gen. 25. 7. *Iſaak* 180. yeeres, Gen. 35. 28.

- 11 Verſ. 11. *placed*] or *seated*, made to dwell. *Rameses*] a citie in the land of *Goshen* in *Egypt*: mentioned after Exod. 12. 37.

- 12 Verſ. 12. *nourished*] or *sustained*, *fostered* with all things needfull: as he had promised, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called *the feeder and fount of Israel*, Gen. 49. 24. The Greeke translateth it, *epitometrei*, that is, *he gave them their measure of corn* (or portion of meat:) A like word *Sitometrion* is used for a portion of meat, in Luke 12. 42. which seemeth to have reference unto this place.

according to the little-ones] that is, according to the number that was in their families, as well small as great. In this sense the Greeke translateth, *according to the bodies*, that is, the number of their persons. See Gen. 50. 21. The Hebrew may also be englished, *to the mouth of a little one*; meaning, *as meat is put into a childes mouth*, lovingly, tenderly, carefully.

- 13 Verſ. 13. *the land*] the Chaldee expoundeth it, *the people of the land, fained*, (or *were reared*.) So the Greeke also translateth it, *fained*: other, *reared*; as Prov. 26. 18.

- 15 Verſ. 15. *and why*] or, *for why?* but *and*, is oft used in troubled and passionate speeches; see Genesis 27. 28.

- 16 Verſ. 16. *give you*] to weete, *bread*, as the Greeke explaineth, and the next verse confirmeth; meaning in exchange for their cattell.

- 17 Verſ. 17. *led them*] that is, *fed and nourished*, as the Greeke interpreteth it.

- 18 Verſ. 18. *the 2. yeere*] namely, after their cattell were sold: which was the fixt yeere of the famine. *possession of beasts*] that is, *stocke and herds*, and other beasts.

- 19 Verſ. 19. *and our land*] to weete, *die*, that is, *be desolate and barren*: as the Greeke explaineth it thus; *that therefore we die not before thee, and our land be desolate, buy us, &c.*

Verſ. 20. *of Egypt*] or, *of the Egyptians*; as the Greeke translateth.

Ver. 21. *removed*] or, *made them passe*: which was, to change their right, and translate the propriety of their land to *Pharaoh*, therefore the Gr. interpreteth, *hee brought them into bondage unto him for servants*. Thargum *Jerusalemie* giveth another reason hereof, that the Egyptians should not deride the sons of *Jakob*, that were strangers among them. Here was an extraordinary punishment of God, upon others of *Chans* posteritie, brought into bondage. See Gen. 9. 25.

Verſ. 22. *the Priests*] or *Princes*: the originall word signifieth both; as is observed on Gen. 41. 45. & 14. 18. But both Greeke and Chaldee here translate it *Priests*. *an allowance*] or *constitution*, *statute*: that is, a constituted portion of food, (their daily bread) assigned and allowed them. The Greeke translateth it, *a gift*; the Chaldee, *a portion*. See also Prov. 30. 8.

Verſ. 24. *in the revenue*] that is, *the increase*, when it brings forth fruit: as the Chaldee explaineth. *parts*] Hebr. *bands*: in Chaldee, *parts*: see Genesis 43. 34.

Verſ. 25. *let us finde grace*] vouchsafe to deale in this businesse for us with *Pharaoh*. See this phrase, Genesis 33. 15.

Verſ. 27. *exceedingly*] or, *vehemently*, very mightily: so God fulfilled his promise, Gen. 46. 3.

Here beginneth the twelfth Section of the Law, (and last of Genesis) called *And (Jakob) lived*. See Gen. 6. 9. This Section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole Law, joyning this with the former. But one R. *Abraham*, in *Zeror Hammar*, speaking of this one letter, *S*. which standeth for *Sekumah*; that is, *close*; thinketh this to be a closed Section, *Because* (saith he) *it is the key, and seale of this booke, yea of the whole Law, and of all the Prophets, unto the daies of Christ. For in Jakobs blessing*, (Gen. 49.) *are shewed all the captivities of Israel, and the deliverances, untill the Teacher of Iustice come; as it is written, Untill Shiloh come. And because the time of Christs coming was unknowne, and none could or should understand it: therefore this Section is continued with the former, without any great distinction, &c.*

Verſ. 28. *17. yeere*] so long *Ioseph* nourished his father in *Egypt*, as *Jakob* had nourished *Ioseph* 17. yeere, at home, Gen. 37. 2.

Verſ. 29. *to die*] that is, *that he must die*: see Gen. 23. 8. *my thigh*] to swear: with this rite, *Abraham* took an oath of his servant: see Gen. 24. 2. *doe with me mercie*] or, *deale mercifully (kindly) with me*. See Gen. 24. 49.

Verſ. 30. *But I will lie*] or, *when I shall be downe* (that is, *leepe*) *with my fathers, then thou shalt carry me, &c.* *burying-place*] or, *grave*. This *Jakob* required, in faith, (as the Apostle observeth of *Ioseph*, Heb. 11. 22.) beleeving the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance, Gen. 50. 24, 25. Heb. 11. 9, 10, 14, 16. The Hebrew

Hebrew Doctors note of *Iakob*, that his whole body was buried in Canaan; of *Ioseph*, that his bones only were buried there, (Gen. 50.25.) and of *Moses*, that neither his body nor his bones were there buried; yet was hee advanced above them all, in that he was buried of God, no man knowing of his Sepulchre, Deut. 34.6. R. *Manassas*, and the *Zohar*. on Gen. 47.

31 Ver. 31. *bowed himselfe* [namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Iosephs promise & oath, that hee should be caried into Canaan, the figure of the kingdome of heaven. Therefore this particular is related by Paul, as a testimony of Iakobs faith, Heb. 11.21. *the beds head*] whereon hee lay in his age and weakenesse, and on the head (or bolster) whereof, hee rested himselfe, worshipping God. The like is said of David in his old age; that *he bowed himselfe upon the bed*, when he blessed God, 1 King. 1.47.48. The Hebrew *Mittab*, a bed; the Lxxij. Greeke interpreters, having a copie without vowels (*Mtth*) did read it *Matteb*; which signifieth a staffe, and so translated it: whom the Apostle followeth, saying, *on the top of his staffe*, Hebr. 11.21. which might also well be, that he helped himselfe, by leaning on his staffe, and resting on the bolster of the bed. Howbeit the two Chaldee Paraphraists, and other Greeke versions (save that of the Lxxij.) translate according to the vowelled Hebrew, *bed*.



CHAP. XLVIII.

1. *Ioseph with his sonnes, visiteth his sicke father.*
2. *Iakob strengtheneth himselfe to blesse them.* 3. *Hee repeateb the promise.* 5. *Hee adopteth Ephraim and Manasseb Iosephs sonnes, as his owne.* 7. *He telleth him of his mothers grave.* 9. *Hee blesseth Ephraim and Manasseb.* 17. *Hee preferreth the younger before the elder, though it displeased Ioseph.* 21. *He prophesieth the Israelites returne to Canaan, and giveth Ioseph his portion therein.*

1 **A**ND it was, after these things; that *one* said unto Ioseph; Behold thy father is sicke: and he tooke his two sons, with
2 him; Manasses and Ephraim. And *one* told Iakob; and said, behold thy son Ioseph, cometh unto thee: and Israel strengthened him-
3 selfe; and sate upon the bed. And Iakob said unto Ioseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed
4 mee. And said unto me; behold I *will* make thee fruitfull, and multiply thee; and give thee to be an assembly of peoples; and will give this land, to thy seed after thee, for an
5 eternall possession. And now, thy two sons, which were borne unto thee in the land of Egypt; before I came unto thee, into Egypt, they are mine: Ephraim and Manasses, as
6 Reuben & Simeon, shall be mine. And thy

begotten issue, which thou shalt beget after them, shall bee thine: by the name of their brethren, shall they be called, in their inheritance. And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet *there was* a little peece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem. And Israel saw, the sons of Ioseph: and said, who are these? And Ioseph said unto his father; they are my sons; whom God hath given to me, in this place: and hee said, take them I pray thee unto mee, and I will blesse them. And the eyes of Israel were heavie for old age; he could not see: and hee brought them neere unto him; and he kissed them, and imbraced them. And Israel said unto Ioseph; I had not thought to see thy face; and loe, God hath made me to see thy seed also. And Ioseph brought them out, from betweene his knees: & he bowed himselfe on his face, to the earth. And Ioseph took them both, Ephraim in his right-hand, toward Israels left-hand; & Manasses in his left hand, toward Israels right-hand: and brought *them*, neere unto him. And Israel stretched out his right-hand, and put it upon Ephraims head, and he *was* the yonger; and his left-hand, upon Manasses head: hee prudently-guided his hands; for Manasses, *was* the first-borne. And hee blessed Ioseph, and said: the God, before whom my fathers, Abraham and Isaak, did walke; the God which fed me, since I *was*, unto this day. The Angel which redeemed me, from all evill, blesse the lads: & let my name, be called on them; and the name of my fathers, Abraham and Isaak: and let them increase like fish into a multitude, in the midst of the land. And Ioseph saw, that his father put his right-hand upon Ephraims head, and it was evill in his eyes: and hee held-up his fathers hand, to remove it from on Ephraims head, unto Manasses head. And Ioseph said, unto his father, not so my father: for this *is* the first-borne; put thy right-hand, upon his head. And his father refused; and said, I know it my son, I know it; hee also shall become a people, and he also shall be great: but truly, his yonger brother shall be greater then he; and his seed shall bee a plenty of nations. And he blessed them in that day, saying; In thee, shall Israel blesse, saying; God put thee, as Ephraim, & as Manasses: and he put Ephraim, before Manasses. And Israel said, unto Ioseph; Behold I dye: and God will be with
P 3 you,

- 22 you; and will returne you, unto the land of your fathers. And I doe give unto thee one portion, above thy brethren: which I have taken, out of the hand of the Ammorite; with my sword, and with my bow.

Annotations.

- 1 **T**Hings] Hebr. words. one said] or it was said: 10 verse 2.
- 3 Verse 3. in Luz] called also Bethel: see Gen. 28. 13. 19. & 35. 6.
- 4 Verse 4. give thee to] that is, make of thee an assembly, that is, a multitude: see Gen. 35. 11. The Greeke expounds it a *synagogue* (or assembly) of nations; the Chaldee, of tribes.
- 5 Verse 5. And now] or, as the Greeke translateth, Now therefore. From the former promises, hee groundeth his blessings to Iosephs children, as authorized of God hereunto; and putteth them in mind of returning to the promised land. before,] or, untill I came: which the Greeke translateth before: so in Exod. 22. 26. mine] as my next children, and not my child's children: so these two, are made heires by adoption with Iakobs sonnes, & Ioseph hath a double portion, the first birth-right being taken from Reuben, & given unto him, Gen. 49. 3. 4. 1 Chron. 5. 1. 2. and of Ioseph are reckoned two tribes, both in the Prophets and Evangelists, Num. 1. 32. 34. Rev. 7. 6. 8.
- 6 Verse 6. name of their brethren] of Ephraim and Manasses; counted of their stocke and tribe, as if they were their sonnes, not their brethren. For children are usually called by their fathers name, not by their brethren. See after vers. 16. So Ephraim and Manasses are adopted into Iosephs place, as fathers of tribes: that if Ioseph had ever begotten more children, they should have bin reckoned as born to Ephraim & Manasses, his sons.
- 7 Verse 7. Padan] or, as the Greeke hath it, Mesopotamia of Syria: see Gen. 25. 20. This mention of Rachels death, is to shew how by right the first birth-right came to Ioseph her first borne, she being indeed Iakobs first and most lawfull wife, Gen. 29. 18. &c. a little piece of ground] a little way: see Gen. 35. 16.
- 9 Verse 9. take] and bring them, as the Greeke translateth. See Gen. 15. 9. and I will] or, (as the Greeke) that I may blesse: viz. in the name and authority of God: see Gen. 27. 4.
- 10 Verse 10. beavie] that is, dimme; in Greeke, beavie sighted; the same word is used for eares, that are beavy or deaf, Esa. 6. 10. & 59. 1. Compare Gen. 27. 1
- 11 Verse 11. thoughts] or judged. The Greeke expounds it, Loe I am not deprived of thy face; and loe, God hath shewed me thy seed also.
- 12 Verse 12. between] Hebr. from with his knees; the Greeke translateth, from his knees: the Chaldee, from before him. be bowed] in reverence and thankfulness, for the former adoption, and further blessing to be received. The Greeke saith, they bowed, implying his children also.

14 Vers. 14. prudently, guided] so also the Chaldee saith, be wisely guided. The Greeke translateth, changing hands. This signe of imposing hands on the head, is after used in blessings & designations to holy functions, Num. 1. 10. and 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1. Tim. 4. 14. And as the right hand is naturally more strong & honourable then the left, (to which the Scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. and 110. 1.) so Iakob, (whose blessing was stronger, then his parents, Gen. 49. 26.) giveth the strongest and most honourable blessing to Ephraim, by this signe of the right hand put upon him.

15 Vers. 15. Ioseph] to weat, in his children, as the words following manifest: therefore the Greeke translateth, hee blessed them. So on the contrary, Cham, was cursed in his yongest sonne Canaan: Gen. 9. 25. And in 1. Chron. 4. 31. whilks David reigned: that is, Davids sonnes. did walke] did please by faith, in their conversation and administration: so the Greeke translateth, pleased: the Chaldee, served. See the notes on Gen. 5. 22. and 17. 1. sed me] or, hath beene my pastor: so David celebrateth God by this grace, Psal. 23. 1. and 80. 2. since I was] that is, as the Greeke explaineth it, from my youth.

16 Vers. 16. Angell] Christ, the Angel of the covenant, Mal. 3. 1. the Angell in whom Gods name is, Exod. 23. 20. 21. called here Iakobs Redeemer, or, Deliverer, which is the title of God, Psal. 119. 15. Esa. 43. 14. and 47. 4. The Rabbines acknowledge this Angel to bee God, saying; hee mentioneth also Gods majesty (Shechinah) when hee saith, the Angell that redeemed mee. R. Menachem on Gen. 48. See also Gen. 31. 11. called] that is, named on them, let them bee called by my name; as my adopted children, verse 5. So Gods name is said to bee, called on us, Deut. 28. 10. 2 Chron. 7. 14. Ier. 14. 9. that is, we are called the sonnes of God; 1 Ioh. 3. 1. and the husbands name is called upon the wife, Esa. 4. 1. and the Lords name, upon the citie Jerusalem Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Ier. 7. 10. 11. on them] or in them. But the Hebrew in, is often used for upon, as Neh. 2. 13. Numb. 13. 23. and bammeh, in 2 Chron. 7. 21. is the same that gual meh, in 1. King. 9. 8. increase like fish] which multiply abundantly: therefore the Greeke translateth it, multiply: but the Chaldee addeth expressly, like the fishes of the sea; implied in one Hebrew word. According to this blessing, there were of Ioseph by these his two sons 85. thousand and 200. men of war in Moses time; a greater number then was of any other sonne of Iakob, Numb. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses, Deut. 33. 17. and Iosua acknowledged them to be a great people, Ios. 17. 17.

17 Vers. 17. evil in his eyes] that is, it displeased him (as Gen. 28. 8.) that the yonger should be preferred above the firstborne: which notwithstanding was often done by the counsel of God; as Sam had the honour above Iaphet, Gen. 5. 32. and 9. 26. Abraham above Haran, Gen. 11. 27. Isaak above Imael, Gen. 17. 18. — 21. & Iakob himself above Esau his

his elder, Gen. 25. 23. Also in Iakobs house, Iudah and Ioseph had preheminance above Ruben, Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And even from the beginning, Kain the first-borne of Adam, was a reprobate, Gen. 4. to teach that mans dignity is not by workes, or nature; but by Gods grace and election, Rom. 9. 7. 8. 11. 15. And this action of blessing Iosephs sonnes, Iakob performed by faith, Heb. 11. 21.

19 Ver. 19. *shall become*] Hebr. *shall be to a people* : meaning, *a father to a multitude.* *shall be great*] in Greeke, *shall be exalted.* *greater*] Therefore when the Israelites were first numbered in the wilderness, Ephraim was reckoned before, and had 8300. men, more then Manasses, Num. 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the stander, and was set before Manasses, Numb. 2. 18. 20. Howbeit in the second mustering, (38. yeeres after) it was otherwise for the number, Num. 26. 28. &c. Yet after that againe, Ephraim had his preheminance, Deut. 33. 17. Of him came Iosia the conqueror of Canaan, Numb. 33. 9. 17. And Ieroboam King of Israel: whereupon Ephraim is used for the name of that kingdome, Esa. 7. 2. 9. 17. & 11. 13. & 28. 1. Jer. 7. 15. Ezek. 37. 16. Hof. 5. 12. 13. and 9. 3. 11. *a plenty*] or *subesse* : that is, as the Greeke translateth, *a multitude* : so called for filling up a number or place. So, *a plenty of shepherds*, Esa. 31. 4. that is, *a multitude* : and this phrase Paul useth in Rom. 11. 25. *the plenty of the Gentiles*, that is, the full multitude and number of them. The Chaldee here translateth, *his sonnes shall be rulers among the peoples*. Though Ephraim had thus the preheminance, and a chiefe blessing above the sonnes of Israel: yet it pleased God to afflict him, before all his brethren; in that evill befell his house, and some of his sons were slaine by the men of Gath, (the Philistines) for whom Ephraim mourned many dayes, 1 Chron. 7. 20. — 23.

20 Ver. 20. *In thee*] or, *By thee*, that is, taking thee for an example; as the words following shew. So Rachel and Leah are propounded for examples in blessing, Ruth. 4. 11. Zedekiah and Ahab, in cursing, Jer. 29. 22. *Israel*] that is, my posterity the Israelites: see Gen. 19. 37. and 34. 7.

21 Ver. 21. *God will be*] the Chaldee expounds it, *the word of the Lord will be your helpe.* *the land*] of Canaan, where Abraham, Isaak, and Iakob dwelt, the figure of their heavenly inheritance, Gen. 12. 5. & 26. 3. & 37. 1. whereof Iakob putteth them in mind and prophesieth their returne thither.

22 Ver. 22. *doe give*] bequeathing as by will and testament, that portion of the land to thee, that is, to thy posterity, above thy brethren: for the first borne was to have a double portion, Deut. 21. 17. and now the first birth-right became Iosephs, 1. Chron. 5. 2. and in the figurative description of Christs Church, Ioseph hath two portions, Ezek. 47. 13. *portion*] the Hebrew *Sechem* signifieth properly a *shoulder*, Gen. 9. 23. it was also the name of a citie (and the Prince thereof) where Iakob bought a piece of ground, Gen. 33. 18. 19. Here it is used (but with reference to the name of the

place) for a portion of ground, and so the Chaldee plainly expounds it, *the chiefe portion*. And that place of *Sechem*, was the inheritance of Iosephs sons the Ephraimites, Ios. 16. 1. &c. and 20. 7. Ioh. 4. 5. and thither were Iosephs bones carried out of Egypt, and buried, Ios. 24. 1. 25. 32. *have taken*] that is, *shall take*; but spoken prophetically, and in faith; (as unto us a child is borne, Esa. 9. 6. which was a prophesie of Christ.) Thus Iakob disposeth of things to come, as already possessed: whereupon his faith in this action is commended, Heb. 11. 21. *the Amorites*] that is, as the Greeke translateth, *Amorites*; which one name is used generally for al the heathens that possessed the land, Ios. 24. 8. Amos 2. 9. *my sword*] that is, *the sword of my children*, the Ephraimites; which helped to conquer the land, and were a mighty people in Iosuahs time: see Ios. 17. 14. — 18. So my *armebols*, Ezek. 13. 18. that is, *the armeboles of my people*: also my *wombe*, Iob. 3. 10. that is, *my mothers wombe*. The Chaldee understood this *sword* & *wombe* figuratively, translating, *by my prayer, and by my supplication*.

CHAP. XLIX.

1, Iakob calleth his sonnes to blisse them. 3, The blessing of Ruben, 5, of Simeon and Levi, 8, of Iudah, 13, of Zabulon, 14, of Issachar, 16, of Dan, 19, of Gad, 20, of Aser, 21, of Naphthali, 22, of Ioseph, 27, of Benjamin. 29, Iakob chargeth them about his buriall in Canaan. 33. He dieth.

1 **A**ND Iakob called unto his sons: and said; gather your selves together, that I may shew you; that which shall befall you, in the latter dayes. Assemble your selves together and heare, yee sons of Iakob: and hearken unto Israel your father. Ruben, 2 thou art my first-borne; my might, and the 3 beginning of my valour: the excellencie of hye-dignity, & the excellencie of strength. Vnstable as waters, excell not thou; because 4 thou wentest-up, to thy fathers beds: then thou defiledst, my couch he went-up unto.

5 Simeon and Levi, brethren: instruments of violent wrong, in their sojourning habitations. My soule, come not thou in their secret; my glory, bee not thou united unto 6 their assembly: for in their anger, they killed a man; and in their selfe-will, they houghed the ox. Cursed be their anger, for it was 7 strong; and their exceeding-wrath, for it was hard: I will divide them in Iakob, and scatter them abroad, in Israel.

8 Iudah; thou, thy brethren shall confesse thee; thy hand; *shall be* in the neck of thy enemies: the sonnes of thy father, shall bow-down themselves unto thee. Iudah a renting-lions whelp; from the prey, my son thou art 9 gone-up: he stouped-downe, he couched, as

- 10 a renting-lion, and as a couragious-lion, who shall rouse him up? The Scepter shall not depart from Iudah; and the law-giver, from betweene his feet: untill Shiloh come; and unto him, *shall* the obedience of peoples be.
- 11 Binding his asse-colt unto the vine; and the foale of his asse, unto the choyce-vine: hee washeth his rayment, in wine; and his covering in the blood of grapes. His eyes *shall be* red, with wine: & his teeth white with milk.
- 31 Zabulon, he shall dwell, at the haven of the seas: and he *shall be* for an haven of ships; and his side, *shall be* unto Sidon.
- 14 Issachar, *is* a strong-boned asse; couching
- 15 betweene two-bounds. And hee saw rest, that *it was* good, and the land, that *it was* pleasant: and bowed his shoulder, to beare; and was, a servant unto tribute.
- 16 Dan, he shall judge his people: as one of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteeth the horse heels, & his rider falleth backward.
- 18 For thy salvatiō, I earnestly expect Iehovah.
- 19 Gad, a troupe shall with-troup-overcome him: and hee shall with-troup-overcome at the last.
- 20 Concerning Aser, his bread *shall be* fat: and he shall give dainties of a king.
- 21 Naphtali, *is* a hinde let-loose: that giveth goodly sayings.
- 22 Ioseph, sonne of a fruitfull vine, sonne of a fruitfull vine, by a well: the daughters, *each* runneth over the wall. And the archers, grieved-him-bitterly; and shot, and hated him.
- 23 But this bow, abode in strength; & the armes of his hands, were made-firme: by the hands of the Mighty-one of Iakob: from thence the Feeder; the Stone of Israel. By the God of thy father, who shall helpe thee; and the Almighty, who shall blesse thee, *with* blessings of heaven, from above; blessings of the deep, that lieth under; blessings of the breasts, and of the wombe. The blessings of thy father; doe prevaile, above the blessings of my progenitors; unto the utmost-bound, of the eternall hills: they shall be, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren.
- 27 Benjamin, he shall ravin *as* a wolfe; in the morning, he shall eat the prey: & at evening, he shall divide the spoyle. All these, are the twelve tribes, of Israel: & this *is it*, that their father spake unto them, and blessed them; every-man, even according to his blessing,
- 29 he blessed them. And he commanded them, and said unto them; I am to be gathered un-

to my people; bury me, with my fathers: in the cave, that *is* in the field of Ephron the Chethite. In the cave, that *is* in the field of Macpelah, which *is* before Mamre, in the land of Canaan: which Abraham bought, with the field; of Ephron the Chethite, for a possession of a burying place. There they buried Abraham, and Sarah his wife; there they buried Isaak, and Rebekah his wife: and there they buried Leah. *In* the purchase of the field, & of the cave that *is* therein, from the sons of Cheth. And Iakob made-an-end of commanding his sons; and gathered-up his feet, into the bed: and he yeilded-up *the* ghost, and was gathered unto his peoples.

Annotations.

THe latter dayes] that is, the dayes following, or time hereafter: Hebr. the posterity of dayes: which phrase is often used for time to come, as Num. 24. 14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov. 31. 25. So that which is said in Act. 2. 16. *is* shall be in the last dayes; is in Ioel 3. 1. *is* shall be hereafter. The Chaldee translateth it, the end of dayes: the Greeke, the last dayes: often it meaneth the dayes after Christs comming, Esa. 2. 2. Heb. 1. 1.

Verf. 2. *bearken*] the Chaldee saith, receive instruction.

Ver. 3. *migh*] or, able-strength: this word (*Coach*) signifieth that lively vigour, and native moisture, whereby men are strong and lusty; Psal. 32. 16. Ios. 14. 11. as the next word *valour*, (Hebr. *Om*) meaning the straining of the body forcibly to effect a thing desired.

of my valour] or, of my manhood; of my painfull strength: the first effect of the strength of my body. All the first borne are thus called, Deut. 21. 17. Psal. 78. 51. the Greeke translateth it, the beginning of my children; that is, my first child. Such had naturall right to a double portion of all their fathers goods, Deut. 21. 17.

the excellencie] that is, most excellent in dignity, (or preferment.) Whereby the dignity of the priesthood, seemeth to be meant; as by strength following, is meant the government or kingdom. And so the Chaldee paraphrast explaineth it, thou shalt receive three portions, the first birth-right, the priesthood, and the kingdom. The Ierusalem Targum saith the same: adding this withall, and for the sin of my son Reuben, the first birth-right is given to Ioseph, the kingdom to Iudah, and the priesthood to the tribe of Levi. And that the first-borne were Priests, and governors: see Gen. 25. 31. *of strength*] or excellent strong. This word which properly signifieth hard or firme strength, is often applyed to kings and kingdoms, which for the most part are gotten and maintained by strength; and the Kings strength, is an honourable stile of his Majesty; see Psal. 99. 4. and 110. 2.

Verf. 4. *Vnstable*] or Lights, soone-moved; that is, alwayes used in the evill part, Iudg. 9. 4. Zoph. 3. 4. Ier. 23. 32. & implyeth both his sudden light affections,

ations, which carried him to evill : and his sudden downfall from his dignity. *excell not*] that is, *thou shalt not excell*, but lose thine honour. So the Chaldee explaineth it, *thou shalt not have profit, nor receive the excellent portion.* *he went up unto*] the Greeke changeth the person, and translateth, *on which thou wentest up*: also the Chaldee expoundeth it, *when thou wentest up to my bed*: Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. *thou love me, and keepe his commandments*; for which in Exod. 20. 6. is *my commandments*. And in Daniel 9. 4. *thou keepst covenant towards them that love him*: for, that love thee. So Marke 11. 32. *they feared the people*: for which in Mat. 21. 26. is written, *we feare*. Otherwise we may read it thus, *thou defiledst my couch, it is gone up*: that is, it is vanished away; meaning the excellencie which he should have had. For by defiling Bilhah his fathers concubine, hee lost his birth-right, Gen. 35. 22. 1 Chron. 5. 1. 2. To *goe up*, is sometime used for *vanishing away*, Exod. 14. 16. Ier. 48. 15.

5 Ver. 5. *brethren*] specially consociate in that evill deed of killing the Schemites, Gen. 34. 25. and so brethren, not in nature onely, but in conditions. See Gen. 19. 21. *instruments*] for weapons, to weet, *they were*: giving themselves and their members as weapons of unrighteousnesse unto sin, as Paul speaketh, Rom. 6. 13.) meaning of their cruell fact forementioned, Gen. 34. 25. *sojourning-habitations*] in the land of their sojourning, as saith the Chaldee paraphrast; where they being strangers, indangered the ruine of themselves & their fathers house, Gen. 34. 30. Or, *their agreements*, meaning the covenanted conditions made with the Schemites, to consent unto them if they would be circumcised, which was with doeis, Gen. 34. 13. 15. &c. Thus also the Greeke may be understood, *bairefis* being sometime used for a conditionall covenant. Or, *their swords*: but the word is not so found elsewhere.

6 Ver. 6. *seeret*] that is, as the Greeke translateth it, and Thargum Ierusalem, *their counsell, their assembly*. So David saith, *the seeret of evil doers*, Psal. 64. 3. and Jeremy, *the seeret of mockers*, Ierem. 15. 17. that is, the assembly. Iakob here meaneth that neither should any, neither would hee approve of their perfidy. *glory*] or *honour*, hereby may be meant the *tongue* which is the glory of man by speech, being good, and the contrary if it be evil, Lam. 3. 5. &c. So *my glory*, Psal. 16. 9. is by the Apostle cited, *my tongue*, Act. 2. 26. Otherwise it is a repetition of the former, *my glory*, that is, *my soule*.

a man] *Hemur* the King, and *Sychem* his son, with the men of the citie, Gen. 34. 25. 26. Therefore the Greeke translateth it *men*: and Thargum Ierusalem, *Kings and rulers*. And the singular is often put for many, as *the man of Israel fled*, 1 Chro. 10. 1. that is, *the men of Israel*, 1 Sam. 31. 1. See also Gen. 3. 2. *selfe-will*] or *pleasure*. *bought*] *the Oxen*] so the Greeke also translateth it: meaning that they tooke away and destroyed the oxen, and other beasts of the Schemites, Gen. 34. 28. *Oxe* is

for *Oxen*, as Gen. 32. 5. Some (as the Chaldee) translate, they pulled downe the wall: but *Schor* (the word here used) is properly an *oxe* or *bull*: and *Schor* a wall: neither was there mentioned any pulling downe of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Ioseph who is likened to an *oxe*, Deut. 33. 17. But that seemeth not to be intended here.

7 Ver. 7. *I will divide*] that is, *I prophesie their division*: so Ezekiel saith, *when I came to destroy the citie*, Ezek. 43. 2. Which was his foretelling the destruction. See also Hof. 6. 5. *the man Iakob*] that is, *their posterity among the children of Iakob*: see Gen. 19. 37. This was accomplished, when Symeon had his inheritance in the midst of the inheritance of Iudah, Ios. 19. 1. and was faine to seek a larger possession, 1 Chro. 4. 39. 40. and Levi had his cities of habitation, among the other tribes, Ios. 21. 2. 3. &c. Howbeit, afterwards Levi for their zeale against idolaters (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgements, and Israel his law, &c. Deut. 33. 9. 10. and so had the priesthood in their tribe. This the Ierusalem Thargum also mentioneth, and saith likewise of the Simeonites, that they were teachers of the Law in the Synagogues of Iakob, and the Levites, in the schooles of the sons of Israel.

8 Ver. 8. *thou*] to weet, art so by name, and shalt bee so indeed: for *Iudah* signifieth *Confession*, or *Praise*: and to his name he hath reference; *Prayed*, thou art called, and *praise thee shall thy brethren*. Thargum Ierusalem saith, *Iudah to thee shall all thy brethren confesse, and by thy name shall all the Iewes bee called*. See the notes on Gen. 29. 35.

confesse] or (as the Greeke translateth) *praise thee*: meaning that his brethren should acknowledge the dignity of the first-borne, in respect of the government, to be given unto him, & that Christ the King should come of him, 1 Chro. 5. 2. Heb. 7. 14. And when the rest of the house of Israel, compassed the Lord with lyes and deceits, *Iudah* is prayed, for yet ruling with God, and being *faithfull with the saints*, Hof. 11. 12. In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew Doctors also doe apply it, as in *Breshith ketannah* (or their lesser Commentary) upon this place it is said, *Iudah was borne the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messiah, His throne: as the Sonne before me: as the Moone: it shall bee established for ever*. Psal. 89. 37. 38.

in the noke] that is, thou shalt beat downe and put to flight thy enemies; as the Chaldee explaineth it, thus: *thy hand shall prevayle against thy enemies, thy foes shall be scattered, they shall be turned backward before thee*: and Thargum Ierusalem saith, *thy hand shall avenge thee on thy enemies*. The performance of this promise, David the first King of Iudah celebrateth, saying, *thou hast given me the neck of my enemies*, Psal. 18. 41. And after Iosuahs death, *Iudah* was the first that went up to fight for Israel against the Canaanites, & got the victory, Iudg. 1. 1. 2. 4. 8. &c. *buy-downe*] acknowledge-

knowledging the dignity of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, Numb. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Num. 7. 11. 12. and foremost in battell against their rebellious brethren, Iudg. 20. 18. the first Iudge that saved Israel, was of this house, Iudg. 3. 9. and God chose this tribe, and David out of it, to settle the Kingdome of Israel in his stock for ever, Psal. 78. 68. 70. 71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Iesus, who came of Iudah, all knees doe bow, Philip. 2. 10.

9 Ver[se] 9. *venting-lions robelp*] as there are sundry forts of Lions, so they have sundry names, Iob 4. 10. 11. and above other, the Lion is a kingly beast, *strong*, Prov. 30. 30. *bold*, Prov. 28. 1. *stout-hearted*, 2 Sam. 17. 10. and of a terrible countenance, 1 Chron. 12. 8. Such are fit to be Kings armes, and twelve such were stayes for the steps of King Solomons throne, 2 Chron. 9. 18. 19. This kind here mentioned, is greedy to teare his prey, and thereof hath his name, Psal. 17. 12. being a prophesie of the valiant worthies that should come of Iudah, and make a prey of their enemy: as *Othniel*, Iudg. 3. 9. 10. *David*, 2 Sam. 8. and especially *Christ*, called *the Lion of the tribe of Iudah*, Rev. 5. 5. *couched*] lay downe to rest, after he hath taken the prey: this was fulfilled when after Davids conquests, all Israel had rest under Solomon, 1 King. 4. 25. and after Christs victory, hee went up on high, and sate him downe at the right hand of God, Psal. 68. 19. Marke 16. 19. 1 Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Numb. 23. 24. *courageous*] or *hearty-lion*, named *Labi*, of *Leb*, an *heart*. By these three is signified the growth of the Kingdome of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrasteth thus; *Hee shall have dominion in the beginning; and in the end, the kingdome of the house of Iudah shall bee magnified: for from the judgement of death, thou hast rid thy soule, O my sonne: he shall rest and dwell in strength, as a Lion, and as a courageous-lion, and there shall be no kingdome that shall stirre him.*

10 Ver[se] 10. *The scepter*] or, *The tribe*. The Hebrew *Shebet*, (whence the Greeke word *scepter*, and English *scepter* is derived) signifieth a *staffe* or *rod*; and is by Moses applied to the tribes of Israel, (whereof see the 16. and 28. verses following:) and so the Greeke interpreters, doe often translate *Scepter* for *Shebet*, a *tribe*; 1 Sam. 10. 19. 20. 21. 1 King. 11. 32. 35. 36. &c. The prophesie is of Iudahs tribe to continue distinct, untill Christs comming; whereas the other ten tribes were scattered and confused by their captivity, 2 King. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, Ezra 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a *scepter*, sometime so meaneth, Psal. 45. 7. And so the Greeke here translateth it, a *Prince*, and the Chaldee *one that hath dominion*: and Thargum Ierusalem, *Kings shall not cease from the house of Iudah.* And

elsewhere the scripture saith, of Iudah came the Governor, 1 Chron. 5. 2.

lawgiver] or *statuemaker*, *writer of decrees*: a title of government, given sometime to God himselfe, Esay 33. 12. sometime to the governors set of God, Numb. 21. 18. So the Greeke here translateth it, *Governour*: and in reference to this prophesie, God saith, *Iudah my Law-giver*, Psal. 60. 9. *his feet*] that is, *borne of*, and *brought up by him*: for so this phrase meaneth, Deut. 28. 57. and 33. 3. the *feet* being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greeke here translateth, *out of his thighs*.

Shiloh] by interpretation *The prosperer*, the *Safemaker*: or *His sonne*; (to weet, of a *virgin*) that is, *Christ*, who was to spring out of Iudah, Heb. 7. 14. This the Chaldee paraphrast confirmeth, saying, *Hee that hath dominion shall not be taken away from Iudah, nor a Scribe from his childrens children, untill the Christ come, whose the Kingdome is, and him shall the peoples obey.* The Ierusalem Thargum also saith, *Kings shall not cease, from the house of Iudah; nor Doctors that teach the law, from his childrens children; untill the time that the King Christ doe come, whose the kingdome is, and all Kings of the earth shall be subject unto him.* Likewise in Breshith rabba, upon the word *Shiloh* it is said *this is the Christ*: and R. D. Kimchi (in the root *Shil*) expoundeth it *his sonne*, and saith it is a prophesie of *David*, or of *the Christ*. The Hebrew hath an unusuall manner of writing, implying *his sonne*, and *her sonne*, as a prophesie that hee should bee of Mary the Virgin, of the lineage of Iudah.

obedience] or, *gathering of peoples*, that is, the peoples (Iewes and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrast both confirme: the Greeke also to like effect, *hee shall be the expectation of nations.* Compare Esa. 11. 10. Rom. 15. 12. Esa. 42. 4. Mat. 12. 21.

Ver[se] 11. *asse-colt*] or, *young-asse*: great men used to ride upon such, Iudg. 10. 4. and 12. 14. & 5. 10. to bind such to the vine, seemeth to meane great store of vines, which should be in the land of Iudah (as was in Engeddi, and other places, Song. 1. 13. Ios. 15. 62.) that men should tye their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively *Ierusalem*, and by the *asse-colt* the people of *Israel*; and thus expoundeth it, *Israel shall dwell round about his citie, the peoples shall build his temple, and the just men shall be round about it, and the doers of the law in the doctrine thereof.* This also may be referred to *Christ*, the King, who being just and meeke, came riding into Ierusalem upon an *asses colt*, Zachar. 9. 9. Ioh. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gentiles, brought unto Christ for him to ride upon; and by this prophesie of Iakob, were to be tied unto him and his Church, (compared unto the vine, Ioh. 15. 1. Esa. 5. 7.) where they should bee filled with the gospel of his love, and gifts of his spirit, better then wine, Song. 1. 3. Ephes. 5. 18. And so the Ierusalem Thargum applyeth this to Christ, saying, *How faire is the King Christ, that shall spring up of the house of Iudah! He shall gird his loynes, and shall*

shall goe forth to warre against his enemies, &c. Like-
wise in Bresith Rabba, speaking of this place, it is
said; he sheweth us that when the Christ shall come to
save Israel, hee shall make ready his asse, and ride upon
him, and come into Israel with poverty. *the foale.*

Hebrew, the sonne of his asse, that is, his young asse see
the notes on Gen. 18. 7. *the asse* washeth his rayment

an other figurative promise of wine to be as plen-
tiful as water, that hee may wash his clothes in
it: or, of a glorious victory that Iudah and
Christ should get over his enemies, as in Esa. 63.
1, 2, 3. his conquest is set forth by such a parable.
And in Revel. 19. 13. hee is clothed with a gar-
ment dipt in blood; and in Revel. 14. 20. his
judgement on the enemies, is the treading of a
wine-press. And so the Ierusalemey Thargum
doth explaine it, saying, *Hee shall kill Kings and
Princes, making the rivers red with blood of their slaine,
and the hills white with the fat of their mighty men: his
garments shall bee embrewed in blood, and hee like to one
pressing clusters of grapes.* *blood* that is, juice of
grapes, which for the red colour is called blood: so
Deut. 32. 14.

12 Verse 22. *red with wine* another signe of plen-
ty of fruits; for the drinking of much wine ma-
keth red eyes, Prov. 23. 29, 30. hereby also the
plenty of spirituall blessings in Christ is signified:
Prov. 9. 1, 2. Esay 55. 6. and 55. 1. So Thargum
Ierusalemey applyeth it, saying, *How beartifull are
the eyes of the King Christ to looke upon; more then fined
wine, that hee beholdeih not with them unchast copulari-
ons, or murders of innocents. His teeth are exercised in
the law, that hee eateth not with them iniquities and robbe-
ries. His mountaines shall bee red with vineyards and
wine-presses: his hills shall be white with store of wheat,
and flocks of sheepe. Other of the lew Doctors, rec-
kon Iudah for the seventh Patriarch, thus, 1. A-
braham, 2. Isack, 3. Iakob, 4. Reuben, 5. Symeon,
6. Levi, 7. Iudah: and they compare him with
the seventh (that is, the Sabbath) day. At Iudahs
birth it is said of his mother, shee stayed from bearing,
Gen. 29. 35. at the Sabbath day; it is said of God,
he rested and was refreshed, Exod. 31. 17. Of Iudah it
is said, Iudah thou, thy brethren shall confesse thee, Gen.
49. 8. (and, this time I will confesse the Lord,
Gen. 29. 35.) and of the Sabbath it is good to confesse
unto the Lord, Psal 92. 2. Of Iudah it is said, from the
prey my soune, thou art gone up, Gen. 49. 9. the prey sig-
nifieth his food; as if hee should say, thou art gone up
from doing even the worke for the life, as of the Sabbath it
is said, in it thou shalt not doe any worke, Exod. 20. 10.
Of Iudah it is said, hee stonped downe, hee couched as
a Lyon, &c. Gen. 49. 9. and of the Sabbath, abide yee
every man in his place, Exod. 16. 29. Of Iudah it is
said, binding his asse-colt unto the vine, Gen. 49. 11. as
if hee should say; binding him from his worke; of the
Sabbath it is said, that thine oxe and thine asse may rest.
Exod. 23. 12. Of Iudah it is said, he washeth his
rayment in wine, Gen. 49. 11. which signifieth the
sanctifying of the day which is with wine, signifying the
property of judgements, and therefore the Scepter was
given him, as the Scepter shall not depart from Iudah,
&c. And as Iudah was the fourth of the tribes (of Is-
rael :) so the Sabbath is the fourth of the commande-*

ments (Exod. 20.) R. Menachem, on Gen. 49.

13 Verse 13. *Zabulon* hee though hee was yonger
then Issachar, Gen. 30. 18, 20. yet Iakob gives him
the blessing before him: so also doth Moses,
Deut. 33. 18. and his lot befell him in his land,
before Issachars: Ios. 19. 10, 17. *sea* his
borders were both to the maine sea westward,
and to the sea of Galilee Eastward: see his por-
tion, Ios. 19. 10. &c. Esay 9. 1. The Chaldee Pa-
raphrast expoundeth it, hee shall subdue provinces
with ships, and shall eat the good things of the sea. &c.
Moses giveth him a blessing, to rejoyce in his going
out, or, trading, Deut. 33. 18.

14 Verse 14. *strong bones* Hebrew, asse of bone, that
is, bony, hard, strong, *two bounds* or set limits,
borders: so the Chaldee paraphrast also expound-
eth it; and Thargum Ierusalemey more plainly
thus, Issachar shall be a strong tribe, and his border shall
bee in the midst betweene two borders. So also the
Greeke translateth, amidst the inheritances. Others
expound it, betweene two burdens; such as are laid
on asses backs.

15 Verse 15. *rest*: this may bee a note of their
slothfulness: in respect whereof others are bla-
med, for sitting still betweene the two bounds, (or
burdens) Iudg. 5. 16. Howbeit Moses biddeth
them rejoyce in their tents, Deut. 33. 18. And the Ie-
rusalemey Thargum expoundeth it, hee seeketh the
house of the sanctuary, that is proclaimeth rest, therefore it
is good: &c. gathering this sense (as I suppose)
from Moses words, they shall call the people unto the
(Lords) mountaine, &c. Deut. 33. 19. Thus it is
their praise, for loving to bee quiet, and
being contented with their portion. Compare
with this the time when Tola of Issachar judg-
ed Israel, in whose time Israel had rest,
Iudg. 10.

16 Verse 16. *judge* an allusion to Dans name, Dan
Latin: the Iudger shall judge: see Gen. 30. 6. This
prophetic was fulfilled in Samson, one of his po-
sterity; who judged Israel, Iudg. 15. 20. So the
Chaldee paraphrast explaineth it, Of the house of
Dan shall a man bee chosen and rise up: in whose dayes
his people shall bee delivered, &c. But the Ierusalemey
Thargum nameth him, saying, *this is Samson sonne
of Manoah.* *the tribes* This name Tribe is bor-
rowed from the Latine word *Tribus*, used for
a stock or kindred that discend from one father. For
Romulus the founder of Rome, divided the mul-
titude of his subjects into three parts, which hee
named thereof Tribes, (as sheweth Pampm. *Letus
de Rom. Magistrat.*) But in the Hebrew a tribe is
here called *Shaber*, that is, a staffe, rod, or scepter, (as
is before touched, verse 10.) and elsewhere *Mat-
teh*, which is also a rod or staffe; either because
they grew as rods and branches out of one root
Israel, as is particularly mentioned of Ioseph, ver.
22. or because their names were written upon
twelve rods, Numb. 17. 2. &c. And this judging as
one of the tribes, is so spoken, because each stocke
or tribe, had one chiefe head and Prince, ruler of
the same, Num. 1. 4. 16. and God raised up Iudges
& defenders of Israel, out of many severall tribes,
as the booke of Iudges sheweth. Wherefore the
Scripture

Scripture (taking occasion also by likenesse of name) putteth one of these for another, as 2 Sam. 7. 7. *Snake* I a word with any of the tribes. (or *scorpions* *Sibites*) of Israel, whom I commanded to feed my people: for which in 1 Chron. 17. 6. is written, *to any of the Judges*, (*Sibites*) of Israel. See also after; in verse 28.

17 Verse 17. *an addar*] or *arrow-snake*: this name (in Hebrew *Shephiphon*) is not elsewhere found in scripture. It is a prophesie of a sudden and unexpected victory, which this tribe should get over their enemies, overthrowing them by subtiltie, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in Sampsons dealings against the Philistims, Iudg. 16. & 16. and when the tribe of Dan got *Lebena* (or *Laisa*) for their possession, Iudg. 18. But Moses compareth Dan, to a *Lyons whelp*, Deut. 33. 22. The Chaldee paraphraseth thus, *There shall be a man that shall be chosen and spring up out of the house of Dan; the feare of him shall fall upon the peoples, and hee shall valiantly smite the Philistims, as a serpent, as an addar hee shall lye in waite by the path, he shall slay the mighty men in the campe of the Philistims, &c. the horse becks.*] that is, the house pillars, on whose rooffe 3000. persons were: see Iudg. 16. 26. 27. 29 &c.

18 Vers. 18. *thy salvation*] speaking to the Lord, and desiring his salvation in Christ, figured by Samson, of whom the Angell said, *hee shall begin to save Israel*, Iudg. 13. 5. Matt. 1. 21. The two Chaldee paraphrasts explaine it thus. *Our father Iakob said, I expect not the salvation (or redemption) of Gideon sonne of Ioash, which is a temporall salvation, nor the salvation of Samson sonne of Manoah, which is a transitory salvation: but the salvation of Christ the sonne of David, who shall come to bring unto himselfe the sonnes of Israel, whose salvation my soule desireth.* Thus Simeon also calleth Christ Gods *salvation*; Luke 2. 36. Or Iakob might speake this to his sonne, *I expect Iehovah, to be thy salvation*, O Dan: for this tribe generally, and Samson in particular, was fore oppressed, by the enemies, and their owne infirmities: Iudg. 1. 34. and 18. 1. 30. and 16. 16. 17. 21. &c.

19 Vers. 19. *a troupe*] or *band*, *armie*: in Hebrew *Gedud*, which hath allusion to Gads name, that signifieth *a troupe*, Gen. 30. 11. Hee prophesieth of this tribes troubles by enemies that bordered upon them; and of their victory at last. For they dwelling on the out side of Iordan, Ios. 13. 8. were molested by the Ammonites there, Iudg. 10. 7. 8. and after that againe, the King of Ammon and his people, possessed Gad, and dwelt in his cities, Ier. 49. 1. *with troupe-overcame*] he still runneth upon Gads name; which was not for nought given him, but signified his valour and victorie, though late. And Moses enlargeth this blessing, comparing his dwelling to a Lyons, that teareth the parts of his prey, Deut. 33. 20. This was fulfilled, when Gad (with Reuben and Manasses, all noble warriours) warred with the Hagarims and other heathens; and crying unto God in the battell, were holpen, and did overcome, getting great spoiles and possessions, 1. Chro. 5.

18. 19. 20. 21. The Chaldee paraphrasts refer this, to Gads going armed over Iordan, before his brethren, and returning to his land with great riches, Ios. 4. 12. 13. and 22. 1. 2. 8.

Ver. 20. *Concerning Aser*] or *Out of Aser*; who had his name of *blisse* and *felicity*: to him here is promised a blessed and fruitfull portion in the holy land: described in Ios. 19. 24. &c. *bread*] that is, *food*: for *bread* is used for all meats. See Gen. 3. 19. and 21. 14. and *fat*, is used for the best and most excellent of any thing, Gen. 4. 4. and 27. 28. The Chaldee saith, *Afers land shall be very good, and he shall be nourished with Kings dainties.* Moses also enlarging this blessing, said, *Aser shall dip his foot in oyle*, Deut. 33. 24.

Ver. 21. *let loose*] and so light footed, both to pursue enemies, and escaped danger. Thus David signifying his deliverance, said, God had made his feet like *bindes*, Psal. 18. 34. This may specially be referred to Barak a man of Naphtali, who with his people went up on his feet, against Siseraes yron charrets; put them to flight, pursued, and destroyed them all: Iudg. 4. 6. 10. 15. 16. Moses giveth Naphtali the fulnesse of Gods blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, *Naphtalies he shall fall in a good land; and his possession shall be fruitfull.* Hee had the sixt lot, described in Ios. 19. 32. 39. *goodly sayings*] Hebrew *sayings of goodnesse*, or of *fairnesse*, that is, *faire* and *pleasing words*. Which in Baraks time was fulfilled, when his prowesse caused that pleasant song, which Deborah and he sang unto God for the victory; Iudg. 5. The Chaldee (as before) referres it to the *prayer* and *blessings* that they should utter, for the good fruits of their land.

Ver. 22. *son*] that is, *a bough*, or *branch*, which springeth out of the tree, as a sonne from the father: the Greeke saith, *a growing sonne*; so also the Chaldee paraphraseth, *Ioseph a growing sonne, a sonne which shall be blessed as a vine that is planted by a well of waters.* Whosoever commeth of or from another, is in Hebrew called the *sonne* or *daughter* of the same, as the yong of beasts, birds, &c. Gen. 18. 7. *arrows* are called *sonnes* of the bow, and of the quiver; Iob 41. 28. Lam. 3. 13. *sparks*, are *sonnes* of the burning coale, Iob 5. 7. and the like. And here the *sonne* or *branch* is twise named for Ioseph, and of him came two tribes; see Gen. 48. 56. Wherefore Moses nameth his two sonnes in Iosephs blessing, Deut. 33. 17. *vine*] this word understood in the Hebrew (as often the like are, Gen. 4. 20. and 25. 8.) is expressed in the Chaldee; and Thargum Ierusalem saith, *I liken Ioseph my sonne, to a vine planted by a well of waters, that sendeth out her rootes to the deepes.* The Scripture elsewhere signifieth increase of children, by this similitude, Psal. 128. 3. *by a well*] by the waters whereof, the vine is made fruitfull, as Ezek. 19. 10.

daughter] that is, the yong *small* and *tender* branches: as the greater, are before called *sonnes*. The Chaldee expounds this also of Iosephs sons, saying, *two tribes shall come forth of his sonnes,*

and

and they shall receive their part and inheritance. See Genesis 48. 5. &c. *over the wall*] under which the vine groweth. This signifieth the abundant increase of Joseph's sons. Jos. 17. 17.

23 Ver. 23. *archers*] Hebrew, *arrow masters*, whereby also seemeth to be meant, *skillfull archers*: as the Chaldees calleth them, *strong men*. See Gen. 37. 19. These were Joseph's brethren, that hated and sold him into Egypt, Gen. 37. 4, 8, 11, 28. his Mistressse that tempted and falsely accused, and his Master that imprisoned him, &c. Gen. 39. 7, 17, 20. Whereunto the Jerusalemic Thargum addeth, *The Inchanters and Wise men of Egypt, that spake evil of him before Pharaoh.*

24 Ver. 24. *in bow*] his faith. *armes*] his virtues, wisdom, chastitie, patience, &c. by which he resisteth all enemies. Compare Psal. 18. 33. 35. The Chaldees paraphraseth, *And the prophesie was fulfilled in them, for that he observed the Law in secret, and set his hope constant.* *made firme*] strong and solid, like fine gold; for of the Hebrew Phox, (here used) fine solid gold is called Phaz, Psal. 19. 11. And this similitude the Chaldees explaineth, saying; *Therefore gold was put upon his armes: hee strengthened and confirmed his kingdom, which was given him, &c.* *Mightie one*] meaning, God: as Psal. 132. 2. Esa. 49. 26. & 60. 16. *from thence*] or whence he was the feeder, or pastour. From God, Joseph was advanced to be the feeder of Israel, as before is shewed, Gen. 45. 5, 7, 11. & 47. 12. The Chaldees saith, *who by his word, fed the fathers and the sonnes of the Tribes of Israel.* *the stone*] the stay and strength of Israel. This may be referred also to Joseph, (as Christ whom Joseph figured, is called a stone, Esa. 28. 16.) or unto God, fore-spoken of, who is the stone and rock of his Church, by whom Joseph was advanced.

25 Ver. 25. *who shall helpe*] Hebrew, *and hee shall helpe*; but the meaning of the phrase is, *who shall helpe*: as in Mal. 3. 1. *and hee shall prepare*, is translated by the holy Ghost, *which shall prepare*, Marke 1. 2. so in the sentence following. The Chaldees interpreteth it, *The word of the God of thy father shall be thy helpe.* *of heavens*] that is, the raine and dew, that shall make thy land fruitfull: Deut. 33. 13. called in Ezek. 34. 26. the raine of blessings. *the deepe*] springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. *the breasts*] or teats, to nourish children, as the wombe to beare them: that is, many and well nourished children: ten thousands of Ephraim, and thousands of Manasses, Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. *Give them a mis-carrying wombe, and drie breasts.*

26 Ver. 26. *of thy father*] that is, which I thy father doe blesse thee and thy brethren with. *doe prevaile*] or, *are stronger then the blessings of my parents*, that is, as the Chaldees saith, *with which my fathers blessed me.* Thus Iakob speaketh, because hee more particularly explained the blessings, and applied them to his sons severally; and they were looner to be fulfilled, and more largely communicated with all his posteritie, and Joseph had a double portion. So Iohn Baptist is said to be more then a

Prophet, and no man greater then hee, because hee came immediately before Christ, preparing his way, and pointing him out, as with the finger, Matth. 11. 9, 10, 11. Joh. 1. 15, 29, 36. *of my progenitors*] or parents, Isaac, Abraham, &c. The Greeke saith, *of the mountaines*: for *borai*, reading (with other vowels) *barei*, and respecting (it may be) Moses blessing, which hath *barei*; *mountaines*, Deut. 33. 15. *unto the utmost bound*] that is, *these my blessings extend, to the bound (or end) of the hills*; that is, all the world over, and so long as it endureth. For they containe besides earthly, heavenly blessings also in Christ; whom Joseph and Iudab figured, in the first birthright and government. *Hills and mountes*, are used to signifie durance of things, as Esa. 54. 10. The word *bound* (in Hebrew *Tavush*) may also be englished, *the desire*, and so the Chaldees understands it, saying, *which (blessings) the great men which were of old, desired for themselves.* By Hills, understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse, *unto the desire*, (that is, *the desired fruits*) of the *lasting hills*: according to Moses blessing, Deut. 33. 15. *the separated*] or, *the Nazarite of his brethren*. For a Nazarite hath his name of *Separation*, Numbers 6. 2. meaning here, a chiefe and chiefe man, separated of God unto excellencie above his brethren; as the Greeke also translateth it, *hee governed them.* And hereupon Nezer, is used for a *crowne*, put upon Kings and Priests, see Psalm. 89. 40. and 132. 18.

Ver. 27. *ravin*] *of tears* his prey: a prophesie of the valour of this tribe, against their enemies, under the name of a *Wolfe*, as before Iudab was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that hee is likened to a *Wolfe*: for even God likeneth himselfe to a *Leopard* and a *Beare*, in his dealings against his enemies, Hos. 13. 7, 8. *in the morning*] the first times: for Ehud of Benjamin, was the second Judge that saved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. Saul of Benjamin was the first King of Israel, he and his sonne were great warriors, making a prey of many enemies; see 1 Sam. 11. 6, 7, 11. and 14. 13, 15, 47, 48. See also Benjamins warre against his brethren, Judg. 20. 21, 25. *at evening*] in the last times: for Mordecai and Esther of Benjamin, delivered the Jewes from a great destruction, in their dispersion; and they slew their enemies. See Esth. 8. 7, 9, 11. & 9. 5, 6, 15, 16. Of this tribe also, was Paul the Apostle, Phil. 3. 5. who spiritually fought the battels of the Lord against his enemies, 2 Cor. 10. 3, 4. &c. The Chaldees paraphraseth understandeth this prophesie, (according to Moses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Jerusalem, saying, *Benjamin, in his land shall the divine Adajestic dwell, and in his possession shall the Sanctuary be builded: at morning and at evening the Priests shall offer oblations, and at even-tide they shall abide the remainder of their portions, of the things left which are sanctified.* The Jerusalemic Thargum also giveth the same exposition.

Verf.

28 Verſ. 28. *the twelve tribes*] that is, heads and authors of the twelve tribes (or kindreds) that came of *Israel*; whereof ſee alſo Gen. 35. 22. and 49. 16. Therefore the Greeke ſaith, *the twelve ſonnes of Iakob.* even according to, &c.] that is, with ſuch a bleſſing as was meet for every of them, as Gods ſpirit did allot.

29 Verſ. 29. *my people*] to my holy fathers, by death, as the 33. verſe ſheweth: ſee alſo the notes on Gen. 25. 8. of *Ephron*] bought of him, as the next verſe ſheweth. See Gen. 23. 9, 10. &c. and 47. 30.

31 Verſ. 31. *buried Leah*] of her death and buriall, there was no mention before: neither of *Rebekahs*. Theſe five, and *Iakob* himſelfe the fixt, buried in one grave; the firſt letters of all their names, are contained in that one name of *ISRAEL*.

32 Verſ. 32. *In the purchaſe*] or, underſtand, *The purchaſe* was bought. But the Greeke addeth the word *In*.

33 Verſ. 33. *his feet*] this ſeemeth to denote his quiet betaking of himſelfe to his reſt: his former geſture, might be for reverence to the word of God, which in theſe bleſſings hee uttered: as before hee is noted to have *bowed himſelfe*, Gen. 47. 31.



CHAP. L.

1, *Ioseph weepeth for, and imbalmeth his father.*
4, *Hee getteth leave of Pharaoh, to goe to bury him.*
7, *the funerall ſolemnized by the Elders of Egypt; and by Ioseph and his brethren.* 13, *Iakob is buried in Machpelah.* 15, *Iosephs brethren ake him forgive-
neſſe.* 19, *He comforteth them.* 22, *His age.* 23, *He ſeeth the third generation of his ſonnes.* 24, *Hee prophetieth unto his brethren, of their returne into Canaan.* 25, *He taketh an oath of them, to carry his bones.* 26, *He dieth, is imbalmed, and cheſted in Egypt.*

1 **A**ND Ioseph fell, upon his fathers face; and wept upon him, and kiſſed him.
2 And Ioseph commanded his ſervants, the Phyſicians; to imbalme his father: and
3 the Phyſicians imbalmed *Israel*. And forty daies were fulfilled for him; for ſo, are fulfilled, the daies of the imbalmed: and the Egyptians wept for him, ſeventie daies.
4 And the daies of his weeping, were paſſed; and Ioseph ſpake, unto the houſe of Pharaoh, ſaying: If now, I have found grace, in your eyes; ſpeake I pray you, in the eares of
5 Pharaoh, ſaying. My father made me ſwear, ſaying; Loe I, die: in my grave, which I have digged for me, in the land of Canaan; there, ſhalt thou bury mee: and now, let me goe-up I pray thee, and bury my father,
6 and I will come againe. And Pharaoh ſaid;

Go-up, and bury thy father, as he made thee ſwear. And Ioseph went-up, to bury his father: and with him, went-up, all the ſervants of Pharaoh, the elders of his houſe: and all the elders, of the land of Egypt. And all the houſe of Ioseph; and his brethren, and his fathers houſe: onely their little-ones, and their flocks, and their herds, they left in the land of Goſſen. And there went up with him, both charets and horſemen: and it was, a very great companie. And they came, unto the threshing-floore of Atad; which was beyond Jordan; and they wailed there, with a very great and heavie wailing: and he made a mourning, for his father ſeven daies. And the inhabitants of the land, the Canaanites, ſaw the mourning, in the threshing-floore of Atad; and they ſaid, this is a heavie mourning, to the Egyptians; therefore the name of it was called, The mourning of the Egyptians; which is beyond Jordan. And his ſonnes, did unto him; ſo, as he had commanded them. And his ſonnes caried him, into the land of Canaan; and buried him, in the cave of the field of Machpelah: which Abraham bought with the field, for a poſſeſſion of a burying place; of Ephron the Chethite, before Mamree. And Ioseph returned into Egypt, hee and his brethren; and all that went-up with him, to bury his father: after, he had buried his father. And Iosephs brethren ſaw, that their father was dead; and they ſaid, Ioseph will peradventure, hate us: and rending will render, unto us; all the evill, which we have rewarded him. And they commanded (*ſome*) unto Ioseph, ſaying: thy father did command, before he died, ſaying. Thus shall ye ſay unto Ioseph; I pray thee forgive now, the trespaffe of thy brethren and their ſin, for they rewarded thee evill; and now, we pray thee forgive; the trespaffe of the ſervants, of the God of thy father: and Ioseph wept, when they ſpake unto him. And his brethren alſo went, and fell down before him: and ſaid, Behold wee be to thee, for ſervants. And Ioseph ſaid unto them, feare not; for, *am* I in the place of GOD? And you, yee meant againſt me evill: God meant it unto good; for to doe, as it is this day, to ſave-alive much people. And now, feare ye not; I will nourish you, and your little ones: and he comforted them; and ſpake, unto their heart. And Ioseph dwelt in Egypt; hee, and his fathers houſe: and Ioseph lived, an hundred and ten yeeres. And Ioseph

Joseph saw, unto Ephraim; sonnes, of the third generation: also the sonnes of Machir, sonne of Manasses; were borne, upon Josephs knees. And Joseph said, unto his brethren; I die: and God, visiting will visit you, and will make you goe up out of this land, unto the land which he sware to Abraham, to Isaac, and to Jakob. And Joseph, made the sons of Israel sweare, saying; God visiting will visit you; and ye shall carie up my bones, from hence. And Joseph died, an hundred and ten yeares old: and they embalmed him, and he was put in an Arke, in Egypt.

Annotations.

P *Physicians*] in Greeke, *imbalmers*. *imbalme*] which was with *Myrrh*, *Aloes*, and other spices, that the dead bodies might not stink or putrifie, Joh. 19. 39, 40. so laying them, as in a bed of sweet odours, 2 Chron. 16. 14. and this with the solemnities of his buriall, was to do *Isakob* honor at his death, as 2 Chron. 32. 33. and to keepe his body sweet, for buriall in *Canaan*: besides further mysterie of the resurrection with incorruption in Christ, who was also embalmed himselfe, Mark. 14. 8. Joh. 12. 7. and 19. 40. Of the Egyptian manner of embalming and burying, in ages following, it is said by Historiographers, that they *tooke out the bowels of the dead, cleansed them, and washed them with wine of Dates, and after that againe with odours: then filled they the bowels with pure Myrrh beaten, and Cassia, and other odours (except frankincense,) and sowed them up. After this, they seasoned the corps hidden in Nitre, severie dayes, not longer. After severie dayes, they washed the corps, and wrapt it in fine linnen cloth gummed; which Gumme the Egyptians often used in stead of Glee, &c. The Nitre consumeth the flesh, and leaveth onely the skin and bones of the dead person. Herodot. in Enterpe.*

Verf. 5. *I die*] or *I, am dying*: see Gen 47. 29, 30, 31. *digged*] or *bonied*: as the word sometime signifieth, Deut. 2. 6.

Verf. 7. *all the servants*] that is, a great multitude of them, so Matth. 3. 5. *all Iudea*: that is, very many from all parts. *Elders*] or, *Senators*; that is, *Governours, officers, Counsellors*, as Ezek. 7. 26. joyned therefore with *Princes*, Psal. 105. 22.

Verf. 9. *very great*] Hebrew, *vehemently heavie*, or *weightie*; which the Greeke translateth, *a great campe*, (or *companie*.) So *a weightie people*, 1 King. 3. 9. is by the Hebrew Text elsewhere expounded, *a great people*, 2 Chron. 1. 10.

Verf. 10. *Atad*] by interpretation, *a bramble*, Psa. 58. 10. It seemeth this floore was beset with brambles, and thereof had the name. *beyond*] in the inside of *Jordan*; for *Moses* when he wrote these things, was on the outside, in the wilderness; Deut. 1. 1. and 3. 25. *seven dayes*] so

long they were by the law of God, uncleane by the dead, whosoever touched the same, Numb. 19.

11. so long also the Jewes custome after was to mourne, as *Maimony* sheweth in *Misn*. Tom. 4. treat. of *Mourning*, chap. 1. and *Ben Syrach* saith, *Seven daies doe men mourne for him that is dead*, Eccles. 22. 12. There was also a lesser degree of mourning, which dured thirtie daies, that the Hebrew Doctors gathered from Deut. 21. 13. *She shall bewaile her father and her mother, a moneth of daies*: those thirtie daies, they might not trim the haire of their head or beard; nor wear white new garments, nor marrie: and the like: *Maimony* ibidem, chap. 6.

Verf. 11. *inhabitants*] Hebrew, *inhabitants*: and *Canaanite*. See Gen. 10. 16. *beaie*] in Greeke, *great*, as before in verf. 9. *was called*] Hebrew, *be* (that is, *every one*) called: see the notes on Gen. 16. 14. *The mourning*] Hebr. *Abel Mizraim*.

Verf. 15. *peradventure*] or, *it may be*. The guiltie conscience causeth feare, Leviticus 26. 36. *rewarded him*] that is, *done of our owne accord* unto him.

Verf. 16. *commanded*] that is, *sent some on their message to Joseph*: and after, went themselves, verse 18. The word *command*, is effectually to procure a thing to be done: as God *commandeth* his blessings and mercies, by effectually sending them; Psal. 42. 9. & Levit. 25. 21. Deut. 28. 8. where the Greeke translateth, *send*. Here, the Greeke expoundeth it, *they came unto Joseph, and said*.

Verf. 17. *of the God*] by this speech, they seeme, both to insinuate their repentance, and faith to obtaine mercie at Gods hand; and use a reason to obtaine the like at *Josephs*. For if we forgive men their trespasses, our heavenly father will also forgive us, otherwise not, Mat. 6. 12, 14, 15. Wherefore it is said, *Forgive me another, even as God for Christs sake, forgave you*, Ephes. 4. 32. But the Hebrew Doctors observe a difference betweeno dammage to our neighbour in his goods, and hurts, or injurie to his person, (which here was *Josephs* cause.) They say; *Hee that doth his neighbour dammage in his goods, when hee hath paid that which hee ought to pay; atonement is made for him. But hee that hurteth his neighbour, although hee gave unto him (for satisfaction) the five things. (Namely, 1, dammage it selfe, as when eye must be given for eye, tooth for tooth; 2, for the smart; 3, for his healing; 4, for his resting from his labour; 5, for his shame or dishonour; of which, see the notes on Exod. 21. 19.) yet atonement is not made for him; yea though hee should sacrifice (to God) all the Rams of Nebaioth, (Els. 60. 7.) yet atonement is not made for him, nor his iniquitie forgiven; untill he request it of him that was hurt, and hee doe forgive him.* *Maimony* in *Misneh*, Tom. 4. treat. of *Hurt and dammage*, chap. 5. sect. 9.

Verf. 21. *unto their heart*] that is, *friendly, comfortably*, and which pleased them: as, that which came into *Solomons* heart, 2 Chron. 7. 11. is expounded, that which he was pleased to do, 1 King. 9. 1. See also the notes on Gen. 34. 3. Here *Joseph*

Joseph is an example of lenitie, and readinesse to forgive; and to doe good for evill, as Christ teacheth all: Matth. 5. 44. So the Hebrew Canons say, *It is unlawfull for him that is hurt, to be cruell, and not to forgive: this is not the way of the seed of Israel. But when hee that did the hurt, doth request it, and aske grace of him, once or twice, and hee knoweth that hee turnes from his sinne, and repenteth of his evill: hee shall forgive him; Maimony* in his said treat. of Hurt and damage, chap. 5. sect. 10.

23 Vers. 23. *third generation*] or *third sonnes*. So was his blessing begun to be accomplished, Gen. 49. 22. and 28. 19. *borne*] that is, *brought up*: of *Machir*, see Num. 32. 39.

24 Vers. 24. *visiting, &c.*] that is, *will surely visit*; meaning, in mercie: see Gen. 21. 1. This was a testification of his faith in Gods promises; as is written, *By faith Joseph at his ending, made mention of the departure of the sonnes of Israel, and gave commandment concerning his bones*, Heb. 11. 22. The land of *Canaan*, was a signe of their heavenly inheritance, as before is shewed, on Gen. 12. 5. & 17. 8. Heb. 11. 13, 14, 16. and there Christ rising from the

dead, should be the first fruits of them that slept, by whom the resurrection of the dead (which *Joseph* expected) was to come, 1 Cor. 15. 20, 21, 22. And there many bodies of the Saints which slept, arose and came out of the graves, after Christs resurrection, Mat. 27. 52, 53.

Vers. 25. *from hence*] or, *from this place*: the Greeke addeth, *with you*. This charge was fulfilled, when at their going out of *Egypt*, Moses took the bones of *Joseph* with him, Exod. 13. 19. which afterward were buried in *Sechem*, *Jakobs* purchase, and *Josephs* sonnes heritage, Jos. 24. 32. *Stephen* sheweth that the other Patriarchs (the sonnes of *Jakob*) were buried also in *Sechem* in the land of *Canaan*, Act. 7. 16.

Vers. 26. *old*] Hebrew, *some of 110. yeeres*, Gen. 5. 32. The same was the age of *Jesus* (or *Iosua*) when he died; the conquerour of *Canaan*, and one of *Josephs* seed, Jos. 24. 29. *an Arke*] or *Chest*, *Coffin*: to be ready, at their removall out of *Egypt*. This death of *Joseph*, (whereat the first book of *Moses* endeth) was after the Creation of the World, 2369. yeeres.

24 MA 56

ANNO.

ANNOTATIONS
V P O N
THE SECOND BOOKE
OF MOSES,
CALLED
EXODUS:

Wherein,
BY CONFERRING THE HOLY
Scriptures, comparing the Chaldee and Greek Versions,
and other Records of the Hebrews: MOSES his Words,
Lawes and Ordinances, are explained.

BY HENRY AINSWORTH.

PSALM. 103. 7.

The Lord made knowne his waies unto Moses: his acts, unto the formes of Israel.

ACTS 7. 38

This is that Moses, which was in the Church in the wildernesse, with the Angel; which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give unto us.

IOHN 1. 17.

The Law, was given by Moses: but Grace and Truth, came by Iesus Christ.



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The Summe of EXODUS.

THis second Booke of Moses, sheweth the increase and oppression of Israel in Egypt: The sending of Moses to deliver them: the tenne plagues of God upon Egypt: The bringing out of Israel with strong hand: The leading of them through the Sea, where Pharaoh was drowned: The safe-conducting of them in the Wildernesse: The Covenant betweene God and them at Mount Sina, where he gave them Lawes, and Judgements and Statutes; ordaining a Priesthood, for his Service; and erected a Tabernacle, for to dwell therein among them.

More particularly.



I srail increase, are oppressed in Egypt, and their sonnes drowned. Chap. 1	Judiciall lawes, concerning the bodies and lives of men. Chap. 21
Moses his birth, education, pietie, and persecution. 2	Lawes concerning goods and Chattels. 22
Moses keeping sheepe, seeth a vision; and is sent to deliver Israel. 3	More Lawes concerning justice; and religious duties. 23
He is confirmed by signes, is sent with Aaron to Pharaoh and Israel. 4	The covenant of the law is approved and confirmed with sacrifice. 24
Pharaoh resisteth, and vexeth Israel: they cry out of Moses, and grieve him. 5	God commandeth to make an Arke, a Table, and a Candlesticke. 25
God encourageth Moses, and sends him againe to Israel and Pharaoh. 6	To make a Tabernacle, wherein they should be placed. 26
Moses worketh miracles, and is resisted by Pharaohs sorcerers. 7	To make a brazen Altar: and Court of the Tabernacle. 27
Egypt is plagued with Frogs, Lice, and Flies: Pharaoh is hardened. 8	To make Priestly garments for Aaron and his sonnes. 28
More plagues of Murrain, Boyles, and Haile: yet Pharaoh resisteth. 9	To consecrate the Priests, and Altar: to sacrifice daily. 29
Plagues of Locusts and darknesse: Pharaoh is more hardened. 10	To make the golden Altar, the brazen Laver: anointing Oyle, and Perfume. 30
Egypt is appointed to the spoile: all their first borne threatened to dye. 11	The workmen of the Tabernacle: the Sabbath, and Tables of stone. 31
The Paschever is kept: the first borne of Egypt slaine: Israel departeth. 12	Israels Idolatry: for which God would have destroyed them. 32
Their first borne are sanctified to God: he conducteth Israel, with a pillar. 13	They are brought to repentance. Moses would see Gods glory. 33
Pharaoh pursueth Israel: they passe through the sea, where Pharaoh is drowned. 14	The covenant is renewed: Moses face shineth, and is veyled. 34
Israel singeth Gods praise. They murmure for water, and have it sweetned. 15	The people bring gifts, for the making of the Tabernacle. 35
They murmur for bread: God feeds them with Quails and Manna. 16	Bezaleel and Aholiab, make the Tabernacle it selfe. 36
They murmure for water, and have it from the Rocke. They overcome Amaleck. 17	The Arke, Table, Candlesticke, golden Altar, Oyle, and perfume are made. 37
Iethro meeteth Moses. Officers are set over Israel. 18	The brazen Altar, Laver, and Court. The sum of the Offerings. 38
Israel is sanctified to receive Gods fiery Law at Sina Mount. 19	The Priests garments are made. All the worke is approved. 39
God giveth the morall Law, with terror: all Israel is afraid. 20	The Tabernacle is set up, and anointed; and filled with Gods glory. 40



THE SECOND BOOK OF MOSES, CALLED EXODUS.

CHAPTER I.

1, The number of the sonnes of Israel that went into Egypt. 7, Their great increase after Iosephs death. 8, Their oppression by a new King. 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men-children to be killed at the birth: 17, but the midwives fearing God, doe save them alive, 20, and are blessed of God for it. 22, Pharaoh commandeth all the men-children to be cast into the river.

Egyptians, made the sons of Israel to serve with rigour. And they made their lives bitter, with hard service, in mortar, and in bricke; and in all service, in the field: all their service, wherein they made them serve, was with rigour. And the King of Egypt said, to the midwives of the Hebrew women: of which the name of one, was Shiphrah; and the name of the other, Puah. And hee said, when ye do the midwives office, to the Hebrew-women; & see them, upon the stools: if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. But the midwives, feared God; and did not as the king of Egypt spake unto them: but saved alive, the men-children. And the King of Egypt, called for the midwives, and said unto them; why have yee done this thing: and have saved alive, the men-children? And the midwives said, unto Pharaoh; because the Hebrew-women, are not as the Egyptian-women: for they are lively; and do bring forth, ere the midwife come in unto them. And God dealt well with the mid-wives: and the people multiplied, and waxed very mighty. And it was, because the mid-wives feared God; that he made them houses. And Pharaoh commanded, all his people, saying: every son that is borne, yee shall cast him into the river; and every daughter, yee shall save alive.

Now these are the names, of the sonnes of Israel; which came, into Egypt: every man and his house, came; with Jakob. Reuben, Simeon, Levi, and Judah. Issachar, Zabulon, and Benjamin. Dan, and Naphtali; Gad, and Aser. And all the souls, that came out of the thigh of Jakob, were seventy soules: and Joseph was in Egypt. And Joseph died, and all his brethren; and all that generation. And the sons of Israel, were fruitfull, and increased abundantly, and multiplied, and waxed mighty, most exceedingly: and the land was filled, with them.

And there arose up a new King, over Egypt; which knew not Joseph. And he said, unto his people: behold, the people of the sons of Israel, are more and mightier than we. Come on, let us deale-wisely with them: lest they multiply; and it be, when there fall out warre, then they be added also unto our enemies; and warre against us, and goe up out of the land. And they set over them, taskmasters; to afflict them with their burdens: and they built for Pharaoh, treasure-cities; Pithom, and Raamses. And as they afflicted them, so they multiplied, and so they increased: and they were yrked, because of the sonnes of Israel. And the

Annotations.

Booke of Moses] So our Lord Christ calleth it, in Mark. 12. 26. See the first Annotations on Genesis. Exodus] a Greeke word, signifying Departing.

Departing, because the first chiefe thing here handled, is of the *Departing* or *Out-going* of Israel from Egypt, Exod. 12.41. This Greeke word is used in Heb. 11.22. Luke 9.31. Exod. 19.1. In Hebrew, the booke is named of the first words, *Elle shemotb*, that is, *These are the names*. And here beginneth the thirteenth Section, or Lecture of the Law: see Gen. 6. 9.

- 1 Ver. 1. *Now these* Hebrew, *And these* This book is a continuance of the former history of *Genesis*, therefore it beginneth with *And*, as coupled thereunto: so likewise doe *Moses* his two text bookes. Sometime *And* is used in the beginning of a story, as Eith. 1. 1. where it may in translating be omitted; as is noted on Gen. 36.24. and so the Greeke omitteth it here. *Egypt* Hebr. *Misraim*, that is, *the land of Misraim*, the sonne of *Cham*: See Gen. 10. 6. and 12. 10. *house* that is, *household*, as the Chaldee saith, *the men of the house*.

- 3 Ver. 3. *Issachar* hee is named in the fift place, because hee was the fift of the same mother *Leah*; though *Isaac* had other sonnes before him: see Gen. 35. 23. *Benjamin* hee, though yongest, is set before the foure children of the bondwomen. In the wall of the heavenly *Ierusalem*, the *Iasser* on which his name was graven, is the first foundation, Revel. 21. 19. Exod. 28. 20. And in Deut. 33. *Moses* giveth *Benjamin* a blessing, before his elder brother *Joseph*.

- 5 Ver. 5. *soules* that is, *persons*: and in Hebrew *soule*, put for *soules*: See Gen. 12.5. *thigh* loynes, or seed: See Gen. 46. 26. *seventie* the Greeke addeth 75. and so the holy Ghost in Act. 7. 14. the reason whereof is noted on Gen. 46. 20. 27. And this small number when they came in, commendeth Gods blessing in multiplying them so greatly when they went out, Exod. 12.37. Deut. 10.22. *and Joseph* that is, *with Joseph who was in Egypt* already, as the Chaldee explaineth it: wherefore the Greeke version putteth this clause before the former, to shew *Joseph* to be of the number, he and his children: as Gen. 46. 20. 27.

- 6 Ver. 6. *brethren* who were carried out of Egypt, and buried in *Sychem*, in the land of *Canaan*, Act. 7. 16. *generation* that is, the men of that generation or age; both Israelites and Egyptians: see Gen. 6. 9.

- 7 Ver. 7. *increased* or, *breed-swifly*, as the fishes or creeping things of the earth, which of this word have their name: see Gen. 1. 20. And this was, *when the time of the promise drew nigh*, which God had sworn to *Abraham*, Act. 7. 17. whereof see Gen. 12. 2. and 15.5. &c. *most exceedingly* Hebrew, *with vehemencie vehemencie*: as Gen. 7. 19. and 30. 43. They became a nation, great, mighty and populous, Deut. 26. 5.

- 8 Ver. 8. *new* another King, saith the Greeke version; which *Stephen* followeth, Act 7. 18. *knew not* this word is used both for knowledge and understanding with the mind, and for acknowledging and regard, with the affections: both which might be in this King, Eccles. 2. 19. Psal. 31.8. Hof. 2.8. The Chaldee expoundeth it

thus, *which confirmed not the decree of Joseph*.

Ver. 10. *with them* or *against them*, (as the Greeke word, which also *Stephen* useth, in Act. 7. 19. implieth:) that is, *wisely keepe them under*. At this time, the sonnes of *Israel* began to corrupt their religion, and to commit whoredome with the idols of Egypt, for which God was angry with them, Ezek. 23.8. & 20.5,7,8. Jos 24.14. And he turned the heart of the Egyptians to hate his people, to deale-craftily with his servants, Psal. 105. 25.

warre or understand occasions of warre; the Greeke saith, *when warre befalleth us*. goe-up to weat, into *Canaan*. Thus Satan sought to hinder the fulfilling of Gods promise, Gen 46.3.4.

Ver. 11. *Task-masters*: Hebrew, *Princes of tasks* (or of tributes:) that is, Commissaries to exact of *Israel*, tasks and servile works; as the Gr. translateth, *Masters of er works*; the Chaldee calleth them *Rulers will doers*. So because *Israel* served not the Lord their God with gladnesse of heart, he made them serve their enemies with much affliction, and put a yoke of yron upon their necke, as hee threatned againe after this, Deut. 28.47,48. And thus the oracle was fulfilled, Gen. 15. 13. *treasure cities* or *cities of store*, wherein, to lay up both the fruits of the earth, as 2 Chron. 32.28. and other provision of armory and warlike furniture: wherefore the Greeke translateth, *fortified cities*. *Raamses* this differeth in writing, from *Ramesis* spoken of in Gen. 47. 11. & Exod. 12.37. the *Ierusalem* Thargum calleth it *Philusim* (otherwise named *Pelusium*) and the former *Pisbom*, he calleth *Tenis* (or *Tanis*.)

Ver. 12. *as they* that is, *the more they afflicted them, the more they multiplied*. There is no wilidome, prudence or counsell against the Lord, Prov. 21. 30. *increased* or *spread abroad*: Hebrew, *brake forth* with sudden increase; see Gen. 30. 30, 43. & 28. 14. The Greeke and Chaldee translate it, *waxed strong*. This mercie of God, *David* celebrateth, saying, *And hee increased his people mightily; and made them stronger then their distressers*, Psal. 105. 24.

Ver. 13. *rigour* or *fiercenesse* (which English word commeth of the Hebrew *Pherec*;) the Greeke translateth it, *force*; the Chaldee, *hardnesse*. The Israelites were forbidden to rule after this manner, one over another, Lev. 25. 43,46. Hereupon *Egypt* is called, *the house of servants* (or *bondmen*) Exod. 20. 2. and for the hardnesse of the servitude, *an yron furnace*, Deut. 4. 20. and because king *Pharaoh* caused this bondage, it is called *the house of Pharaoh*, 1 Sam. 2. 27.

Ver. 14. *bitter* in Greeke, *sorrowfull*.

Ver. 15. *Shiphrah* in Greeke, *Sepphora*: and the other, *Phova*. These seeme to be chiefe of the Midwives. The Thargum *Ierusalemie* maketh them to be Hebrew women of *Levi*, *Ischebed*, and *Miriam*.

Ver. 16. *stooles* a peculiar round seat for women in travel; the Hebrew word is not used elswhere, but in Jer. 18. 3. for a *wheele* or *frame* which potters worke upon. The Greeke translateth not the word, but the sense, saying, *and they be about to bring*

bring forth. *kill him*] this hath alwaies beene Satans subtiltie, to labour the death of the men children, the strongest and valiantest of Gods people. So the *great red Dragon* (of the Romane Empire) stood ready to deuoure the manchild, which the *woman* (the Church of Christ) was about to bring forth, Revelat. 12. 3, 4, 5. as here Pharaoh King of Egypt, (likened to a *great Dragon*, lying in the midst of his Rivers, Ezek. 29. 3.) would have deuoured the males of Israel.

9 Verſ. 19. *Pharaoh*] this was a name of honour, common to all the Kings of Egypt: as is noted on Gen. 12. 15. *unto them*] Thargum Ierusalemie expounds it thus, *Ere the midwife comes at them, they pray to their father which is in heauen; and he answereth them, and they doe bring forth.*

21 Verſ. 21. *that he*] Hebrew, and he. *them*] the Hebrew *labem*, is properly *them men*, and so may be understood of the Israelites, who being spared by the Midwives, lived to have families. Or it is put for *labem, them women*: the couragious Midwives, to whom God made houses, that is, gave them children and families. So the Prophets sometime varie the Gender, as in 1 King. 22. 17. *labem*: for which in 2 Chron. 18. 16. is written *labem*. Also in 1 Chro. 10. 7. *labem*: which in 1 Sam. 31. 7. is written *labem*. And so the Greek here, and Thargum Ierusalemie referreth it to the women, saying, *Because the Midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the High priesthood.* See the like after in Exod. 2. 17. also in Judg. 21. 22. and before, noted on Gen. 4. 7.

22 Verſ. 22. *all his people*] so from secret oppression, proceeding to open tyrannie; evill intreating our fathers, *making their babes to be cast out, that they might not be saved-alive*, Act. 7. 19. which, though Israels sinne did deserve, Ezek. 20. 5, 7, 8. yet God after repayed to the Egyptians, in turning the waters of their River into blood, and slaying all their first borne, Exod. 7. 20, 21. & 12. 12, 29, 30. *that is borne*] namely, to the Hebrewes (or Iewes) as the Greeke and Chaldee doe expresse.



CHAP. II.

1, *Moses is borne, and bidden three moneths*: 3, *then in an Arke hee is cast into the flags*. 5, *Hee is found, and brought up by Pharaohs daughter, as her owne sonne*. 11, *Hee looketh on his breibrens wrongs, and slayeth an Egyptian*. 13, *Hee reproveth an Hebrew that wronged his neighbour*. 15, *Hee fleeth for feare of his life, into Midian*; 17, *rescueth the Priests daughters from the violence of the Shepherds*. 21, *He dwelleth with the Priest, and marieth Zipporah his daughter*; 22, *of whom hee begetteth Gershom*. 24, *Gods respecteth Israels crie*.

1 **A**Nd there went a man, of the house of Levi: and hee tooke, the daughter of Levi. And the woman concei-

ved, and bare a sonne: and she saw him, that he *was* a goodly child; and she hid him, three moneths. And shee could not longer hide him; and shee tooke for him, an arke of bulrushes; and dawbed it with slime, and with pitch: and shee put the childe, therein; and put it in the flags, by the rivers brink. And his sister stood, a far off: to know, what should be done to him. And the daughter of Pharaoh came downe, to wash at the river: and her maidens walked by the rivers side: and she saw the arke, among the flags; and sent her handmaid, and tooke it. And she opened it, and saw the child; and behold, the babe wept: and shee had compassion on him, and said, *This is one* of the Hebrewes children. And his sister said, to Pharaohs daughter; *shall I go, and call to thee, a woman a nurse; of the Hebrew women*: that shee may nurse the child for thee? And Pharaohs daughter said to her, *Go*; and the maid went; & called, the childs mother. And Pharaohs daughter said to her; *Take this child away, and nurse it for me*: and I will give thee thy wages; and the woman took the child & nursed it. And the child grew great, and shee brought him unto Pharaohs daughter; and he was to her, for a son; and she called his name, Moses: and shee said, because I drew him, out of the water. And it was, in those daies; when Moses was growen-great, that he went-out unto his brethren; and saw their burdens: and hee saw, an Egyptian man; smiting an Hebrew man, *one* of his brethren. And he looked this way, & that way; and saw, that *there was* no man; and hee smote the Egyptian; and hid him, in the sand. And he went-out in the second day; and behold, two Hebrew men, strove-together: and he said to the wicked one, wherefore smitest thou thy neighbour? And hee said, who made thee a man a prince and a judge over us? sayest thou *this*, to kill me, as thou killedst the Egyptian? And Moses feared, and said; surely, the thing is knowne. And Pharaoh heard this thing, and he sought to kill Moses: and Moses fled from the face of Pharaoh; and dwelt in the land of Midian, and he sate downe by a well. And the Priest of Midian, had seven daughters: and they came and drew water, & filled the troughs; to water, their fathers flocke. And the shepherds came, and drove them away: and Moses stood up, and saved them; and watered their flocke. And they came unto Reguel their father: and he said, why are ye

19 come so soone, to day? And they said, an Egyptian man, delivered us out of the hand of the shepherds: and also drawing drew
20 water for us; and watered the flocke. And he said unto his daughters, and where is he? wherefore now, have ye left the man? call
21 him, that he may eat bread. And Moses was content, to dwell with the man: and he gave Zipporah his daughter, unto Moses.
22 And she bare a son, and he called his name Gershom: for he said, I have been a stranger,
23 in a forreigne land. And it was, after those many daies, when the King of Egypt was dead; and the sonnes of Israel sighed, for the servitude, and cried-out; that their cry came-up unto God, for the servitude.
24 And God heard, their groaning: and God remembered his covenant, with Abraham, with Isaak and with Jakob. And God looked upon the sonnes of Israel: and God knew them.

Annotations.

1 **A** Man] named *Amram*, the sonne of *Kobab*, the sonne of *Levi*: *Exod. 6. 16, 18, 20.* To this religious family, rather than any other, God now appeared: which mercie is remembred in *1 Sam. 2. 27.* *tooke*] to wife, *Exod. 6. 20.* the *daughier*] named *Jochebed*, sister unto *Kobab*, and next daughter to *Levi*: Aunt unto *Amram* her husband, *Exod. 6. 20. Numb. 26. 19.* So *Thargum Jerusalemie* saith, *He tooke Jochebed his Aunt, to him to wife.* Such mariages with their neere kindred, were afterward forbidden, when the tribes and families were multiplied: *Lev. 18. 12.* a sonne] this was not their first childe, for *Marie* a daughter, and *Aaron* a sonne, were both borne before him: *Verf. 4. Numb. 26. 59. Exodus 7. 7.*

2 *Verf. 2. a goodly childe*] or *saire*, proper childe, so the Apostle (following the Greeke version) translateth it, in *Hebr. 11. 23.* the Hebrew being good, meaning in forme and beautie; as *Gen. 24. 16.* and *Stephen* addeth, *goodly* (or *saire*) to God, *Akt. 7. 20.* that is, *exceeding saire*, or having *divine beautie* and *goodnesse*: and there be of the Jew Doctors which write to the like effect, that hee had the forme of an Angell of God: *Pirkei R. Eliezer*, chap. 48. And heathen writers make mention also of his beautifull personage, *Iustin. bisp. b. 36.* This *Moses* was, by the father, the seventh generation from *Abraham*: (as *Enoch* was the seventh from *Adam*: and *Abraham* the Hebrew, was the seventh from *Heber*:) and considering his miracles upon *Egypt*, and his Lawes unto *Israel*; he may be likened to that *Manchilde*, who was to rule all nations with a rod of iron, *Rev. 12. 5.* *she bid*] together with his father: there-

fore the Greeke translateth, *they bid*. And *Paul* saith, *By faith, Moses was bid of his parents: three moneths*, because they saw hee was a goodly childe, and they were not afraid of the Kings commandement, *Hebr. 11. 23.* This *biting* was in his owne fathers house, *Akt. 7. 20.* in the yeare from the Creation of the World, 2433.

Verf. 3. longer] or *any more*: by reason they dwelt mixed with the Egyptians, *Exo. 3. 22.* and the Kings commandement was strait, and dangerous to transgresse, *Exod. 1. 22. Hebr. 11. 23.* *arke*] or *coffin*: whereof see *Gen. 6. 14.* Thus *Moses*, as *Noe* was saved in an arke from drowning: what that figured, see *Genes. 6. 15. &c.* *but-rushes*:] a thing there growing, of which the Egyptians used to make light Boates and vessels to goe upon the waters, *Esa. 18. 2.* *flags*] or, *sea weeds*, or *sedge*: such as grew by that river, and in the Red-sea, and other seas, *Jon. 2. 5.* Hereof the Red-sea had the name, see *Exod. 10. 19.* *brinke*] *Hebr. lip.*

Verf. 4. his sister] named *Marie*, or *Miriam*, of whom see *Exod. 15. 20. Numbers 26. 59.* *stood*] or *set her selfe to stand* and looke; or *espied* (as the Greeke translateth it) to learne what should befall him.

Verf. 6. saw the childe] or, *saw him*, (namely) the childe. *had compassion*] or, *mercifully shared him*: see this word, in *Gen. 19. 16.* *Hebrewes*] so the Israelites were called, of *Heber*: see *Gen. 14. 13. and 39. 14.* The Chaldee translateth it *Jewes*: so after *verse 7. 11. 13. &c.*

Verf. 7. a woman a nurse] an Hebrew phrase, the word *woman* may in English be omitted: as the word *man*, in *verf. 11. 14.* See *Gen. 13. 8. & 38. 1.*

Verf. 10. for a sonne] adopted to be as her owne child, and trained up in all the wisdom of the Egyptians, *Akt. 7. 21, 22.* *Moses*] in Hebrew *Moshe*; but the Greeke of the new Testament writeth him *Moses*, and *Moyse*, *Matth. 19. 8. Akt. 7. 20. 35, 37.* his name signifieth *Drawen-out*: What name his parents had given him before is not recorded. *I drew*] Hebrew, *Masithi*: of this, the childe had his name: and it is not used againe in Scripture, but in *Dauids* case, who faith of God, *he drew me out of many waters*, *Psal. 18. 17.* waters, signifying troubles.

Verf. 11. grown great] both in yeeres, and in authoritie, being full fortie yeeres old: and mightie in words and in deeds, *Akt. 7. 22, 23.* Therefore In those daies, may hee reade, *After those daies*: as in *verse 23.* *went-out*:] it came into his heart to visit his brethren the sonnes of *Israel*, *Akt. 7. 23.* and hee after this, renounced his honours and pleasures in *Pharaohs* Court, and associated himselfe to Gods afflicted people: for *By faith*, hee refused to be called the sonne of *Pharaohs* daughter, chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, esteeming the reproach of *Christ*, greater riches then the treasures in *Egypt*, for hee had respect unto the recompence of the reward, *Hebr. 11. 24, 25, 26.* *saw their burdens*] the Greeke translateth, *considered their labour*: in Chaldee, *their servitude.*

12 Ver. 12. *smote*] that is, killed him, (as is shewed on Gen. 14. 17.) to defending and avenging his oppressed brother; supposing that his brethren would have understood, how that God by his hand would deliver them: but they understood not, Act. 7. 24, 25. And because his calling was not yet manifested, hee did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if an Heathen smote an Israelite, he was to die. *Maimony in Misneh*, Tom. 4. treat. of Hurt and damage, chap. 5. sect. 7.

13 Ver. 13. *the second day*] the day next after the former, Act. 7. 26. so prosecuting diligently the worke which God had secretly called him unto. to the wicked one] that is, to him that did the wrong, as the Greeke translateth it; and Stephen approveth the same, saying, The next day he shewed himselfe unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are brethren, why doe yee wrong one to another? Act. 7. 26.

14 Ver. 14. *he*] that did his neighbour wrong, he thrust Moses away, Act. 7. 27. a man a prince] or, constituted thee a Prince: omitting the word *man*, as Stephen (following the Greeke version) doth. See also Gen. 13. 8. This refusall of Moses, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulnesse, withdrew Moses from them 40. yeeres, before he sent him againe to deliver them: ver. 23. *sayest thou*] to wit, in thy heart; (as Gen. 27. 41.) that is, intendest thou, thinkest thou; or, wilt thou kill me? as the Greeke translateth it; and so Stephen alleageth it, Act. 7. 28. And other Scriptures have the like phrasis, 2 Sam. 21. 16. the Egyptian] the Greeke addeth, yesterday, and so it is in Act. 7. 28. the thing] Hebr. the word: Gr. this word. So in the verse following.

15 Ver. 15. *fed*] at this saying, Act. 7. 29. Of this first departure, aswell as of the second, some doe understand that speech of the Apostle; By faith Moses left Egypt, not fearing the wrath of the King; for he endured, as seeing him who is invisible, Heb. 11. 27. dwelt] or, seated, namely, as a stranger, Act. 7. 29. and so here in ver. 22. and Exo. 12. 40. Midian] Madiam, as the Greeke calleth it; or Madian, as in Act. 7. 29. a people that came of Madiam the son of Abraham, Gen. 25. 2.

16 Ver. 16. *Priest*] or, Prince; as the Chaldee translateth it; but the Greeke saith Priest: see Gen. 41. 45. father] the Greeke addeth his name Isbor, that is, Isbor, Exod. 3. 1.

17 Ver. 17. *them*] the daughters, as the Greek version plainly sheweth: but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the flock, under these women: but the Hebrew putteth sometime one gender for another: see the notes on Exod. 1. 21. saved] in Greeke delivered them daughters. Compare this fact of Moses, with Ishob, Gen. 29. 9, 10.

18 Ver. 18. *Reuel*] in Greeke, Ragonel: he was a Madianite, father to Hobab or Isibru, the next father of these daughters, Num. 10. 29. All Grandfathers & Ancestors are called fathers, 2 Kin. 14. 3. & 16. 2. & 18. 3. come so soone] Hebr. hastened to come.

Ver. 19. *drawing drew*] that is, drew readily and enough; the Greeke saith, and drew for us.

Ver. 20. *now*] or, at this time; it being so late. The Greeke translateth it, *then*.

Ver. 21. *was content*] or began; as the word is englished, Deut. 1. 5. The Greeke omitteth it, saying, And Moses dwelt with the man: and the holy Ghost often omitteth the like, as some Evangelists say of Jesus, he began to say, Luke 12. 1. Marke 13. 5. another writeth, Jesus said, Matth. 16. 6. and 24. 4. so, he began to cast out, Marke 11. 15. that is, he cast out, Mat. 21. 12. he began to cry, Marke 10. 47. that is, he cried, Luke 18. 38. they began to beseech, Marke 5. 17. that is, they besought him, Matt. 8. 34. and sundry the like. gave Zipporah] to wife, as the Greeke addeth; and calleth her Zempora, as the letter *m*, is often put in such Greeke names; as Abbaiah the Prophet, is Ambakoun in Greek, Aba. 1. 1. so Chum, Amos 5. 26. is Remphan, Act. 7. 43. the Interpreters mistaking *R*. for *C*. and interposing *M*. And in the Hebrew, Berodach, 2 King. 20. 12. is called also Merodach, Esa. 39. 1. that such change of letters, should not seeme strange unto us. Concerning the wife of Moses, his sister, and brother afterwards spake against him, Num. 12. 1. where she is called a Cushite.

Ver. 22. *Gershon*] by interpretation, A desolate stranger; the reason whereof followeth. Here the Greeke addeth, And shee conceived againe, and bare a second sonne; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered mee from the hand of Pharaoh. This addition is borrowed from Exod. 18. 4.

Ver. 23. *after those many daies*] that is, as Stephen openeth it, when forty yeeres were expired, Act. 7. 30. Exod. 7. 7. So the Hebrew Doctors also reckon the time; they say, Moses was Jethroes shepherd 40. yeeres; and the wilde beasts spoiled not his sheepe, but they were fruitfull, and multiplied greatly. Pirkei R. Eliezer, c. 40. Thus Moses had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger and shepherd in Midian; and after this, he fed Gods people Israel, 40. yeeres, Act. 7. 36. Deut. 8. 2. & 34. 7. Here the Hebrew *In*, is rightly translated in Greeke *After*, as it is elsewhere also plainly signifieth, Numb. 28. 26. So in the new Testament, Marke 13. 24. in those daies, that is, after them, as is explained, Matth. 24. 29. after the tribulation of those daies. So in Dan. 2. 44. In (that is, After) the daies of these Kings. was dead] both the King, and all other that sought Moses life, Exod. 4. 19.

servitude] or, bondage: in Greeke, *works*: which, as appeareth, continued, though the King was dead. The Chaldee addeth, *servitude which was hard upon them*. came up] or, ascended up to heaven. This their misery, and Gods mercie in releasing them, is often mentioned; and was by the Israelites remembred in their land, every yeere, Deut. 26. 6, 7, 8. Numb. 20. 16.

Ver. 24. *covenant*] whereof see Gen. 15. 14. and 26. 13. and 46. 4. which God is said to remember (after the manner of men) when he sheweth care of performance. See Gen. 8. 1.

V. 25. *knew*] namely their sorrowes, as is expressed in

in Exod. 3. 7. or, *knew* them, in their sorrowes, that is, *cared* for them; as *knowing* often signifieth, Psa 31. 8. & 1. 6. Pro. 12. 20. The Greek translateth it, *hee was knowne unto them*; the Chaldee, *hee said by his word, that hee would deliver them.*



CHAP. III.

1, Moses keepeth Iethro's flocke. 2, God appeareth to him in a burning bush. 9, He sendeth him to deliver Israel. 14, The Name of God is declared. 15, His message to Israel, 18, and to the King of Egypt. 19, The Kings resistance, Egypts plagues, and Israels departure with rich spoiles, are foretold.

- 1 **A**ND Moses was feeding the flocke of Jethro his father in law, the Priest of Midian: and he led the flocke behind the wildernesse; and came to the mountaine of God, to Horeb. And the Angell of Jehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and behold the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turne aside now, and see this great sight, why the bramble bush is not burnt. And Jehovah saw that he turned aside to see; and God called unto him, out of the midst of the bramble-bush, and said, Moses, Moses; and hee said, Loe *here I am.* And hee said, Draw not nigh hither; put thy shooes from off thy feet, for the place the which thou standest upon, is holy ground. And he said, I *am* the God of thy father, the God of Abraham, the God of Isaak, and the God of Jakob: and Moses hid his face, for he feared to look upon God.
- 7 And Jehovah said, Seeing I have seene the affliction of my people which *are* in Egypt, and have heard their out-cry, because of their taskmasters, for I know their sorrows.
- 8 And I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milke & honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite. And now, behold, the out-cry of the sonnes of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them. And now come, and I will send thee unto Pharaoh; and bring thou forth my people the sonnes of Israel, out of Egypt.
- 11 And Moses said unto God, Who *am* I, that I should goe unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt?

And he said, Certainly I will be with thee, and this *(shall be)* unto thee, a signe that I have sent thee; when thou hast brought forth the people out of Egypt, yee shall serve God at this mountaine. And Moses said unto God; Behold, *when* I come unto the sonnes of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I am, that I am: and he said, Thus shalt thou say unto the sonnes of Israel; I am, hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sonnes of Israel; Jehovah the God of your fathers, the God of Abraham, the God of Isaak, and the God of Jakob, hath sent mee unto you: this *is* my name for ever, and this *is* my memoriall to generation *and* generation. Goe, and gather together the Elders of Israel, and say unto them, Jehovah, the God of your fathers hath appeared unto me, the God of Abraham, of Isaak and of Jakob, saying, Visiting I have visited you, and that which *is* done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite; unto a land flowing with milke and honey. And they shall hearken to thy voice: and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and you shall say unto him, Jehovah the God of the Hebrewes hath met with us, and now let us goe; wee beseech thee, three daies journey into the wildernesse, that wee may sacrifice to Jehovah our God. And I doe know that the king of Egypt will not grant you to goe, no not by a mighty hand. And I will send out my hand, and smite Egypt, with all my marvels which I will doe in the midst thereof, and after that he will send you away. And I will give this people grace in the eyes of the Egyptians; and it shall be, when you goe, ye shall not goe emptie. But *every* woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoile the Egyptians.

Annotations.

Iethro] in Greeke, Iothor; he was also named Hobab, and was the son of Raguel fore-mentioned, Exod.

Exod. 2. 18. Num. 10. 29. Judg. 4. 11. He is called also, *Iether*, Exo. 4. 18. Now God taketh *Moses* (as after ward he did *David*) from the folds of sheep, to feed *Jakob* his people, and *Israel* his possession, Psalm. 78. 70, 71. and 77. 21. Priest] in the Chaldean, *Prince*: see Exod. 2. 16. The sonne succeeded in his fathers office; for it is likely that *Raguel* was now dead, this being 40. yeares after *Moses* his comming thither, Exod. 2. 21. Act. 7. 30.

behinde] to the backe-side: the Greeke saith, under the wilderness; the Chaldean, to a place of good pasture in the wilderness. A wilderness (so named of going wilde, that is, astray therein) as is shewed on Gen. 21. 14. was a place where cattell used to be fed, as here, and Luke 15. 4. 1 Sam. 17. 28. mount of God] so called, because it was great and high, as Psalm. 36. 7. and was sanctified of God, by his appearing there now, vers. 5. and after when God came downe upon it, to give his Law, Exod. 18. 5. & 19. 3. 17, 18. So in 1 King. 19. 8. The Chaldean calleth it, the mount where the glory of the Lord was revealed. Horeb] or Choreb: which signifieth Driness (for this wilderness was waterlesse, Deut. 8. 15.) it was called also mount Sinai, Act. 7. 30. Exod. 19. 1. 18. of the Bramble-bushes there growing: or of this vision there appearing.

2 Vers. 2. Angel] This was Christ, who in vers. 6. calleth himselfe the God of Abraham; named an Angell; as before in Gen. 48. 16. therefore *Moses* blessing *Israel*, mentioneth the good will of this dweller in the bush, Deut. 33. 16. where the Chaldean paraphrast addeth, him whose habitation is in heaven, meaning God. And other Rabbines acknowledged as much; R. Menachem upon Exod. 3. saith, This Angell, in the opinion of some of our Rabbins, was Michael; and therefore he saith, the Angell of the Lord, and saith not the Angell of God, signifying the condition of mercies. See also the notes on Gen. 32. 24. where Michael, is shewed to be Christ. Againe, R. Menachem there allegeth, This Angell is that Angell the redeemer, which said to Jakob, I am the God of Bebel: this is he (of whom it is said) and the Angell of his presence saved them: Gen. 48. 16. and 31. 11, 13. Esa. 63. 9. bramble-bush] In Hebrew, *Seneh*; whereupon, the mount and wilderness is called Sinai, of the store of brambles that grew there: or of this bush and vision. So in Pirkei R. Eliezer, ch. 41. it is said, from the beginning of the world, this mount was called Horeb; and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (*Seneh*) it was called Sinai. consumed] Hebr. eaten up, in Greeke, burnt up: fire is usually said to eat, that is, to consume, Lev. 6. 10. The flame is said to burne up the mountaines, trees, &c. Psalm. 83. 15. Joel 1. 19. and is therefore used to signifie great afflictions from the hand of God, Esa. 30. 30. Lam. 2. 3. But here God (who is called a consuming fire, Deut. 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as *Moses* mentioneth the good will of him that dwells in the bush, Deut. 33. 16. And so hath promised to Israel, when thou walkest through the fire, thou shalt not be burnt, neither shall the flame

kindle upon thee, Esa. 43. 2. This God himselfe openeth to *Moses*, in v. 7, 8. and it agreeth with that vision shewed to Abraham, in Genes. 15. 13, 17. And the Hebrew Doctors so understood this vision, saying, God dwelt in the bramble-bush: and the bramble-bush was affliction and anguish, and all thornes and briars. And why dwelt hee in the midst of affliction and anguish? but because he saw Israel in great affliction, he also dwelt with them in the midst of affliction, to confirm that which is said (in Esa. 63. 9.) In all their affliction, it was afflicted. Pirkei R. Eliezer, ch. 40.

3 Vers. 3. great sight] or, vision: whereat *Moses* wondered, and drew neere to consider it, Act. 7. 34. not burnt:] the Ierusalemie Targum addeth, is greene and not burnt.

4 Vers. 4. unto him] and what God said unto him, the same he hath spoken to us; as our Lord himselfe explaineth it, Have ye not read, that which was spoken unto you by God? Mat. 22. 31, 32. And although God spake thus to *Moses*, yet hee writing these things for the Church, it is said, that *Moses* shewed them, and he called the Lord, the God of Abraham, Luke 20. 37.

5 Vers. 5. thy shoes] the putting off of shooes, was used for a signe of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also, for a signe of mourning and humiliation, Ezek. 24. 17, 23. 2 Sam. 15. 30. Esa. 20. 2, 4. and consequently of sanctification before God; putting off uncleanness, as the change and washing of other garments also signified, Gen. 35. 2. Exo. 19. 10. Eccles. 4. 17. Psalm. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that *Moses* in all humility and holiness, should now resigne up himselfe unto God, and service of him. The like was commanded *Iosua*, Jos. 5. 15. By Stephens relation, God had manifested himselfe by the words following in the next verse, before he commanded this thing: see Act. 7. 32, 33. From this precept unto *Moses*, the Jewes gathered a generall rule, that whosoever standeth in the holy place, must put off his shooes: Pirkei R. Eliezer, ch. 40. So from that precept in Lev. 19. 30. Ye shall reverence my Sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, with his shooes on his feet; Maimony in Beit habchirah (or Temple) ch. 7. sect. 1, 2. is holy ground] Hebr. it is ground of holiness: sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, & reverently to be respected of his people, Psalm. 20. 7. & 48. 2. Jos. 5. 15. Gen. 28. 16, 17. 2 Chron. 8. 11. So, the mount whereon Christ was transfigured, is called the holy mount, 2 Pet. 1. 18. Therefore, death was threatned to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the Law did appoint, Lev. 16. 2, 3. &c.

6 Vers. 6. I am] the word *am*, is added by the holy Ghost, in Matth. 22. 32. though for brevities sake, it is omitted here in the Hebrew, and also in the Greeke, Mark. 11. 26. and often thorowom the Scriptures. thy father] the holy Ghost expoundeth this, thy fathers, Act. 7. 32. and the words

words following confirme it. See Gen. 3. 2. *God of Abraham*] to whom the land of Canaan was first promised, Gen. 12. 1. 7. the affliction of his seed in Egypt, prophesied; and the deliverance from the same, now to be performed: Gen. 15. 13, 16. Exod. 3. 8. And because *God is not the God of the dead, but of the living*, our Saviour from this speech proveth, that *Abraham* and others dead to the world, yet lived unto God, and their bodies should be raised againe from the dead, Matth. 12. 31, 32. Luk. 20. 37, 38. *hid*] in Greeke, *turned away*: this hiding was in conscience of his owne infirmity, and of Gods majestie, so that *Moses trembled, and durst not behold*, Act. 7. 32. *Elias covered his face with his mantle*, 1 King. 19. 13. and the Seraphims covered theirs with their wings, Esa. 6. 2. See also Job 13. 20. Luke 5. 8. Esa. 6. 5. *to looke*] so the Greeke also translateth it, referring it to the last word *feared*. It may also be englished, *from looking*, or, *that he might not looke*, referring it to the former, *he hid his face*. For God, the Chaldee translateth, *the glory of the Lord*.

7 Ver. 7. *seeing I have scene*] that is, *I have surely scene*: the like phrase is in Gen. 2. 17. Gods *seeing and bearing*, implied a mercifull regard, and pitying of their miserie, Psal. 106. 44, 45. Gen. 29. 32. therefore the people, when they understood this, gave thanks to God, Exod. 4. 31. Some of the Hebrewes (as the *Zohar* upon this place) expounded it thus: *Seeing for the good of Israel; I have scene, for vengeance upon those that oppresse them*. In this sense, *Zacharie* said at his death, *The Lord see it, and require it*, 2 Chron. 24. 22. *their Taskmasters*] or, *his Taskmaster*; speaking of the people, as of one man: see the notes on Gen. 22. 17. *Taskmasters*, here properly are *Exactors*; and is generally used for such as require and exact, either mony, as in 2 King. 23. 35. or any debt, Deut. 15. 2. or otherwise doe oppresse any, Esa. 53. 7. Here the Greeke translateth it, *Workmasters*; the Chaldee, *Rulers*. They figured spirituall Tyrants also, from whom hee will deliver his people; Esa. 9. 4. and 14. 2. and 60. 17.

8 Ver. 8. *am come downe*] to wit, in this vision: as the Chaldee translateth, *I doe appeare*, (or, *am revealed*.) See Gen. 11. 5. *them*] Hebr. *him*: that is, the people. The Greeke translateth it, *them*: so doth the holy Ghost, in Act. 7. 34. *the hand*] that is, the power and dominion: as Gen. 16. 6. and 32. 11. So Christ came to deliver us out of the bands of our enemies, Luke 1. 74. whereof this now was a type. *milke and honey*] under which, all other blessings are comprehended; there was no lack of any thing, Deut. 8. 7, 8, 9. Of this country, see the notes on Gen. 12. 5. and as the land figured out a heavenly country; so *milke and honey* signified spirituall blessings in Christ, Song 4. 11. Psal. 19. 11. Esa. 55. 1. 1 Pet. 2. 2. This praise of the land, is often mentioned by this phrase, as in Exo. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. Jos. 5. 6. Jer. 11. 5. Ezek. 20. 6. And the Israelites upon the first view, acknowledged it so to be, Num. 13. 28. and yearly professed the same, by Gods commandment, Deut. 26. 9, 15. Yet the rebellious de-

spised it, and called Egypt, a *land that floweth with milke and honey*, Numb. 16. 13, 14. *Canaanite*] that is, as the Greeke and Chaldee translate, *Canaanites*, *Chetibites*, &c. See Gen. 10. 16. and 15. 20. So after, verse 17.

Ver. 10. *send thee*] The secret inspiration which *Moses* had before from God, (Exod. 2. 11. Act. 7. 25.) is here become an open calling, and full commission; and hee whom the Israelites had refused, saying, *Who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush*, Act. 7. 35. This sending of *Moses*, is also mentioned as a mercie of God, Psal. 105. 26. Mich. 6. 4. Hof. 12. 13. *unto Pharaoh*] the Greeke addeth, *King of Egypt*: in Act. 7. 34. it is, *I will send thee into Egypt, bring thee*] in Greeke, *thou shalt bring*. See the notes on Gen. 20. 7.

Ver. 12. *Certainly*] or, *Because I will be*: the Chaldee saith, *because my word shall be thine helpe*. *this*] the present apparition of my glory in the bush, which thou seest: or, *this*, that followeth, *ye shall serve God at this mount*. The first was a signe to strengthen *Moses* in his businesse with *Pharaoh*, Exod. 5. 22, 23. the latter, to confirme him against the many rebellions of *Israel*, mentioned in Num. 11. 10, 11. 14, 15. Deut. 9. 22, 23, 24. *at this*] or, *by this mount*. This was fulfilled, when at mount *Sinai*, the law being given, the Tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wilderness, in *Arabia*; the worshippers and children thereof were in bondage, as was *Agar*, and figured the old Testament and those under the same, by *Moses* law, Gal. 4. 24, 25. Now we by Christ are not come thither, but unto mount *Sion*, where all the house of *Israel*, and all in the land are to serve the Lord: Heb. 12. 18. 22. Ezek. 20. 40. Rev. 14. 1.

Ver. 13. *what is his name?*] This may imply, after what manner, and to what end, God had now appeared; whether for mercie, or judgement. For God by names manifesteth his works, as after appeareth in Exod. 6. 3. So the Hebrewes teach (in *Elle stemoth rabba* upon this place) that when God judgeth his creatures, hee is called *Elohim*, (God;) when he warreth against the wicked, he is called *Sabaot*, (Lord of hosts;) when hee doth mercie unto the world, he is called *Iehovah*, as in Exod. 34. 6. *Iehovah, Iehovah, God mercifull and gracious*.

Ver. 14. *I am that I am*] the Hebrew, *Ehieh* after *ehieh*, properly signifieth, *I will be that I will be*: the Greeke translateth, *I am he that is*. And God is called, *he that is, and that was, and that will be*, Rev. 16. 5. where this name *Ehieh*, is opened, as also the name *Iehovah*, whereof see Gen. 2. 4. Exod. 6. 3. It implieth Gods eternall and unchangeable Being in himselfe (before whom, all nations are as nothing, Ec. 40. 17.) and the constant performing of all his words, to be now & for ever that which he was before, to *Abraham*, *Isaac* and *Jacob*, verse 15. So, *Iesus Christ yesterday and to day, the same, and for ever*, Heb. 13. 8. The Rabbines doe thus also explaine this name, in *Elle stemoth rabba*, upon this text

text: *The blessed God said unto Moses, say unto them, I that have been, and I the same now, and I the same for time to come, &c. I am,] or, I will be, hath sent, &c. The Chaldee paraphrase called Ionathans, giveth both expositions: I be that was, and hereafter will be hath sent me unto you.*

15 Ver. 15. *my memoriall] or, the memoriall of mee: that whereby I will be remembred and mentioned alwaies. To this the Prophets refer us, as in Hof. 12. 5. Iehovah God of hosts, Iehovah is his memoriall: and Iehovah thy name is for ever: Iehovah, thy memoriall, is to generation and generation, Psal. 135. 13. and 102. 13. and generation] or, of generation; that is, all generations (or ages.) The Chaldee supplieth the word and: (as the Hebrew elsewhere doth in Psal. 135. 13.) saying, to every generation and generat. on.*

16 Ver. 16. *Elders:] or Senators: in Greeke the Senate: such were not only aged men, but teachers and governors of the people, as among other nations: See Gen. 50. 7. By the Elders, things were orderly communicated with the multitude, as Exod. 12. 3, 21. and 19. 3, 7. visiting] the Greek translateth, with visitation, that is, surely or carefully visited, and that in mercy; as Gen. 21. 1. Albeit from the word twice repeated, some of the Hebrewes gather a visitation in mercy concerning Israel; and a visitation in judgement, concerning the Egyptians, for their afflicting of Israel, (as was promised in Gen. 15. 14.) R. Menachem on Exod. 3.*

17 Ver. 17. *Egypt.] or, the Egyptians, as ver. 8. and as the Greeke translateth here. Canaanite] that is, Canaanites, Cethites, &c. See ver. 8.*

18 Ver. 18. *met with us] that is, appeared unto us, and so called & commanded us to offer him sacrifice. Men are said to meet with God by prayer, and hee to meet them, by appearing and speaking unto them; as in Num. 23. 3, 4, 15, 16. where the Greek translateth it appeare. Here the Greeke version is, he hath called us. three dayes journey] Hebr. three daies way. This was, to mount Horeb, where they should serve God, ver. 12. which it seemeth was but three dayes journey from Egypt, had they gone the direct way: but because of troubles & feares, they were led about, Exo. 13. 17, 18. so that they came not thither til the third moneth, Exo. 19. 1. Of the mykery of this number, three, see the notes on Gen. 22. 4. wilderness:] the globe of the earth is of three parts, inhabited land, sea, and wilderness, which is a place of wild beafts, Mar. 1. 13. without inhabitant, without way to goe in, without water; even the shadow of death it selfe, Jer. 2. 6. Deut. 8. 15. Psal. 107. 4, 5. into such a place mult Israel goe, because they might not sacrifice to God in Egypt, Exod. 8. 25, 26. Such was the place of Christs tentation 40 dayes, Luk. 4. 1. 2. and of Israels 40 yeares, Deu. 8. 2. where God fed and guided them, as hee did also the woman that fled into the wilderness, from the presence of the serpent, Rev. 12. 14.*

19 Ver. 19. *no not] Hebr. and not: meaning, though he should be smitten with many plagues, yet hee would not let them go willingly. Or and not, may be here for If not; that is, but by strong hand, as*

the Greeke here translateth it: the Chaldee also faith, but for strong feare. For tenne plagues were sent on Pharoah, before hee would let them goe; Exod. 11. 1. So and, is put for if, in Exod. 4. 23. Num. 12. 14.

Ver. 20. *my hand] the Chaldee faith, the plague of my strength, that is, my strong plague.*

Ver. 21. *grace] that is, favour: the Hebrew phrase is, the grace of this people; which the Greeke translateth, will give grace to this people, that is, will cause them to be favoured. The Chaldee faith, I will give this people to mercies: (as in Psal. 106. 46.) See the like in Gen. 39. 21. Exod. 11. 3.*

Ver. 22. *jewels] or, instruments, vessels. Thus the promise made to Abraham in Gen. 15. 14. was now to be fulfilled. spoile] So Eze. 39. 10. they shall spoile those that spoiled them.*



CHAP. IV.

1, *Moses doubting that hee should not be believed, is confirmed by miracles; of his rod turned to a serpent; 6, and his hand leprous. 9, Waters should also be turned to blood. 10, Moses maketh excuses that hee might not be sent. 14, God is angry; & appointeth Aaron to assist him. 18, Moses getteth leave of Iethro to depart into Egypt. 21, The Lord rehearseth his message to Pharaoh. 24, He meeteth Moses in the Inne, and seeketh to kill him. 25, Zipporah circumciseth her sonne, and hee letteth him goe. 27, God sendeth Aaron to meet Moses. 29, Moses and Aaron doe their message unto Israel. 31, They beleeve, and are thankfull.*

AND Moses answered, and said; But behold, they will not beleeve mee, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, a rod. And he said, Cast it on the ground; and he cast it on the ground, and it was (turned) to a serpent: and Moses fled from before it. And Jehovah said unto Moses; Put forth thy hand, & take it by the taile: and he put forth his hand & caught it, and it was (turned) to a rod in his hand. That they may beleeve, that Jehovah the God of their fathers, the God of Abraham, the God of Isaak, and the God of Jakob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosome; and he put his hand into his bosome; and he tooke it out, and behold, his hand was leprous as snow. And he said, Returne thy hand into thy bosome; and he returned his hand into his bosome: and he tooke it out of his bosome, and behold, it was turned as his flesh. And it shall bee, if they will not beleeve thee; nor hearken to the voyce of the first signe, that they will beleeve

9 beleeve the voice of the latter signe. And it shall be, if they will not beleeve also these two signes, nor hearken to thy voice, that thou shalt take of the waters of the river, & powre upon the dry land, and the waters shall be, which thou shalt take out of the river, even they shall be (*turned*) to blood upon the dry land. And Moses said unto Jehovah; 10 Oh my Lord, I *am* not a man of words, either from daies heretofore, or since thou hast spoken unto thy servant; but I *am* of an heavie mouth, & of an heavy tongue. And Jehovah said unto him, who hath made the mouth of man, or who maketh the dumbe, or the deafe, or the open-eyed, or the blind? have 11 not I Jehovah? And now goe, and I will be with thy mouth, and will teach thee what thou shalt speak. And he said; Oh my Lord, 12 send I pray thee, by the hand thou shouldest send. And the anger of Jehovah was kindled against Moses; and he said, Is not Aaron the Levite thy brother? I know that speaking he can speake, and also behold he *is* comming forth to meet thee; and when he seeth thee, 13 he will be glad in his heart. And thou shalt speake unto him, and shalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what 14 you shall doe. And he shall speake for thee unto the people, and he shall be, *even* he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shalt thou take in thy hand, with the which thou shalt doe 15 the signes. And Moses went, and returned to Jethro his father in law, and said unto him; Let me goe I pray thee, and return unto my brethren which *are* in Egypt, & see whether they *be* yet alive: and Jethro said to Moses, 16 Go in peace. And Jehovah said unto Moses, in Midian; Goe, returne *into* Egypt, for all the men are dead that sought thy soule. And 17 Moses tooke his wife & his sons, and made them ride upon an asse; and hee returned to the land of Egypt: and Moses tooke the rod of God in his hand. And Jehovah said unto 18 Moses; When thou goest to returne into Egypt, see, all the wonders which I have put in thy hand, that thou doe them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pharaoh, thus saith Jehovah; 19 Israel *is* my sonne my first-borne. And I say unto thee, Send away my son, that hee may serve mee; and *if* thou refuse to send him away, behold, I will slay thy sonne, thy first-borne. And it was in the way, in the Inne,

that Jehovah met him, and sought to kill him. And Zipporah tooke a sharpe stone, and cut off the superfluous fore-skin of her son, and cast *it* at his feet, and said, Surely a husband of bloods *art* thou to me. And he let him goe: then hee said, a husband of bloods, for the circumcisions. And Jehovah said to Aaron; Goe to meet Moses, into the wilderness: and hee went, and met him in the mountaine of God, and kissed him. And Moses told Aaron all the words of Jehovah, who had sent him, and all the signes which he had commanded him. And Moses went and Aaron; and they gathered together all the Elders of the sons of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses: and he did the signes, in the eyes of the people. And the people beleeved; and they heard that Jehovah had visited the sons of Israel, and that he had seene their affliction: and they bended downe the head, and bowed themselves.

Annotations.

B *Ut bebold* Hebr. *and bebold*: or, *and if*, as the Greeke tranlateth it, adding this question, *what shall I say unto them?* So (*hén*) *bebold*, is used for (*im*) *if*, in Jer. 3. 1. *Moses* having experience of former refusall, Exod. 2. 14. feareth the like againe, and maketh exceptions.

Verf. 2. *a rod* or, *a staffe*; as in Gen. 38. 18. An instrument which shepherds used to guide their sheepe with, Levit. 27. 32. with it *Moses* now fed *Israhels* flocke; but God sanctified it to worke miracles by, and to feed his people *Israel*. Therefore it is after called *the rod of God*, v. 20. and many great things were effected by it. To this the Prophets after, have reference; as, *feed thy people with thy rod*, &c. Mich. 7. 14.

Verf. 3. *was* (*turned*) *to* or, *became a serpent*: but the word *turned*, is expressed in Exo. 7. 15. and the Greeke here addeth it in verf. 17. As the shining of *Moses* face, and veile upon it, (Exod. 34. 30, 33.) signified the glory of his ministerie, and the hiding of the end thereof, from unbelieving *Israelites*, 2 Cor. 3. 7, 13, 16. so his rod turned to a serpent, was here for a signe to such as would not otherwise beleeve him, verse 5. 8, 9. signifying that his ministry should become deadly, to all that by faith saw not the end of the same, to be the redemption of *Abrahams* seed, by Christ, Luke 1. 68. 74. Rom. 10. 4. Gal. 3. The feeding of Gods people with his rod, was a signe of life and grace, and comfort, Mich. 7. 14, 15. *Pla.* 23. 4. the rod turned to a serpent, was a signe of death, Gen. 3. Num. 21. 6. *Esa.* 14. 29. Jer. 8. 17. *from before* or, *from the face of it*: for feare: because all serpents are odious to man; and this was terrible, called a dragon, in Exod. 7. 10. So the woman fled from the face

face of the Serpent, Revelations 12.14.

4 Verſ. 4. *by the taile*] which was dangerous to doe, lest hee should be bitten thereby: howbeit Moses obeying in faith, had no hurt; but the serpent was turned to a rod againe: so that ministration of Moses which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them, as a flock, unto life & salvation by Christ, Mark. 16. 18. 2. Cor. 2. 15. 16. & 3. 6. 16. Gal. 3. 24. The Hebrew Doctors barely apply it to the present case thus: *as the serpent biteth and killeth the sonnes of Adam, so Pharaoh and his people did bite and kill the Israelites: but he was turned and made like a dry stick.* Pirkei R. Eliezer, c. 40.

5 Verſ. 5. *I hat they may*] this sheweth the end of the former signe was to worke faith: and it is an unperfect speech; as if he should say, *Doe this before them that they may beleve.* Such wants the holy Scripture often supplieth, in the beginning or end of speeches: as in Mar. 14. 49. *but that the scriptures might be fulfilled: which another explaineth thus, but all this is done that the scriptures of the Prophets might be fulfilled;* Matth. 26. 56. So in 2. Sam. 5. 8. these words are wanting, *he shall be chiefe and Captain:* which are afterwards supplied in 1. Chro. 11. 6. and sundry the like. See Exod. 13. 8. & 16. 8. and 18. 11. and 32. 32.

6 Verſ. 6. *leprous as snow*] that is, *white as snow*, as the Chaldee translateth. The leprosie was a fore contagious disease, and by man incurable: and God laid it sometime suddenly upon persons, for their great finnes, as upon Mary the sister of Moses, Numb. 12. 10. upon Gehazi, 2. King. 5. 27. and lepers were shut out of other mens company: See the law hereof, Levit. 13. And they that were thus leprous as snow, were as dead, their flesh halfe consumed, Numb 12. 10. 12.

7 Verſ. 7. *as his flesh*] that is, ruddy and lively: the Greeke translateth, *into the colour of his flesh.* A thing done *in the bosome*, signifieth secrecie, and effectualnesse, Prov. 21. 14. Psalm. 79. 12. So by this plague of leprosie on Moses hand in his bosome, and healing it againe; God seemeth to threaten unto Moses himselfe if he refused, and to all that should disobey the word of the Lord by his ministry, sudden, secret, and terrible judgement; but upon their returne unto him, to cure them; for he woundeth, and healeth, Deut. 32. 39. Compare Exod. 15. 26. Deut. 28. 27. 35. 59. 60. 61. And *Moses hand*, signifieth his ministry unto the sonnes of Israel, Psalm. 77. 21. The Hebrew Doctors apply it thus; *As the Leper is unclean, and maketh (others) unclean: so were Pharaoh and his people unclean, and made Israel unclean. And when hee made (his hand) cleane againe, he said unto him, thus shall Israel be cleansed from the uncleannesse of the Egyptians.* Pirkei R. Eliezer, ch. 40.

8 Verſ. 8. *the voice*] or *at the voice*: which is here given to the signe (as in Gen. 4. 10. it is unto blood,) because God by such signes speaketh unto men: and annexeth his word with the signe, that it may be heard and understood; as verſe 30. Ezek. 1. 29. Job 4. 16. So David calleth them, the words of his signes, Psalm. 105. 27.

9 Ver. 9. *to blood*] This third signe, was for like end as the former; to signifie unto Israel, if they beleaved not, that God would bring upon them yet more bloody afflictions: and they beleaving hee would avenge them, on their enemies. Of the Egyptians water turned into blood; see after in Exodus 7. 19 &c.

10 V. 10. *Ob*] in Gr. *I pray thee Lord: see this word in Gen. 43. 20. so after in v. 13. man of words* [that is, eloquent: so a man of lips; that is, talkative, Job 11. 2. a man of arme, that is, mighty, Job. 22. 8. a man of tongue, that is, a praiser Psalm. 140. 12. The Gr. here translateth, *I am not sufficient.* So Paul saith, *and who is sufficient for these things?* 2 Cor. 2. 16. *from daies heretofore* [Heb. *from yesterday, or from the day before*; used for all daies past: see Gen. 3. 1. 2. *of an heauie*] or *heauie of mouth*; that is, *slow*, (or *troubled*) *in speaking* & hard to be understood of the hearers; as the latter of these two signifieth, in Eze. 3. 6. The Gr. translateth, *of a small voice* & *of a slow tongue*: the Chaldee, *of a heauie speech* and *of a deep tongue.* This (as other things in Moses) may have reference to the effect of the law, which he administred: as on the contrary, the Psalmist prophesying of Christ, had his tongue the pen of a speedy writer, Psalm. 45. 2. and the Spirit, (which is received, not by the works of Moses Law, but by the hearing of faith in Christ, Gal. 3. 2.) causeth prophesie, and other words of wisdom and knowledge, Act. 2. 18. 1 Cor. 12. 8, 10. and causeth the lips of those that are asleepe, to speake, Song. 7. 9. By the Hebrew Canons, no Priest that stammered, liiped, or was of an heauie mouth or tongue, might lift up his hands to blesse the people; *Maim. in Misn. treat. of Prayer, c. 15. f. 1.* See the notes on Num. 6. 23.

11 Verſ. 11. *hath made*] or, as the Greek translateth, *hath given* (Hebr. *put*) *the mouth to man?* *open-eyed*] or, *open-eared*: for the Hebr. word signifieth both these, Esa. 42. 7. 20. and may have reference here to both. The Greeke translateth, *the seeing.* Compare Psalm. 146. 8. Esa. 61. 1. and 35. 5. 6.

12 Verſ. 12. *I will te*] The Chaldee expounds it, *my word shall be: the Greeke, I will open thy mouth. will teach*] by my spirit, as Christ in like manner promisseth his Apostles, Matth. 10. 19, 20. Mark. 13. 11. Luke 12. 11, 12.

13 Verſ. 13. *by the hand thou shouldest*] that is, by his hand (or ministry) whom thou shouldest send, as being fitter than I: or, *by the hand* (of any other whom) *thou wilt send.* The Chaldee, and Targum Jerusalemie translate, *by the hand of him whom it is meet to send*: and the Greeke thus, *choose another able man whom thou wilt send.* Moses foreseeing the greatnesse of the worke, would withdraw his shoulder, through infirmity: God hereby foreshewing the imperfection of Moses administration, and impossibility of the Law to bring men to perfection, when Moses could not bring Israel into the promised land; Deut. 3. 24, 25, 27, 28. Rom. 8. 3. Heb. 7. 19. The *hand* of one, is usually put for his *ministry*: as Moses now was sent of God, by the hands of the Angel which appeared to him in the bush: Acts 7. 35. See Exodus 9. 35. Psalm. 77. 21. Hag. 1. 1. Mal. 1. 1.

14 Verſ. 14. *speaking speake*] that is, *stake well & elo-*
B b quently.

quently. Thus God distributeth his gifts by measure: diversly; To one is given by the spirit, the word of wisdom; to another, the word of knowledge; to another, kinds of tongues; to another, the interpretation of tongues, &c. 1 Cor. 12. 8, 10. So among the Apostles, 2 Cor. 11. 6. & 10. 10. Marke 3. 17. Of this Aaron, see after in Exod. 6. 20, 26.

- 15 Ver. 15. *the words*] which I have spoken to thee; as the Greeke saith, *my words*. God signifying hereby, that the Priests (which came of Aaron) should receive their Doctrine from the Law, which was given by Moses; as Ezek. 44. 24. Mal. 4. 4. Levit. 6. 8, 9. *I will be*] the Chaldee saith, *my word shall be*: the Greeke, *I will open thy mouth*: as ver. 12.

- 16 Ver. 16. *hee shall be*] or, *it shall be that he shall be*: the word is doubled, for more vehemencie and assurance. *a mouth*] that is, *a spokesman*, or as the Chaldee saith, *an Interpreter*. In Exod. 7. 1. hee is called his Prophet. *a God*] the Chaldee saith (*Rab*, that is,) *a Master*: and the Jerusalemie Thargum addeth, *an inquirer of Doctrine from before the Lord*. The Greeke translateth, *in things pertaining to God*: which very phrase Paul useth in Hebrewes 5. 1. The Hebrew *Elohim*, God, is after attributed to Judges and Magistrates, Ex. 22. 8, 9. Psal. 82. 6. and the reason is rendred by Christ, *because the word of God is given to them*, Joh. 10. 34, 35. Here Moses, though the yonger brother, (Exod. 7. 7) is preferred before Aaron his elder: so God oftentimes disposed: see Genes. 25. 23. & 48. 19.

- 17 Ver. 17. *this rod*] which was turned into a serpent, as the Greeke addeth for explanation: in ver. 20. it is called *the rod of God*; it was before Moses shepherds staffe.

- 18 Ver. 18. *Iether*] called after, Iethro: in Greeke *Iothor*; see Exod. 3. 1. *in peace*] or, *with peace*: the Greeke translateth, *with health or welfare*.

- 19 Ver. 19. *thy soule*] that is, *thy life*; as Gen. 19. 17. So the Chaldee well explaineth it, *that sought to kill thee*. Though sometime to *seek the soule*, is taken in the good part; as, *none seeketh for my soule*, Psal. 142. 5. that is, *careth for me, or for my life*: yet usually it signifieth, *seeking to kill one*; and is sometime explained, *seeking the soule to take it away*; as 1 King. 19. 10. This phrase is often used. So Matth. 2. 20.

- 20 Ver. 20. *sonnes*] two, Gershom and Eliezer, Exodus 18. 3, 4. *an asse*] the Greeke translateth *asses*, as moe then one: and often the Hebrew putteth the singular for many. See Genesis 3. 2. This may argue Moses poore estate, as Christs, Zachar. 9. 9. *rod of God*] that is, which God had appointed him to worke miracles with, as ver. 3. 17. So the Chaldee explaineth it, *the rod whereby miracles should be done, from before the Lord*. So in Exod. 17. 9.

- 21 Ver. 21. *have put*] or, *shall put in thy hand*, that is, give thee power to doe. What *wonders* signifie, see on Exod. 7. 3. *make strong*:] or, *make firme, fast, obstinate and hard*; that hee shall not remit or yeeld: therefore in Exod. 7. 3. God useth another word, *I will harden*; and so the Greeke translateth this here. As before God turned

Pharaohs heart, to hate his people, (Psal. 105. 25.) so now he is said to *make strong*, and to *harden his heart*; and of King Sihon, the Lord *hardened his spirit*, and *made his heart strong* (or *obstinate*). Dentonomie 2. 30. and *hardened the hearts* of the other Canaanites, Joshua 11. 20. and *made fast*, and *hardened the hearts* of the Israelites, Esay 6. 10. John 12. 40. and gave them *the spirit of slumber*, Romanes 11. 8. As hardnesse is sinne, so Pharaoh hardened his owne heart, Exod. 9. 34. and so all wicked men, Psal. 95. 8. but as it is a judgement and punishment for sinne, God hardeneth; using hereto sundry meanes; sometime withdrawing his outward words and workes, Psal. 147. 19, 20. Matthew 11. 21, 23. sometime the inward working of his spirit, Genesis 6. 3. and sending outward meanes to deceive them, 1 King. 22. 20, 23. or strong delusions to blind their minds, 2 Thes. 2. 10, 11. Romans 11. 8, 10. or making his word (which they abuse) to be the savour of death unto them, 2 Corinthians 2. 15, 16. 1 Pet. 2. 8. or giving them over to a reprobate minde, Roman 1. 28. or to Satan to be blinded and deluded unto destruction, 2 Corinthians 4. 4. 1 Kings 22. 22. 2 Thesal. 2. 9, 12. So God is said to *determine* and to doe those things but justly; which the wicked of their owne accord, doe also rush into most unjustly; as Act. 4. 27, 28. 2 Sam. 12. 11, 12. And *hee hath mercie on whom he will*; and *whom he will he hardeneth*, Romans 9. 18. The Hebrew Doctors, though they erre about mans free-will, yet say, *That it may be a man sinne so great a sinne, or so many sinnes, as judgement is given from the Judge of Truth, that vengeance be taken on the sinner, for the sinnes that he hath done willingly and wittingly; and that repentance be withheld from him, and leave is not permitted him to turne from his wickednesse; but that hee die and perishe in the sinne that he hath done. This is that which the holy blessed (God) saith by the hand of Elias; Make the heart of this people fat, &c. (Esa. 6. 10.) Likewise he saith, But they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till hee saw no healing. (2 Chronic. 36. 16.) as if he should say, they sinned willingly, and multiplied their trespasses, till they were condemned to have repentance withheld from them, for that is the healing. Therefore it is written in the Law, And I will make strong the heart of Pharaoh; because Pharaoh sinned of himselfe first, and did evil unto Israel, which were strangers in his land, as it is said, Come on, let us deale wisely with them, (Exodus 1. 10.) hee gave sentence, that repentance should be withheld from him, till vengeance were taken on him: Therefore GOD hardened his heart. And why then sent he unto him by the hand of Moses, saying, Let (my people) goe, and repent thou, when as GOD had said unto him; but thou and thy servants, I know that ye will not yet feare, &c. (Exodus 9. 30.) And indeed, for this have I raised thee up, &c. Exod. 9. 16. &c. To the end that he might make knowne to those that come into the world, that when God withholdeth repentance from a sinner, hee cannot repent; but shall die in his wickednesse, which hee did at the first of his owne accord.*

Maimony treat. of Repentance, ch. 6. sect. 3. Whereas the Rabbinic faith of Repentance, that *that is the healing*: wee may better say, that the forgiveness of sinners upon their repentance and faith in God is the healing: for whereas it is written, *lest they should be converted and I should heale them*, Mat. 13. 15. another Evangelist expoundeth it, *lest they should be converted, and their sinners should be forgiven them*, Mar. 4. 12. With his other Doctrine, of God withholding repentance from some sinners, we may compare that of the Apostle, in Heb. 6. 4, 6. of those whom it is impossible to renew unto repentance.

2 Vers. 22. *my first borne*] This sheweth both the right which God had in them, and the love which he bare unto them: Gen. 22. 2. Psal 89. 28. 1 Joh. 3. 1. This grace Israel obtained by adoption in Christ, Joh. 1. 12. Rom. 8. 14, 15. Heb. 12. 23. Hos. 11. 1. And by Israel here is meant the people, the sons or Church of Israel; as all Israel, 1 King. 8. 62. is in verse 63. *all the sinners of Israel*, and in 2 Chron. 7. 4, 5. called *all the people*. So, all Israel, 2 Chron. 10. 3. is expounded, *all the Church* (or congregation) of Israel, 1 Kings 12. 3. Howbeit, as the like speech in Hos. 11. 1. is applied unto Christ himselfe, Matth. 2. 15. so is this place by the Hebrew Doctors in their Midras (or Comment) on Psal. 2. 7.

3 Vers. 23. *And I* or *I therefore I*: see Gen. 31. 44. *say unto thee*] This manner of speech is with authoritie, as commanding: so the Greeke translateth the word, in Jos. 11. 9. and *say*, in Luke 9. 54. and 4. 3. is for *command*: and a thing spoken in Gods name, 1 Chron. 21. 19. is said to be *commanded*, 2 Sam. 24. 19. and that which in Mark. 7. 13. is called *the word of God*, is in Matth. 15. 6. called his *commandment*. *send away*] that is, by thy word, *let my sonne goe*, or suffer him to goe; to wit, willingly: as that which in Mar. 5. 12. is written, *Send us unto the swine*, is in Matthew 8. 31. and Luke 8. 32. *Suffer us to goe*. And it is meant here, of letting them goe free out of their servitude, (as after, this word is used in like cases, Exo. 21. 26, 27.) for *Egypt was the house of servants*, Exod. 20. 1. and 1. 13. *thy first borne*] not onely of Pharaoh, but of all the Egyptians, as was fulfilled Exodus 12. 29. and upon all the host of Pharaoh, Exod. 14. 28.

Vers. 24. *the way*] towards Egypt. *Iehovah*] the Greeke and Chaldee translate, *the Angell of the Lord*. *to kill him*:] that is, *Moses*; who for neglect of circumcising his sonne, was guilty of cutting off by the law of God, Genesis 17. 14. This severitie God used towards *Moses*, who was going to take charge of the Church of God, and yet had such corruption in his owne family, as that the seale of the righteousness of faith in Christ, was therein omitted; an evill example to all Israel. So the Hebrew Doctors (as the *Zohar* upon this place) frame a speech from hence, that God should say unto *Moses*, *Thou art going to deliver Israel, and to bring downe a mightie King: and thou thy selfe hast cast away my covenant from thee*. Others of them write, that except the Tribe of Levi, of whom it is said, *they kept thy covenant*, Deu-

teronomie 33. 9. all Israel besides, omitted the covenant of Circumcision in Egypt, and were circumcised there by *Moses*; that they might eat the Paschever according to the Law, Exodus 12. 48. Maimony in Misneh, tom. 2. in *Assurei bial*, chapter 13. sect. 2.

Vers. 25. *sharp stone*] or *sharp knife*: but both 25 Greeke and Chaldee versions call it a *stone*: the Hebrew hath the name of *edge*, or *sharpness*, Psal. 89. 44. and a *stone-rocke* is so called for the sharpness of it. So in Jos. 5. 2. *make thee knives of edges*, (that is, *sharp knives*) or of *stones*. *cast it*] Hebrew, *made it touch his feet*: the Chaldee faith, *brought it neere before him*. Hereby, *Moses* feet seeme to be meant: howbeit the Jerusalemie Thargum expoundeth it, *the feet of the Destroyer*, meaning of the Angell that came to kill *Moses*. The Greeke translateth, *shee fell at his feet*. *a husband*] or, *a bridegroome of blood*; that is, a bloody bridegroome or husband: as, a man of blood, 2 Samuel 16. 7. is a cruell bloody man: so here *Zipporah* seemeth in indignation against her husband, thus to call him. Some thinke the childe is thus called, because in the day of the Circumcision it is as espoused unto GOD, by the seale of the covenant. The Chaldee translateth it, *for the blood of the Circumcision, let my husband bee given mee*.

Vers. 26. *hee let him goe*] or, *left off* (slaked) 26 from him: by *hee*, meaning GOD, who sought before to kill *Moses*, verse 24. So the Thargum Jerusalemie faith, *the Destroyer let him goe*. *a husband, &c.*] here the Chaldee paraphraseth thus, *had it not beene for the blood of this Circumcision, my husband must needs have beene killed*. And it is like that upon this occasion and trouble, *Zipporah* with her children, was sent backe againe from hence, to her fathers house, as appeareth by Exodus 18. 2, 3.

Vers. 27. *of God*] that is, mount Horeb; where 27 the glory of the Lord had beene revealed, faith the Chaldee paraphrast. So Exod. 3. 1. And now God shewed that mercie to *Aaron*, which after hee rehearsed to *Ely*, one of his polteritie, 1 Sam. 2. 27. 28. *Did not I plainly appeare unto the house of thy fathers, when they were in Egypt, &c.*

Vers. 30. *Aaron spake*] as God ordained, verse 16. *hee*] that is, *Moses* did; as was appointed, verse 17: and the *signes* were those three forementioned, vers. 3. &c. 30

Vers. 31. *beard*] that is, hearkened gladly to 31 this joyfull tidings, as God foretold Exod. 3. 18. therefore the Greeke translateth it, *and they rejoiced that the Lord had visited*. And the Holy Ghost sheweth such force to be in the Hebrew word; for when one Prophet faith, *Ezekiel beard* (or *bearkened*) 2 King. 20. 13. another faith, *Ezekiel was glad*, Esa. 39. 2. *visited*] to wit, in mercie: the Chaldee faith, *remembered*. See Gen. 21. 1. Luke 1. 68. *seene*] to wit, with comiseration, as Exo. 3. 7.

bended downe the head] this was a gesture of humiliation, with the face toward the ground, as is expressed in 2 Chronic. 20. 18. Exod. 34. 8. *bowd themselves*] or, *worshipped*; *fell downe prostrate*.

This was another humble gesture, used in reverence and thanksgiving; as Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honour, *kneeling*, 2 Chron. 6. 13. and *bending* (or *bowing*) of the body, 2 Chron. 29. 29. and these three are all mentioned in Psal. 95. 6. They differed one from another: the *bending of the head* was the least, and it was the bowing downe of the face onely. The *bending of the body*, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a gesture commonly knowne. *Bowing of themselves* (or *worship*) was with falling down upon their face on the ground, their hands and feet displayed. Wherefore that which one Evangelist calleth Worshipping, Mat. 8. 2. another calleth *falling on the face*, Luke 5. 12. So the Hebrew Canons also distinguish them, saying; *The bending of the body, spoken of in any place, is towards the knees*, (the bowing of *all the joynts of the back-bone*, so that he maketh his body as a bow:) *the bending of the head, is with the face* (or *countenance*) downward: *the bowing of ones selfe* (or *worshipping*) is the displaying of hands and feet, till hee be prostrate with his face on the earth; Maim. in *Misn.* treat. of Prayer, c. 5. f. 12, 13. Here the Israelites shewed by these gestures, their reverence to Gods word, and thankfulness: the Hebrew Doctors (as in the *Zohar* upon this place) say, that *the bending of the head, with the face towards the ground, was for to escape judgement: and the bowing of themselves* (or *worshipping*) *was for to obtaine mercie: and that the bending of the head, was before the worshipping; according to the mysterie of the Sin-offring before the Burnt-offring.* The order of which sacrifices may be seene in Exod. 29. 14, 18. Levit. 8. 14, 18. and 14. 19, 20. and 15. 15. and 16. 11, 15, 24.



CHAP. V.

1, *Moses and Aaron doing their message to Pharaoh, are resisted and rebuked.* 5, *The Israelites take increased.* 14, *Their officers beaten.* 15, *Their complaints checked.* 19, *They cry out upon Moses and Aaron.* 22, *Moses complaineth unto God.*

1 **A**ND afterward, Moses and Aaron went in, and said unto Pharaoh; Thus saith Jehovah, the God of Israel, Send away my people, that they may keepe
2 a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should obey his voice, to send away Israel? I know
3 not Jehovah, neither will I send away Israel. And they said, The God of the Hebrews hath met with us: let us goe we pray thee, three daies journey into the wilderness, and sacrifice unto Jehovah our God, lest hee fall
4 upon us with pestilence, or with the sword. And the King of Egypt said unto them; Wherefore doe ye Moses and Aaron, cause

the people to cease from their workes? Get ye to your burthens. And Pharaoh said; Behold, the people of the land now are many, and yee make them to rest from their burthens. And Pharaoh commanded, in that day, the taskmasters of the people, & their officers, saying, Ye shall not any more give straw to the people, to make bricks, as heretofore: let them goe and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof; for they be idle, therefore they cry out, saying, Let us goe and sacrifice to our God. Let the work be made heavie upon the men, and let them labour therein, and let them not regard vaine lying words. And the taskmasters of the people went out, and their officers, and said unto the people, saying; Thus saith Pharaoh, I will not give you straw. Go ye, take you straw where you can find it: yet not ought of your work shall be diminished. And the people was scattered abroad thorough all the land of Egypt, to gather stubble in stead of straw. And the taskmasters hastened them, saying, Fulfill your workes, every daies taske in his day, as when there was straw. And the officers of the sonnes of Israel, which Pharaohs taskmasters had set over them, were beaten, saying, Wherefore have yee not fulfilled your appointed taske to make bricke, both yesterday and to day, as heretofore? And the officers of the sonnes of Israel came, and cried out unto Pharaoh, saying, Wherefore dost thou thus to thy servants? There is no straw given unto thy servants, and they say to us, make bricks: and behold, thy servants are beaten, and it is the sin of thy people. And he said, ye are idle, ye are idle: therefore ye say, let us goe, and sacrifice to Jehovah. Now therefore, goe work, for straw shall not be given you, yet shall ye deliver the tale of bricke. And the officers of the sonnes of Israel did see them in evill, saying, Yee shall not diminish *ought* from your bricke, every daies taske in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them; Jehovah looke upon you and judge, because you have made our favour to stinke in the eies of Pharaoh, and in the eies of his servants; to give a sword into their hand, to slay us. And Moses returned unto Jehovah, and said; Lord, wherefore hast thou done evill to this people; where-

23 wherefore is it that thou hast sent mee? For since I came to Pharaoh, to speake in thy name, hee hath done evill to his people; and delivering thou hast not delivered thy people.

Annotations.

1 **S**End away] let goe out of thy servitude: see the notes on Exod. 4. 23. *keepe a feast*] The first signification of the Hebrew word *chagag*, is to dance, 1 Sam. 30. 16. or, to turne round, Psalm. 107. 27. and secondly it is applied to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Judg. 21. 19, 21. Deut. 16. 15. figuring out our spirituall joyes for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated to the Lord; but they performed it to an Idoll, the worke of their owne hands, Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, sacrificing to their gods, with dances, &c. Sophocles in *Electra*. Plutarch in *Theſeo*.

2 **Verf. 2. Who is Jehovah**] The Chaldee paraphraseth, *The name of the Lord is not revealed unto me, that I should obey his word, &c.* Such an answer God foretold, that he would give, Exo. 3. 19. *I know not*] againe the Chaldee turneth it, *the name of the Lord is not revealed unto me.*

3 **Verf. 3. haib met**] See Exod. 3. 18. The Greeke translateth, *haib called us.* *journey*] or *way*: see Exod. 3. 18. *fall upon*] or *meet us*, as verf. 20. and Gen. 32. 1. but when there is added *the sword*, or the like, it signifieth *falling upon*, as Judg. 8. 20, 21. *pestilence*] or *mortalitie*. The Greeke and Chaldee translate it here and oftentimes, *death*. So the holy Ghost putteth *death*, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrewes (who had orders for fasting and prayer in time of pestilence) seeme also not to reſtraine it to that contagious sicknesse, which wee commonly call the pest or plague; but count all extraordinary and continued mortality, the pestilence; if it be among five hundred strong men, that three die in three daies one after another; and so in all number above that. Their words are, *What is the Pestilence (Deber?) A citie wherein are five hundred footmen, (that is, strong and lusty men, as Exod. 12. 37.) if there goe out of it (that is, be buried) three dead men in three daies one after another; loe, this is Deber (the Pestilence.) If they goe out in one day, or in foure daies, it is not the Pestilence. If there be in it a thousand, and there goe out of it sixe dead men in three daies one after another, this is the Pestilence; if they goe out in one day, or in foure, it is not the Pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case.* Maimony in *Misnich in Tagnanioth* (or treat. of fasting) ch. 2. f. 5. *sword*] this signifieth warres, Mich. 4. 3. and as the Greeke and Chaldee translate it, *slaughter*: the Apostle joyneth

both in one, mentioning *the slaughter of the sword*; Hebrewes 11. 37. it was one of Gods *four score* judgements; wherewith hee used to chastise his people for their sins, Ezek. 14. 17, 21. And not the Egyptians onely, but Israel might also feare these plagues, for their Idolatry in Egypt, Ezek. 20. 7, 8. Which therefore they sought to turne away, by humiliation and sacrifice to God in the wilderness. And it is a rule among the Jewes, to fast and pray in the time of warre; yea though it be (as they say) *the sword of Peace*: as when beaibens make warre with beaibens, and they passe by the place of Israel; although there be no warre betwixt them and Israel, yet this is a distresse, and they humble themselves for it: for it is said, *And the sword shall not passe through your land*, (Leviticus 26. 6.) It is a generall rule, that the sights of warre is a distresse. Maimony in *Tagnanioth*; chapter 2. section 4.

Verf. 4. cease] as free, and at liberty: the Greeke translateth, *doe ye turne away the people*. The Ministers of God, are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2, 5. Acts 24. 5.

your burdens] the Chaldee saith, *your service*; the Greeke, *every one of you to his workes*.

Verf. 5. of the land] meaning the Israelites in the land: therefore the Greeke explaineth it thus, *behold now this people is multiplied on the land*.

Verf. 6. Taskmasters of the people] or, *Exactors among the people*; but both Greeke and Chaldee translate it, *of*: and so Moses speaketh in verf. 10. *Officers*] the Greeke translateth them *Scribes*: so in verf. 10. 14. and usually.

Verf. 7. any more give] Hebrew, *adde to give*. Here the word of GOD caused afflictions to increase. And in Israel we may see a figure of our calling, (for all these things happened unto them for types, 1 Corinthians 10. 11.) the first had the word of Promise, which caused them to beleeve, (Exodus 4. 30, 31.) then followeth affliction, greater then ever before; which almost discourageth them, Exodus 5. 21, 23. after that came their deliverance with great glorie, for which they sang the praises of GOD, Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Act. 2. 41. &c. Then followed great persecution, Act. 8. 1. & 9. 1. & 12. 1. &c. Against which they were confirmed in grace, by expectation of glorie in the Kingdome of God, Acts 14. 22. And this is the continuall course of the Gospel; 1 Theſſal. 1. 6, 10. and 2. 14. and 3. 2, 3, 4. 2 Theſſal. 1. 4, 5, 6, 7. 1 Pet. 1. 3, 9. and 4. 12, 13. &c. *heretofore*] Hebrew, *yesterday, and the third day before*: see Gen. 31. 2. so after, verf. 8. 14. &c.

Verf. 8. idle] or *laxie, slacke*: so verf. 17. and *sacrifice*] or, *let us sacrifice*: which manner of speech noteth their importunitie: but the Greeke supplieth the word *and*. So after, verf. 17.

Verf. 9. labour] or, *doe*; that is, *be doing*, or, *busie themselves*; and so the Chaldee saith, *let them busie themselves therein, and not luse themselves in idle words*: So in Matthew 20. 12. *these last*

have done (that is, have laboured) but one boure. Likewise in Exo. 31. 4, 5. where *doing*, is used for *working*. The Greeke here translateth it, *care*. *vaine lying words*] Hebr. *words of lying*: which the Greeke translateth, *vaine words*. *Vanity and falsehood*, are used one for another, as is noted on Exod. 20. 7.

13 Verſ. 13. *taſke*] Hebr. *word, or thing*: which in this caſe, was their appointed taſke. So ver. 19.

14 Verſ. 14. *of the ſonnes of Iſrael*] that is, which were Iſraelites; and the Greeke explaineth it thus, *the Scribes of the lineage of the ſonnes of Iſrael*. The *Task-maſters* therefore, were Egyptians; the *Officers* were Iſraelites, appointed to over-ſee, and hold the people to worke; as the 15. and 16. verſes alſo manifeſt: theſe were oppreſſed and beaten; ſo the bondage was great, and univerſall. *ſaying*] that is, and ſaid unto, by Pharaohs Task-maſters. An Hebrew phraſe, whereof ſee the Annotations on Gen. 2. 3. and 6. 20.

16 Verſ. 16. it is the ſinne &c.] or, ſinne is laid upon thy people: it may be underſtood of the Egyptians, as if the ſin or fault were theirs; and ſo the Chaldee explaineth it, *Thy people ſinneth againſt them*; that is, againſt thy ſervants the Iſraelites. Or, ſin (and ſo, *puniſhment*) is laid upon thy people, as the Iſraelites, without cauſe: and ſo the Greeke translateth, *wilt thou therefore wrong thy people? Sin*, is often uſed for *puniſhment*. See Gen. 4. 7.

19 Verſ. 19. *them in evil*] that is, both themſelves, (as the Greeke translateth it) and the people over whom they were, to be in an evil caſe. *ſaying*] underſtand from verſ. 13. and 18. the *Task-maſters*, and the King alſo ſaying: or, after it was ſaid: ſee verſ. 14.

20 Verſ. 20. *lighted upon*] that is, met with as unlooked for; or fell upon them, with hard words: as verſ. 21. It is the word uſed before in verſ. 3. and Gen. 28. 11.

21 Verſ. 21. *judge*] the Chaldee ſaith, *be avenged*. An intemperate ſpeech, and an example of great infirmitie; imputing the cauſe of their troubles, to Gods miniſters; forgetting their former faith and thankfulneſſe, Exo. 4. 31. *to ſinke*] that is, as the Greeke explaineth it, *to be abhorred*: ſee Gen. 34. 30. *to give*] or, and hath given: as, *to hold the Arke*, 1 Chron. 13. 9. is expounded, and held it, 2 Sam. 6. 6.

23 Verſ. 23. *delivering thou, &c.*] that is, thou haſt not at all delivered, nor ſhewed any likelyhood as yet thereof. And here Moſes himſelfe bewraith the remnants of his former infirmitie, Exodus 4. 10, 13.



CHAP. VI.

1, God comforteth Moſes, renewing his promiſe by his name Jehovah; 5, and remembrance of his covenant. 6, He ſendeth him with theſe comforts unto Iſrael: 9, but they hearken not unto him. 11, He ſendeth him againe to Pharaoh, though Moſes is loath to goe. 14, The genealogie of Reuben, 15, of Simeon,

18, of Levi, of whom came Moſes and Aaron. 28, A repeating of Moſes miſſion to Pharaoh, and his exception againſt it.

ANd Jehovah ſaid unto Moſes; Now ſhalt thou ſee what I will doe to Pharaoh; for by a ſtrong hand ſhall hee ſend them away, and by a ſtrong hand ſhall he drive them out of his land.

o o o

AND God ſpake unto Moſes, and ſaid unto him, I am Jehovah. And I appeared unto Abraham, unto Iſaak, and unto Jakob, by (the name of) God Almighty: but by my name Jehovah was I not knowne to them. And alſo, I eſtabliſhed my covenant with them, to give unto them the land of Canaan, the land of their ſojournings, in the which they ſojourned. And alſo, I have heard the groaning of the ſonnes of Iſrael, whom the Egyptians keep in ſervitude; & I have remembered my covenant. Therefore ſay thou unto the ſons of Iſrael; I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their ſervitude, and I will redeeme you with a ſtretched-out arme; and with great judgements. And I will take you to me for a people, and I will be to you a God, and yee ſhall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did liſt up my hand to give it to Abraham, to Iſaak, and to Jakob: and I will give it to you for an heritage, I am Jehovah. And Moſes ſpake ſo unto the ſons of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for hard ſervitude. And Jehovah ſpake unto Moſes, ſaying; Goe in, ſpeake unto Pharaoh King of Egypt; that hee ſend away the ſonnes of Iſrael, out of his land. And Moſes ſpake before Jehovah, ſaying, Behold, the ſonnes of Iſrael have not hearkened unto mee; and how ſhall Pharaoh heare mee, and I am of uncircumciſed lips? And Jehovah ſpake unto Moſes and unto Aaron, and gave them a charge unto the ſonnes of Iſrael, and unto Pharaoh the king of Egypt, to bring forth the ſonnes of Iſrael out of the land of Egypt. Theſe be the heads of their fathers houſes: the ſons of Reuben the firſt borne of Iſrael; Enoch and Phallu, Hezron and Carmi; theſe be the families of Reuben. And the ſons of Simeon; Jemuel, and Jamin,

min, and Ohad, and Jachin, and Zohar, and Saul, the son of a Canaanitess; these are the families of Simeon. And these are the names of the sons of Levi, according to their generations; Gerſhon, and Kohath, and Merari; and the yeeres of the life of Levi were an hundred seven and thirtie yeeres. The sons of Gerſhon, Libni & Shimei, according to their families. And the sons of Kohath, Amram, and Iſhar, and Hebron, and Vzziel: and the yeeres of the life of Kohath were an hundred three and thirtie yeeres. And the sons of Merari, Mahali and Muſſi: these are the families of Levi, according to their generations. And Amram tooke Jochebed his Aunt unto him to wife, and she bare to him Aaron and Moſes: and the yeeres of the life of Amram were an hundred seven and thirtie yeeres. And the sons of Iſhar; Korah and Nepheg and Zichri. And the ſonnes of Vzziel; Miſael and Elſaphan, and Sithri. And Aaron tooke Eliſabet, daughter of Amminadab, ſiſter of Naſſon, unto him to wife, and ſhe bare unto him Nadab, and Abihu, Eleazar, and Ithamar. And the ſonnes of Korah; Aſſir and Elkanah, and Abiaſaph: these are the families of the Korhite. And Eleazar ſonne of Aaron, tooke unto him one of the daughters of Putiel, unto him to wife, and ſhe bare unto him Phinehas: these are the heads of the fathers of the Levites, according to their families. This is that Aaron and Moſes, unto whom Jehovah ſaid, Bring out the ſonnes of Iſrael from the land of Egypt, according to their armies. These are they which ſpake to Pharaoh King of Egypt, to bring out the ſonnes of Iſrael from Egypt; this Moſes, and Aaron. And it was, in the day when Jehovah ſpake unto Moſes, in the land of Egypt: That Jehovah ſpake unto Moſes, ſaying, I am Jehovah: ſpeake thou unto Pharaoh King of Egypt, all that I ſpeake unto thee. And Moſes ſaid before Jehovah; Behold, I am of uncircumciſed lips; and how ſhall Pharaoh hearken unto mee?

Annotations.

BT a strong hand] that is by force and constraint, God even compelling him thereto by his judgements: as verſe. 6. and Exodus 3. 20. This was fulfilled, Exodus 12. 31, 33. and 13. 3. 9. celebrated alwaies after, Deuteronomie 6. 21, 22. and 26. 7, 8. Pfalm. 136. 10, 11, 12. Jer. 32. 20, 21. Dan. 9. 15.

DDD] Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verſe, And I appeared. See Gen. 6. 9. and 28. 10.

Verſ. 3. Almighty] or Alſufficient: ſee Gen. 17. 1. The Greeke tranſlateth, being their God. The two titles here expreſſed, *El*, God; and *Shaddai*, Almighty, are not uſed in Scripture till Abraham's time, and in ſpeech to him, Gen. 14. 18. & 17. 1. name Jehovah:] which name denoteth both Gods being in himſelfe, and his giving of being unto (that is, the performance of) his word and promiſes; as is obſerved on Gen. 2. 4. in which latter reſpect he here ſaith, he was not knowne to their fathers by this name; (or as the Greeke and Chaldee tranſlate, he manifested not, nor made knowne this name.) They being ſuſtained by faith in Gods almighty power, without receiving the thing promiſed, Act. 7. 5. Heb. 11. 9, 10. But now their children ſhould receive their promiſe, and ſo have full knowledge and experience of Gods power and goodneſſe, and of the efficacy of that his name Jehovah; which therfore they ſung to his praife, upon their full deliverance from the Egyptians, Exod. 15. 3. So upon performance of further promiſes or judgements, he ſaith, they ſhall know him to be Jehovah, Eſay 49. 23. & 52. 6. & 60. 16. Ezek. 28. 22, 23, 24, 26. & 30. 19, 25, 26. And Chriſt, in whom all Gods promiſes are yea and Amen, 2 Cor. 1. 20. having fulfilled all things for our redemption, manifeſteth himſelfe by this name in the interpretation thereof, as that he is Alpha and Omega, the beginning and the ending, the Lord who Is, and who Was, and who Is to come, even the Almighty, Rev. 1. 8, 17, 18. Otherwiſe, neither Abraham, nor Iſaac, nor Iakob was without the knowledge of this name Jehovah altogether; for by it alſo in part, God revealed himſelfe to them: as Gen. 15. 7, 8. & 26. 24, 25. & 28. 13. But as the glorious miniſtration of the Law, is ſaid to have, no glory, in reſpect of the excellent glory of the Goſpel, 2 Cor. 3. 10. ſo this is ſpoken by comparison here. The Jewes of a long time have not uſed this name, but for it they reade *Adonai*, that is, Lord. One of themſelves hath written thus; Why doe the Iſraelites pray in this world, and are not heard? Becauſe they know not the prime name [of God, which is Jehovah] in the world to come, [the world] of the Meſſias; God will make it knowne unto them, and then they ſhall be heard. *Ialkut*, in Pfal. 91. This teſtimonie is true upon them, not for the ſound of the letters, but for the want of faith in Chriſt, who is called Jehovah our Juſtice, Jer. 23. 6. when they ſhall be converted unto him, God will heare them, Joh. 16. 23.

Verſ. 4. eſtabliſhed] or, erected firme and ſure: ſee Gen. 6. 18. this was done to Abraham, with expreſſe limitation of the time of Iſrael's releaſe out of Egypt, Gen. 15. 13, 18. ſojournings] or, peregrinations, pilgrimage: ſee Gen. 17. 8. and 26. 3. and 35. 27.

Verſ. 6. the burdens:] the Greeke ſaith, from the power: the Chaldee, from amidſt the tribulation of the ſervitude of the Egyptians: ſo in verſ. 7. This

mercie

mercie is remembred in Psal. 81. 7. *stretched out*] that is, *lifted up on high*, as both the Gr. and Chaldee do explaine it: and it signifieth Gods might, and open manifestation, with continuancie of the same against Egypt, till the redemption of Israel were fully performed, Deut. 4. 34. 2 King. 17. 36. Esay 9. 12. 17. 21.

7 Ver. 7. *a God*] or, *for a God*: this was the covenant with Abraham: see Gen. 17. 7.

8 Ver. 8. *lift up my hand*] that is, *swear*: as the Chaldee explaineth it, *I swear by my word to give it*. Of this signe, see Gen. 14. 22. Hereof is that speech, *Iehovah hath sworn with his right hand*, &c. Esay 62. 8. *will give it*] under which figure, eternall life in heaven was implied also to the faithfull; as is noted on Gen. 12. 5. which Paul confirmeth in Heb. 11. 10, 16. and the Hebrew Doctors say of this, that it signified the Ierusalem that is above. R. Menachem on Exod. 6.

9 Ver. 9. *anguish*] Hebrew, *shortnesse*; that is, *anger*, *griefe* and *discouragement of spirit*; that they could not patiently indure their troubles: the Greeke tranlateth it, *pusillanimitie*, or *feblenesse of minde*. So the *short of spirit*, is opposed to the man *slow to wrath*, Prov. 14. 29. and *shortnesse of spirit* in Job, was *trouble* and *discouragement*, Job 21. 4. A like phrase is, of *shortnesse of soule*, whereof see Numb. 21. 4. And this griefe and discouragement of Israel was so great, that they wished rather to be *let alone*, that they might serve the Egyptians, than to have any further proceeding in this businesse, Exod. 14. 12. *servitude*] or *bondage*, which was upon them, as the Chaldee addeth: the Greeke tranlateth, *for hard workes*. And this was the outward cause, added to their inward discouragement and little faith.

12 Ver. 12. *of uncircumcised lips*] Hebrew, *superfluous*, (or *uncircumcised*) of lips: that is, as the Greeke tranlateth, *not eloquent*: as the Chaldee saith, *of an heauie speech*; the same which Moses complained before, in Exod. 4. 10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluous words*, or *unsanctified*: and so unfit to speake to the King. So Esaias complained of *polluted lips*, Esa. 6. 5. Of this word *superfluous*, see Gen. 17. 11.

13 Ver. 13. *unto*] that is, as the Greeke addeth, *to goe unto*. *to bring forth*] that is, *that they might bring forth*; so ver. 27. see the notes on Gen. 6. 19. Thus Gods worke and faithfulnessse was not hindered by mens unfaithfulnessse: neither was Israel saved for their owne righteousnessse; who from the first to the last, shewed themselves rebellious, as Moses after telleth them, Deut. 9. 4, 5, 6, 7, 24.

14 Ver. 14. *heads*] that is, as the Greeke tranlateth, *chiefe governors*, or *captaines*. This Genealogie following, is to shew the naturall stocke of Moses and Aaron Levites, v. 26, 27. and the time of Israels deliverance, according to Gods promise, ver. 16. 18. 20. *Enoch*] Hebrew, *Chanoch*: in Greeke *Enoch*: see Gen. 46. 9. &c.

16 Ver. 16. *137. yeeres*] This mans age, with his sonnes, ver. 18. and Nephewes, ver. 20. serve for the opening of that speech concerning Israels peregrination, Exo. 12. 40. see the notes there.

Ver. 20. *his Aun*] that is, *his fathers sister*; as saith the Chadee paraphrase in the Masorites Bible: but the Chaldee set out by *Arian Mons*. hath *the daughter of his fathers sister*: and the Greeke saith, *the daughter of his fathers brother*: neither of them well; for she was the daughter of Levi, Exod. 2. 1. and so sister to *Aram*s father.

Ver. 21. *Korah*] he proved a rebell against Moses, Numb. 16. 1. &c.

Ver. 22. *Uzziel*] of him and his two sonnes mention is made in Levit. 10. 4. where he is called *Aarons uncle*.

Ver. 23. *Elisabet*] so the Greeke writeth this name, and the new Testament, Luke 1. 5. and so we in English: the Hebrew foundeth it, *Elisheba*. She was of the Tribe of *Judah*, being the Prince *Nassons* siter; Numb. 2. 3. 1 Chron. 2. 3, 10.

Nadab and Abihu] these died before the Lord by a fire, Levit. 10. 1, 2. *Eleazar*] hee succeeded his father Aaron in the high Priesthood, Numb. 20. 25, 26. &c. Of the Priests that were of him and his brother *Ishamar*, see 1 Chron. 24.

Ver. 25. *Phinehas*] of him, see Numb. 25. 7. &c.

Ver. 26. *their armies*] or, *their hosts*: that is, not confusedly, but their ordered troops, being increased to many thousands, and called *the hosts of the Lord*, Exod. 12. 37. 41. & 7. 4. These were after ordered according to their Tribes, Num. 10. 14. 15. &c. Of the word *host*, or *army*, see Gen. 2. 1.

Ver. 27. *to bring*] that is, *that they might bring*, as verse 13.

Ver. 30. *of uncircumcised*] Greek, *of a small voice*; Chaldee, *of an heauie speech*; see before ver. 12. and Exod. 4. 10.

CHAP. VII.

1, *Moses is made Pharaohs God*, and Aaron his Prophet. 3, *Pharaohs heart should be hardened against their words and signes*. 6, *Moses and Aaron doe as their are bidden*. 7, *Their age*. 10, *Aarons rod is turned to a Serpent*. 11, *The Sorcerers doe the like*. 13, *Pharaohs heart is hardened*. 14, *Moses is sent againe unto him with word and signe*. 19, *The waters of Egypt are turned into blood*. 21, *The fishes die*. 22, *The Magicians doe the like miracle*, whereupon Pharaoh is hardened still.

AND Jehovah said unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet. Thou shalt speake all that I command thee; and Aaron thy brother shall speake unto Pharaoh, that hee send the sons of Israel out of his land. And I will harden Pharaohs heart; and will multiply my signes and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you; and I will lay my hand upon Egypt, and will bring forth mine armies, my people the sonnes of Israel

5 Israel, out of the land of Egypt, by great
judgements. And the Egyptians shall know
that I *am* Jehovah, when I stretch forth my
hand upon Egypt: and I will bring out the
6 sonnes of Israel from among them. And
Moses and Aaron did as Jehovah commanded
them, so did they. And Moses *was* four-
7 score yeeres old, and Aaron fourscore and
three yeeres old, when they spake unto Pharaoh.
8 And Jehovah said unto Moses and
9 unto Aaron, saying; When Pharaoh shall
speake unto you, saying; Give a wonder for
you, then thou shalt say unto Aaron, take
thy rod, and cast it before Pharaoh, it shall
10 be (*turned*) to a dragon. And Moses and
Aaron went in unto Pharaoh, and they did
so as Jehovah had commanded: and Aaron
cast his rod before Pharaoh, and before his
servants, and it was (*turned*) to a dragon.
11 And Pharaoh also called the wise men, and
the forcerers; and they also, the magicians
of Egypt, did with their enchantments so.
12 And they cast down every man his rod, and
they were turned to dragons: and Aarons
rod swallowed up their rods. And Pharaohs
13 heart waxed strong, and he hearkened not
unto them, as Jehovah had spoken. And Je-
14 hovah said unto Moses; Pharaohs heart *is*
heavie; he refuseth to send away the people.
15 Go unto Pharaoh in the morning; loe, he go-
eth out unto the waters, and thou shalt stand
to meet him by the rivers brinke: and the
rod which was turned to a serpent shalt thou
16 take in thy hand. And thou shalt say unto
him; Jehovah the God of the Hebrews hath
sent mee unto thee, saying, Send away my
people, that they may serve mee in the wil-
dernesse: and behold thou hast not heard hi-
17 therto. Thus saith Jehovah; in this thou shalt
know that I *am* Jehovah: behold, I smite
with the rod which *is* in my hand upon the
waters which *are* in the river, and they shall
18 be turned into blood. And the fish which *is*
in the river, shall dye, & the river shall stink,
and the Egyptians shall be wearied to drink
19 the waters of the river. And Jehovah said
unto Moses; Say unto Aaron, take thy rod,
and stretch out thy hand upon the waters of
Egypt, upon their streams, upon their rivers
and upon their ponds, & upon every gathe-
ring together of their waters, and they shall
be blood: and there shall be blood in all the
land of Egypt, both in vessels of wood, & in
20 vessels of stone. And Moses & Aaron did as
Jehovah commanded; & he lift up the rod,
and smote the waters which *were* in the ri-

ver, in the eies of Pharaoh, and in the eies of
his servants, and all the waters which *were* in
the river, were turned to blood. And the
21 fish which *was* in the river, died, and the ri-
ver stunk, and the Egyptians could not drink
the waters of the river, and there was blood
22 in all the land of Egypt. And the magicians
of Egypt did so by their enchantments: and
the heart of Pharaoh waxed strong, and hee
hearkened not unto them, as Jehovah had
23 said. And Pharaoh turned, and went into
his house; and hee set not his heart to this
neither. And all the Egyptians digged round
24 about the river for waters to drink, for they
could not drinke of the waters of the river.
And seven daies were fulfilled, after that
25 Jehovah had smitten the river.

Annotations.

Made] or, given thee for a God: that is, one to
whom the word of God shall come, and by
whom it shall be made knowne unto Aaron, and
so to Pharaoh. This reason Christ rendreth of the
like speech, Joh. 10. 35. The Chaldee, for God,
translateth a master: see Exod. 4. 16. Prophet
to speake for thee, (as the next verse manifesteth)
the Chaldee saith, thy Interpreter: before, God cal-
led him his mouth, Exod. 4. 16. A Prophet hath the
name of speaking or interpreting Gods word: see
the notes on Gen. 20. 7. Thus God confirms Mo-
ses against his feares, Exod. 6. 12. 30.

Verf. 2. *speake*] the Greeke addeth, to him, mean-
ing Aaron, as Exod. 4. 15.

Verf. 3. *harden*] as before he said, he would make
strong: Exod. 4. 21. wonders] or, persuading-
miracles, for to draw men to beleve and obey, as
Deut. 13. 1, 2. Joh. 4. 28. Rom. 15. 18, 19. By such
God beareth witnesse to his word preached, Heb.
2. 4. and they portend, either good, 2 Chron. 32.
24. or evill. Deut. 6. 22. and 28. 46. yet can they
not perswade any without the speciall grace of
God, Deut. 29. 2, 3, 4.

Verf. 4. *lay*] Hebrew, give my hand; which the
Chaldee expoundeth, lay my powerfull plague: so
verf. 5. *armies*] or hosts: see Exod. 6. 26. The
Greeke translateth, with my power.

Verf. 7. *old*] Hebrew, some of 80. yeeres: of which
phrase see Gen. 5. 32. By this it appeareth Moses
had beene 40. yeeres in the land of Madian; as
Stephen avoucheth, Act. 7. 30. See Exod. 2. 23.

Verf. 9. *a wonder*] or, persuading-miracle, that I
may know ye are sent of God: see verf. 3. The
Greeke addeth, a sign or a wonder. thy rod] be-
cause Aaron now used it: before it was Moses rod
and Gods: Exodus 4. 2. 30. a dragon] that is,
a great serpent: and therefore in ver. 15. it is called
a serpent; as also before in Exod. 4. 3. So the Devill
is called the dragon the old serpent, Rev. 20. 2. And
Pharaoh himselfe, with his Egyptians, are called
dragons,

dragons, Ezek. 29. 3. Psal. 74. 13. But this wonder was a signe of their destruction, if they obeyed not: for the desolation of a Country is signified by the dwelling of dragons there, Mal. 1. 3. Esa. 13. 20, 22. Psalm. 44. 20. See also the notes on Exodus 4. 3.

II Ver. 11. *wise men*] *Philosophers*: of these see Genesis 41. 8. *Sorcerers*] or, *Witches*: such as doe bewitch the senses and minds of men, by changing the formes of things to another hue. And from the Hebrew *Casbaph*, (which hath the signification of *changing* or *turning*) the Greekes have formed their word *Bascaino*, and the Latines *Fascino*, which is to *bewitch*; and it used for unlawfull devillish Arts and Artizens, such as Gods Law condemneth, and punisheth with death, Deut. 18. 10. Exo. 22. 18. and applied to false teachers, and their crafts, Gal. 3. 1. Rev. 18. 23. and these Egyptian Sorcerers, were types of seducers, who *resist the truth*, as Jannes and Jambres withstood Moses, here 2 Timoth. 3. 8. where Paul setteth downe the names of the chiefe of their Sorcerers, as they were kept in the Jews private Records. For so to this day, in their *Babylonian Talmud*, tract. *Menachoth*, chap. 9. they shew how *Iohanne* and *Mamre*, chiefe of the Sorcerers of Egypt, withstood and mocked Moses, saying, *Thou bringest straw into Aphraim*, (as water into the sea;) *for they thought, he did his miracles by sorcerie, whereas the land of Egypt was full of Sorcerers*. This *Mamre*, was also an Amoriticke name, Gen. 13. 18. called in Greeke, *Mambree*; and by Paul, *Jambres*, in 2 Tim. 3. 8. where the Syriacke writeth *Jambres*: for letters are often changed even in the same tongue, as *Merodach*, Esay 39. 1. or *Barodach*, 2 King. 20. 12. *Nemuel*, 1 Chron. 4. 24. or *Iemuel*, Exod. 6. 15. and many the like. And that not Paul onely, but the Jewes commonly so named them, appeareth also by a Chaldee paraphrase of the Law, that goeth under the name of *Jonathan*; there upon this place of Exodus, their names are written *Ianis* and *Jambres*: and in another Hebrew Commentarie on the Law, called *Thanchuma*, in fol. 40. they are named *Ianos* and *Jambros*. Among the heathens also, their memorie continued, though corrupted; for *Plinie* in *nat. hist. lib. 30. cap. 1.* speaketh of *Moses* and *Jannes*, and *Cabala*, (or as some read it *Iotape*) whom he calleth *Jewes*, by whom *Magicke* was used. And *Origen* against *Celsus*, lib. 4. sheweth how *Numenius* a Pythagorean Phylosopher, speaketh of *Moses* miracles in *Egypt*, and his resistance by *Jannes* and *Mambres*, *magicians*: *Apuleius* also, a Latine Phylosopher, (in his second *Apologie*) mentioneth one *Jannes*, among the chiefe *Magicians*: that their names, as it seemeth, were renowned over all. *magicians*] see the notes on Gen. 41. 8. *incantments*] or, *secret sleights*, *jugglings*. A word not used in this sense, save here, and in vers. 22. and it hath the signification, of *secreter* and *close conveyance*, or, of *glistering* like the flame of a fire or sword, as Gen. 3. 24. wherewith mens eyes are dazled. And by this word, God putteth difference betwene *Moses* miracles which were done in truth; and theirs done by sleight or sorcerie: which were

also figures of the *signes* and *lying wonders*, that Antichrist worketh, 2 Thessa. 2. 9. whose Church is called *Egypt*, Revel. 11. 8. *their rods*] that is, their dragons made of rods: or, if they were all turned to rods againe, it was the greater miracle. But by comparison with Ex. 4. 4. it is most likely it was a serpent till *Aaron* tooke it into his hand againe. And here *Moses* and *Aaron* doe overcome *Jannes* and *Jambres* at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for greater is he that is in them, than by that is in the world, 1 Joh. 4. 3, 4.

Verf. 13. *waxed strong*] or *hard*; both by his own impenitencie, Rom. 2. 5. and Gods just worke in him, Exod. 4. 21.

Verf. 14. *heavie*] by reason of the hardnesse of it: and so unfit to be lifted up unto the obedience of my word. This heavinesse when it is spoken of eies, eares, hands, heart, or the like, signifieth the dulnesse and unfitnesse to do that which men ought: Gen. 48. 10. Zach. 7. 11. Exod. 17. 12. Luke 21. 34. And this in *Pharaoh* is after said, both to be done of himselfe, Exodus 8. 32. and of God, Exod. 10. 1.

Verf. 17. *I smite*:] *Aaron* it was that smote, verf. 19. but God by *Moses* commanded it: therefore he principally smote, and the rod is said to be in his hand. The Scripture sometime explaineth this, as, *he called*, Mat. 20. 32. that is, *he commanded to be called*, Mark. 10. 49. and *he gave*, Mark. 15. 45. that is, *he commanded to be given*, Mat. 27. 58. See also the notes on Gen. 39. 22. and 48. 23. And God foretelleth the plague before hee brings it, to warne him in mercie: but useth the time present, *I smite*, (or, *am smiting*:) to signifie judgement to be at hand. So Exod. 8. 2.

Ver. 18. *be wearied*:] both by *digging round about the river for waters*, as verf. 24. and being grieved, and loathing the waters turned to blood, which they shall not be able to drinke, as in verf. 21. and so the Greeke here translateth, *they shall not be able to drinke*. And this plague being threatened to the Egyptians onely: it is to be thought, the Israelites in *Goshen* were free from this, as from other plagues following, Exod. 8. 22. & 9. 26. & 10. 23. And so the Hebrew Doctors say, *the plague of blood, was blood to the Egyptians, and water to the Israelites*: *R. Elia* in *Sepher reshim chochmah*, treat. of *Love*, c. 7. Here God proceedeth in his worke, from signes and wonders, to plagues and punishments: renne whereof he bringeth upon *Egypt*, before the Israelites were let goe out of their bondage, (as there are seven plagues, wherewith the spirituall *Egypt* of Antichrists Church is smitten, in Revel. 16.) These ten plagues, the Hebrew Doctors summe up in ten letters, the first of all their names, אהבה ערש דור whereby they meane,

Blood: Frogs: and Lice: a Mixed swarme:

Murraine that beasts annoyd:

Boyles: Haile: and Locusts: Darknesse thicke: and First-borne all destroy'd.

Verf. 19. *gathering together*] that is, *place of gathering*, as the Chaldee expounds it: the word which

which is used in Gen. 1. 9. and implicth lakes, pookes, pits, ditches and vessels: as after is explained in the end of this verse. See also Leviticus 11. 36. *vessels*] this word is expressed in the Chaldee, and is necessarily implied in the Hebrew, as a thousand, 2 Sam. 8. 4. for, a thousand chariots, 1 Chronicles 18. 4. the first, Matthew 26. 17. for, the first day, Marke 14. 12. and many the like.

20 Ver. 20. *he lift up*] the Greeke explaineth it, *Aaron lift up his rod*. *in blood*:] as the Egyptians had shed the blood of the children of Israel, drowning them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into blood, which R. Menachem (on this place) saith, signified mercur turned into them to judgement. So upon the spirituall Egyptians, (by whose sin, the third part of the sea became blood, and of other waters, became wormeweed, Revel. 8. 8, 11.) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers: their sea, rivers and fountains becoming blood: they having shed the blood of Saints and Prophets, and God giving them blood to drinke, for they are worthy, Revel. 16. 3, 6. Of this plague the Psalmist also speaketh, Psalm. 78. 44. and 105. 29. Contrariwise, God blesteth his people, by turning for them, the rockes to rivers and fountaines of waters, Psalm. 78. 15, 16. and 114. 8. and giving them the water of life to drinke, John 4. 10, 14. Revelations 22. 1. 17.

21 Ver. 21. *died*:] so in Antichrists sea, every living soule dieth, Revel. 16. 3. as by their impietie, they had caused the third part of such to die before, Revel. 8. 9. Contrariwise, in the holy land, corrupt waters are healed, the creatures in them live, and fish are multiplied, Eze. 47. 8, 9. *stink*] whereas the waters of Egypt served them for drinke, Jer. 2. 18. (there being no raine in the countrey, Deuteronomie 11. 10, 11.) God turning them to stinking blood, and killing the fish: the plague was more grievous. For, fishes were their common food, Numb. 11. 5. the flesh of many beasts, they through superstition would not eate of, Exodus 8. 26: so that which the Prophet after threatneth, was now upon them; *The fishers mourned, and all they that cast angle into the brookes lamented: and they that spread nets upon the waters languished*, Eze. 19. 8.

Ver. 22. *did so*] as before in verse 11. They could by enchantments increase their owne plagues, but not ease themselves: see Exodus 8. 7, 8. But where had they water to turne into blood? either they found some by digging about the river, ver. 4. or they had some fetched from another place, as Goshen, see the notes on v. 18. *waxed strong*] the Greeke saith, *was hardened*: see ver. 13.

Ver. 23. *set not*] that is, regarded not, nor cared for this wondrous plague: so the setting of the heart signifieth carefull regard, Exod. 9. 21. Prov. 22. 17. 2 Sam. 18. 3.



CHAP. VIII.

1, God threatneth Pharaoh, if hee send not Israel away, to plague his Realme with Frogs. 5, Aaron stretcheth out his hand, and (the second plague) Frogs come out of the waters, over all the land. 7, The Magicians doe the like. 8, Pharaoh saith to Moses. 12, And Moses by prayer removeth the Frogs away. 15, Pharaohs heart is hardened. 16, The third plague: Dust is turned into Lice, on man and beast. 18, The Magicians could not doe so; yet Pharaoh is hardened. 20, God threatneth the fourth plague; swarmes of Flies upon the Egyptians. 22, exempting Israel in Goshen. 24, The land is corrupted with the swarmes. 25, Pharaoh inclineth to let the people goe. 30, Moses by prayer removeth the swarmes away. 32, Pharaoh is hardened againe.

1 **A**ND Jehovah said unto Moses; Goe
in unto Pharaoh, and say unto him,
thus saith Jehovah; Send away my
2 people, that they may serve me. And if thou
refuse to send them away, behold, I smite all
3 thy border with frogs. And the river shall
abundantly bring forth frogs, and they shall
come up, and enter into thy house, and into
thy bedchamber, and upon thy bed, and in-
to the house of thy servants, and upon thy
people, and into thy ovens, and into thy
troughs of dough. And the frogs shall come
4 up upon thee, and upon thy people, and up-
on all thy servants. And Jehovah said unto
5 Moses, Say unto Aaron, stretch forth thine
hand with thy rod, over the streames, over
the rivers, and over the ponds, & cause frogs
to come up upon the land of Egypt. And
6 Aaron stretched out his hand over the wa-
ters of Egypt, and the frogs came up and co-
7 vered the land of Egypt. And the Magi-
cians did so with their enchantments, and cau-
sed frogges to come up upon the land of E-
8 gypt. And Pharaoh called for Moses and for
Aaron, and said, Intreat ye Jehovah that he
may take the frogs from me, and from my
people, and I will send away the people, that
they may sacrifice unto Jehovah. And Mo-
9 ses said unto Pharaoh, Glory over me, when
I shall intreat for thee, and for thy servants,
and for thy people, to cut off the frogs from
thee and from thy houses: onely in the river
they shall remaine. And he said, to morrow:
10 and he said (be it) according to thy word,
that thou maist know that there is none like
Jehovah our God. And the frogs shall de-
part from thee, and from thy houses, and
from thy servants, and from thy people:
onely

12 onely in the river they shall remaine. And
Moses and Aaron went out from Pharaoh,
and Moses cried unto Jehovah, because of
the frogs which he had put upon Pharaoh.
13 And Jehovah did according to the word of
Moses; and the frogs died out of the houses,
out of the villages, and out of the fields.
14 And they gathered them together upon
heapes, and the land stank. And Pharaoh
15 saw that there was a breathing; and he made
his heart heavie, and hearkened not unto
them, even as Jehovah had spoken. And
16 Jehovah said unto Moses; Say unto Aaron,
stretch out thy rod, and smite the dust of the
land, and it shall be (*turned*) to lice in all the
17 land of Egypt. And they did so, and Aaron
stretched out his hand with his rod, and
smote the dust of the land, and there were
18 lice on man and on beast; all the dust of the
land was lice, in all the land of Egypt. And
the Magicians did so with their inchant-
ments, to bring forth lice, but they could
not; and there were lice on man and on
19 beast. And the Magicians said unto Pha-
raoh, This is the finger of God: and Pha-
raohs heart waxed strong, and he hearkened
not unto them, even as Jehovah had spoken.
20 And Jehovah said unto Moses, Rise up early
in the morning, and stand before Pharaoh;
loe, *hee* commeth forth to the waters; and
say unto him, thus saith Jehovah, Send away
21 my people, that they may serve mee. Else,
if thou *wilt* not send away my people, be-
hold, I *will* send a mixed swarme upon thee,
and upon thy servants, and upon thy people,
and into thy houses; and the houses of the
Egyptians shall be full of the mixed swarme,
22 and also the ground whereon they are. And
I wil marvellously sever in that day the land
of Goshen, upon which the people standeth,
that there shall be no mixed swarm there, to
the end thou maist know that I *am* Jehovah,
23 in the midst of the earth. And I will put a
redemption betweene my people and thy
24 people: to morrow shall this signe be. And
Jehovah did so; and there came a heavie
mixed swarme into the house of Pharaoh,
and the house of his servants, and into all the
land of Egypt; the land was corrupted by
25 reason of the mixed swarme. And Pharaoh
called for Moses and for Aaron, and said,
Goe yee, sacrifice to your God, in the land.
26 And Moses said, It is not meet so to doe;
for the abomination of the Egyptians, shall
we sacrifice to Jehovah our God: loe, shall
we sacrifice the abomination of the Egyp-

tians before their eies, & will they not stone
us? Wee will goe three daies journey into
the wilderness, and sacrifice to Jehovah our
God, as he shall say unto us. And Pharaoh
said, I will send you away, that yee may sa-
crifice to Jehovah your God in the wilder-
ness; onely in going, you shall not re-
move very farre away: intreat ye for mee.
And Moses said; Behold, I goe out from
thee, and will intreat Jehovah that the mix-
ed swarme may depart from Pharaoh, from
his servants, and from his people, to mor-
row: onely let not Pharaoh any more de-
ceive in not sending away the people, to sa-
crifice unto Jehovah. And Moses went out
from Pharaoh, and intreated Jehovah. And
Jehovah did according to the word of Mo-
ses; and hee removed the mixed swarme
from Pharaoh, from his servants, and from
his people; there remained not one. And
Pharaoh made his heart heavie at this time
also, and sent not away the people.

Annotations.

A *Bundantly bring*] This word is used in the
creation, Gen. 1.20. that which then was as
a blessing, is here turned to a curse. And this se-
cond plague, even as the former, God raiseth
from the *waters*: the next is from the earth, vers.
16. this is threatned before it was inflicted, the
next is not so. *house*] The Greeke Interpre-
ters understood one for many, translating *houses*,
chambers, &c. which the Hebrew also may imply:
see Gen. 3.2. *and upon*] or, *and into* (the houses
of) *thy people*: in this sense the Greeke translateth
it. *troughs of dough*] or (as the Greeke ex-
pounds it) *lumps of dough*: which the word seem-
eth properly to meane, in Exodus 12. 34. This
was one of the particulars in which God threat-
neth the transgressours of his law, to curse them,
Deut. 28. 17.

Vers. 4. *upon thee*] or, *against thee*: This signifieth
the greatnesse of this plague, invading not onely
their houses, beds, pantries, &c. but the Egyp-
tians themselves: whom neither doores, gates,
walls, nor weapons, could defend from those fil-
ly creatures. By expressing these persons, the ex-
empting of *Israel* seemeth to be implied: as after
in plaine words, vers. 22. And in Psal. 78. 12. 43.
these wonders are said to be done in *Tsam*, (or
Tam) a region of Egypt, which was distinct from
Goshen, where *Israel* dwelt.

Vers. 6. *the frog*] put generall for *frogs*: with
multitudes wherof. God plagued the Egyptians;
and as it said in Psalm. 78. 45. *corrupted* (or *de-
stroyed*) *them*. Frogs are loathsome and trouble-
some creatures, and by Gods law *unclean*, and
abominable, Levit. 11. 12, 23. and by *frogs*, else-
where the holy Ghost signifieth, the *unclean* spi-

riis of devills, which comming out of the mouth of the Dragon, Beast, and False Prophet, (as here they came out of streames, rivers, and Ponds,) goe to the kings of the earth, (as these did into kings chambers, Psal. 105.30.) to gather them to the battle of the great day of God Almighty, Rev. 16. 13. 14. Plinie (in his *nat. Historie*, booke 8. c. 29.) speaking of notable documents of destruction by contemptible creatures, mentioneth a citie in France, that was (of old) driven away by frogs.

7 Vers. 7. *did so* or, *did likewise*: see Exod. 7. 11. 22.
8 Vers. 8. *that he may take away* or, *and let him remove*: by this Pharaoh acknowledgeth both the grievousnesse of this plague (for he requested not the like for the first of the blood, Exod. 7. 23.) and that his Magicians could adde unto his plagues, but were not able to deliver him from any. Wherefore hee is now forced to seeke helpe of that God, whom before he would not know, Exod. 5. 2. And, when the Philistines land was plagued with mice, (as Egypt was now with frogs) they by counsell of their soothsayers, sent a sin-offring to the God of Israel, that they might be healed: and thinned hardnesse of heart, taking warning by this Pharaoh and the Egyptians, 1. Sam. 6. 2. 3. 6.

9 Vers. 9. *Glory over me* in appointing mee the time when I shall intreat for thee: so the Greeke translateth it, *Appoint unto me when I shall pray*; and the Chaldee paraphraseth, *Make for thee a powerfull worke, and give thou the time, &c.* The Hebr. properly signifieth to glory over, or, to vaunt ones selfe against another: as Iudg. 7. 2. Esay 10. 15. In this speech Moses shewed both great faith in God, & humility towards to the King. *cut off* that is, *destroy*, or *kill*, ver. 13. *only* or, as the Gr. translateth, *but* in the river. So Moses limiteth the measure of the release, the time hee leaveth to Pharaohs choice, who by seeing the remainders of both plagues (that frogs were in the river where fish had bin before, Ex. 7. 21.) might be the more moved to keepe his promise, in letting Israel goe. Therefore this deliverance is called but a breathing, v. 15.

12 V. 12. *because of* or, *concerning the word* (or *business*, as the Chaldee translateth it) of the frogs: which the Greeke interpreteth, *for the limited ending of the frogs, as hee had appointed to Pharaoh.* *he had put* that is, God had laid as a plague: or, which Moses had put unto Pharaoh, for choice of the time, ver. 9. The Greeke favoureth this latter sense; so doe the words following.

14 V. 14. *upon heaps* or, *many heaps*: Hebr. *heaps*, *heaps*: of which phrase, see Gen. 14. 10. *stank* with dead frogs, as the river did before with dead fish, Exod. 7. 21. The Chaldee translateth, *they stank upon the land*. Hereby God recompensed the Egyptians sin, in whose eyes the favour of Israel did stinke before, Exod. 5. 21. and there remained as yet a memorial of their plague, the stink whereof came up into their nostrils: & the ill savour of such unclean spirits as were figured by these frogs (Rev. 16. 13. 14.) is signified. The like is prophesied concerning the Locusts, in Joel. 2. 20. and the armie of Gog, Ezek. 39. 11. and

all other enemies of the Church, Esay 34. 3.

V. 15. *a breathing*: or *respiration*, in Gr. a *refreshing*: that is, some enlargement and respite from the plague, wherewith he was before so straitly afflicted. The like word is used in Esth. 4. 14. *heavy* unfit to understand, or yeeld to the word of God: See Exod. 7. 14. Thus neither the laying on of the plague, nor taking it off, could worke any good in Pharaoh: *let favour be shewed to the wicked, yet will hee not learne righteousness*, Esay 26. 10.

V. 16. *thy rod*: the Greeke addeth, *with thy hand*, which the Heb. also expresth it v. 17. And so in Exod. 10. 21. where Moses is bidden stretch out his hand, seemeth to be meant his rod withall. Of this third plague, God gave Pharaoh no warning aforehand, as he did of the other two: but hastened his punishment, as his sins increased; & bringeth this plague from the earth, which was neerer unto them than the waters. So of the fourth and fifth plagues, God gave them warning before hand; but not of the sixth, Exod. 9. 8. againe, of the seventh and eight plagues, hee warned them, but not of the ninth, Exod. 10. 21. and at the tenth plague, the Israelites are sent away, Ex. 12. Moreover, these three first plagues, which were from the waters & earth, came by Aarons hand stretching out the rod, Ex. 7. 19. & 8. 5. 16. three which were from the heavens and aire, came by Moses stretching out his hand and rod, as the Haile, Ex. 9. 22. 23. the Locusts, Exod. 10. 12. 13. and the Darkenesse, Exod. 10. 21. 22. Three came without the hand, either of Moses or Aaron, as the mixed swarme, Exod. 8. 21. 24. the Murraine, Exod. 9. 3. and the death of the first-borne, Exod. 12. 29. and one was by Moses hand, but not with the rod; as the plague of Boiles, Exodus 9. 8. 10.

V. 17. *there were lice* Hebr. *there was the louse*; put generally for the multitude of this vermine; which being of the least sort of Gods creatures, did greatly plague the proud nation. This David rehearseth, among other Gods wonders in Egypt, Psal. 105. 31. Humane writers doe record, that the Priests of Egypt did shave their whole bodies, every third day, lest any louse, or other filth, should breed upon them that served their gods, Herodot. in *Emetpe*. So, with things which they superstitiously loathed, did God plague them. The Greeke calleth this plague *Skripes*, which are a kind of small stinging gnats: but by the Chaldee and others, they were lice.

V. 18. *did so* that is, *endeavourred to doe so*, but could not: and when men are said to doe things above their ability, it meaneth their labour and endeavour thereto: as Mat. 7. 13. *enter in at the strait gate*: that is, *strive to enter*, Luke 13. 24.

V. 19. *the finger*: that is, *the worke*, Spirit and power of God; who is said, after the manner of men to doe things by his hand and finger, Psal. 102. 26. & 84. & 109. 27. 1. Sam. 6. 9. To this speech Christ hath reference, when he refuted those that withstood his miracles, as these Magicians did Moses; *If I with the finger of God cast out devils*, Luke 11. 20. which another Evangelist explains to bee *the spirit of God*, Mat. 12. 28. Here the confession of Iannes

and Iambres (of whom see before in Exodus 7. 11.) condemned Pharaoh and themselves: that in further resistance, they manifested their folly unto all men, as 2. Tim. 3. 8. 9. The Chaldee expoundeth their speech thus; *it is a plague from before the Lord.*

20 Vers. 20. *stand*] or *present thy selfe.*

21 Vers. 21. *a mixed swarme*] of flies, wasps, hornets, or as some thinke, of wild beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signifie onely a *mixed multitude*; but shew not of what creatures. The Greeke now extant, hath *Kunomua*, that is, the *Dog-flye*; Hierom saith, of old the Lxxij. Interpreters called it *Koinomua*, and Aquila translated it *Pammua*; that is, *the common*, or *all sorts of flies*. The Chaldee paraphrase on Psalm. 78. 45. expoundeth it *a mixed swarme of wild beasts of the field*; so the latter Hebrewes, as *Aben Ezra*, and *Sol. Iarshi* (on Exodus 8.) name them, *Lyons, Wolves, Beares, Leopards*; and all *kinds of evil beasts, Serpents, and Scorpions*. With whom accordeth Philo, (or the Author of the booke of Wisdome) who saith, that as the Egyptians worshipped *Serpents void of reason, and vile beasts*; so God sent *a multitude of unreasonable beasts upon them for vengeance*, for the Lord wanted not means (as hee saith) to send among them *a multitude of Beares, or fierce Lyons, or unknowne wild beasts full of rage newly created, breathing out either a fiery vapour, or filthy fumes of scattered smoake*, &c. Wild. 11. 15. 17. 18. As in Exodus 12. 38. *gnerib* is used for a *mixed multitude* of people of sundry nations: so *gnarob* here seemeth to intend, not one, but many sorts of creatures, flying, or running, and such they were as did eat (or devour) the Egyptians, Psalm. 78. 45. and corrupted (or destroyed) the land, Exodus 8. 24. and because hee saith, their houses should be full of them, I thinke rather they were small creatures, than Lyons, Beares, or the like.

22 Vers. 22. *will marvellously sever*] will separate and exempt in a marvellous and glorious manner: wherefore the Greeke expoundeth it, *paradoxafo*, that is, *I will marvellously glorifie, or miraculously honour*. See Exodus 33. 16. *Goshen*] in Greeke *Gefem*: a province in Egypt, where Israel dwelt: see Gen. 45. 10. *standeth*] that is, *staith or tarieth*, from being sent away to serve me: as Exodus 9. 28. or, *standeth*, that is, *dwelleth*. in the midst] the Greeke translateth, *ruling all the earth*, (or land.)

23 Vers. 23. *a redemption*:] that is, as the Greeke translateth, *a division* (or *distinction*): whereby it shall appeare that I doe redeeme and save them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague*. So in Psalm. 111. 9. *hee sent a redemption to his people*: and herein Gods grace in Christ was figured; for by him, God hath made a redemption for his people, Luk. 1. 68.

24 Vers. 24. *did so*] *hee said*, and there came a mixed swarme, Psalm. 105. 31. which here Moses calleth *beastie* or *grievous*: both for the multitude of these noysome creatures (as the Gr. interpreteth the

word;) and for the hurt which they did to the people and land which was corrupted, or, (as the Greeke saith) *destroyed* by them.

Vers. 26. *not meet*:] or, *not right*, as being not appointed of God, who called into the wilderness, Exod. 3. 18. The Greeke translateth, *it cannot so be done*. the abomination:] that is, the beasts which the Egyptians doe worship, and doe abhorre to kill, or to see killed for sacrifice. And the sentence twise repeated, may imply two senses; 1. Shall wee sacrifice to our God such things as the Egyptians sacrifice? that would be abomination to the Lord. 2. Or shall we sacrifice such things as God requireth? that would be an abomination to the Egyptians. The Greeke translateth plurally, *abominations*; and the Chaldee explaineth it thus; *for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: hee shall we sacrifice the beasts which the Egyptians worship, &c.* The Scripture often calleth the Gods, and services of the heathens, *abominations*; as Deut. 7. 25. & 12. 30. 31. 2 King. 23. 13. Ezra 9. 1. Esay 44. 19. Now the principall sacrifices of the Hebrewes, were Oxen and Sheep, Gen. 15. 9. and all sheep-keepers were an abomination to the Egyptians, Gen. 46. 34. for (as humane writers doe record) they that kept in the Temple of *Iupiter Thebanus*, or dwelt in that province (in the land of Egypt) they all abstained from sheep, and sacrificed goats: and those Thebane Egyptians killed no rams, but counted them holy; and they had an image of *Iupiter* with a *rammes face*. Likewise the Egyptians might sacrifice no cowes, because they were consecrated unto *Isis*; whose image also they had, like a woman with cowes hornes; and all the Egyptians revered cowes above all of other cattell; as witnesseth *Herodotus* in his history, booke 2. and other writers testify the like things of them: as *Plutarch* in his booke of *Isis and Osiris*.

will they not flay us?] meaning, doubtlesse they will. Therefore the Greeke translateth, *wee shall be flayed*: and the Scripture it selfe often resolveth such questions, by affirmations: as is shewed on Gen. 4. 7. and 13. 9.

Vers. 27. *shall say*:] for they knew not how they should serve the Lord, till they came thither, Exod. 10. 26. The Gr. translateth, *both said*, referring it to that generall precept, in Ex. 5. 1. 3.

Vers. 28. *not remove very farre*:] or, *not in any case remove farre*: Hebrew, *removing farre not remove farre*: of which phrase, see Gen. 2. 17. *in great joy*:] Greeke, *pray yee therefore for me unto the Lord*: meaning that the plague might be taken away, as ver. 8. and 29. So *Simon Magus* requested the prayer of *Peter*, Act. 8. 24.

Vers. 29. *that the mixed swarme may*] or as the Greeke translateth, *and the mixed swarme shall depart*: for these two phrases are used indifferently, as one Evangelist writeth, *and the inheritance shall be ours*, Marke 12. 7. another saith, *that the inheritance may be ours*, Luke 20. 14. See also the notes on Gen. 27. 4. & 12. 12. Herein Moses shewed great faith, that his prayer should be granted. *any more deceive*] Heb. *ad to deceive*, or, *to mock*, as the word signifieth, 1. Kin. 18. 27. this he said, because he had promised

promised the like before, verse 8. but *God will not be mocked*, Gal. 6. 7. Iob 13. 9.

Verſe 32. *made heaue*] by hardning his heart against the Lord: see verſe 15. and chap. 7. 14.

ſent not] as the Greeke ſaith, *he would not ſend*. And ſo Moſes ſpeaketh alſo in Exod. 10. 27. And often when things are denied to be done, it implieth an unwillingneſſe: which the Holy Ghoſt ſometime explaineth; as *Dauid removed not the Arke*; 1. Chro. 13. 13. that is, *hee would not remove it*, 2. Sam. 6. 10.



CHAP. IX.

1, God threateth the fiſt Plague, the murraine of cattell: 4, but exempteth Iſrael. 6, The Egyptians cattell die: 7, yet Pharaoh is hardened. 8, God bringeth the ſiſt plague, boiles upon man and beaſt: 11, So that the Magicians cannot ſtand before Moſes: 12, yet Pharaohs heart is hardened. 13, God threateth Pharaoh more ſeverely. 22, The ſeventh plague of hayle and fire, falleth upon men and beaſts, and fruits of the earth. 27, Pharaoh confeſſeth his ſinne, and ſueth to Moſes; 23, who prayeth to God, and the plague ceaſeth: 34, whereupon Pharaohs heart is hardened yet more.

1 **A**ND Iehovah ſaid unto Moſes; Goe in unto Pharaoh, and ſpeake unto him, Thus ſaith Iehovah the God of the Hebrewes, Send away my people, that they may ſerve mee. For if thou reſuſe to ſend
2 them away, and thou ſtill wilt hold them: Behold, the hand of Iehovah is upon thy cattell, which is in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheepe: a very grievous murraine. And Iehovah will marvellouſly ſever
3 betweene the cattell of Iſrael and the cattell of Egypt; and there ſhall not dye any thing of all that is the ſons of Iſrael. And Iehovah appointed a ſet time, ſaying, To morrow Iehovah will doe this thing in the land. And Iehovah did this thing on the morrow, and all the cattell of the Egyptians dyed, but of the cattell of the ſops of Iſrael died not one.
4 And Pharaoh ſent, & behold, there was not any one of the cattell of Iſrael dead: and the heart of Pharaoh was made heaue, and hee ſent not away the people. And Iehovah ſaid unto Moſes and unto Aaron, Take to you your hands full of aſhes of the furnace, and let Moſes ſprinkle it towards the heavens, in the eyes of Pharaoh. And it ſhall
5 be (turned) to ſmall duſt, upon all the land of Egypt; and it ſhall bee upon man and upon beaſt, to a boile breaking forth with ſcalding blaines, in all the land of Egypt. And they tooke aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it towards

the heavens, and it was a boile with ſcalding blaines breaking forth upon man and upon beaſt. And the Magicians could not ſtand before Moſes, becauſe of the boile, for the boile was upon the Magicians, and upon all the Egyptians. And Iehovah made ſtrong the heart of Pharaoh, and he hearkned not unto them, even as Iehovah had ſpoken unto Moſes. And Iehovah ſaid unto Moſes, Riſe early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith Iehovah, the God of the Hebrewes; Send away my people, that they may ſerve me. For at this time I will ſend al my plagues into thy heart, and upon thy ſervants, and upon thy people, that thou maiſt know that there is none like me in all the earth. For now I ſent out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou haſt beene cut off from the earth. But in very deed, for this have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared in all the earth. As yet exalteſt thou thy ſelfe againſt my people, that thou wilt not ſend them away: Behold, I will
rain, about this time to morrow, a very heaue
11 haile, ſuch as hath not beene the like in Egypt ſince the day it was founded, even untill now. And now ſend and ſpeedily gather thy cattell and all that thou haſt in the field: every man and beaſt which ſhall bee found in the field, and ſhall not be gathered into the houſe, the haile ſhall even come downe upon them, and they ſhall dye. He that feared the word of Iehovah, amongſt the ſervants of Pharaoh, made his ſervants and his cattell fly into the houſes. And hee that ſet not his heart unto the word of Iehovah, he left his ſervants and his cattell in the field. And Iehovah ſaid unto Moſes, Stretch forth
12 thine hand towards the heavens, and there ſhall be haile in all the land of Egypt, upon man and upon beaſt, and upon every herbe of the field, in the land of Egypt. And Moſes ſtretched forth his rod towards the heavens, and Iehovah gave voices, and haile; and fire went upon the ground: and Iehovah rained haile upon the land of Egypt. And there was haile, & fire catching it ſelfe among the haile, very heaue, ſuch as there was not the like in all the land of Egypt, ſince it was a nation. And the haile ſmote in all the land of Egypt, all that was in the field, from man even unto beaſt: and the haile ſmote every herbe of the field, and brake every tree of the field. Onely in the

28 The plague of Haile. EXODUS IX.

26 land of Goshen, where the sonnes of Israel
 27 were, was there no haile. And Pharaoh sent,
 and called for Moses and for Aaron, and said
 unto them, I have sinned *this* time: Iehovah
 28 is just, and I and my people are wicked. In-
 treat ye Iehovah, for *it is* enough, that there
 be no *more* voices of God, and haile, and I
 will send you away, and ye shall no longer
 29 stay. And Moses said unto him; When I
am gone out of the citie, I will spread abroad
 my hands unto Iehovah, the voices shall
 cease, and the haile shall be no more; that
 thou maist know that the earth is Iehovahs.
 30 But thou and thy servants, I know, that yee
 will not yet feare before Iehovah God.
 31 And the flaxe and the barley was smitten;
 for the barley *was in* the eare, and the flaxe
 32 *was* bolled. But the wheat and the rye were
 not smitten, for they *were* hidden. And
 33 Moses went out of the citie, from Pharaoh,
 and spread abroad his hands unto Iehovah;
 and the voices and the haile ceased, and the
 34 raine was not poured upon the earth. And
 Pharaoh saw that the raine, & the haile, and
 the voices were ceased; and he added for to
 sinne, and made heavie his heart, he and his
 35 servants. And the heart of Pharaoh waxed
 strong, and he sent not away the sonnes of
 Israel, even as Iehovah had spoken, by the
 hand of Moses.

Annotations.

- 1 **H**ebrewes] in Chaldee, *Iewes*: so in vers. 13.
 and usually in other places. For they which
 of old were called *Hebrewes* of Heber the Patri-
 arch, Gen. 14. 13. were after called *Iewes*, Esth.
 3. 6. of Iudas the Patriarch, Iakobs fourth son:
 see Gen. 29. 35. and 49. 8.
- 3 Vers. 3. *the band*] The Chaldee expounds it, *a*
plague from before the Lord. *sheepe*] or *flocks*, both
sheepe and *goats.* *grievous murraine*] or *heavie*
pestilence: the Chaldee and the Greeke calleth it,
a very great death. See the notes on Exod. 5. 3. for
 it is the same word there used.
- 4 Vers. 4. *fever*] In the Greeke, *will glorifie*: see
 Exo. 8. 22. *any thing*] Heb. *a word*; that is, ought
 which may be spoken of; so *word*, is for *thing*, in
 verse 5. & 6.
- 6 Vers. 6. *all the cattell*] that is, of all sorts some:
 for other some remained for an after plague, vers.
 19. 25. And this was the fift judgement, of which
 Asaph saith, God *weighed out a path to his anger*, &c.
and gave up their beasts to the murraine. (or *pestilence*.)
 Psal. 78. 50.
- 7 Vers. 7. *made heavie*] and so, *obstinate*: see Exo-
 dus 7. 14.
- 8 Vers. 8. *your hands full*] Hebrew, *the fulnesse of your*
fists. Here againe the sixt plague is brought upon
 Egypt, without warning given them before: see

the notes on Exodus 8. 16. *ashes*] or, *embres*.
 The matter of this plague is from the fire; as of
 the former, from the earth and water; of the
 next from the aire. *the heavens*] as signifying
 this punishment to come upon them from God
 above, in speciall manner.

to a boyle] or, as the
 Greeke translateth, *boyles*, or *sores*, *botches*. Of such
 oft-times leprosie did breed, as Lev. 13. 18. 19. 20.

scalding blaines] or, *boiling blisters*; a word
 not used but in this Egyptian plague, and it was
 an extraordinary and incurable byle, such as
 Moses threatned among other curses, for the
 breach of Gods law, Deut. 28. 27. *the Lord will*
smite thee with the boyle of Egypt, &c. *wherof thou*
canst not be healed. The Holy Ghost expresth it in
 Greeke, by *an evill and a malignant boyle*, Rev. 16. 2.

Vers. 10. *it was*] or *there was*, as the Greeke tran-
 slateth *there were boyles*. Thus the plagues come
 neerer unto Pharaoh, to his skin and flesh: but
 greater follow, even into his heart, v. 14. Vnto
 this sixt plague of Egypt, answereth the first
 plague of the spirituall Egypt, where *there was*,
an evill and malignant boyle, upon the man which had the
mark of the beast, & which worshipped his image Rev. 16. 2.

Vers. 11. *could not stand*] as hitherto they had
 withstood Moses, and Pharaoh would have had
 them done so still: but now *their folly was mani-*
fested unto all men: see 2. Tim. 3. 8. 9. Exod. 7. 11. 12.
 and 8. 18. Compare also herewith, Rev. 6. 17.
 where it is said, *the great day of (the Lambes)*
wrath is come, and who shall be able to stand?

Vers. 12. *made strong*:] and as the Greeke tran-
 slateth it, *hardned*. See Exod. 4. 21. A like event
 is seene in the latter Egyptians; *they blaspheme the*
God of heaven, for their paines and for their boyles; but
 repent not of their workes, Rev. 16. 11.

Vers. 15. *I send out my hand*] by the pestilence or
 murraine among the beasts, v. 3. 6. and *I had smit-*
ten thee with the same pestilence; and *thou hadst*
beene cut off, for so thy sinnes deserved; but for a
 another cause, (which after is declared in v. 16.)
 I have spared thee. This seemeth to be the proper
 meaning of these words. Otherwise taking the
 time past, for that which is to come, (for more
 certainty) it may be read, *I will send*, namely, if
 thou submit not. And so the Greeke expounds
 it, *I will send*; and the Chaldee thus, *for now it is*
before me, that I will send out my powerfull plague.
pestilence] in Greeke and Chaldee, *death*.

Vers. 16. *But in very deed*] or, *And verely*.
for this] the Apostle (Rom. 9.) addeth a word of
 intention, *for this same*: meaning cause, or pur-
 pose; as the Greeke expounds it, *for this cause*.
raised thee up] so the Apostle (in Rom. 9. 17.)
 expounds the Hebr. *I have made thee stand up*; or *I*
have constituted (and *set*) *thee*. The common Gr. ver-
 sion hath, *thou hast beene reserved* (or *kept alive*) which
 though it bee true, yet doth it not expresse the
 whole meaning of God, who had not only kept
 him alive from the former plagues, but eve raised,
 set & constituted him for a vessel of wrath, & an
 example of Gods justice & severity, as Paul appli-
 eth it to that argument. And that *standing* may im-
 ply the constitution or being of a thing, the
 Scrip-

Scripture elsewhere sheweth; as where one Prophet saith, the Angell of the Lord stood by the threshing doore, 1 Chro 21.15. another saith, the Angell was by it, 2 Sam. 24. 16. for to shew] or, that I may shew: as Paul explaineth it. See the notes on Gen. 6. 19. in thee:] or, shew thee: but both the Greeke translation and the Apostle (Rom. 9. 17.) addeth the word in. Which is often to be observed in words compounded as this is, as Gen. 30. 20. dwell with me, Psal. 5. 5. sojourne with thee, Psal. 42. 5. resorted with them; Sin against me, Prov. 8. 36. and sundry the like. be declared] Hebr.

for to declare (or tell) my name: See the notes on Gen. 6. 20. The Chaldee translateth, that they may declare the power of my name. From hence the Apostle inferreth, Therefore God hath mercie on whom he will; and whom he will he hardeneth, Rom. 9. 18.

Verf. 18. about this time:] Greeke at this houre, (or time) for the Greeke useth these two indifferently; as, In that houre, Luke 10. 21. whereas Matthew saith, In that time, Matt. 11. 25.

very hevie] or, vehemently mighty; that is, sore and grievous. This plague proceedeth from the ayre as the former did from the elements. founded] that is, the foundation of it laid: as the Greeke saith, created.

Verf. 19. speedily gather] gather for to flee, or to retire, as the word signifieth, Ier. 4. 6. & 6. 1. This warning, as it implied great danger to come; so no lesse mercie in God, towards such ill deserving people. even come downe] Hebrew, and shall come downe, and they shall dye; meaning with the haile so soone as it should fall.

Verf. 20. made to flee,] the Greeke and Chaldee translate, gathered; this explaineth the former word, in verse 19.

Verf. 21. set not his heart] that is, regarded not. See Exod. 7. 23. be left] or, bee also left. But the word also (or and) may be omitted, as is shewed on Gen. 8. 6.

Verf. 23. gave voices] that is, sent noises of thunder: so the Scripture elsewhere speaketh of the voice (or noise) of thunder, Rev. 6. 1. and thunders uttered their voices, Revel. 10. 3. And although sometime voices and thunders are mentioned distinctly, as in Rev. 4. 5. & 8. 5. yet hereby voices seeme to bee meant thunders. So at the giving of the Law, Exod. 19. 16. and 20. 18. haile] with such God killed also the Canaanites, Ios. 10. 11. And unto Iob he saith; Hast thou scene the treasures of th. Haile, which I have reserved against the time of trouble, against the day of battell and war? Iob 38. 22. 23. Vnto this seventh plague of Egypt, the Lord compareth the seventh plague of the Antichristians; where, upon the viall poured out into the ayre, there were voices and thunders, and lightnings, and earthquake, and such as was not since man were upon the earth, and a great haile of a talent weight fel upon men, for which they blasphemed God, Revel. 16. 17. 18. 21.

fire went,] that is, ran along on the ground, as the Greeke translateth it; which was extraordinary and most terrible: so that not the haile only, but the lightnings and fiery flames, consumed their eartell, as the Psalmist witnesseth, Psal. 78. 47. 48. and

105. 32. 33. So in other judgements, haile and fire is mentioned, in the destruction of Davids enemies, and of the Assyrians, Psal. 18. 13. 14. 15. Elay 30. 30. 31.

Verf. 24. catching it selfe;] that is, one flash of lightning taking hold of another, & so the flames inoulding themselves, did increase and burne more terribly. This word is used only here, and in Ezek. 1. 4. The Greeke translateth it, inflaming, (or setting on fire, which word the Apostle useth, Iam. 3. 6.) and so the Chaldee saith, inflaming it selfe. And David calleth it, fire of flames, Psal. 105. 32.

a nation] or, to a nation: which the Greeke explaineth, since there was a nation upon it. A like phrase is in Rev. 16. 18. since men were upon the earth.

Verf. 25. from man, &c.] that is, both men and beasts. every tree] the Gr. saith, all the trees, meaning of all sorts; for there was some left remaining for an after plague, Exod. 10. 5. A like phrase is in Act. 10. 12. all fourefooted beasts &c. & before in v. 6.

Verf. 26. no haile.] So God had preserved them from former plagues, v. 6. and ch. 8. ver. 22. and so God promisseth to preserve his people in quiet resting places, when it shall haile on the Forrest, Elay 32. 18. 19.

Verf. 28. for it is enough] or, and let it be enough: so the Greek Interpreters tooke it, translating, and let it cease.

voices of God,] that is, thunders from God, or mighty loud thunders: as mount aines of God, Psal. 36. 7. are high and strong mounts; see the notes on Gen. 30. 5. and 23. 6. The Greeke retaineth the Hebrew phrase.

no longer stay] Hebr. yee shall not adde to stand: that is, to stay, or remaine, as the Greeke translateth: or as the Chaldee expounds it, be delayed.

Verf. 29. my hands] Hebr. my palmes; that is, as the Chaldee explaineth it, my hands in prayer. So in v. 33. The spreading out of the palmes of the hands, was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Salomon did when he prayed, 2 Chro. 6. 13. and David, Psal. 143. 6. and Ezra, Ezr. 9. 9. and others, Iob 11. 13. Like this was the lifting up of the hands, whereof see Exod. 17. 11.

is Iehovahs] or belonging to Iehovah, as the Creator, Professor, Governor of all things: doing whatsoever he pleaseth, in heavens, earth, seas, &c. Psal. 135. 6. Of this sentence there is often mention and great use in the Scriptures: see Deut. 10. 14. 15. Psal. 24. 1. &c. 1 Cor. 10. 26. 28.

Verf. 30. will not yet feare] this the event shewed to be true, v. 35. Hereby it appeareth; that the prayers of the faithfull may remove temporary plagues, even from the wicked and impenitent. Compare 1 King. 18. 42. 45. Ex. 32. 11. 14. 34. 35.

Verf. 31. in the eare] the Hebrew Abib, signifieth a green ear of corne with the stalke, Levit. 2. 14. Of it, the moneth when corne was newly ripe, is called Abib, whereof see Exod. 13. 4. tolled] or, in the stalke: the Greeke translateth it feeding.

Verf. 32. ye:] or the graine called Zra, or Spelt, in Hebrew Cussimeth: of this is mention also in Ezek. 4. 9. Elay 28. 25. The Hebrew Doctors count it a kind of wheat: as Maimony sheweth in

treat. of Leuen, ch. 5, S. 1. hidden:] Hebrew, darke, or, obscure, that is, hid under ground, not to be scene: the Greeke translateth it, latward.

33 Verſ. 33. *baſe ceaſed]* This ſheweth the effect of Moſes faith and prayer: the Apoſtle noteth the like of Elias, who prayed, and it rained not on the earth by the ſpace of three yeeres and ſix moneths: and he prayed againe, and the heauen gave raine, Iam. 5. 17. 18. This is written for our comfort, for they were men, *ſubject to like paſſions as wee are.* The ſame is to be obſerved in Exod. 10. 18. 19. and the other plagues which Moſes by prayer took away.

34 Verſ. 34. *made heaue]* that is, obſtinate and hard. See Exod. 7. 14.

35 Verſ. 34. *waxed ſtrong]* was made faſt and hard: ſee Exod. 4. 21. *by the hand]* that is, by the miſterie or propheſie of Moſes, who had ſignified ſo much before, verſe 30. So Gods word came by the hand of Haggai, Hag. 1. 1. by the hand of Malachy, Mal. 1. 1. and by the hand of all the Prophets, 2. King. 17. 13. that is, by them as his miniſters and instruments. And the hand of the Lord, ſometime is the ſpirit of prophecie, 2. King. 3. 15.



CHAP. X.

1, God ſheweth Moſes wherefore hee hardened Pharaohs heart. 3, Locuſts are threatened to bee ſent. 7, Pharaoh, moved by his ſervants, inclineth to let Iſrael goe, but changeth his mind. 12, The eighth plague, Locuſts come upon Egypt. 16, Pharaoh confeſſeth his ſinne, asketh forgiveſſe, and deſireth Moſes prayer. 19, The Locuſts are taken away, and Pharaohs heart is hardened. 21, Darkeneſſe, the ninth plague, is ſent upon Egypt. 24, Pharaoh would ſend Iſrael away, but ſtay their eat-tell. 25, Moſes refuseth to leave a boote behind. 27, Pharaoh is hardened, and forbiddeth Moſes, on paine of death, to ſee his face any more.

D D D

1 **A**ND Iehovah ſaid unto Moſes; Goe in unto Pharaoh, for I have made hea-
vie his heart, and the heart of his ſer-
vants, that I may ſet theſe my ſignes in the
2 miſt of him. And that thou maiſt tell in
the eares of thy ſonne, and of thy ſons ſon;
the things which I have wrought in Egypt,
and my ſignes which I have put amongſt
them; and that ye may know that I am Ie-
3 hovah. And Moſes and Aaron came in unto
Pharaoh, and ſaid unto him, Thus ſaith Ie-
hovah, the God of the Hebrewes; How
long refuſeſt thou to humble thy ſelfe before
mee? Send away my people, that they may
4 ſerve me. For if thou reſuſe to ſend away
my people, behold, I bring to morrow the
5 Locuſts into thy coaſt. And they ſhall cover
the eye of the earth, and one ſhall not be a-
ble to ſee the earth: and they ſhall eate the
reſidue of that which is eſcaped, which re-

maineth unto you from the haile; and ſhall
eat every tree which groweth for you, out
of the field. And they ſhall fill thy houſes, &
the houſes of all thy ſervants, and the hou-
ſes of all the Egyptians; which thy fathers,
and thy fathers fathers have not ſcene, ſince
the day that they were upon the earth, unto
this day: and he turned himſelfe, and went
out from Pharaoh. And Pharaohs ſervants
ſaid unto him, How long ſhall this man be a
ſnare unto us? ſend away the men, that they
may ſerve Iehovah their God: knoweſt thou
not yet that Egypt is deſtroyed? And Mo-
ſes & Aaron were brought againe unto Pha-
raoh; and he ſaid unto them, Goe ſerve Ie-
hovah your God: who, and who, are they
that ſhall goe? And Moſes ſaid, We will go,
with our yong and with our old, with our
ſons and with our daughters, with our flocks
and with our herds, will we goe, for we have
a feaſt of Iehovah. And he ſaid unto them,
Let Iehovah be ſo with you, as I will ſend a-
way you, and your little ones: ſee to it, for
evill is before your faces. Not ſo; goe now
ye men, and ſerve Iehovah, for that you did
requeſt: and he drove them out from Pha-
raohs preſence. And Iehovah ſaid unto Mo-
ſes; Stretch out thy hand over the land of
Egypt, for the Locuſts, that they may come
up upon the land of Egypt, and eate every
herbe of the land, all that the haile hath left.
And Moſes ſtretched out his rod over the
land of Egypt, and Iehovah brought an Eaſt
wind upon the land, all that day, and all the
night: the morning was, and the Eaſt wind
brought up the Locuſts. And the Locuſts
went up over all the land of Egypt, and
reſted in all the coaſts of Egypt, exceeding
heavie; before them there were no ſuch
Locuſts as they, and after them ſhall no
ſuch be. And they covered the eye of all
the earth, and the land was darkened; and
they did eate every herbe of the land, and
all the fruit of the trees, which the haile had
left; and there remained not any greene
thing in the trees, or in the herbes of the
field, in all the land of Egypt. And Pha-
raoh haſtened to call for Moſes and for Aa-
ron; and he ſaid, I have ſinned againſt Ie-
hovah your God, and againſt you. And now
forgive I pray thee my ſinne, onely this
once, and intreat ye Iehovah your God, that
he may take away from me this death only.
And he went out from Pharaoh, and intrea-
ted Iehovah. And Iehovah turned a ve-
lement ſtrong ſea wind, and tooke away the
Locuſts,

Locusts, and fastened them to the red sea : there remained not one Locust in all the coast of Egypt. And Iehovah made strong the heart of Pharaoh, and hee sent not away the sonnes of Israel. And Iehovah said unto Moses ; Stretch out thy hand toward the heavens, and there shall bee darkenesse over the land of Egypt, that one may feele the darkenesse. And Moses stretched out his hand toward the heavens, and there was obscure darkenesse in al the land of Egypt three dayes. They saw not any man his brother, neither rose they any man from his place, three dayes : but to all the sonnes of Israel there was light in their dwellings. And Pharaoh called unto Moses, and said, Goe yee, serve Iehovah ; onely let your flockes and your herds be stayed : let your little ones also goe with you. And Moses said, Thou also shalt give into our hand, sacrifices and burnt-offrings, that we may doe sacrifice to Iehovah our God. And our cattell also shall goe with us ; there shall not an hoofe be left, for thereof shall wee take to serve Iehovah our God ; and we know not with what wee shall serve Iehovah, untill we come thither. And Iehovah made strong the heart of Pharaoh, and hee would not send them away. And Pharaoh said unto him, Get thee from mee, take heed to thy selfe, see my face no more, for in the day thou seeest my face, thou shalt die. And Moses said, Thou hast spoken wel : I will not see thy face againe any more.

Annotations.

Here beginneth the fifteenth Section or Lecture of the Law, see Gen. 6. 9.

1 Vers. 1. for I] or, though I have made beavie, that is, hardened : see Exod. 7. 14. of him] of Pharaoh and his servants : therefore the Greeke translateth it, them, saying, that these signes may hereafter come upon them.

2 Vers. 2. thou] this also meaneth Moses and the Israelites ; as after he saith, yee, and so the Greeke translateth here. And in Deut. 6. 20, 21. Moses willet Israel to tell their sonnes, of the signes and wonders, great and evil, which the Lord had brought upon Egypt. The like is in Psal. 78. 5. 6. 7. &c. the things] the Chaldee saith, the miracles.

3 Vers. 3. Hebrewes] in the Chaldee Ierres. humble thy selfe] the Greeke translateth, how long wilt thou not reverence me ?

4 Vers. 4. Locusts] or Grasshoppers : the Hebrew is *Locust* ; put generally for a multitude of Locusts ; (as tree, for trees, Gen. 3. 2.) And the originall *Arbeh*, hath the denomination of a multitude, because their nature is to be many together, as Prov.

30. 27. the Locusts have no king, yet goe they forth all of them by beapes : and huge multitudes are therefore resembled to Locusts, Ier. 46. 23. Iudg. 6. 5.

5 Vers. 5. the eye] put for the whole face, or utmost part of the world, which is seene with the eye : as the Greeke translateth it, the sight, or superficies. The Chaldee explains it, of hiding the sight of the sunne from the earth : so in verse 15. Humane writers testifie, that the great Locusts fly, and make great noise with their wings, as if they were birds, and doe darken the sunne. Plinie, booke 11. chapter 29.

that which it escaped] Hebr. the escaping, or, evasion.

6 Vers. 6. houses] the Locusts are reported to gnaw all things, even the doores of houses : Plinie, booke 11. chapter 29. Some of the Hebrewes write, that these Locusts did not only hurt the fruits of the earth, but men also ; as the author of the book of Wisdome, c. 16. vers. 9. saith, the bitings of Locusts and of flies killed them ; neither was there found any remedy for their life.

7 Vers. 7. servants] the nobles and counsellors of Egypt. a snare] that is, a destruction, by the plagues that hee bringeth upon us. This word snare, usually signifieth the means of destruction ; as Exod. 23. 33. Ios. 23. 13. 1. Sam. 18. 21. which here the Egyptians impute unto Moses ; whereas a snare is in the transgression of an evil man, Prov. 29. 6

knowest thou] the Greeke interpreteth it, or wouldest thou know ?

9 Vers. 9. have] Hebr. to us is : whereby is meant we have ; as is noted on Genes. 12. 16. The word *is*, is supplied here in the Greeke version.

feast of Iehovah] so called, because it was commanded by him, Exod. 5. 1. and was to bee kept unto him ; as the Chaldee expounds it, a feast before the Lord ; and as elsewhere it is said, a feast unto Iehovah, Exod. 32. 5.

10 Vers. 10. so with you, &c.] It is an imprecation or curse, because hee purposed not to let them goe : but as God forced him to send them away, so turned he his curse into a blessing to them, Exod. 12. 30. 31. & 13. 21. 22. The Chaldee paraphraseth, the Word of the Lord, so be your helpe. Here Satan, who had before sought the death of Israels Infants, Exo. 1. seeketh to retaine them at last in bondage : and when hee cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revel. 12. 13. — 17. when the Dragon could not hurt the woman, he maketh warre with the remnant of her seed. evil] this word is used both for sin, and for the punishment of the same, as Ierem. 18. 8. if they turne from their evill, I will repent of the evill that I thought to doe unto them. Both may bee here implied by Pharaoh, but the latter chiefly ; threatening more affliction, if they left not off their intended course. The Chaldee expoundeth it thus ; see how the evill which you thinke to doe, fitteth before your face. he drove] that is, Pharaoh drove, or caused them to be driven out of his presence. Or, he drove, is put for they were driven ; see the notes on Gen 16. 14.

13 Vers. 13. over the land of Egypt] the Greeke expoundeth it, towards heaven. the east wind] which is a strong and violent wind, with it God drove

drove backe the sea, Exodus 13.21. and by it his judgements are often signified, Gen 41.7. Psalm. 48.8. Esay 27.8. Ezek. 19.12. Ier. 18.17.

Locusts] or *Grasshoppers*; and with them *caterpillars* also, as David sheweth in Psalm. 105.34.35. & 78.46. They are of Gods heave judgements upon sinners, Deut. 28.38. 1 King. 8.37. and unto this eight plague of Egypt, the army of Antichrist is resembled, that tormented men, Rev. 9.3.5.7.&c.

14 Verſ. 14. *beſiege*,] both grievous for the hurt they did, and for the multitude of them, as the Greeke explaineth it, *many ſuch*.] Yet great judgements upon Israel, are mentioned by Locusts, Joel. 1. 2.3.4. and by humane writers it is ſaid, that in *India* there are ſome of three foot long: *Plinie*, booke 11. chapter 29.

15 Verſ. 15. *the eye*,] the face, as verſe 5. *darkened*] that is, hid and defaced; and as the Greeke tranſlateth, *corrupted*.

17 Verſ. 17. *death*,] that is, *deadly plague*; ſo 2 King. 4.40. *death is in the pot*.

19 Verſ. 19. *ſea wind*,] that is, *weſt wind*, as the Chaldee explaineth it: the Greeke ſaith, *from the ſea*. For the maine ſea lay weſt-ward: ſee Genef. 12.8.

faſtened] or, *pitched them in*, the Greeke and Chaldee tranſlate *caſt them*: but the word meaneth, that they were ſo throwne in, as there to remaine and riſe no more; as when a Tent or other thing is pitched and faſt nailed. After this manner God often deſtroyeth Locuſts in other places, *being taken up by heapes with the wind, they fall into ſeas or lakes*, ſaith *Plinie*, b. 11. c. 29.

red ſea;] or, *weedy ſea*: called in Hebrew, *the ſea Suph*; which word ſignifieth *ſedge*, or *ſea-weeds*, that grew therein, and whereof it ſeemeth it had the name: ſee Exod. 2.3. Ion. 2.5. The Holy Ghoſt in Greeke calleth it, *Enſbran*, the *Red-ſea*, Act. 7.36. Heb. 11.29. either of the red ſand of that ſea, or red mountaines by it; or of one *Erythra* a king, as *Strabo* writeth in his 16. booke. But the Latines called it *Rubrum mare*, that is, the *Red-ſea*, *Plinie* Hiſt. b. 13. c. 25. *Pomp. Mela*. b. 3. chap. 7. and by that name it is uſually knowne in theſe parts of the world. In this ſea Pharaoh himſelfe with his army, were afterward drowned, Exod. 14.

20 Verſe 20. *made ſtrong*] that is, *hardned*, as the Greeke tranſlateth, ſee Exod. 4.21.

21 Verſ. 21. *there ſhall be*] or as the Greeke tranſlateth, *let there be darkeneſſe*. Of this plague alſo, God warneth not Pharaoh before hand. ſee Ex. 8.16.

that one may fee] or, *and be* (that is, Pharaoh, or every one) *ſhall fee*; meaning, as the Gr. tranſlateth it, *palpable darkeneſſe*, ſuch as may bee felt with the hand, for the thickneſſe of the ayre. The Hebrew word ſignifieth ſometime *to feele*, Iudg. 16.26. ſometime on the contrary to *take away*, or *remove*, Exod. 13.22. in which latter ſenſe the Chaldee paraphraſe here expoundeth it, *after the darkeneſſe of the night is removed*: meaning that the day ſhould be turned to darkeneſſe.

22 Verſ. 22. *obſcure darkeneſſe*] Hebr. *darkeneſſe of obſcurity*, that is, moſt obſcure, *black and thicke*. The Greeke expreſſeth it by three words. *darkeneſſe*, *thicke*, *obſcurity*, *tempeſtuous darkeneſſe*. This ninth

plague, David celebrateth, in Psalm. 105.28. and unto it, the fiſt plague of the ſpirituall Egypt is compared, Rev. 16.10. where *the kingdom of the Beaſt is full of darkeneſſe, and men gnaw their tongues for paine*. A righteous judgement of God upon thoſe that oppreſſed his people, *the light of the world*, Matth. 5.14. and rebelled againſt the light, as Iob 24.13.

Verſ. 23. *ſaw not*,] neither by ſun or ſtars from above, neither by fire beneath, had they any light. So, *the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine; the light ſhall be dark in his tabernacle*, Iob 18.5.6.

from his place] or, *from under him*: the Greeke tranſlateth, *from his bed*. Thus in them the ſaying was fulfilled, *the wicked ſhall be ſilent in darkeneſſe*, 1. Sam. 2.9. *was light*] ſo they had beene freed from former plagues, ſee Exod. 9.26. and God promiſeth like mercie to his Church by the Goſpell, ſaying, *Arise thou, be enlightened, for thy light is come, &c. darkeneſſe ſhall cover the earth, and groſſe darkeneſſe the peoples, but Iehovah ſhall ariſe upon thee, &c. Esay 60.1.2.*

Verſ. 25. *doe ſacrifice*] or, *offer*. The word *sacrifice*, here underſtood, is elſewhere expreſſed, as in 1 King. 12.27. and when the word *doe* (or *make*) is joyned with ſacrifices, as in this place, it ſignifieth to offer, as Levit. 9.7.22. and 16.9. Exod. 29.36.39.41.42.

Verſ. 26. *not an hoſe*] *not any thing*, ſaith the Chaldee. Thus Iakob went before out of Meſopotamia into Canaan, with all his cattell and ſubſtance, Gen. 31.18. And Moſes conſtancie to keepe the commandement of God unto the ſmaleſt things, in every particular, is an example of the obedience which we all owe unto the Lord, & from which no perſecution or tyrannie ſhould ſtay us. And the not leaving of *an hoſe* behind, ſignified their full departure out of Egyptian bondage; leaving nothing to tempt, or occaſion them to returne thither back againe: which God after forbad them, Deut. 17.16. & 28.68. Hoſ. 9.3.

Verſ. 27. *made ſtrong*] that is, *hardned*, as the Greeke tranſlateth. See Exod. 4.21. *would not*] or, *was not perſwaded*, *conſented not to ſend them*, notwithstanding all theſe plagues. This word is not uſed in all this hiſtory, untill now: it ſetteth forth Pharaohs wilfulneſſe.

Verſ. 28. *no more*] Hebr. *adde not to ſee*: ſo in the verſe following. Here Pharaoh is enraged againſt Moſes, and more fully manifeſteth his hardneſſe of heart, unto whom Moſes answereth, with no leſſe courage and faith in God; *not fearing* (as Paul ſaith) *the wrath of the king, but induring, as ſeeing him who is inviſible*, Heb. 12.27. Therefore ere he went out of his preſence, he denounceth the laſt plague (in the chapter following) and departed, never ſeeing him more. As Pharaoh by al theſe plagues, is not bettered, but worſe hardned: ſo when the beaſts throne and kingdom is darkned, *they gnaw their tongues for paine; and blaſpheme the God of beaſts, becauſe of their paines and their ſores; and repent not of their deeds*, Rev. 16.10.11.

Verſ. 29. *well*] or, *right*: the Greeke tranſlateth, *as thou haſt ſaid*. So it was an approbation of Pharaoh.

Pharaohs evill speech, but a signification that it should so come to passe. Wherein Moses shewed great faith in God, and courage against the King, whose wrath he feared not, as the Apostle observeth in Hebr. 11. 27. For before his departure, hee threatneth the last plague, and goeth out very angry, Exod. 11. 4. 8.



CHAP. XI.

1, Gods message to the Israelites, to borrow jewels of their neighbours the Egyptians. 4, Moses threatneth Pharaoh with the death of all the first-borne in Egypt. 9, Pharaohs heart is hardened still.

1 **A**ND Jehovah said unto Moses; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards hee will send you away from hence: when hee shall send you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; and let every man aske of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And Jehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Jehovah, About midnight will I goe out into the midst of Egypt. And every first-borne in the land of Egypt shall dye, from the first-borne of Pharaoh that sitteth upon his throne, even to the first-borne of the bond-woman, that is behind the mill; and every first-borne of beasts. And there shall be a great cry in all the land of Egypt, such as there hath been none like it, nor shall bee like it any more. But against any of the sons of Israel shall not a dogge move his tongue, against man or beast, that ye may know how Jehovah marvellously severeth between the Egyptians and Israel. And all these thy servants shall come downe unto me, and bow downe themselves unto me, saying, Goe out thou, and all the people that is at thy feet; and after that, I will goe out: and hee went out from Pharaoh, in heat of anger. And Jehovah said unto Moses; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he sent not away the sonnes of Israel out of his land.

Annotations.

1 **S**aid] or, had said, before he went last unto Pharaoh, being called, Exod. 10. 24. therefore ere he departeth out of his presence, hee denounceth this last plague, as appeareth by the 8. verse following. *thrusting thrust*] that is, earnestly and hastily thrust, as came to passe, Exod. 12. 31. 33. The Greeke translateth, *with all rejection he shall reject* (or cast you out;) and as the Chaldees saith, *with full rejection*.

2 **Verf. 2. in the eares]** The Greeke addeth, *privily*. *the people]* the Israelites. *his neighbour]* an Egyptian: this was signified at the first Exo. 3. 22. *jewels]* or, vessels, instruments, of all sorts. These they borrowed, but never restored; Gods extraordinary commandement was their warrant, as it was unto Abraham for the killing of his sonne, Gen. 22. and it was a recompence of their labours, wherewith they had served the Egyptians.

3 **Verf. 3. grace]** that is, favour, Hebr. *the grace of the people*; which the Greeke translateth, *grace to his people*: see the notes on Ex. 3. 21. and Gen. 39. 21.

4 **Verf. 4. said]** to Pharaoh, before he went out of his presence, verf. 8. and Exod. 10. 29. *I goe out]* the Chaldees saith, *I will be revealed*: this God did by his Angell that destroyed them, Exod. 12. 23. And this *going out*, as the like phrase of *passing through*, in Exod. 12. 12. is meant for evill unto Egypt: unto which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will passe through thee*, saith the Lord.

5 **Verf. 5. on his throne]** that is, *which shall reigne after him*: the Chaldees explaineth it, *which shall sit upon the throne of his kingdome*. And the holy text so explaineth it selfe, as *his throne*, 1. Chron. 17. 12. is *the throne of his kingdome*, 2. Sam. 7. 13. and to *sit on the throne*, is to reigne in stead of another, 1. Kin. 3. 6. with 2. Chron. 1. 8. and a *man upon the throne*, 1. King. 9. 5. is expounded to be a ruler, 2. Chron. 7. 18. *behind the mill]* or, *after the mill stones*; that is, in prison grinding at the mill, as is explained in Exod. 12. 21. Esa. 47. 1. 2. and she is said to bee *behind*, or *after* it, for thrusting it before them, as they wrought.

7 **Verf. 7. move]** that is, they shall not have the least let or disturbance. See the like in Ios. 10. 21. The *dog* signifieth the wicked, Psal. 22. 17. 21. that such should not move their tongue, is according to that saying, *Iniquity shall stop her mouth*, Iob 5. 16. Psal. 107. 42. *severeth]* Greeke glorifieth: see Exodus 8. 22.

8 **V. 8. servants]** the Counsellors, Nobles, Courtiers. These compelled by the plague, should bow down to Moses: so greatly would God honour his servant. So God promiseth his Church, that Kings and Queenes should bow downe thereto, with their face towards the earth, &c. Esa. 49. 23.

at thy feet] following thee: the Greeke translateth it, *whom thou ledest*: the Chaldees, *with thee*. *beat,* or, *inflammation of anger*. Though Moses was a very meek man, above all the men that were upon the earth.

earth, Numb. 12. 3. yet now in the Lords cause, with whom Pharaoh had so often mocked, hee is very wroth, and so the King and he doe part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, Rom. 2. 5. and 4. 15. Vnto this we may apply that saying of Paul; *By faith Moses forsooke Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible,* Heb. 11. 27.

10 Vers. 10. *made strong*] that is, as the Greeke expoundeth it, *hardned*. Herein the unsearchablenesse of Gods judgements is to be considered; for as those whom he loveth, he loveth unto the end, Ioh. 13. 1. and putteth his feare in their hearts, that they shall not depart from him, Ier. 32. 40. so the wicked (whom his soule hateth, Psal. 11. 5.) he hardneth their heart from his feare, Esay 63. 17. that though hee doe many miracles before them, yet they beleeve not; neither can they beleeve, because hee hath blinded their eyes, and hardned their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and he should heale them, Ioh. 12. 37. 39. 40. So after their hardnesse and impenitent heart; they treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. and God willing to shew wrath, & to make his power knowne, endureth with much long-suffering the vessels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that he might shew his power in him, and that Gods name might be declared throughout all the earth, Exodus 9. 16. Romanes 9. 17.



CHAP. XII.

1, *The moneth wherein Israel went out of Egypt, is made the first moneth.* 3, *A commandment to prepare a Lambe for the Passeover.* 11, *The manner of eating the Passeover.* 15, *Unleavened bread must bee eaten seven dayes.* 22, *The blood of the Lamb must be sprinkled on the doore posts.* 29, *All the first-borne of Egypt are slaine.* 31, *The Israelites are driven out of the land.* 35, *They spoyle the Egyptians.* 37, *They journey to Succoth.* 43, *The ordinance of the Passeover, and who they are that may eat the same.*

1 **A**ND Iehovah said unto Moses and unto Aaron, in the land of Egypt, saying: This moneth *(shall be)* unto you the head of moneths: it *shall be* unto you the first of the moneths of the yeare. Speake yee unto all the congregation of Israel, saying, in the tenth of this moneth, That they take to them, *every man* a lambe according to the house of *their* fathers, a lambe for an house. And if the house be too little to bee for a lambe, then shall he, and his neighbour the next unto his house, take according to the number of the soules; *every man* according to his eating, yee shall make *your* count

for the lambe. A lambe perfect, a male of the first yeare, shall *it* be to you; yee shall take *it* of the sheepe or of the goats. And it shall be by you kept up, untill the fourteenth day of this moneth; and the whole Church of the congregation of Israel shall kill it, betwene the two evenings. And they shall take of the blood, and give *it* upon the two side-posts, and upon the upper doore-post, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, *roast with fire, and with unleavened cakes; and with bitter herbs* they shall eat it. Yee shall not eat of it raw, or sodden at all in water, but *roast with fire*; the head thereof, with the legs thereof, and with the purtenance thereof. And yee shall not let *ought* remaine of it untill the morning: and that *which* remaineth of it untill the morning, yee shall burne with fire. And thus shall ye eat it: *with your loines girded; your shooes on your feet, and your staffe in your hand: and ye shall eat it in hast; it is* Iehovahs Passeover. And I will passe through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast: and against all the gods of Egypt will I do judgements; I Iehovah. And the blood shall be to you for a signe upon the houses where you *are*; and I will see the blood, and will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you for a memoriall, and yee shall festively keepe it a feast to Iehovah; throughout your generations shall yee festively keepe it, by an everlasting statute. Seven dayes shall yee eat unleavened cakes, even in the first day yee shall cause the old leaven to cease out of your houses: for whosoever eateth leavened bread, even that soule shall be cut off from Israel, from the first day untill the seventh day. And in the first day there shall be unto you a convocation of holinesse: and in the seventh day a convocation of holinesse: not any work shall be done in them; but *that* which shall be eaten of every soule, that only shall be done of you. And ye shall observe the *(feast of)* unleavened cakes, for in this selfe-same day have I brought forth your armies out of the land of Egypt: and yee shall observe this day throughout your generations, by an everlasting statute. In the first *(moneth)* in the fourteenth day of the moneth, at the evening, ye shall eat unleavened cakes, untill the one and twentieth day of the moneth at the evening.

Seven

19 Seven daies, old leuen ſhall not be found in
your houſes; for whoſoever eateth *that*
which is leavened, even that ſoule ſhall be cut
off from the congregation of Iſrael, *be he* of
the ſtranger, or of the home-borne of the
20 land. Any leavened thing ye ſhall not eat: in
all your habitations yee ſhall eat unleavened
21 cakes. And Moſes called for all the Elders of
Iſrael, and ſaid unto them, Draw out, and
take to you lambes, *according* to your fami-
lies, and kill the Paſſeover. And ye ſhall take
22 a bunch of hyſſope, and dip *it* in the blood
that *is* in the baſon, and ſtrike on the upper
doore-poſt, and on the two ſide-poſts, with
the blood that *is* in the baſon: and you, yee
ſhall not goe forth *any* man out of the doore
23 of his houſe, untill the morning. For Iehovah
will paſſe through to ſmite the Egyptians,
and will ſee the blood on the upper
doore-poſt, and on the two ſide-poſts: and
Iehovah will paſſe over the doore, and will
not give the deſtroyer to come in unto your
24 houſes to ſmite. And yee ſhall obſerve this
thing for a ſtatute to thee, and to thy ſonnes
25 forever. And it ſhall be, when ye are come
in unto the land which Iehovah will give
you, even as hee hath ſpoken, then yee
26 ſhall keepe this ſervice. And it ſhall
be, when your ſonnes ſhall ſay unto you,
27 What *is* this ſervice to you? Then ye ſhall
ſay, It *is* the ſacrifice of the Paſſeover, to
Iehovah, who paſſed over the houſes of the
ſonnes of Iſrael in Egypt, when hee ſmote
the Egyptians, and delivered our houſes:
And the people bended downe the head,
28 and bowed themſelves. And the ſonnes of
Iſrael went and did, even as Iehovah had
commanded Moſes and Aaron, ſo did they.
29 And it was, that at midnight Iehovah ſmote
every firſt-borne in the land of Egypt, from
the firſt-borne of Pharaoh that ſate on his
throne, unto the firſt-borne of the captive
that *was* in the priſon houſe, and every firſt-
30 borne of beaſts. And Pharaoh roſe up *in* the
night, he and all his ſervants, and all the E-
gyptians; & there was a great cry in Egypt,
for *there was* not a houſe where there *was*
31 not *one* dead. And hee called for Moſes and
for Aaron *in* the night, and ſaid, Riſe up,
goe out from amongſt my people, both you
and the ſonnes of Iſrael; and goe, ſerve Ie-
32 hovah, as yee have ſpoken. Alſo take your
flocks and your herds, as yee have ſpoken,
and goe: and bleſſe me alſo. And the Egyp-
33 tians were urgent upon the people, making
haſt to ſend them away out of the land: for

they ſaid, We *be* all dead *men*. And the peo-
ple tooke up their dough before it was leve-
ned, their lumps of dough, bound up in their
cloathes, upon their ſhoulders. And the
35 ſonnes of Iſrael did according to the word
of Moſes; and asked of the Egyptians jewels
of ſilver and jewels of gold, and garments.
And Iehovah gave the people grace in the
36 eyes of the Egyptians, and they gave them
their asking: and they ſpoyled the Egyp-
tians. And the ſonnes of Iſrael journeyed from
Rameſes to Succoth, about fixe hundred
37 thouſand on foote, *that were* men, beſide
little ones. And alſo much mixed *people* went
up with them, and flocks and herds, a very
great poſſeſſion of *cattell*. And they baked
38 the dough which they brought forth out of
Egypt, cakes unleavened, for it was not leve-
ned; for they were thruſt out from Egypt,
and could not tarry; neither had they made
39 ready for themſelves *any* victuall. And the
dwelling of the ſonnes of Iſrael who dwelt
in Egypt, *was* foure hundred yeares, and
thirty yeeres. And it was, at the end of the
40 foure hundred yeares, and thirty yeeres, e-
ven the ſelfe ſame day it was, all the armies
of Iehovah went out from the land of E-
gypt. It *is* a night of obſervations to Iehovah,
for bringing them out from the land of
Egypt: this *is* that night of Iehovah, of ob-
41 ſervations for all the ſons of Iſrael through-
out their generations. And Iehovah ſaid un-
to Moſes and Aaron; This *is* the ſtatute of
the Paſſeover: no ſtrangers ſonne ſhould eat
thereof. But every ſervant of *any* man,
42 bought for money, when thou haſt circum-
ciſed him, then he ſhall eat thereof. A for-
reiner & an *hired* ſervant ſhall not eat there-
of. In one houſe ſhall it be eaten; thou ſhalt
43 not carry forth *ought* of the fleſh abroad out
of the houſe, and yee ſhall not breake a bone
thereof. All the congregation of Iſrael ſhall
44 doe it. And when a ſtranger ſhall ſojourne
with thee, and will doe the Paſſeover to Ie-
45 hovah, let every male of his be circumciſed,
and then he ſhall come neere to doe it; and
he ſhall be as the home-borne of the land:
but any uncircumciſed ſhall not eat thereof.
One law ſhall be to the home-borne, and to
46 the ſtranger that ſojourneth among you.
And all the ſonnes of Iſrael did; even as Ie-
47 hovah commanded Moſes and Aaron, ſo did
they. And it was, in this ſelfe ſame day, Ie-
48 hovah brought forth the ſonnes of Iſrael
out of the land of Egypt, by their armies.

Annotations.

I **A**Nd] or, *Also Jehovah had said*: to wit, before Moses had gone out from Pharaohs presence, and threatned the death of the first borne, Exod. 11.4. for this Paschall Lambe was got ready, the fourth day before it was killed; as after is manifest in vers. 3. & 6. *This moneth*] named in Hebrew, *Abib*, Exod. 13. 4. and *Nisan*, Nehem. 2. 1. (by which name the Chaldee calleth it in this chapter, vers. 18.) it is with us called *March*, or *Aprill*; for it fell out sometime to be part of both.

the head] that is, as the Greek translateth, *the beginning*. So *the head*, (that is, *the beginning*) of the yeere, Ezek. 40. 1. *unto you*] By reason of this their going out of Egypt, the yeere (which before began in September, Exod. 23. 16.) hath his beginning to the Jewes Ecclesiastically in *Abib*, or *March*: but for the Jubilees, and civill affaires, it began as it had done before, Levit. 25. 8, 9, 10. This also *Iosephus* testifieth, in *Antiq. b. i. c. 4.* See the notes on Gen. 7. 11. Because this release of *Israel*, was a figure of the Churches redemption by Christ, who reneweth the world, 1 Cor. 5. 7, 8. 2 Cor. 5. 17. and who was to suffer death also in this moneth, Joh. 18. 28. &c. therefore God made it the *head* and *first* of the yeere: that by it the Church might be taught to expect *the acceptable yeere of the Lord*, which Christ preached, Luk. 4. 19.

3 **Vers. 3. the tenth**] that is, *the 10. day*: as, *the first*, Matth. 26. 17. is expounded, *the first day*, Mar. 14. 12. On this day the Israelites after did go through *Jordan*, into the land of *Canaan*, Jos. 4. 19. And Christ (our Paschall Lambe) on this day entred *Ierusalem*, riding upon an asse colt, and was received of the people with palme branches, and crying *Hosanna*, &c. Joh. 12. 1, 12, 13. &c. In him this type was truly fulfilled. *that they*] or, *and let them take*: the Greek translateth, *let them take*: leaving out the word *and*; which the Hebrew sometime doth, as is noted on Gen. 8. 6. *Lambe*] or *kid*: a yong sheepe or goat, as is explained in ver. 5. It was a figure of Christ, the true Lambe of GOD, 1 Cor. 5. 7. Joh. 1. 29. *boufe*] that is, as the Greek translateth, *boufer*. The whole armie of *Israel* was divided into twelve Tribes, those Tribes into families, the families againe into *boufes*, and then to particular persons; as appeareth by Num. 1. & Jos. 7. 14. &c.

4 **Vers. 4. to be for**] or, *to be above* a lambe; so that they cannot overcome the same by eating it up. The words following, shew this to be meant, for eating: and the Greeke translateth thus, *if there be few in the boufe, so that they are not enough for the lambe*. As the word *little*, or *lesse*, sometime signifieth *unworthinesse*, Gen. 32. 10. so here and elsewhere it signifieth *inability*: which the Scripture maketh plaine; as, *too little to receive*, 1 King. 8. 64. is expounded, *not able to receive*, 2. Chron. 7. 7. *soules*] that is, *persons*. *make your count*] or, *shall number*; to wit, how many are meet and sufficient, for the eating of the lambe. Our Saviour & his twelve disciples did eat the same together,

Matth. 26. 18. 20. Of this counting the Jewes doe write (gathering it from this law) that it must be made, *whiles the Lambe is yet alive*: and the Paschever might not be killed; but for such as were made *commof*; and those they called *sonnes of the society*, (that is, *communicants*.) And if the Lambe were killed for such as were not counted therefore, or for any that could not eat thereof, (as infants, sick persons, &c.) or for the *uncircumcised*, or for the *unclean*; it was not allowable. *Maimony* in *Korban pesach*, chap. 2.

Vers. 5. perfect] that is, *intire, whole, sound*, in all outward parts, and so *without blemish*; as the Law elsewhere explaineth it; saying, *it shall be perfect to be accepted, there shall be no blemish therein*, Levit. 22. 21. And the Greeke in this place, translateth it both wayes, *perfect*, and *unblemished*. This also respected Christ our Paschever, called the *Lambe unblemished*, 1. Pet. 1. 19. And all sacrifices, the types of him, were to bee such, Levit. 1. 3. 10. &c. And by *perfect*, and *without blemish*, is meant (not to be without spots or sundry colours in the skin or wooll; but) to have neither want, nor superfluity of members; to be neither *blind*, nor *broken*, nor *maimed*, nor *having a wenie*, nor *skinned*, nor *scabbed*, nor *bruised*, nor *crushed*, nor *sick*, &c. Levit. 22. 22. - 24. Mal. 1. 8. And the Jewes write of *fiftie blemishes* that doe disable beasts for sacrifices; five in the eare, three in the eye-lid, eight in the eye, three in the nose, fixe in the mouth, twelve in the members of generation, fixe in the feet, foure in any place of the body; as scabs, wens, &c. and three beside over all the body, as trembling with old age, sicknesse, and foulness with excrements. *Maimony* in *Misneh*, treat. of *entring into the Sanctuary*, chap. 7. Likewise they mention other things that make a beast unlawfull to be sacrificed unto God; as, if it were untimely, before it was eight dayes old, Levit. 22. 27. if it were a beast of sundry shapes, as part like a sheepe, and part like a goat, or a sheepe brought forth of a goat, or a goat of a sheepe: if it were both male & female, or neither male nor female; if it had bin lien with of another kind, contrary to Levit. 19. 19. and 20. 15. 16. if it had killed a man, Exod. 21. 28. if it were the hire of a whore, or price of a dog, Deut. 23. 18. if it had beene dedicated to idolatry, for so corruption is in them, contrary to Levit. 22. 25. and the like, shewed by *Maimony* in *Afurei Mizbeach*, chap. 3. *of the first yeere*.]

Hebr. *some of a yeere*, of which phrase see the notes on Gen. 5. 32. So from the Law in Lev. 22. 27. and from this place it hath beene expounded by the Jewes, that the Lambe after it was eight daies old, and forward, was allowable to be offered for the Paschever: and if it were but an houre older then a yeere, it was unlawfull. *Maimony* in *Misneh*, treat. of the offering of the sacrifices, chap. 1. S. 12. 13.

V. 6. by you kept up] or, *for you kept*; Hebr. *for a keeping up* (or *a custody*) *to you*: that is, kept apart from the rest of the flock, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, Levit. 23. 5. - 8. Nunib 9. 2. 11. and

and 28. 16. 17. Deut. 16, where the Passeeover is commanded. And the Jew Doctors think it was but for this time onely: for they write of these particulars, 1. the eating of it in their houses dispersed in Egypt; 2. the taking up of the paschall Lambe, from the tenth day; 3. the charge to strike the blood on the doore posts; and that they should eat it in haste: these things were not required of the generations after, neither were done, but as the Passeeover in Egypt onely. *Maimon*, in *Korban Pesach*, chap. 10. S. 15. So in the *Bab. Talmud*, treat. *Pesachim*, chap. 9. whole Church] that is, as the Greeke translateth it, the whole multitude; all of the Church or assembly.

the two evenings] that is, as the Greeke saith, towards evening: in the afternoone and before sun setting. For as God at the first made the day of evening of morning, Gen. 1. 5. so after among the Jewes, (as is also amongst us) all the forenoone was counted morning, and all the afternoone evening. The latter evening began at Sunne setting, Ios. 10. 26, 27. The day (from Sun rising to the setting) had twelve houres, as Christ saith, *Are there not twelve houres in the day?* Ioh. 11. 9. Their first houre, was about six of the clock in the morning with us: their sixth houre, was our noone: their ninth houre, was three of the clock in the afternoone. By this we may understand the time of Christ crucified; which began at the third houre (that is, at nine of the clock in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth houre, (that is, at three in the afternoone, the time of the evening sacrifice,) Marke 15. 25. 33, 34, 37. Wherefore the ninth houre, was their houre of prayer, when they used to go into the Temple, at the daily evening sacrifice, Acts 3. 1. And this was the ordinary time for the Passeeover; as *R. Menachem* (upon this place) saith, betweene the two evenings, at the time of prayer, at the oblation; as *Isaak* our father of blessed memory hath directed, (Gen. 24. 63.) Howbeit, God setteth no houre for the killing of the Passeeover, because it might vary occasionally: but if it were killed in the afternoone, and before Sun set, it was allowable. Further to shew this, the Hebrew Doctors in the *Babylonian Talmud*, treat. of the Passeeovers, ch. 5. doe write thus; *The daily evening sacrifice* (whereof see Exod. 29. 38, 39.) *was killed at the eighth houre and a halfe*, (that is, halfe an houre before three of the clock in the afternoone;) *and it was offered up at the ninth houre and an halfe*, (that is, halfe an houre after three.) *In the evening of the Passeeover, it was killed at the seventh houre and an halfe, and offered at eight and an halfe*; (that is, halfe an houre before three.) *And if the evening of the Passeeover did fall to be on the evening of the Sabbath, it was killed at sixe and an halfe, and offered at seven and an halfe*: (that is, halfe an houre before two of the clock.) The reason hereof was, because they were first to kill the daily sacrifice, & then to kill and roste the Passeeover, and also to rest the evening before the Sabbath. Agreeable unto this, *Maimon* (in *Korban Pesach*, chap. 1. S. 4.) saith, *The killing of the Passeeover is after mid-day, and if they kill it before, it is not allowable: and they kill it not but after the daily evening*

sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the paschall lambs, untill the end of the day. This hee speaketh of their manner in the Temple. And by this time of the day God foreshewed the sufferings of Christ in the evening of times, or in the last dayes, Heb. 1. 2. 1 Pet. 1. 19, 20. and about the same time of the day, when the paschall Lambe ordinarily dyed, he dyed also, at the ninth houre, Mat. 27. 46, -50.

Verse 7. *give it*] that is, *strike it*, with the hyssope sprinkle, as is explained in verse 22. signifying the applying of Christs blood, sprinkled upon all beleevers hearts, 1 Pet. 1. 2. Heb. 9. 13, 14. So the Law was after to be written on their doore posts, Deu. 6. 9. intending it chiefly upon their hearts, Heb. 8. 10. Compare with this, the Law in Ezek. 45. 19. where the blood of the sacrifice was also put upon the posts of the house of the Lord, for to cleanse the same. This ordinance was but for that time onely in Egypt: for after they might not kill the Passeeover within any of their owne gates, but in the publike place of Gods worship, Deut. 16. 5, 6, 7. which at last was Jerusalem, where by the Priests the Passeeover was killed, and flayed in the court of the temple, and the blood sprinkled on the altar, 2 Chr. 35. 1, 2, 6, 10. 11. Lev. 17. 3, -6. Then the owner of the Lamb took it of the Priests, and brought it to his house in Jerusalem, and roasted it, and ate it in the evening; as *Maimon* sheweth in *Korban Pesach*, c. 1. S. 6. After this manner Christ with his disciples kept the Passeeover, eating it in a chamber within Jerusalem, Luk. 22. 7, 8, 10, 11. &c. upper doore post] but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not tread under foot the son of God; nor count the blood of the covenant wherewith they were sanctified, an unholy thing, Heb. 10. 29.

V. 8. *unleavened cakes*] *or, loaves*: but the word *cakes* is expressed in the 39 v. The signification hereof Paul declareth, saying, *Let us keepe the feast, not with old leaven, neither with the leaven of malice and wickednes; but with the unleavened cakes of sincerity and truth*, 1 Cor. 5. 8. The manner of speaking which Moses here useth, and unleavened cakes with bitter herbs, is changed in Num 9. 11. thus, *with unleavened cakes, and bitter herbs*: so the one explaines the other. Hereupon the Hebrews say, *The eating of the flesh of the paschall lamb on the 14 night, is commanded to be done: and it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the paschall lamb, are not commanded; for it is written, with unleavened bread & bitter herbs, shall they eat it*, *Maimon* in *Korban Pesach*, c. 8. S. 1, 2. bitter herbs] Heb. *bitternesses*; but herbs are meant, as eichory, wild lettuce, and the like: with they did eat with the lamb, in remembrance of their afflictions in Egypt, where their lives had been bitter, Ex. 1. 14. And hereunto Jeremy seems to have reference in his sorrows, saying; *He hath fed me to the full with bitter herbs* (or *bitternesses*); *he hath made me drunk with wormwood*, Lam. 3. 15. They were also to type out the bitter sorrows of Christ, and our mortification and afflictions with him,

1 Cor. 5.7. and 11.26. Phil. 3.10 Col. 1.24. Zach. 2.10. Rev. 10.10 Hereof the Hebrew Canons say; The eating of bitter herbs is not commanded by the Law, because of themselves; but dependeth on the eating of the paschall Lamb. For it is one commandment, to eat the flesh of the Paschever, with unleavened bread and bitter herbs. The bitter herbs spoken of in the Law, are Chazereth, and Grosseen, and Tameah, and Charebabinah, and Meror: that is, as is thought, Wild-lettice, Cichorie, Horehound, and the like: for they are not well knowne. every one of these five sorts of herbs, is called Bitter herbs; and they may eat of any one, or of all of them, Maimony treat. of Leven, chap. 7. S. 12. 13. Moreover they used a certaine sauce, thicke like mustard; they called it Charoseth, and say it was a memorill of the clay, wherein they wrought in Egypt: it was made, of the palme tree branches, or of rayns, or other like berries; which they stamped, and put vinegar thereto, and seasoned it and made it like clay, and brought it unto the table in the night of the Paschever. Maimony *videm*, S. 11. This is thought of some, to be that wherein Christ dipped the sop, which he gave unto Judas, Ioh. 13.26. for by the Hebrews records, they used to dip the unleavened bread in that sauce (Charoseth) and to eat; then they dipped the bitter herbs in the Charoseth, and did eat them; Maimony treat. of Leven, c. 8. S. 7. Together with the paschall Lamb, they used to drinke wine, for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with joy and with wine, by proportion from the Law in Deu. 16. 11. 12. Num. 15. 5. They say, every one both of men and women, is bound to drinke that night, foure cups of wine without faile: and though he be poore, and live on almes, he must not drinke lesse than those foure cups; and every cup contained a quarter (of a Log, that is so much as an egge and a halfe; whereof see the notes on Exod. 30. 24.) He blesseth (God) for every of these cups severally; and for the fourth cup, he accomplisheth the praise, and blesseth for it, the blessing of the Song, Maimony treat. of Leven. c. 7. S. 10. Unto these phrases, the new Testament seemeth to have reference, when it speaketh of the Cup of blessing, 1 Cor. 10. 16. and of singing an hymne, Mark. 14. 26. I will here shew the order which the Iews in the ages following, kept at the Paschever: as themselves have recorded it. First a cup (of wine) is filled for every one, and he blesseth for it, him that created the fruit of the vine, &c. and drinketh it. After that, he blesseth for the washing of hands, and washeth his hands. Then is brought in a table furnished, and upon it, bitter herbs, and unleavened bread, and the sauce (Charoseth,) and the body of the paschall Lamb, and the flesh of the Chagigah [or Feast-offring, whereof see the notes on Deuteronomie 16.] which is for the fourteenth day of the moneth. Then he beginneth to blesse (God) which created the fruit of the earth; and taketh an herbe, and dippeth it in the sauce, and eateth it, hee and all that lye at the table with him every one, none eateth lesse then the quantity of an olive. Afterward, the table is taken away from before him onely that maketh the declaration [of their deliverance out of Egypt, as is commanded in Exodus 13. 8.

and 12. 17.] Then they fill the second cup, and the sonne asketh [what is meant by this service, according to Exodus 12. 26.] and he that makes the declaration, saith; Now different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, we eat leavened bread, or unleavened: but this night unleavened bread onely. All other nights, we eat flesh, roasted, baked or boyled: but this night roasted onely. All other nights, we eat of any other herbs: but this night bitter herbs. All other nights wee eat either sitting or lying: but this night, lying onely. Then the table is brought againe before him, and hee saith; This Paschever which we eat, is in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth hee up the bitter herbs in his hand, and saith; These bitter herbs which wee eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then hee holdeth up the unleavened bread in his hand, and saith; This unleavened bred which wee eat, is in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt, Exodus 12. 39. Then he saith; Therefore are we bound to confesse, to praise, to laud, to celebrate, to glorifie, to honour, to extoll, to magnifie and to ascribe victory, unto him that did unto our fathers and unto us, all these signes; and brought us forth from servitude to freedome, from sorrow to joy, from darknesse to great light; and wee say before him Hallelujah. Hallelujah, Praise O ye servants of the LORD, &c. unto, the firm-
 rocke, to a fountaine of waters: that is, the hundred and thirteenth, and to the end of the hundred and fourteenth Psalme. Then they blesse the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unleavened bread therein, and bitter herbs. And he blesseth GOD who createth the fruit of the vine; and drinketh the second cup. After this, he blesseth for the washing of hands, and washeth his hands the second time; and taketh two cakes, parteth one of them, &c. and blesseth (GOD) that bringeth bread out of the earth. Because it is said, the bread of affliction (or of povertie) Deuteronomie 16. 3. as it is the manner of the poore, to have broken meat, so heere is is a broken part. Afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the sauce, and blesseth GOD, which commanded to cate unleavened bread and bitter herbs; and they eat. Then hee blesseth GOD, which commanded the eating of the sacrifice, and hee eateth the flesh of the feast offering; and againe blesseth GOD which commanded the eating of the Paschever, and then hee eateth of the body of the Paschever. After this, they sit long at Supper, and

and eat every one so much as he will, and drinke as much as they will drink. Afterward he eateth of the flesh of the Passeeover, though it bee but so much as an olive, & tasteth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passeeover, may remaine in his mouth. After this, he listeth up his hands, and blesteth for the third cup of wine, and drinketh it. Then filleth hee the fourth cup, and accomplisheth for it the Praise (or Hymne,) and sayeth for it, the blessing of the Song, which is, *All thy workes praise thee O Lord, &c.* (Psalm 145. 10.) and blesteth God that created the fruit of the vine, and tasteth nothing at all after it all the night, except water. And he may fill the fift cup, saying for it the great Hymne, (the hundred thirty six Psalm) *Confesse ye to the Lord, for hee is good; for his mercie endureth for ever; unto the end of that Psalm.* But he is not bound (they say) to that cup, as to the foure former cups. These things are shewed by *Maimony* in his Treatise of *Leven and unleavened bread*, chapter 8. where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the Paschall Lambe; but onely use the unleavened bread, bitter herbes, and wine, in their private houses. After, in his *Copia of the Haggadah* (or Narration) of the Passeeover, hee sheweth what words they used at the breaking and delivering of the unleavening bread; *This is the bread of affliction, which our Fathers did eat in the land of Egypt: whosoever is hungry, let him come and eate: whosoever hath need, let him come and keepe the Passeeover, &c.* These observations of the Jewes whiles their Commonwealth stood, and to this day, may give light to some particulars in the Passeeover that Christ kept; as why they lay downe, one leaning on anothers bosome, Ioh. 13. 23. (a signe of rest and securitie) and stood not, as at the first Passeeover, neither sate on high, as wee use. Why Christ rose from supper, and washed, and sate downe againe, Iohn 13. 4, 5, 12. Why hee blessed, or gave thanks, for the bread apart, and for the cup (or wine) apart, Marke 14. 22, 23. and why it is said, he tooke the cup after supper, Luke 22. 20. also concerning the Hymne which they sung at the end, Matth. 26. 30. and why Paul calleth it the shewing forth of the Lords death, 1 Corinth. 11. 26. as the Jewes usually called their Passeeover, *Haggadah*, that is, a *Shewing*, or *Declaration*. But specially wee may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Sonne of God, to be a remembrance of his death, and of our redemption thereby from Sathan, 1 Corinthians 11. 24, 25, 26. for which wee have much more cause to praise, honour and magnifie the Lord, than the Hebrews had for their temporary salvation.

9 Verse 9. *raw*] That *raw*, whereof the Law warneth us, is flesh whereon the fire hath begunne to worke, and it is roasted a little, but not fit for man to eate at yet; saith *Maimony* in *Corban Pesach*, chapter 8. sec. 6. It might figure a full and due preparation, by

the preaching of the Gospell, and shewing forth of Christs death; with an examination of our selves, that wee eate not unworthily, and so eate judgement to our selves: 1 Corinthians 11. 26, 28, 29. *sodden at all*] or *any way sod*, Hebr. *sodden sod in water*. The Jewes explaine it, so generally: neither to be *sodden in water*, nor in any other liquor or juyce of fruits. Neither roasted, and afterward sodden; nor parboyled, and afterward roasted, &c. Yet they say it was lawfull to baste it with wine, or oyle, or any liquor except water: also, lawfull to dip the flesh when it was roasted, in liquours, or juyce of fruits. *Maimony*, in *Korban Pesach*, chapter 8. S. 7, 8. At the Passeeover which Christ did eat, the Evangelists mention his dipping of a sop, and giving it to Judas, Iohn 13. 26. In seething the water is mixed with the flesh: the forbidding whereof, seemeth to teach the simplicitie that should be in Christ; that we know nothing but Christ and him crucified, 2 Corinthians 11. 3. 1 Corinthians 2. 2. *with fire*:] a figure both of Gods Spirit, compared to fire, Matthew 3. 11. through which Christ offered himselfe to God, Heb. 9. 14. and of the fire of Gods wrath which Christ was to suffer, whiles he was made a curse for us, by his death, Galath 3. 13. Ierem. 44. Lament. 1. 13. and 2. 4. This charge to *roast it with fire*, the Jew Doctors observed precisely, holding it unlawfull to bake it any manner of way, also to heat a furnace, and taking away all the fire, to hang the Lambe therein, and so roast it, or the like, they say was unlawfull. *Maimony*, *Korban Pesach*, chapter 8. S. 9, 10. *the purlenance*,] or, *the inward*: meaning that the Lambe must bee roasted all and whole; not cut into peeces. To signifie our full Communion with Christ, whole and undivided, 1 Cor. 1. 13. 30. Gal. 2. 20.

10 Ver. 10. *till the morning*;] they were to eat up all (if they could) at that meale. To teach care for the present injoying of Christ by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, Psalm 30. 6. Esay. 17. 14. 2 Kings 19. 35. for our sleepe is an image of death. And the Jewes have recorded that though it was lawfull to eat all the night long, till the day dawning; yet might none of the company eat againe after hee had slept, though it were in the beginning of the night. *Maimony*, *Korban Pesach*, chapter 8. S. 14. So *Manna*, might not be left till the morning, Exodus 16. 19. nor some other sacrifices, Lev. 22. 30. *burne*] that so it might be consumed: and such was the law for other sacrifices, which by being reserved overlong, were made abhominable to bee eaten, and must therefore be burned, Lev. 7. 15. 18. & 19. 6, 7. So, the flesh of the sacrifices that touched any unclean thing, might not be eaten, but burne, Levit. 7. 19. Hereby also God might teach Israel, that when the morning the time of grace in Christ is come, there should be no longer reservation of those legall shadows, which should have their accomplishment and end at our Lords death; and be condemned as unlawfull, as if they were burned by the fire of GODS Word and Spirit, Colossians 2. 16, 17.

Gal. 4.9.10,11. Hebr. 13.9,10. And so the Prophets fore-told, that the daies should come when it should no more be said, *The Lord liveth*, which brought up the sonnes of Israel out of the land of Egypt, Ier. 16.14. neither should they say any more, *The Arke of the covenant of the Lord*, for it shall come no more to mind, neither shall they remember it, &c. Ier. 3.16.

II Ver. 11. *girded*;] this signifieth, a readinesse to take a journey, or any other work in hand, 2 Kin. 4.29. and 9.1. Ier. 1.17. Luk. 12.35,36. and figured the girding of the loynes of the minde, with strength, justice, veritie, &c. Prov. 3.1.17. Esay. 11.5. Eph. 6.14. Wherefore the Apostle saith, *Gird up the loynes of your minde, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Iesus Christ*, 1 Pet. 1.13. *shoes on*;] another signe first of readinesse to goe forth, Esay. 5.27. Acts 12.8. secondly, of deliverance out of bondage, (as the contrary to goe barefoot, 2 Sam. 15.30) It was also a figure of the Gospel of peace, wherewith our feet should bee ready and firme, Ephesians 6.15. Of which the Holy Ghost saith, *How beautiful are thy feet with shoes, O Princes daughter: Song 7.1. staffe*;] to sustaine their infirmities: and this in their hand, was also for expedition to the journey, Zach. 8.4. Mark. 6.8. Compare herewith Jakobs speech; *with my staffe I passed over this Jordan*, Genesis 32.10. *in haste*;] because they were now in danger, and for it to goe out of Egypt in haste, Deut. 16.3. and so in haste, and as with violence to apprehend and apply Christ unto them by faith, Matt. 11.12. The originall word signifieth an hastening away through feare or amazement; as in Deut. 20.3. and so may signifie the sudden feares wrought in the Conscience by the Gospell of Christ, at the first preaching thereof, (as in Act. 2.37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their rest in Canaan; as is before noted on ver. 6. Neither did Christ and his Disciples thus eat it; for they stood not girded with staves in their hands: but *sate*, or rather *lay downe*, leaning one on anothers brest, as was then the Jewes manner, in signe of their rest and securitie otherwise than they had in Egypt: as their Doctors teach in the *Thalmud*, treat. of the *Passever*. See Marke 14.18. John 13.12.25. Also Esaias prophesied, *ye shall not goe out in haste, nor depart by fleeing away*, &c. Esay 52.12. *Passeover*] called in Hebrew, *Pesach*; and after in the Jerusalemite language, *Pascha*: which name the Evangelists keepe also in the Greeke, Matt. 26.2. &c. and in other tongues, it is now called *Pasche*: wee in old English called it *Fereld*, at this day we name it the *Passeover*, according to the interpretation of the Hebrew word, which signifieth to *fare*, *pass*, or *leape over*, as God did over the houses of the Israelites, ver. 13.27. And as the festivall time, so the Lambe then killed, is called the *Passeover*,

Luke 2.41. and 22.7. and the Lambe of GOD Christ is so named also, 1 Corin. 5.7. because for his sake God passeth over us, and destroyeth us not with the world, Iohn 3.3.16,18. Seven famous Passeovers are recorded in Scripture to have beene kept. The first, this which Israel kept in Egypt. The second that, which they kept in the wilderness, Numbers 9. The third, which Iesus kept with Israel, when hee had newly brought them into Canaan, Iosh. 5.10. The fourth, in the reformation of Israel by King Ezekias, 2 Chron. 30. The fifth under King Iosias, 2 Chronicle 35. The sixth, by Israel returned out of the captivity of Babylon, Ezr. 6.19. The seventh, that which Iesus our Saviour desired so earnestly, and did eat with his disciples before he suffered, Luke 22.15. &c. At wch time, that legal Passeover had an end, and our Lords Supper came in the place, The memoriall of Christ our Passeover, sacrificed for us.

Ver. 12. *the gods*;] the Chaldee translateth, the idols: the same is againe mentioned in Num. 33.4. And after, a like thing is prophesied, *the Lord shall come into Egypt, and the idols of Egypt shall bee moved at his presence*, Esay. 19.1. and againe, *he shall breake the images of the house of the firme, &c. and the houses of the gods of the Egyptians, shall be burnt with fire*, Ieremie 43.13. So Laban lost his idols, when Israel fled from Syria, Gen. 31.19.30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50.2. and all such shall perish in the time of their visitation, Jer. 10.15. and 51.18. Of this the Hebrew Doctors also say, *when Israel came out of Egypt, what did the holy blessed God? he threw downe all the images of their abominations, and they were broken in peeces*. Pirkei R. Eliezer, chapter 48. *judgements*;] the Greeke translateth it, *vengeances*. This was done, that God might be knowne to be greater than all the gods, Exod. 18.11. and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20.8.

Ver. 13. *pasce*] or *kepe*: the Hebrew is *pasach*, and this sheweth the reason of the name *Pasch* or *Passeover*, and so Christ is called, because his blood cleanseth us from all sinne, and delivereth us from wrath, 1 Ioh. 1.7. 1 Thes. 1.10. The Greeke translateth, *I will protect you*: the Chaldee, *I will spare you*: and so in ver. 27. *to destruction*;] Hebr. *to corruption*; that is, to be corrupted, or destroyed, by the destroyer, as ver. 23.

V. 14. *festivally keepe*;] it implieth mirth & joy, for their deliverance hereby remembered, see Ex. 5.1. and at their feasts, they were commanded to rejoyce, and forbidden to mourn or weep, Deut. 16.11. 15. Neh. 8.9.-12. *everlasting statute*] Heb. *statute of eternity*; meaning an eternall ordinance, to be kept once a yeer, all daies of their life, til Christ became our Passeover: since which time it is also kept eternally, in remembrance of his death untill he come, Deu. 16.13. 1 Corin. 5.7,8. and 11.25,26.

Ver. 15. *Seven dayes*] after the paschall day, for it was a distinct feast and commandement. The *Passeover* was to be kept on the fourteenth day of the first moneth, as even: the feast of *Unleavened bread*, beganne the fifteenth day of the same moneth, and lasted

lasted seven dayes, of which the first day, and the last, the seventh day, were holy convocations, wherein they might doe no servile worke, as Moses plainly sheweth in Levit. 23. 5, 6, 7, 8. The Passeover (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, Deut. 16. 5, 6, 7. which afterward was in Ierusalem: but the feast of Unleavened bread, the Hebrewes thought themselves bound to keep in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the Passeover, but was a commandment by it selfe: *Maimony treat. of Leven and Unleavened bread, chap. 6. S. 1.* Howbeit, with the Passeover they might eat no leaven, as before is shewed in ver. 8. *It is unlawfull to eat Leven, in the fourteenth day, from mid-day and upward, which is from the beginning of the seventh houre of the day: and who so eateth it at that time, is to be beaten by the law; for it is said (in Deut. 16. 3.) Thou shalt eat no leaven with it, meaning with the sacrifice of the Passeover. It is they have expounded thus, Thou shalt not eat leaven from the houre that the Passeover may be killed, which is between the two evenings, and that (beginning) at mid-day. Maimony ibidem, c. 1. S. 8.* These seven daies wherein they might eat no Leven, figured the whole time of our life, which must be holy, with the unleavened cakes of sincerity and truth, 1 Corinth. 5. 8. and with thankfull remembrance of our deliverance out of miseries; as this unleavened bread is called the bread of affliction, Deut. 16. 3. For seven is a full and perfect number of daies, and the whole world was created therein: see the notes on Gen. 2. 2. and Lev. 4. 7. *cause to cease* that is, put away, or abolish, as the Greek explaineth it. The Hebrewes expound it thus, that a man should abolish it in his heart, and count it as dust; and determine in his heart, that he will have no leaven at all within his power, but whatsoever Leven is in his power, is he as dust, and as a thing whereof he will have no use at all. And by the exposition of the Scribes, he is to search after Leven in secret places, and in corners, and to finde it out, and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it small, and threw it into the wind, or threw it into the sea. *Maimony treat. of Leven, chap. 2. S. 2, 3. and 3. 11.* This ordinance the Jewes carefully observed; for in the day before they did eat the Passeover (called the Preparation, Ioh. 19. 14.) the father of the familie, with other men, having lighted waxe candles, searched all corners, to purge out all the remnants and crums of Levened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had bidden them put away Leven, as is recorded in *Talmud Bab. treat. of the Passeover, ch. 2.* It figured the putting away of wickednesse and malice out of our hearts, and of wicked persons out of the Church. 1 Corinth. 5. 7, 8, 13. *old Leven* Two words are used for Leven, by Moses, in this verse; the one *Sew*, which hath the name

of being left, or remaining: this we may call *old Leven*, as Paul speaketh in 1 Cor. 5. 7. The other *Ghametz*, so called of the sourness of the taste of it, the Greeks (by transplacing the letters) call *Leven-Zumee*. These signified two sorts also, of spirituall Leven, the one hidde and secret, which our Saviour saith is *Hypocrisie*, Luk. 12. 1. the other more open and apparent, as false and corrupt Doctrine, Matthew 16. 6. 12. evill manners, as *Malice* and *Wickednesse*, 1 Corinthians 5. 8. and *wicked persons*, unto whom the Saints are opposed, as being *Unleavened-cakes*, 1 Corinthians 5. 6, 7, 13. So David calleth the malicious man, and him that corrupteth the Word of God, and infecteth with error, a *Levened person*, or *Levener*, Psalme 71. 4. and the Heart infected with error, and vexed with griefe, is said to be *Levened*, Psalme 73. 21. Wherefore Leven was forbidden at the paschall Feast, to leade men unto soundnesse in the faith of Christ, and sinceritie in all their conversation. The footsteps of this Law remained among the Heathens; for, the *Flamen Dialis* (or Romane Priest) might not, by their Canons, touch any leavened meate; *Aul. Gellius, Booke 8. Chap. 15.* and *Plutarch* (in *Questi. Rom.*) scanneeth the reason of it; because Leven is selfe proceeded from corruption, and corrupteth also the meate with which it is mixed. Now what Leven properly was, the Hebrew Doctors shew thus: *Nothing is forbidden by the name of Levened bread in the Passeover, but of five sorts of corne onely; which are two sorts of Wheat, namely, the common Wheat, and the Rye: and three sorts of Barley; which are the common Barley, and the Foce eare (Barley) and Oates. But the kinde of Pulse, as Rice, and Millet, and Fenel, and Lentils, and the like, there is not of them any leavened bread. For though the meate of Rice and the like, be kneaded, and covered with clothes, like dough which is leavened: yet it is lawfull to be eaten, for it is not leavened but purified. The five sorts of Corne aforesaid, if they be kneaded with the liquor of fruits onely, without any water, they are never counted leavened, but are lawfull to be eaten; for the juice of fruits doe not leaven, but putrifie. And the liquours of fruits, are as wine, and milke, and honey, and oyle Olive, and the juice of Apples, and Pomegranates, and all such like. But if any water be mixed with them, they doe leaven. They may not boyle Wheate in water, neither the beaten graine, nor the meale, for then it is perfectly leavened; and if that it be burst in the boiling. They may not drie the paste in oyle in a panne. But they may boyle the graine and the meale of parched corne. It is lawfull to boyle the corne or the meale, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or drie it in a pan in oyle, it is lawfull: for the liquor of fruits leaven not &c. In any broth or pottage that they boyle, if any Barley or Wheat be found therein, and the graine be burst, all that broth is unlawfull; for leven is mixed with it. If the graines be not broken, they take them out and burne them, and the rest of the pottage they may eat: for corne so mixed or boyled, and not burst, is not by the law, perfectly leavened, &c. *Maim. in treat. of Leven and Unleavened bread, cap. 5. sect. 1. &c.* *that soule* the Chaldees expounds it; *that man.* So in verse 19. *an off.* the*

the Greeke saith, destroyed: see Gen. 17. 14. The Hebrew Canons say, *who so eateth so much as an olive of leaven in the Paschever, from the beginning of the night of the 15 night, unto the end of the one and twentieth day of Nisan, if he doe it presumptuously, in guilt of being cut off: if ignorantly he is bound to bring the same offering appointed for the same. If hee eat any words of leaven at all, it is forbidden by the law; and though hee bee not to be cut off, or bring an offering, but for the foresaid quantitie of an olive, yet he that eateth lesse than that presumptuously, it is to be chastised with stripes, Maimony treat. of Leven. ch. 1. S. 1. 7. from the first, &c.] that is, who so eateth leaven any of these daies.*

- 16 Ver. 16. *convocation,]* an holy assembly, of all the people: and so a Sabbath, as Lev. 23. 39. The like order was at other feasts, Levit. 23. 2, 3, 7, 31, 34, 27, 35. So these feasts were for the honour of God, and increase of faith and holinesse in his people, assembling for religious exercises. *done,]* dressed and made ready to eat: which yet on the Sabbath day, was unlawfull to be done: Exod. 16. 5, 23, 29, and 35, 2, 3.

- 17 Ver. 17. *selfe same:]* Hebr. *the strength* (or, *body*) of this day: so verse 41. and 51. see Gen. 17. 23. *I brought forth]* God did this by his Angel, as it is written, *he sent an Angel and brought us forth out of Egypt, Num. 20. 16. The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angel the Redeemer, with the power of the great God, as is said, (in Exod. 32. 11.) which thou hast brought forth out of the Land of Egypt, with great power, and with a strong hand. R. Menachem, on Exod. 12.*

- 18 Ver. 18. *first]* The Chaldees nameth it, *In Nisan, in the tenth day:* see verse 1. The Greeke saith, *Beginning in the fourteenth day of the first month.*

- 19 Ver. 19. *not be found:]* from hence the Hebrew Doctors gather; *Whoever leaveth leaven within his power at the Paschever, although he eat not of it, yet hee transgresseth two prohibitions; no old leaven shall be seene with thee, Exod. 13. 7. and, old leaven shall not be found in your houses, Exod. 12. 19. Moreover, Leaven when the Paschever is gone over it, is for ever unlawfull to be put to any use. Maimony, treat. of Leven, chap. 1. S. 2. 4. stranger]* that is, *strangers,* as the Greeke translateth it: opposed to the naturall Israelites to be borne afterward in the land of Canaan.

- 21 Ver. 21. *elders]* by whom hee would signifie this law, to all the people, as ver. 3. So before, in Exod. 3. 16. *draw out]* separate from the rest of the flocke, and destinate unto this end; as before in verse 5. 6. The Greeke translateth, *Goe and take. Lambs]* or, *flocke leasts;* of the sheepe or goats, as verse 5. So the Greeke and Chaldee translate it plurally: neither is the Hebrew word *isn* used for one particular lambe, but for many.

Paschever] that is, *the Paschall Lambe,* called by figure of speech, and sacramentally, *the Paschever,* as circumcision is called the *covenant,* Genes. 17. 13. the *Rock, Christ,* 1 Cor. 10. 4. bread and wine, the *body* and *blood* of Christ, Mark. 14. 22. 24. and many the like. So Paul followeth this speech, 1 Cor. 5. 7. *Christ our Paschever* (that is, our lambe) *is killed for us.*

- 22 Ver. 22. *hyssope]* called in Hebrew, *exob,* in

Greek (by the Apostle) *hyssopus,* Hebr. 9. 19. where upon we English it *cixop,* or *hyssope:* but whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of walls, 1 Kings 4. 33. The Jewes write, that there were *four sorts of hyssope,* and that this spoken of in the Law, was such as man used to eat of, and season pottage with. And the *burnt* spoken of, was *three stalkes of hyssope bound together. Maimony in Misna. treat. Of the red Cow, chap. 3. sect. 2. and chap. 11. 1. 1. This herbe was used to sprinkle with, in other services, and purifications: See Exod. 24. 6, 8. Leviticus 14. 4. Num. 19. 6, 18. and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it cometh by the preaching of the Word, Rom. 10. 14, -17. which ministrech unto us the spirit, Galat. 3. 2. and we are elect through sanctification of the spirit, *unto obedience and sprinkling of the blood of Iesus Christ,* 1 Pet. 1. 2. which purgeth our consciences *from dead works, to serve the living God,* Heb. 9. 14. See Psal. 51. 9. *strike]* or, *prinkle:* Hebrew, *make such:* which the Greeke translateth *si* (or *pu*) the Chaldees, *strike.* *us goe]* This also was but at the Paschever in Egypt, for the present danger of death by the destroying Angel: after, it was not required, and Christ with his Disciples, went out that night they ate the Pasche, Math. 26. 30. The houses of the Israelites thus sanctified by the paschall Lambe, and blood thereof, out of which they might not goe that night, (when great cries were in Egypt, ver. 30.) signified the safetie of Gods people by faith, keeping themselves in the holy assemblies, where Christ & his blood preserveth them from death, Acts 2. 47. 1 Joh. 2. 19. So the Prophet warneth us, to enter into our chambers, & shut our doores about us, hiding our selves for a little moment, till the indignation be overpast, Eza. 26. 20, 31. So Noe was saved, being shut up in his Arke, Gen. 7. Rahab in her house, Ios. 2. 18, 19.*

Ver. 23. *smite]* or *plague;* as Exod. 8. 2. so after, and in verse 27. *not give the destroyer]* that is, *not suffer him,* as the Greeke translateth it. But the Hebrew speech is more forcible, to expresse Gods providence and hand in all things. As God by an Angel delivered his people, Num. 20. 16. so by an Angel he destroyed their enemies; as in the pestilence that was in Israel, he is called *the Angel that destroyed the people,* 2 Sam. 24. 16. And Paul saith (speaking of this Paschever) *lest hee that destroyed the first-borne, should touch them;* Heb. 11. 28. Compare also Psal. 78. 49.

Ver. 24. *this thing]* Hebr. *this word,* the commandment of the Paschever every yeere: excepting the speciall rites forespoken of, that were onely observed in Egypt, v. 7. 11. 12.

Ver. 25. *the land]* of Canaan, Ios. 5. 10, 11. howbeit they kept it once in the wilderness, before they came into the land, Num. 9.

Ver. 26. *what is?]* that is, *what signifieth?* So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the

the Jewes hold from the Law, in Exod. 23. 14. 17. Deut. 16. 14. 16. that every child that could hold his father by the hand, and goe up from Ierusalem (gates) to the mountaine of the Temple; his father was bound to cause him to goe up, and to appeare (before God) with him, to the end he might catechize him in the commandments. And who so was bound to appeare, was bound to keepe the feast, Maimony in Hagigah, ch. 2. S. 3. 4. Also they say, A child that is able to cate a morsell of bread, they catechize him in the commandments, and give him to este so much as an olive of the unleavened bread. Maimony treat. of Levens, and unleavened bread, c. 6. S. 10.

V. 27. *bended,* and so humbly thanked God for this mercie: see Exod. 4. 31. in the annotations.

V. 28. *and did,* in faith Moses and they obeyed Gods word, for which it is witnessed of them; by faith he did (keepe) the Paschever, and the sprinkling of blood: that hee who destroyed the first-borne, might not touch them, Hebr. 11. 28. Unto the keeping of this Paschever, the Hebrew Doctors do apply that speech in Song. 2. 9. *My beloved is like a Roe or a young Hart; behold hee standeth behinde our wall,* &c. thus: The Congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the night of the Paschever, and killed all the first-borne: he ascended upon swift flying, and was as a Roe, or as a young Hart, and protected the houses wherein we were, and stood behinde our walls, and looked through the windowes, and shewed himselfe through the lattices: and he saw the blood of the sacrifice of the Paschever, (and the blood of Circumcision) which was sprinkled on our gates: and from the high heavens he did behold, and saw his people, which did este the sacrifice of the solemn feast, roasted with fire, with the puerper, and with wild lettuce, and unleavened cakes, and he spared us, and gave not the destroying Angel power for to destroy us. Thargum on Song. 2. 9.

Verl. 29. *at midnight:* at the time of mens most secure rest, when they say peace and safety, then cometh sudden destruction, 1. Thes. 5. 2. 3. so, at midnight was a cry made, when all slumbered and slept, Matt. 25. 5. 6. and In a moment shall they dye, and at midnight, Iob. 34. 30. where the Chaldee paraphrase applyeth it to the Egyptians here. The night, signifieth also the time of judgement.

that is, as the Chaldee expounded it, killed. And the Thargum called Ionathans, addeth, *The word of the Lord, killed every first-borne,* or, all the first-borne: to avenge the wrong they had done to Gods first-borne Israel, Exod. 4. 22. 23. These first-borne, were the beginning (or chiefest) of all their strength, Psal. 105. 36. the dignitie of such, is noted on Gen. 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the Church of the first-borne, which are written in heaven, Heb. 12. 23. so the first-borne of Egypt whom God destroyed, figured the Reprobate, on whom Satan and the second death shall have power. This tenth plague is after celebrated, in Pl. 78. 51. and 105. 36. and 135. 8. and 136. 10.

that is, the Chaldee faith, that should sit: see Exo. 11. 5. *prison house* or, *dungeon*: Hebrew, the house of the pit; which the Chaldee translateth,

house of prisoners: where they ground at the mill, &c. Exod. 11. 5.

Verl. 31. *goe out:* to wit, hastily, for an extraordinary price in the Hebrew word, implyeth so much: see also Gen. 19. 14. Compare Matt. 25. 6. where at midnight there was a cry made, there was a cry made, Behold the bridegroom cometh, goe ye out to meet him.

Verl. 32. *blisse me,* that is, as the Chaldee translateth, pray for me. In that Pharaoh desired the prayers and blessing of Gods people, both before, (Exod. 8. 8. 28. and 9. 28. and 10. 16. 17.) and now at their departing, it sheweth, that in his heart he was convicted of sin, in oppressing Gods servants, and that with reluctance of conscience, he had refused to let Israel goe.

Verl. 33. *were angry* or, *were strong*: and as the Greeke translateth, *forbible mgen*. This was with humble intreatie, Exo. 11. 8. and they rejoiced when they went out, for the blood of them was fallen upon them, Psal. 105. 39. they said, the Ierusalem Thargum expounds it, the Egyptians said, if Israel tarte our boure, for all the Egyptians are dead men.

V. 34. *lumps of dough* to the Greeke here translateth it. The word may also be interpreted, *breeding troublers*: see Exod. 8. 3.

Verl. 35. *jewels* or *vessells, instruments*: see Exo. 3. 22. and 11. 2. Psal. 10. 37.

Verl. 36. *grace* Hebrew, the grace of the people: see Exod. 3. 21. gave them their asking, the Greeke translateth, *and unto them*. Thus the promise to Abraham was fulfilled; *They shall come out with great substance*, Gen. 15. 14.

Verl. 37. *Rameses* a citie in Egypt, Gen. 47. 11. This journey began the 15. day, the day after the Paschever was killed; and they went out with a high hand, in the sight of all the Egyptians, Num. 33. 3.

Succoth by interpretation, *Booths*, or *Tavernacles*: so called of the Israelites making them booties of the boughs of trees, in this place: for perpetuall memorie whereof, God appointed a feast of booths to be kept in Israel every yeere, Lev. 23. 42. 43. about 600000 and was a feble person among them Psal. 105. 37. Thus the blessing of God in multiplying Israel was fulfilled, Gen. 15. 5. and 46. 3. The word *about* (or *as it were*) is not of doubt, or uncertainty, but often affirmeth a thing fully and certainly: as is said of the Prophets, about 400 men, 1 King. 22. 6. which another expoundeth, *Prophets 400 men*, 2 Chr. 18. 5.

Verl. 38. *mixed people* Egyptians and other nations; (the Chaldee faith, *many strangers*) who were moved by Gods works shewed in Egypt, to goe out with Israel. These afterward fell a lusting, and turned away, Numb. 11. 4. *great* Hebrew *weightie possession*: see the notes on Gen. 13. 2.

V. 39. *strust out* as was foretold of God, Exod. 6. 1. A yeerely remembrance of this their manner of leaving Egypt, was by the feast of unleavened cakes, Deut. 16. 3.

Verl. 40. *dwellings* or *pergrination*, that is, *dwellings as strangers*; for so the Greeke translateth, and the Apostle confirmeth, in Act. 13. 17. So in Exo. 2. 15.

1.15. Also Abraham was said to dwell in Canaan, Gen. 13. 12. who yet did but *sojourn* there, *as in a strange country*, Heb. 11. 9. And this dwelling is implied also here. *sonnes of Israel* these were sojourners with Abram in Canaan, in such sense as Levi paid tithes there, being yet in the loynes of his father, Heb. 7. 9, 10. For things done by the fathers, doe concerne the children: see Psal. 66. 6. Hof. 12. 4. Amos 5. 25, 26, 27. *dwell* as strangers, that is, *sojourned in Egypt*: to which the Gr. addeth, *and in the land of Canaan, they and their fathers*; which addition is according to the true sense. 430. *yeeres* These could not be all in Egypt, but must be understood of dwelling also in Canaan and Mesopotamia: for Cohath son of Levi, was one that came first into Egypt, Gen. 46. 8, 11. he lived but 133. yeeres, Exod. 6. 18. Amram his sonne (the father of Moses) lived 137. yeeres, Exod. 6. 20. and Moses was but 80. yeeres old when he spake unto Pharaoh, for the release of Israel, Exod. 7. 7. and after 40. yeeres travell in the wilderness, he died 120. yeeres old, Deut. 34. 7. so that their dwelling in Egypt was farre short of 430 yeeres, and must needs imply their fathers dwelling also in Canaan, even from the promise given to Abraham, Gen. 12. 1, 3, 4, 5. And this the Greek version manifesteth, and the Apostle confirmeth, when he saith, that *the Law was 430 yeeres after the covenant that was confirmed before of God in Christ, with Abraham*, Gen. 3. 16, 17.

41 Ver. 41. *selfe same* Hebrew, *the body* (or strength) of *that day*; as Gen. 17. 23. The Iew Doctors gathered from this, that God brought Israel forth at mid-day, (as he slew the first-borne of Egypt at mid-night) Pirkei R. Eliezer, chap. 48. And Moses saith, it was *with an high hand, in the sight of all the Egyptians*, Numb. 33. 3. But, for the beginning of their rising up to goe their journey, they are said to be brought forth by night, Deut. 16. 1. with Num. 33. 3. *armies* or *hosts*; meaning the tribes of Israel: see Exod. 6. 26.

42 Ver. 42 of *observations*, that is, *to bee much and carefully observed* of the people.

43 Ver. 43. *the statute*, or *ordinance*; in Greeke, *the law*. *strangers same* that is, *paynim, or gentile*: See Gen. 17. 12. This is meant whiles he continued in his unbeliefe, as appeareth by ver. 48. and so by proportion, forbiddeth all such as should forsake the faith: and the Chaldee paraphrast translateth it *no sonne of Israel that is apostate* (or fallen from the faith) shall eat of it. So David calleth the persecuting Iewes *strangers*, Psal. 54. 5. and *heathens*, Psal. 59. 6. Also by the Iews ancient canons, it was unlawfull to let the Paschever be eaten of any *Apostata* (that changed his true religion) or any *idolater*, or *furreiner*, or *hired servant*: *Maimony* in *Korban Pesach*, ch. 9. 5. 7. And for *uncleane persons*, the law forbiddeth such, Numb. 5. 2, 3. and 9. 6. 13. and 19. 13.

44 Ver. 44. *bought for* Hebrew, *the purchase of silver*: that is, of money, or for any price. Compare this with the law of circumcision, Gen. 17. 12, 13. *that he shall eat* after his voluntary entring into the covenant with Israel, and due time for

his cleansing; which by proportion with the Law, Numb. 19. 11. was to bee seven daies. And so the Iews observed, for any *stranger* that became a proselyte on the 14. day of the first moneth, and was then circumcised and baptised, yet they killed not the pascha for him, because he might not eat of it at evening, for he was as one coming out of the grave, [having been as Paul saith, *dead in trespasses and sins*, Ephe. 2. 1.] and he must abide seven dayes, and afterward be cleane. *Maimony* in *Korban Pesach*, chap. 6. 5. 7. Compare also herewith, Num. 31. 19, 24. Ios. 6. 23.

Ver. 45. *furreiner*, or *sojourner*, (as Gen. 23. 4.) one that dwelleth in the land, but not his owne; that hireth his house, or is an in-mate; (so differing from a *stranger*, who dwelt in another countrey) no such, nor *hired person*, might eat. Such *furreiners*, (leaving the worship of idols, and other heathenish practises) though not circumcised nor joyned to the Church, might dwell in the land of Israel, even in Priests houses, but were restrained from the holy things; see Lev. 22. 10. and 25. 6. 45, 47. Such a stranger the Iewes called *Ger toshab*, a sojourner among them; or, a *stranger within their gates* (as Moses speaketh) Deut. 14. 21. and he was to submit unto the seven commandements given unto the sonnes of Noe; wherof see the notes on Gen. 9. 4. *not eat*: and so by proportion, not have communion with the other rites, as sprinkling of the blood and the like, unlesse he were circumcised, ver. 48. So the Iewes explained this law, *If they kill* (the Paschever) *for persons circumcised, and sprinkle the blood in the name of the circumcised and uncircumcised, it is unallowable* (or *abominable*) *for the sprinkling is a weighty matter, for it is the roote* (the principall) *of the sacrifice*. *Maimony* in *Korban Pesach*, ch. 2. 5. 6.

Ver. 46. *one house*, in the same house, or room: which the Chaldee translateth, *in one societie*. The Iew Doctors explaine it thus: *Who so eateth of the pasche, may not eat, but in one societie*, (or, in the same company) *neither may they carie ought thereof out of the societie wherein they eat. And the flesh of the Paschever that is caried out of the societie, whether presumptuously or ignorantly, is unlawfull to be eaten; &c. but must be burnt*. Also, *two societies that eat in one house, must each make them a signe* (of distinction) &c. and the one company must turn their faces togetherward, and the other company must turne their faces togetherward and eat, so that they appeare not mixed. *Maimony* in *Korban Pesach*, ch. 9. 5. 1, 2, 3. *abroad* or *out*: which the Iewes (as before is noted) doe understand, not onely of the streets, but not out of the roome nor societie where it is to be eaten. *a bone*: to foreshew that not abone of Christ our Paschever should be broken; as was fulfilled Ioh. 19. 33, 36. which signified his victory and deliverance out of affliction and death, (from which he rose the third day;) as Psal. 34. 20, 31. the Lord *keepeb all his bones, not one of them is broken*. And in hope of resurrection, Ioseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exo. 13. 19. The bones of the Paschever were burnt (with the flesh that remained,

maintained, v. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. Maimony in Korban Pesach, ch. 10. S. 2. 9.

47 Ver. 47. *doe it*] that is, prepare, offer, and eat the pasche, as is ordained. For neglect, and not doing it, men were to be cut off, Numb. 9. 13.

48 Ver. 48. *a stranger,*] The Greeke translateth, when any proselyte come unto you: and so the Chaldees saith, when a stranger shall become a proselyte (or joyne himselfe) with you. So this differeth from that which was before in v. 23. and also in ver. 45. and is meant of a third sort of strangers that were converts, in Greeke called *proselytes*, such as were joyned to the Iewes Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call *strangers within the covenant*; and just *strangers*; to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deut. 14. 21. and here in v. 45. *doe the Pasche*

over] that is, keepe or celebrate it. This phrase is used in Matt. 26. 18. Heb. 11. 28. *and then,*

so not onely himselfe, but his male children must be circumcised, ere he might be admitted to the Pasche; for he was yet in his sinne, whiles his children were (through his default) uncircumcised; see Gen 17. 12, 13, 14. Exod. 4. 24, 26. And thus the Iewes have interpreted this place, that at the circumcision of himselfe, (if it be omitted) debarreth him from doing the Pasche, so doth the circumcision of his sons, and of his servants, &c. and if he kill it before hee doe circumcise them, it is unlawfull. Maimony in Korban Pesach, chap. 5. Sec. 5.

uncircumcised:] the Chaldees turneth it, *profane person*. So God saith, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, Ezek. 44. 9. And the Hebrew Doctors say, Whiles the power of uncleanness, and the superfluous foreskin is upon him, hee is unfit to be united with the divine Majesty, &c. R. Menachem on Exod. 12.

49 Ver. 49. *that sojourneth,*] the Greeke here (as in ver. 48.) translateth, the proselyte that is come among you. So the obedient heathens, might by faith in Christ have part in all the holy things with Israel alwaies: for in Christ all are one, Galat. 3. 28. Act. 15. 9. And unto strangers, is promised inheritance with the tribes of Israel in the holy land, Eze. 47. 22, 23. The Iew Doctors of old have thus written concerning this; *Moses our master gave the inheritance of the Law and commandments to Israel onely, as it is written (Deut. 33. 4.) the inheritance of the congregation of Iacob: and unto any of the other nations that willingly joyne himselfe a proselyte, as it is written, (Numb. 15. 15.) as ye are, so shall the stranger be before the Lord. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sonnes of Noe, [whereof see on Gen. 9. 4.] and who so receiveth not them, is killed; and he that receiveth them, is called the stranger that sojourneth, &c. Maimony in Misnech treat. of Kings ch. 8. S. 10. Likewise in their*

commentary upon Exodus, called *Elle sternoth rab-bah*, upon Exod. 12. they say, *This is that which is written (in Esay 56. 3.) And let not the forme of the stranger that hath joyne himselfe to the Lord, speake saying, The Lord hath utterly separated mee: for Iob saith, The stranger shall not lodge in the street, (Iob 31. 32.) And why? Because the holy blessed (God) excludeth no creature, but receiveth all. For his gates are open every where, and whosoever would be received in, he entereth and is received. For this, it was said by Iob, the stranger shall not lodge in the street. And againe he saith in the person of God, I will open my doores to the traveller, (Iob, 31. 32.) Rabbi Barachias said, In whose person speaketh Iob this? Doubtlesse because it shall be that the strangers shall be Priests, ministering to the holy blessed (God:) as it is written, and the stranger shall be joyne to them, Esay 14. 1.) and this joyning is not meant but of the Priests, as it is written, joyne mee unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to passe, that proselytes shall eate of the Shew-bread, &c.*

CHAP. XIII.

1, God commandeth to sanctifie all the First-borne, unto him: 3, to remember the day of their going out of Egypt: 5, to keepe the feast of Unleavened bread, in Canaan: 8, to shew their sonnes the cause thereof: 12, to set apart for the Lord, the firstlings of beasts. 16, Phylacteries, for a signe of Gods former mercies. 17, The way by which God led Israel in the wilderness. 19, The carrying of Iosephs bones with them. 20, Israel campe in Etham. 21, God guideth them by a pillar of a cloud, and pillar of fire.

AND Jehovah spake unto Moses, saying, Sanctifie unto mee every first-borne, that which openeth every wombe, among the sonnes of Israel of man and of beast; it is mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt, from the house of servants; for by strength of hand Jehovah brought you out from hence: & no leavened bread shall bee eaten. This day you come out, in the moneth of Abib. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Chetite, and the Amorite, and the Evite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milke and honey: that thou shalt serve this service, in this moneth. Seven daies thou shalt eat unleavened cakes: & in the seventh day shall be a feast to Jehovah. Unleavened cakes shall bee eaten seven daies; and no leavened bread shall bee seene with thee, and no old leaven shall bee seene with thee, in all thy border. And thou shalt shew thy sonne in that day, saying; because of

- 9 of that *which* Jehovah did unto mee when I came out from Egypt. And it shall bee to thee for a signe upon thy hand, & for a memoriall betweene thine eyes, that Jehovahs Law may be in thy mouth; for with a strong hand hath Jehovah brought thee out from Egypt. And thou shalt keepe this statute in his season, from yeere to yeere. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee, and unto thy fathers, and shall give it thee:
- 10 That thou shalt cause all that openeth the wombe, to passe unto Jehovah: and all that openeth (*the wombe*) of the yong of a beast, which thou shalt have, the males *shall be* Jehovahs. And all that openeth (*the wombe*) of an asse, thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it: and all the firstborne of man, amongst thy sons, shalt thou redeeme.
- 11 And it shall be, when thy son shall aske thee to morrow, saying, What *is* this? that thou shalt say unto him; By strength of hand Jehovah brought us out from Egypt from the house of servants. And it was, when Pharaoh was hard, to send us away, that Jehovah slew every first-borne in the land of Egypt, from the first borne of man, even to the firstborne of beast; therefore I sacrifice to Jehovah all that openeth the wombe, the males; and every firstborne of my sons I redeeme. And it shall be for a signe upon thy hand, and for phylacteries betweene thine eyes; for by strength of hand Jehovah brought us out from Egypt.
- 12 *DDD*
- 13 And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that *was* neere; for God said, lest the people repent, when they see warre, and they returne to Egypt. But God led the people about, by the way of the wilderness of the red sea; and the sons of Israel went up harnessed, out of the land of Egypt. And Moses tooke the bones of Joseph with him; for he had swearing sworne the sons of Israel, saying; God will visiting visit you, and ye shall cary up my bones from hence with you. And they journeyed from Succoth, & encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day, in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light, for to goe by day and night. He tooke not away the pillar of the cloud by day, and the pillar of fire by night, before the people.

Annotations.

*S*anctifie] or, Hallow, Consecrate; that is, put apart unto holy use for me and my service. The men and unclean beasts were to be redeemed with money, which was given to the Lords Priests: the cleane beasts were to be killed in sacrifice to the Lord, Num. 18, 15, 16, 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-born Israelites, and employed in the service of the Lord, Numb. 3, 6, 12. *that which openeth*] so the holy Ghost translateth it in Greek, Luk. 2, 23, but the Hebrew phrase is, *the opening* (or *emission*) of every wombe (or *matrice*) meaning the first birth of man or beast; and so the Chaldee, in v. 13, expoundeth it, *the first-borne*; and in Exod. 34, 19, 20, the Greeke translateth it, *first-borne*, (or *firstling*.) This law signified, that Gods people (which are a congregation of first-borne, Heb. 12, 23. Exod. 4, 22, being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the service of the Lord, Rom. 6, 13, 19, 22, and 12, 1, even as he is their God, and sanctifieth them to himselfe from the wombe, Psal. 22, 11, Esa. 46, 3, Jer. 1, 5, Gal. 1, 15.

V. 3. Remember] The Heb. *Zacor*, here and in Exo. 20, 8, and Ios. 1, 13, are properly indefinites, signifying *To remember*; but used for Imperatives, as *Halok, To go*, 2 Sam. 24, 12, is explained, *Lok, Go thou*, in 1 Chro. 21, 10. *To eat and to drinke*, Esa. 22, 13, is expounded, *Let us eat and drinke*, 1 Cor. 15, 32, and in Gr. *Chairein, To rejoice*, for *Rejoyce thou*, 2 Ioh. 1, 10. But there be of the Hebrews that say, *the word Zacor is indefinite*, because we are bound for ever to remember this matter: R. Elias in *Sepher reshith choimah*, treat. of *Holineffe*, ch. 6. This remembrance here commanded, was not onely to keepe in minde for themselves, but to mention and speake of it to others: as after Moses saith in v. 8. *Thou shalt shew thy sonne*, &c. The Hebrew canons say; *It is commanded by the Law*, to tell of the tentations and marvellous workes which were done to our fathers in Egypt; upon the fifteenth day of Nisan (that is, March) as it is written (in Exod. 13, 3.) *Remember this day* &c. and (in vers. 8.) *Thou shalt shew thy sonne*, &c. And although be have no sonne, though they bee great wise men, they are bound to tell of the going out of Egypt: and who so maketh a long speech of the things that fell out and came to passe, it is commendable in him. *Maimony in Misneh*, treat. of *Leven*, ch. 7, 8, 1.

servants] the Greeke and Chaldee expound it *servitude*, or *bondage*. *strength of hand*] the Greeke expoundeth it, *strong hand*: and so Moses himselfe speaketh in vers. 9. This manner of deliverance, figured also our redemption by Christ; who being stronger than (Satan) the strong man armed, overcame him, and tooke from him all his armour wherein he trusted, and divided his spoiles, Luk. 11, 21, 22. *leavened*] of this, see Exod. 12, 8, 15. It figured our sanctification, in abstaining from all corruption in doctrine and conversation, Mat. 16, 12, 1 Cor. 5, 8.

Verf. 4. *Abib*] which the Greeke translateth New fruits: the word signifieth, a green eare (or *stemme*) of corne, Exod. 9. 31. and because in those Countries corne was eared and began to be ripe in this moneth, (as witnesseth, *Philo*, in his third booke of *Moses life*) it was called therefore *Abib*; some of the Greekes name it the moneth of flowers, as *Macarius Egypt.* in *Hom.* 47. It was part of *March*, and part of *April*, as we now call the moneths: see also Exod. 12. 2.

Verf. 5. *Canaanites*] that is, as the Greeke translateth, *Canaanites* and *Chetibites*, &c. see Gen. 10. 16.

18. *Iebusites*] the Greek version addeth, *Gergesites* and *Pherezites*; to make up the number of seven, which is here understood, as in Deut. 7. 1.

serve] that is, observe, as Exod. 12. 25. or (as the Greek translateth) do this service; which after followeth.

Verf. 6. *Seven*] or, a seven (a weeke) of dayes: figuring our whole life: see Exod. 12. 15.

a feast] which among other duties, was kept with an holy convocation, Levit. 23. 8.

Verf. 8. *show thy sonne*] It is commanded that wee shew our sonnes, though they aske not: according to the knowledge of the sonne, must his father teach him, saith *Maimony* in treat. of *Leven*, ch. 7. §. 2. because] or, for this which *Iehovah* did unto me: understand, This is done; or, This feast we keepe, for, or because of that. Such want of words is oft in the Scripture, as in 2 Sam. 23. 8. against 800. meaning, hee lift up his speare against 800. as the words are supplied in 1 Chron. 11. 11. So before in Exod. 4. 5. The Hebrew Doctors understand it mystically, saying, what is that which the Scripture saith, For this? It is like This is my God, Exod. 15. 2. as if he should say, for his names sake, and for his glorie, did he unto us, and brought us out of Egypt; and not for our righteousness. R. *Menachem*, on Exod. 13.

Verf. 9. a signe] or, a token: so in verf. 16. but in Deut. 6. 8. and 11. 18. it is said, Thou shalt binde them for a signe upon thy hand, and they shall be for Phylacteries betweene thine eyes: and thou shalt write them upon the posts of thy house, and upon thy gates. a memoriall] or, a monument. This is an explication of that word *Totaphoth*, the Phylacteries mentioned after in the 16. verf. The manner of keeping these lawes among the Jewes, was; They wrote foure sections of the law upon parchments, namely these, Sanctifie unto me every firstborne, &c. Exod. 13. 2. to the end of verse 10. And it shall be when *Iehovah* shall bring thee into the land, &c. Exo. 13. 11. to the end of verse 16. Hear O Israel, *Iehovah* our God, *Iehovah* is one, &c. Deut. 6. 4. to the end of verse 9. And it shall be, if hearkning ye shall hearken unto my commandments, &c. Deut. 11. 13. to the end of ver 21. These foure sections (containing in all 30 ver.) written on parchment, folded up, covered with lether they tyed to the forehead, & to the hand. Those that were for the head, they wrote on foure parchments, and rolled them up every one severally, and put them in foure places which were joyned together in one skin, or piece of lether. For the hand, they wrote the same 4 sections of the law, in 4 columes upon one parch-

ment, and rolled it up from the end to the beginning. These all were written exactly according to *Moses* copy, not a letter more or lesse, otherwise the phylacteries were not lawful to be worn. They were also artificially sown up in the lether, and tied with strings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inside, that they might be towards the heart: (as Deut. 6. 6.) Howbeit the Sadduces used to weare them upon the forehead (or brow) and upon the palme of the hand (as *Maimony* observeth in *Tephillin*, chap. 4. §. 3. They used these phylacteries religiously, alwaies blessing God for the commanding of these things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feast daies, because (say they) it is written, It shall be to thee for a signe, whereas the Sabbath it selfe was a signe. And though they might weare them all the day, (so it were not in an unclean place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Oratories*, or *Prayer ornaments*;) and abused them to great superstition, teaching, that all the while a man had the phylacteries upon his head and arme, hee was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and justice. These & many other particulars about them are largely set downe by *Maimony* in his treat. *Tephillin*: and the like rites they had for their posts writings, (from the Law in Deut. 6. 9.) and for their fringes, (from the Law in Numb. 15. 38.) And our Saviour blameth the Pharisees hypocrisie, in wearing their phylacteries broad, and their fringes long; Mat. 23. 5. And how well they thought of themselves for these things, appeareth by the saying of the Chalde. paraphrast, upon Song 8. 3. The congregation of Israel said, I am chosen above all peoples, because I binde phylacteries to my left hand and to my head, &c. But God hereby taught them diligently to regard, and dutifully to professe and practise his Lawes, having them written and laid up in their heart and soule, Deut. 6. and 11. 18. Prov. 3. 3. 21 and 7. 2, 3. With this we may compare that in Rev. 14. 1. of those holy ones that had Christs Fathers name written in their foreheads, as a signe of the profession of Gods Law: (for that which in the Gospel is called his Name, Mat. 12. 21. in the Prophets is called his Law, Eza. 42. 4.) So againe, Antichrist exacteth the obedience of his precepts, as by a mark upon mens right hands, or on their foreheads, Rev. 13. 16.

Verf. 10. from yeere,] Hebr. from dayes to dayes: but dayes often signifieth a full yeere, as is shewed on Gen. 4. 3. The Chalde. translateth, from time to time: The Greeke keepeth the Hebrew phrase: wherefore dayes are prophetically used for yeeres, in the Greeke of the New Testament, Rev. 11. 3.

Verf. 12. to passe] namely either through the fire: as this phrase is explained in Deu. 18. 10. 2 King. 16. 3. and implyeth, in Ezek. 20. 26. Levit. 18. 21. and

10

12

and the law for the firstlings, sheweth in Numb. 18. 17. and here in ver. 15. it is expounded *Sacrificus*. Or, thou shalt cause to passe, namely, under the rod, as in Levit. 27. 32. and so *inscrutatus*, or, (as the Greeke translatheth) put apart unto the Lord: and so make it passe from under thy power. and all, &c.] Hebr. and every opening: which the Greeke translatheth, *all that openeth the wombe*: see verse 2. And this is meant of cleane beasts, as the exception of the asse, and of mankind, in the verse following sheweth: therefore and, in Hebrew, is by way of explanation of the former speech, for even, or *that is*, as is noted on Gen. 13. 15. of the young] the increase, or, as the Greeke translatheth it, *of the herds*, for this word is spoken of kine; as *stock* is applied to sheepe, Deut. 28. 4. 18. 51. but the Chaldee here expoundeth it *youngling*. shall be *Iehovah's*] or, thou shalt make passe (shalt sacrifice) to *Iehovah*; the Chaldee saith, thou shalt sanctifie before the Lord.

13 V. 13. an asse] so in Exod. 34. 20. but in Num. 18. 15. it is said, of an unclean beast: so that by the asse here, may be implied all other unclean beasts, not meet for sacrifice. Howbeit some of the Jew Doctors understand the *unclean beast* there, to meane the asse onely; as *Maimony* in *Misneh*, treat. of First fruits, chap. 12. 8. 3. and R. Solomon Israeli upon this text. *alambe*] or *kid*, as the word implyeth both, Exod. 12. 3. And this the Jewes take strictly, of a living lambe onely, saying, it may not be redeemed with a calfe; or with a wild beast, nor with a lambe that is killed, &c. *Maimony* treat. of First fruits, chap. 12. 8. 8. This lambe was to be given to the Lord, that is, to his Priest, Num. 18. 8. 15. and then the owner of the asse might use it for his own service; which otherwise he might not doe, Deut. 15. 19. *break the necke*] or, cut off the necke, as the word is translated in Deut. 21. 4. and Es. 66. 3. where it is spoken of a dog. The Ierusalemey paraphrast here expoundeth it, *kill it*. *redeeme*] for five shekels of money, Num. 18. 16. And (by the Hebrew Doctors) the father when he redeemed his sonne, was to blesse God who gave this commandement, and preserved his sonnes life. And if the father transgressed, and redeemed not his sonne, he was when he came to age to redeeme himselfe, *Maim.* treat. of First fruits, ch. 11. 8. 2. 5. See the annotations on Num. 18. Hereby was figured the redemption of Gods elect, (*the Church of the first-borne which are written in heaven*, Heb. 12. 23.) from the second death: for in respect of the first death, no man can give any rancome to God, Psa. 49. 8. 9. Heb. 9. 27.

14 Ver. 14. to morrow] that is, in time to come: see the notes on Gen. 30. 33. The Greeke translatheth, *hereafter*: elsewhere the Greeke keepeth the Hebrew phrase, as in Deut. 6. 20. Ios. 4. 6. 21. *us our*] The things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explaine things, as Psa. 66. 6. they passed through the river on foot, there did we rejoyce in him: and Hos. 12. 4. he found him in Bethel, and there he strake with us. So the Hebrew Canons say, *Through out all generations, a man is bound to shew himselfe,*

as if it were he himselfe that came now out from the land of Egypt, as it is written, AND HE BROUGHT US OUT, &c. and for this cause the holy Ghost (God) hath commanded in the Law, AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT, (Deut. 15. 5.) as if he should say, as they, so thou thy selfe wast a servant, and camest out free, and wast redeemed, *Maimony*, treat. of Leuen, chap. 7. 8. 6. The Apostle speaking of the things that befell Israel, saith, these things were our example, 1 Cor. 10. 6. and the Rabbines have a common saying, *Whatsoever happened to the fathers, is a sign unto the children*. R. Menachem on Gen. 12.

Verse 15. *was hard to send us*] that is, *was stubborn*, refusing to send us away. Or, *hardened himselfe*, against sending us away, so that hee would not let us goe. The Hebrew word which commonly signifieth *to*, is sometime used for *from*, as is noted on Gen. 36. 6. and so here Pharaoh *hardened his heart*, from sending; that is, he would not send. In 2 Chr. 11. 4. it is said, they returned from going: whereas in 1 King. 12. 24. it is written, they returned to go. Compare, both for phrase and matter, that in Iob 9. 4. who hath hardened himselfe against (God) and hath prospered? *the males*] or, being males: and this the Jewes understand of males simply: for if it be a female, or both male and female, they hold it free from this service; not holy at all. *Maimony* treat. of the First borne, chap. 2. 8. 5.

Verse 16. *phylacteries*] or, *frontlets*: in Hebrew *Totaphoth*, typical monuments: called in verse 9. a memoriall: the Greeke translatheth them, *inmoveable monument*: the Hebrew Doctors usually call them *Tophillin*, prayer monuments, because they used to binde them upon them when they prayed; as is noted on v. 9. The Syriacke in Mat. 23. 5. keepeth that name, but the Evangelist in Greek nameth them *phylacteries*, of *conserving* or *keeping* the memoriall of Gods Law: whom we follow in this translation. So in Deut. 6. 8. and 11. 18. See the annotations there.

DDD Here beginneth the 16 Section of the Law: see Gen. 6. 9. and 28. 10.

Ver. 17. *the way of*] that is, *towards the land*: so in Num. 14. 25. *the way of the red sea*, is *towards it*. Or, *by the way*; as in the verse here following. *see warre*] that is, be warred against by the Philistines, who would deny them passage: for they had before this killed some of the Israelites, whilles they dwelt in Egypt, in the dayes of Ephraim son of Ioseph; as is mentioned in 1 Chr. 7. 21, 22, 23. Thus God provided for his peoples infirmity, lest at the first they should be discouraged; and would not suffer them to be tempted above that they were able, 1 Cor. 10. 13. So in his Law, he ordained that no fearful or faint-hearted should goe to warre, Deuterion. 20. 8. See also the notes on Genesis 11. 31.

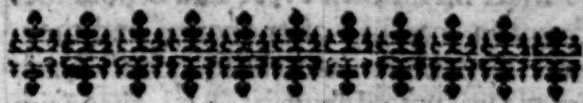
Ver. 18. *went up*] it is the usuall phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) a *going up*, as here, and in Gen. 13. 1. & 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to

goe downe, Genesis 12. 10. and 26. 2. Deuteronomie 10. 22. Act. 7. 15. and usually. *harnessed*] or *marshalled by five in a ranke*: the word in Hebrew hath the name of *five*, either of the harnesse girded under the fifth ribbe, (as the Chaldee translateth it *girded*) or, of marching five in a row. The Greeke version saith, *in the fifth generation*: but not well; for Israel went out in the fourth generation, as God foretold, Genes. 15. 16. and this word is elsewhere used for armed, or *harnessed*; as Ios. 1. 14. and 4. 12. Iudg. 7. 11. Thus God led out his people with an high hand, Exodus 14. 8. and trained them for future warres, to conquer Canaan. See Numb. 1. 3. & 14. 3. 9. &c.

19 Verse 19. *swearing sworne*,] or, as the Greeke hath it, *sworne with an oath*, that is, straitly and earnestly adjured. Of this, see Genesis 50. 25.

20 Ver. 20. *Succoth*] the place of *Booths*: see Exod. 12. 37. *Etham*] in Greeke, *Othom*. Of this and their other journeyes, see Numb. 33. 6. &c. *the edge*] or, *the end*; that is, which Etham was in the end (or edge) of the wilderness, Numb. 33. 6. the Greeke translateth, *by the wilderness*.

21 Ver. 21. *Iehovah*] called in Exodus 14. 19. *the Angell of God*; meaning Christ whom the Israelites tempted in the wilderness, 1 Cor. 10. 9. hee is named *Iehovah our justice*, Ierem. 23. 6. *went before them*] that is, as the Greek expoundeth it, *guided them*. *pillar*] which in Hebrew is named of *standing up*, or *stability*: and is by similitude here applyed to the cloud and fire, that stood over the host of Israel, (as elsewhere *smoake* arising is called a *pillar*, Iudg. 20. 40. and *pillars of smoake*, Ios. 2. 30. are by the Apostle called *vapour of smoake*, Act. 2. 19.) In Psal. 105. 39. this cloud is said to be *spread for a covering*; so that it shadowed them from the heat of the Sunne: and in it they were *baptized*, 1. Corinthians 10. 2. and as there was occasion it removed, sometime before, sometime behind them, Exodus 14. 19. and in it God sometime appeared and spake, Deut. 3. 1. 5. Psal. 99. 7. but the ordinary use of it, was to lead and to cover them, Numb. 9. 17. 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud, and smoake by day, and the shining of a flaming fire by night: for upon all the glory shall bee a covering, &c.* Esay 4. 5. 6. *of fire*] the same darke cloud, which shadowed them by day, was also fire, and gave them light by night, Exodus 14. 19. 20. 24. So Christ baptized the Israelites in the cloud, with the Holy Ghost and with fire, 1 Cor. 10. 2; Mat. 3. 11. Esay 4. 2. 4. 5. Therefore Israel in faith, did betake themselves under the shadow of Gods Majesty in the cloud; and Moses sanctified the action by prayer, Numb. 9. 17. 18. 19. 23. and 10. 34. 36. 1 Cor. 10. 1.



CHAP. XIV.

1, God instructeth the Israelites in their journey. 5, Pharaoh pursueth after them. 10, The Israelites are sore afraid and murmur. 13, Moses comforteth them. 15, God instructeth Moses to lead the people forward, and with his hand and rod to divide the Sea, for Israel to goe thorow. 19, Gods Angell and cloud remove behinde the Campe. 21, The Israelites passe thorow the red Sea. 23, The Egyptians follow them into the Sea. 24, The Lord out of the cloud troubleth the Egyptians. 26, Hee biddeth Moses stretch his hand over the Sea. 27, It returneth to his strength, and drowneth the Egyptians.

AND Iehovah spake unto Moses, 1
saying; Speake unto the sonnes of 2
Israel, that they turne, and encampe before Pi-hahiroth, betweene Migdol and the Sea, before Baal-zephon: over-against it shall yee encampe by the Sea. And Pharaoh will say of the sonnes of Israel, They are intangled in the land, the Wilderness hath shut them in. And I will make strong the heart of Pharaoh, and hee shall follow after them, and I will bee honoured upon Pharaoh, and upon all his Host; and the Egyptians shall know that I am Iehovah: And they did so. And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have wee done this, that we have sent away Israel from serving us? And hee bound his Charet, and tooke his people with him. And hee tooke sixe hundred chosen Charets, and all the Charets of Egypt, and Captaines over every one of them. And Iehovah made strong the heart of Pharaoh King of Egypt, and hee followed after the sonnes of Israel: and the sonnes of Israel went out with a high hand. And the Egyptians followed after them, and overtooke them encamping by the Sea, all the horses, the Charets of Pharaoh, and his horse-men, and his Army, beside Pi-hahiroth, before Baal-zephon.

Ee

And

10 And Pharaoh drew nigh; and the sonnes of Israel lift up their eyes, and behold the Egyptian marched after them; and they were sore afraid: and the sonnes of Israel
11 cryed out unto Iehovah. And they said unto Moses, Because *there were* no graves at all in Egypt, hast thou taken us away to dye in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? Is not this the word which we spake unto thee in Egypt, saying, Let us alone, that wee may serve the Egyptians? For *it had beene* better for us to serve the Egyptians, than that wee should die in the wilderness.
13 And Moses said unto the people, Feare yee not, stand still, and see the salvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye have seene to day, yee shall not againe see them any more for ever. Iehovah will fight for you, and you shall hold your peace. And Iehovah said unto Moses, Wherefore cryest thou out unto me? Speake unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch out thy hand over the Sea, and cleave it: and the sonnes of Israel shall go in to the midst of the Sea, on dry ground.
17 And I, behold, I will make strong the heart of the Egyptians, and they shall goe in after them: and I will bee honoured upon Pharaoh, and upon all his army, upon his charrets, and upon his horsemen. And the Egyptians shall know that I *am* Iehovah, when I am honoured upon Pharaoh, upon his charrets, and upon his horse-men. And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillars of the cloud removed from before them, and stood behind them. And it came betweene the Camp of the Egyptians, and the Campe of Israel; and it was a cloud and darknesse, and it made light the night: and the one came not neer the other all the night. And Moses stretched out his hand over the Sea; and Iehovah caused the Sea to goe *backe*, by a strong East-wind, all the night, and made the sea dry land: and the waters were cloven. And the sonnes of Israel went into the midst of the sea, upon the dry ground: and the waters were a wall unto them, on their right *hand* and on their left.
23 And the Egyptians followed, and went in after them, all Pharaohs horses, his charrets, & his horse-men, into the midst of the Sea. And it was in the morning watch that Iehovah looked unto the camp of the Egyptians

in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians. And tooke off their charret wheels, and led them heavily: and the Egyptians said, Let us flee from the face of Israel, for Iehovah fighteth for them, against the Egyptians. And Iehovah said unto Moses, Stretch out thy hand over the sea, & the waters shall returne upon the Egyptian, upon his charrets, and upon his horse-men. And Moses stretched out his hand over the Sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it, and Iehovah shooke off the Egyptians into the midst of the sea. And the waters returned, and covered the charrets and the horsemen, with all the armie of Pharaoh that came after them, into the Sea: there remained not so much as one of them. But the sonnes of Israel walked on dry land, in the midst of the sea, and the waters were a wall unto them on their right *hand*, and on their left. And Iehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Iehovah did upon the Egyptians; and the people feared Iehovah, and they beleevved in Iehovah, and in Moses his servant.

Annotations.

P*I-babiroth*] or, *the mouth of Hiron*, that is, the *straigh* (or *passage*) betweene the mountaines of *Hiron*: for in Numb. 33. 8. the word *Pi*, (that is, *Mouth*) is left out of the name. Into these streights did God lead Israel, both to free them from war with the Philistines, Exod. 13. 17. 18. and to give the Egyptians occasion hereby to pursue them, (as the verses following here shew;) as also to try the faith of his people; which even here at first was turned to unbeliefe and rebellion, verse 11. 12. Deut. 8. 2. Psalm. 106. 7.

Migdol] in Greeke *Magdol*: the name of a citie of the Egyptians, Ier. 44. 1. by interpretation it signifieth a *Tower*. *Baal-zephon*. in Greeke *Beelzephon*. The Ierusalemey Thargum expoundeth it, *the idoll of Zephon*: and so it seemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Peor* was the Idoll of the Moabites, Numb. 25. 3. and *Baal-mebon*, the name whereof the Israelites changed, when it came into their possession, Numb. 32. 38. For as Israel passed from Egypt to Canaan, God did let them see the abominations and idols of the nations; whereof

whereof hee warned them to beware, Deut. 29. 16. 17. 18.

3 Vers. 3. *intangled*] or, *perplexed*, not knowing what to doe, as the Greeke translateth it, *they wander* (or *stray*) and the word is used in Joel. 1. 18. of cattell perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened himselfe to follow after, and bring them againe into his bondage.

4 Vers. 4. *make strong*] that is, as the Greeke saith, *harden*: so after, verse 8. 17. See Exodus 4. 21. *honoured*] or, as the Greeke translateth, *gloried*: *will get me honour*, by their destruction, ver. 17. 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, Rom. 9. 22. 23. So Ezekiel, 28. 22.

6 Vers. 6. *bound*] in Greeke, *joynd*, to wit, the horses to his chariot: *made ready*. So Gen. 46. 29.

7 Vers. 7. *captaines*] or *Princes*, the third sort of Governors in the kingdome: having the name of *three*, or *third*: the Chaldee calleth them *Mighties*.

8 Vers. 8. *a high hand*] that is powerfully, openly, and boldly, like armed men, as in Exo. 13. 18. and in the sight of the Egyptians, Num. 33. 3. not like fugitives. So to sin with a *high hand*, Num. 15. 30. is to do it boldly and openly. The Chaldee changeth the phrase, saying, they went out with *uncovered* (or *open*) head: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. Jer. 14. 4.

9 Vers. 9. *army*] Hebr. *power*: used for an *army* or *host*, as the Greeke here translateth it; so in verse 17. 18. And here againe is to be understood, *they followed and overtook them*.

10 Vers. 10. *were sore afraid*] or, *feared vehemently*. This was for want of faith, and love towards God, Matth. 1. 26. 1. Ioh. 4. 18. But was occasioned by the straits they now were in: *the congregation of Israel was shut in*, from the foure parts of the world: before them was the sea, behind them followed the enemy: and on each side of them were wildernesses full of fiery Serpents, which did bite and kill men with their venom: saith the Chaldee paraphrase upō Song. 2. 14

11 Vers. 11. *at all*] or, *none*: a double deniall shewing the earnest passion & distemperature of their unfaithfull and unthankfull minds. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the Sea, at the red sea*: yet he saved them for his names sake, Psal. 106. 7. 8.

12 Vers. 12. *Let us alone*] or, *Cease from us*. They returne to their former rebellious carriage in Egypt, mentioned in Exodus 6. 9.

13 Vers. 13. *fear not*] the Greeke saith, *be bold*, (or, *of good comfort*.) *whom yee have seene*] or, as the Greek translateth, *so as ye see*: meaning, they should see them no more alive, but dead, as verse 30. *not againe see*] Hebr. *not adde to see*. By these promises God would stay their murmurings; strengthen their faith, and shew his grace to an undeserving people: for which he is after celebrated, in Neh. 9. 9. *thou hearest their cry by the red sea*.

14 Vers. 14. *shall hold your peace*] or, *shall be silent*, shall cease from speaking or doing any thing in this battell. The originall word is often used for ceasing to heare or speake, as they that are deafe; but applied also to actions, signifieth silence or ceasing from deeds; as they that neglect and sit still, 2 Sam. 19. 11. Psal. 83. 2. & 50. 3. Esay 42. 14. 15. It may also be meant, *hold ye your peace*, that is, *cease from murmuring against God and me*.

15 Vers. 15. *wherefore*] Heb. *what*, that is; For *what* cryest thou? God encourageth Moses to goe on with the worke in hand, which the people murmuring began to hinder. So after (in Exod. 17. 4.) hee cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moses might cry unto God by the Spirit, *which maketh intercession for the Saints; with groanings which cannot be uttered*, Rom. 8. 26. The Chaldee paraphrast turneth it, *I have accepted thy prayer: speake to the finnes of Israel, &c.* as if he had cried out for feare of wrath to come upon them for their sin, as they deserved. So elsewhere another Chaldee paraphrast (on Song. 1. 9.) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lords wrath from them*. Alike preservation of them by Moses prayer, is after recorded in Deut. 9. 13. 14. 19. 20.

16 Vers. 16. *thy rod*] wherewith miracles were done in Egypt, Exod. 4. 2. and 7. 9. &c. *the rod of God*, Exod. 17. 9. it signified the *Word of God*, which is *the rod of his mouth*, wherewith hee smiteth the earth, Esay 11. 4. but feedeth his people, Mic. 7. 14. *cleave it*] that is, *forcibly divide*, and (as the Greeke translateth) *rent it*. It is a commandement implying a promise.

17 Vers. 17. *honoured upon*] or, as the Greeke turneth it, *glorified in Pharaoh*: get me glory and honour upon him. The Lord knew that *they dealt proudly against his people*, so hee made himselfe a name, as it is this day, Neh. 9. 10.

19 Vers. 19. *the Angell*,] that is, *Christ*, called *Iehovah*, Exod. 13. 21. So the Hebrew Doctors have acknowledged this Angell to be *Michael the great Prince*, who was made a wall of fire, betwene the Israelites and the Egyptians, Pirkei R. Eliezer, chap. 42. And others of them say, *this Angell was* (Shuebinah) *the presence* (or *Majesty*) of God, and called an *Angell* and *Prince of the world*, because the government of the world is by his hand: R. Menachem upon this place. This 19. ver. and 20. and the 21. following have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbines have their curious speculations, of so many Angels, concurring in this glorious worke of dividing the sea, and leading Israel through it.

20 Vers. 20. *a cloud and darknesse*,] that is, the cloud was thick and darke to the Egyptians, and made *light* (or *illuminated*) the night to the Israelites. And so the Chaldee paraphrase, and Targum Ierusalem explaineth it, *the cloud was halfe light, and halfe darknesse, the light, gave light unto Israel; and the darknesse, gave darknesse unto the Egyptians*.

The Greeke translateth, and there was darknesse and thicke darknesse, and the night came. A like manifestation of Gods glory, the Psalmist celebrateth; He set darknesse, his secret place; round about him his pavillion: darknesse of waters, (that is of watric clouds) thick clouds of the skies, Psal. 18. 12.

- 21 Vers. 21. *to goe backe*] O sea what ailed thee, that thou fleddest? Psal. 114. 5. The waters saw thee O God, the waters saw thee, they trembled: the depths also were troubled, Psal. 77. 17. This worke of God figured the afflictions of this world, made easie for Christs people to passe thorow by the power of God, Pl. 66. 12. Esay 43. 2. *east wind*] which being violent, is used to denote Gods anger, Jer. 18. 17. Ezek. 19. 12. Psal. 48. 8. And of this worke, the Prophet saith, was thy wrath (Lord) against the sea? Habakkuk. 3. 8. and David saith, he rebuked the sea, and it was dried up, Psal. 106. 9. It figured also the power of Gods Spirit, for the salvation of his Church by Christ, Esay 11. 15. who for the helpe of his people, flyeth swiftly on the wings of the wind, Psal. 18. 11. *dry land*] Come and see the workes of God, hee is fearefull in his doing toward the sons of men; he turned the sea into dry land, Psal. 66. 5. 6. *cloven*] or, forcibly divided into parts, as Psal. 136. 13. from which the Iew Doctors teach, that there were 12. according to the number of the twelve tribes of Israel: Pirkei R. Eliezer. c. 42. and Thargum Ierusalem, on Deut. 1. 1.

- 22 Vers. 22. *went in*] following the Lord by faith: for he led them by the right hand of Moses, with his glorious arme dividing the water before them, to make himselfe an everlasting name, Esay 63. 12. and, by faith they passed through the red sea as by dry land, which the Egyptians assaying to doe were drowned, Hebrewes 11. 29. And in this sea they were baptized, 1 Cor. 10. 2. *a wall*] standing up stedfast, as an heape, Psal. 78. 13. so they went safely: God led them through the deepe, as an horse in the wilderness, that they should not stumble: as a beast going downe into the valley, the Spirit of the Lord quietly led the people, to make himselfe a glorious name, Esay 63. 13. 14.

- 24 Vers. 24. *watch*,] or ward, custodie; so called because men kept watch and ward there certaine houres in the night. As here, and in 1 Sam. 11. 11. is mentioned the morning watch; so in Lam. 2. 19. the beginning of the watches; and in Iudg. 7. 19. the middle watch is spoken of: in Luke 12. 38. the second and third watch; and in Matt. 14. 25. the fourth watch of the night; which in Mar. 13. 35. are named, evening, midnight, cock-crowing, and day-dawning. See also after in v. 27. *looked*,] and manifested his presence with Israel, & wrath against Egypt; for the clouds streamed downe waters, the skies gave out a sound; Gods arrowes also (or hailstones) went abroad, the voice of his thunder was in the ayre, lightnings lightened the world, the earth trembled and quaked, Psal. 77. 18. 19. *pillar of fire*,] wherein God did as it were ride upon his horses, his chariots of salvation, for his people, Habak. 3. 8. 9. *troubled the campe*] or made a tumult in their host; and terribly strooke them downe. The Ierusalemey Thargum here saith,

God threw downe upon them pitch, and fire, and hailstones, and astonished the host of the Egyptians. This word is after used, when God promiseth to destroy the Canaanites from before his people, Deut. 7. 23. And David in like sort, celebrateth his victory, saying; hee sent out his arrowes, and scattered them: and hee hurled forth lightnings, and troubled them, Psalm. 18. 15.

Vers. 25. *heavily*,] Hebrew, with heavinesse: Greeke by force. For the raine and tempest so softened the ground, that they could drive but slowly, and with much adoe. *Egyptians*] Hebrew, the Egyptian said, let me see: spoken as of one man, to note their joynt consent. So in v. 26.

Vers. 26. *shall returne*] the Greeke translateth, let the water returne and cover the Egyptians. The word cover, is borrowed from v. 28. This was done with a wind, as before v. 21. Exod. 15. 10.

Vers. 27. *the looking forth*] or, turning towards of the morning, at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in Psal. 46. 6. It was also the time of Christs resurrection, Matth. 28. 1. 2. The like phrase is, of the evening, in Gen. 24. 63. *shooke off*] that is, cast away, destroyed: so this word is elswhere used, Iob 38. 13. Nehem. 5. 13. Herein God recompenced them, according to their workes: for they had drowned the children of Israel in the river, Exodus 1. 22. and now they themselves were drowned in the sea. This overthrow of the Egyptians, was also a figure of Christs victorie over our spirituall enemies, by subduing our iniquities, and casting all our sinnes into the depths of the sea, Micah. 7. 15. 19.

Vers. 29. *walked*] or went on dry land, as before, so whiles the waters retired and drowned the Egyptians. Of this miracle Asaph sung, O God, thy way was in the sea, and thy pathes in the many waters; and thy foot-steps were not knowne: thou didst lead thy people like a flock, by the hand of Moses and Aaron, Psal. 77. 20. 21. Alike marvellous worke, was at the river Iordan, when Israel entred into Canaan, Ios. 3. 16.

Vers. 30. *shore*] lip of the sea.

Vers. 31. *band*] that is, handy worke, so in Psal. 109. 27. the Chaldee translateth it, the power of the great band. *in Iehovah*] the Greeke translateth, beleevd God: so in Gen. 15. 6. where is shewed, that the Apostles approve the version. *in Moses*] that is, in the word which Moses taught them from God: as the Chaldee explaineth it, they beleevd in the word of the Lord, and in the prophesie of Moses his servant. So 2. Chron. 20. 20. it is said, beleve in Iehovah, &c. beleve in his Prophets; and in Exod. 19. 9. that they may beleve in thee. It meaneth trust or confidence in the faithfulness of any; as in 2. Cor. 2. 3. Gal. 5. 10. A like speech is of Sion, in Esay 14. 32. the poore of his people shall trust in it. So, in 1. Sam. 11. 18. the people feared Iehovah and Samuel. See further in the notes on Exodus 19. 9.

CHAP. XV.

1, The song of Moses and Israel; wherein they celebrate Gods power and grace, for drowning the Egyptians, and saving of Israel, in the red sea: 13, for leading his people through the wilderness. 14, for terrifying the nations round about. 17, for seating his people in Canaan. 20, Marie and the women, answer the men in singing Gods praise. 23, The people in the wilderness are brought to bitter waters. 25, A tree sweeteneth them. 27, At Elim are twelve wells, and sevenie palme trees.

THan sang Moses and the sonnes of Israel this song unto Iehovah; and they said, saying; I WILL SING unto Iehovah, for he excelleth gloriously: the horse and his rider hath he throwne into the sea.

Iah is my strength and song, and hee hath beene to me a salvation: this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

Iehovah is a man of warre: Iehovah is his name.

Pharaohs charrets and his host hath hee cast into the sea; and the choise of his captaines are drowned in the red sea.

The depths have covered them, they sanke downe into the bottomes as a stone.

Thy right hand, O Iehovah, is become glorious in power: thy right hand, O Iehovah, hath dashed in peeces the enemy.

And in the greatnesse of thine excellencie, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which did eate them up as stubble.

And with the blast of thy nostrills the waters were gathered together; the floods stood upright as an heape, the depths were congealed in the heart of the sea.

The enemies said, I will pursue, I will overtake, I will divide the spoile: my soule shall bee filled with them; I will draw out my sword; mine hand shall destroy them.

Thou didst blow with thy wind, the sea covered them; they sank as lead, in the mighty waters.

Who is like thee among the gods, O Iehovah? who is like thee, glorious in holinesse, fearefull in praises, doing wonders!

Thou stretchedst out thy right hand; the earth swallowed them.

Thou ledest forth in thy mercy, this people which thou hast redeemed: thou guidest them in thy strength, unto the habitation of thine holinesse.

This may be sung also as the 113. Psalme.

Vnto Iehovah sing will I, for he excelleth gloriously: the horse and him that rode thereon, into the sea throwne downe hath he. Iah is my strength and melodee, and hath beene my salvation.

This is my God, and for his sake I will an habitation make;

God of my father is this same, And I will highly him preferre. Iehovah is a man of warre:

Iehovah his renowned name. Charets of Phar'oh, and his host, He downe into the sea hath cast:

His Captaines eke each chosene one, He did them in the Red sea drowne, The deepes them covered: they sanke downe into the bottomes, as a stone.

Thy right hand, O Iehovah, is Glorious become, in powerfullnesse: Iehovah, thou with thy right hand, Hast dashed in peeces the enemy. And in thy great excellencie, throwne downe them that did thee withstand.

Thy servant wrast thou forth didst poure, Which them as stubble did devoure. And waters with thy nostrills blast, Together gathered were; as heaps The floods stood upright; and the deepes In seas heart were congealed fast.

The enemy said, I will make Pursuit, I will them overtake, I will divide the gotten spoile: My soule shall be replenished With them; my sword I will unsheath; Mine hand shall utterly them foile. Then with thy wind thou diddest blow, The sea them covered: they sanke low, As lead in waters vehement.

Among the Gods, who is like thee, Lord? who like thee? in sanctitie Glorious, in praises reverent; Thou doest wonders! Hast out-spread Thy right hand; them the earth swallowed.

Thou in thy mercy ledest on This people which thou didst redeeme: And in thy strength thou guidest them Vnto thine holy mansion.

14 The peoples shall heare, and be stirred :
sorrow shall take hold of the Inhabitants of
Palestina.

15 Then the Dukes of Edom shall bee ama-
zed ; the mighty men of Moab trembling
shall take hold upon them : all the inhabi-
tants of Canaan shall melt away.

16 Terroure and dread shall fall upon them ;
by the greatnesse of thine arme they shall
bee as still as a stone ; till thy people passe
over, O Iehovah, till this people passe over
which thou hast purchased.

17 Thou wilt bring them in, and plant them
in the mountaine of thine inheritance, in the
place, O Iehovah, which thou hast made for
thee to dwell in, in the Sanctuarie, O Lord,
which thy hands have established.

18 Iehovah shall reigne for ever and aye.

19 For the horse of Pharaoh went in, with
his charets and with his horsemen, into the
sea, and Iehovah brought againe the waters
of the sea upon them : but the sonnes of Is-
rael went on dry land, in the mids of the sea.

20 And Mary the Prophetesse, the sister of
Aaron, tooke a timbrell in her hand, and all
the women went out after her, with tim-
brells and with dances.

21 And Mary answered them : SING yee
to Iehovah, for he excelleth gloriously ; the
horse and his rider hath he throwne into the
sea.

22 And Moses removed Israel forward
from the red sea ; and they went out into the
wildernesse of Shur : and they went three
dayes in the wildernesse and found no wa-
ter. And they came to Marah ; and they
could not drink of the waters of Marah, for
they were bitter ; therefore the name of
it was called Marah. And the people
murmured against Moses, saying, What
shall wee drinke ? And he cried out unto Ie-
hovah ; and Iehovah shewed him a tree, and
hee cast it into the waters, and the waters
were made sweet : there hee appointed to
him a statute and a iudgement, and there he
tempted him. And hee said, If hearkning
thou wilt hearken to the voice of Iehovah
thy God, and wilt doe that which is right in
his eyes, and wilt give care to his comman-
dements, and keepe all his statutes ; I will
not put upon thee any of the diseases which
I have put upon the Egyptians, for I am Ie-
hovah, that healeth thee. And they came
to Elim, and there were twelve wells of wa-
ter, and severie palmetrees, and they en-
camped there by the waters.

The peoples they shall heare and quake :

Sorrow shall hold upon them take,

That in Palestina remaine.

The Dukes of Edom shall be then

Amazed, Moabs mighty men,

Take hold on them shall trembling paine.

In Canaan shall melt away

The dwellers all. Fearefull dismay,

And dread shall fall on them from thee :

They shall as still be as a stone,

By thy great arme, till over gone

Thy people, O Iehovah, be ;

Untill this people over past

Shall be, which purchased thou hast.

Thou wilt bring in and plant them sure,

In mount of thine inheritance

In place which for thine habitation

Thou, O Iehovah, dost procure :

Even in the Sanctuarie, Lord,

Which thy hands firmly have prepar'd.

Iehovah ev'r and aye is king.

For Pharaohs horse, cars and horsemen,

Went into Sea ; Iehovah then

Did the sea waters on them bring :

But goe the sonnes of Isr'el did

Vpon dry land, the sea amid.

Vnto Iehovah sing doe yee,

For he excels with glorious fame ;

The horse and rider on the same,

Into the sea throwne downe hath hee.

Annotations.

Vnto Iehovah] that is, unto his praise, as Da-
vid saith, They believed in his words, they sang
his praise, Psal. 106. 12. So the Chaldee beginneth
the song thus, Wee will sing praise and confesse unto the
Lord. With this song of victory over Pharaoh,
the Holy Ghost compareth the song of those that
have gotten victory over the spirituall Pharaoh,
the Beast (Antichrist) when they stand by the sea
of glasse mingled with fire, (as Israel here standeth
by the red sea) having harper of God, (as the women
here had timbrells, vers. 20) and they sing the song of
Moses the servant of God, and the song of the Lamb, the
Sonne of God, Rev. 15. 2. 3. 4. gloriously] or
excellently ; Hebr. excellently excellently ; which the Gr.
translateth, in become gloriously glorious. The Chaldee
paraphraseth, for he excelleth above the excellent, and
excellencie is his.

Vers. 2. Iah] this is one of the proper names
of God, Psal. 68. 5. first used in this song, and sel-
dome but in songs and psalmes. The Hebrew Ha-
lelujah, (that is, Praise ye jah) is kept by the Holy
Ghost in Greek, Alleluia, Rev. 19. 1. 3. 4. 6. The me-
moriall of this name, was kept also among the
heathen Romans, who called their greatest god Ju-
piter.

puter, that is, *Iab father*. The Greeke Bible usually translateth *Iab Lord*, the Chaldee, *Feare*: and *Thargum Iernsalem* on this place expoundeth it, the *Feare of all the world*. Other Hebrewes make it, an abridgement of the name *Iehovah*, and a part of it, *Maimony* in *Iesudei batorab*, chap. 6. S. 4. so it signifieth the essence or being of God (as *Iehovah* also doth, whereof see the notes on Gen. 2. 4.) or, as *Iab* is pronounced with breathing, it may signify God, who giveth to all, *Life and Breath, and all things*, Act. 17. 25.

my strength] he which giveth mee strength, as in Psalme 68. 36. (so the Greeke translateth it *Helper*;) or, hee to whom I give strength, that is, strong praise; as in Psalme 29. 1. *give ye to Iehovah glory and strength*: so, *out of the mouth of babes and sucklings, thou hast founded strength*, Psalme 8. 3. is expounded by our Saviour, *thou hast perfected prayse*, Matth. 21. 16. Howbeit, we may here retaine the name *strength*, which the Holy Ghost often ascribeth to God among other his praises; as in 1. Tim. 6. 16. *to whom bee honour and strength*, in 1. Peter 4. 11. *to whom bee glory and strength*; and sundry the like, Revel. 1. 6. and 5. 13. Strength is here and alwayes ascribed unto God, for by his owne strength shall no man prevaile, 1. Sam. 2. 9.

song] or *Psalme, melodie*; that is, the argument of my song; or whom I praise with Psalme; so the Chaldee translateth it, *my praise*: also the Greeke in Esay 12. 2. though here it turneth it, *my protector*. It is generally all *melodie*, with voice of man, Esay. 51. 3. or instruments of musick, Amos 5. 23. These words the Prophets after use, when they sing of Christ and of his graces, as Psal. 118. 14. and Esay 12. 2. where the name *Iehovah* is added, for *Iab Iehovah* is *my strength and song*. There immediatly before, hee hath reference to Israels salvation from the Egyptians, Esay 11. 15. 16. which being by him applied to our salvation by Christ, sheweth that *all these things happened unto them for types*, as the Apostle saith, 1. Cor. 10. 11.

and he] or, *for he*: as, *And he heard*, Esa. 39. 1. is expounded. *For hee heard*, 2. King. 20. 12. *And thou wilt save*, 2. Sam. 22. 28. is *For thou wilt save*, Psalme 18. 28.

a salvation] or, *for a salvation*: that is, *hath saved* (*helped or delivered*) mee from mine enemies, who were too strong for me. So this phrase meaneth, as in 2 Sam. 10. 11. *If the Syrians be too strong for me, then thou shalt be to me a salvation*; that is, *shalt helpe or rescue me*. Thus Christ is called Gods *salvation*, Luke 2. 30. because by him God hath saved and delivered us out of the hands of our enemies, Luke 1. 71. 74. The Chaldee here paraphraseth, *be said by his word, and hath bene to me a redeemer*.

an habitation] or *a comely dwelling*; and so, *will dwell with him*: the Chaldee explaineth it, *I will build him a sanctuary*. Or wee may English it, *I will adorne him, will doe him seemely honour*; as the Greeke translateth, *I will glorifie him*.

my father] this the Chaldee expoundeth *my fathers*: it seemeth principally to intend Abraham, the father of many nations, Gen. 17. 5. and with him Isaac, Iakob, and the rest, to whom God gave his promises; which now began to be performed to their children, Gen. 15. 14. *exalt*]

with song and praise, as this word is often used in Psalmes, wherein God his name and actions are extolled, Psalme 30. 2. and 118. 28. and 145. 1. Esay 25. 1.

Verf. 3. *man of warre*] that is, a noble warrior: for the word *man*, added to other things, often signifieth excellencie: as, *a man of arme*, is a mighty one, Iob 22. 8. *a man of words*, is an eloquent person, Exod. 4. 10. And so the Chaldee here expresseth it, calling him *the Lord*, and *Victor of wars*: and the Greeke, *a breaker of war*. Now did the Lord ride upon his horses, and his chariots of salvation, his bow was made quite naked; Habakkuk 3. 8. 9. This also may have reference to Christ, the Conquerour, as Psalme 24. 8. Revel. 19. 11. &c. *Iehovah*] this name among other things, noteth Gods powerfull effecting of Iudgements upon his enemies, for the salvation of his Church; and hee is therefore called *Iehovah of hosts*, Psalme 83. 14. 19. and 46. 7. 8. 12. See the notes on Genes. 2. 4. and Exodus 6. 3.

Verf. 4. *the choise*] that is, as the Greeke translateth, *his chosen* captaines; meaning the fairest, best and valiantest, as the Chaldee translateth, *the fairest*: so in Gen. 23. 6. Of these captaines, see Exod. 14. 7. Like triumph shall bee over the enemies of Christ, when all the fowles of heaven shall be called to eat the flesh of Kings, and of Captaines, and of mighty men, and the flesh of horses, and of them that sit on them, &c. Revel. 19. 17, 18, 21.

Verf. 5. *as a stone*] that they could not helpe themselves with swimming; neither rise up any more for ever; as Ierem. 51. 63. 64. So after in verse 10. *they sank as lead*. This is remembered in Nehem. 9. 11. *their persecutors thou throwest into the deepes, as a stone into the mighty waters*. A like judgement God will bring upon Babylon, the spiritual Egypt; for as a stone cast into the sea, so with violence shall that great citie Babylon be throwne downe, and shall be found no more at all, Revel. 18. 21.

Verf. 6. *become glorious*] or, *wondrous excellent, ample and magnificent*. It may also imply, *is become glorious to mee*. So David extolleth the workes of Gods right hand, Psal. 118. 15. 16.

Verf. 7. *against thee*] the Chaldee saith, *against thy people*: for that which is done against them, is against God himselfe, Zacharie 2. 8. Matthew 25. 45. Act. 9. 4.

eat them up] that is, *devoure and consume them*; as the Chaldee explaineth it, *consumed them as the fire doth the stubble*. So Gods wrath is likened to fire, Psalme 89. 47. and the wicked, to stubble, Esay 5. 24. and 47. 14.

Verf. 8. *blast*] or, *spirit, or wind of thy wrath*; as the Greeke translateth it: because the Hebrew *Aph* signifieth both *anger*, and *the nostrils*: and this speech is used in cases of judgement upon Gods enemies, as in Iob 4. 9. *by the blast of God they perish*, &c. The Chaldee here translateth, *with the word of thy mouth*. It respecteth Gods command, in Exod. 14. 26. 27. which was performed also by a wind, as after verse 10. So the Lord will consume Antichrist, with the spirit of his mouth, 2 Thes. 2. 8.

gathered] or, *heaped-up*: became as heaps. And this being done with a mighty wind, was with a great noise

noise; to which the Prophet hath reference, saying; *the deepe uttered his voice, and lift up his hands on high*; Habakkuk 3. 10. *congealed*] as ice; frozen, hardned. It may be meant of the seas bottom, which being muddy and soft, was hardned, that they went as on dry land. Hee led his people through the deepe, as on horse in the wilderness, Esay 63.

13. Some understand it of the waters, that they were congealed as ice. *the heart*] that is, the mids, or deepe of the sea, so Psalm. 46. 3. Ezek. 28. 2. And now, *the channels of waters were seene, and the foundations of the world were revealed*: at the rebuke of the Lord, at the breath of the wind of his anger; as David singeth for his victories, Psalm. 18. 16.

9 Ver. 9. *divide the spoile*] which is done after victory, Luke 11. 22. and with joy, Esay 9. 3. Thus the enemy vainly promised themselves the victory: so in Iudg. 5. 30. *spoile*] that is, *lust*; or, *will*: so in Psalm. 27. 12. & 41. 3. and 78. 18. *destroy them*] or, *repossesse them*: for so the originall is used sometime for *destroying*, or *disinheriting*; as Numb. 14. 12. sometime for *causing to inherit*, or *taking possession*, Numb. 14. 24. The Chaldee here translateth it, *destroy*: the Greeke, *have dominion*, (or *Lord over them*.) The Egyptians came out as a whirlwind to scatter Israel: their rejoycing was even to devour the poore in secret, Hab. 3. 14.

10 V. 10. *blow*] the Chaldee translateth it, *thou didst say with thy word*. Of this wind there was no mention in Ex. 14. 27. but it is gathered from verse 21. where the Lord, by a strong east-wind, caused the sea to goe back. *covered them*] God made the waters of the red sea to flow over their faces, as they pursued after Israel, Deut. 11. 4. *the waters covered the distressers of Israel*; not one of them was left, Psalm. 106. 11. And here God brake the heads of the Dragons, in the waters: the heads of *Livianum*, Psalm. 74. 13. 14.

11 Ver. 11. *the Gods*] or, *the Mighties*, *the Potentates*: so the Princes of the world are called; Psalm. 82. and 89. 7. *wonders*] or *marvels*: so the Greeke also and Chaldee translateth it: the Hebrew being singular, *a wonder*, or *miracle*: but one is often put for many, as is noted on Gen. 3. 2. So in Psalm. 78. 12.

12 Ver. 12. *the earth*] in the bottome of the sea: so Jonas in the sea, said *the earth with her bars was about me for ever*, Ion. 2. 6.

13 Ver. 13. *leadest*,] to wit, *softly* or *quietly*, as a flock is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principall; even as in verse 12. God is said to *stretch out his hand*, which was ministerially done by Moses, Exodus 14. 26. So in Psalm. 77. 21. *thou didst lead thy people like a flock*, by the hand of Moses and Aaron. *habitation of thine holinesse*] in Greeke *thine holy lodging* (or *mansion*) It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed and give rest to his flock; as in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie downe, Ier. 33. 12. It meaneth the land of Canaan, where God would give his people rest, and feed them with his Word. So when God promiseth to re-

turne them out of Babylon, hee useth this word, *I will bring Israel againe to his habitation*, and hee shall feed, &c. Ier. 50. 19. and in that land Ierusalem was as the fold of the flock, and is called *a quiet habitation*, Esay 33. 20. The fulfilling of this prophesie, is celebrated by Asaph, shewing how God made his people to goe forth like sheep; and guided them like a flock in the wilderness; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holinesse, so that mountaine which his right hand had purchased, Psalm. 78. 52, 53. 54.

Ver. 14. *stirred*] with feare, or anger: both which doe stirre the mind and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods workes for Israel, Deut. 2. 25. Ios. 2. 10. 11. Numb. 20. 18. 20. and 22. 3. 6. The Greeke here translateth it, *angry*.

Ver. 15. *amazed*] or *suddenly troubled*: it implieth both *fear* and *haste*; and so the Greeke translateth it *hasten*. See this fulfilled in Deut. 2. 4. and of Edoms Dukes, see Gen. 36. *take hold*] that is, *they shall greatly tremble*. For passions of the mind, feare, trembling, astonishment, and the like, are said to *take hold*, or *fall* upon men, when they are overcome by them. In Luk. 5. 26. it is said, *a amazement took all*; which in Mark. 3. 12. is expounded, *all were amazed*. *melt*,] that is, *faine* with feare: as was accomplished, Ios. 2. 9. 10. 11. and 5. 1. A similitude whereby the heart is likened to *waxe*, which melteth with feare, as waxe with fire, Psalm. 22. 15. and 68. 3.

Ver. 16. *terror*] this also is signified in Deut. 2. 25. and 11. 25. Thargum Ierusalem expounds it *the terror of death*: which phrase David useth in Psalm. 55. 5. *terrours of death are fallen upon me*. The Hebrew *amathab*, hath here a letter added in the end, to denote the excessse of feare, *great terror*. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, Ios. 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee*, Exod. 23. 27. *purchase*] or *gotten*, *bought*, and *possessed*. The Hebrew *Kanab* signifieth to get either by generation, as Gen. 4. 1. or by buying and purchasing, whereby it becometh ones owne possession, Gen. 25. 10. Ex. 21. 2. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not hee thy father that hath gotten* (or *bought*) *thee*? Deut. 32. 6. and Asaph saith, *Remember thy congregation which thou hast purchased*, Psalm. 74. 2. and the Apostle speaketh of such as *deny the Lord that hath bought them*, 2 Pet. 2. 1. the Chaldee here translateth it, *redeemed*, as in verse 13.

Ver. 17. *plant*] that is, give them a settled dwelling: a similitude from the vine tree, as Psalm. 80. 9. and 44. 3. *mountaine*] that is, *mountany country*; such as Canaan was, Deut. 11. 1. and in speciall, mount Sion, where the Temple was after builded. This land and sanctuary, did also figure heaven, as is noted on Gen. 12. 5. & Ex. 25. 8. So the Heb. Doctors say here, the *Sanctuary*, signifieth the Ierusalem which is above. R. Menachem, on Exod. 15. Verfe

18 Verſ. 18. *and aye*] or, *and yet*: in this world, and that which is to come: as the Chaldee explaineth it, *for ever, and for ever and ever*. God is ſaid to reigne or be King, when hee manifeſteth his power and goodneſſe, in ſubduing his enemies, and ſaving his people. So after Antichriſts overthrow, *voices in heaven doe ſay, the Kingdomes of this world are become (the kingdomes) of our Lord, and of his Chriſt; and hee ſhall reigne for ever and ever. Wee give thee thanks O Lord God almighty, &c. becauſe thou haſt taken to thee thy great power, and reigneſt*, Rev. 11. 15. 17.

20 Verſ. 20. *Marię*] in Hebrew *Miriam*, in Greeke *Mariam*: which was alſo the name of the mother of Chriſt, Matt. 1. 16. This *Marię* the Propheteſſe, was one of the three principall guides, which God ſent before his people; which mercy is remembered in Mich. 6. 4. *I ſent before thee, Moſes, Aaron, and Marię.* timbrell] ſee the notes on Gen. 31. 27. Theſe and other inſtruments were uſed not only in civill mirth, but in ſpiritual joy, and thankſgiving unto God: as here, ſo in Iudg. 11. 34. 1. Sam. 18. 6. 7. and 2 Sam. 6. 5. prophelied alſo of, in Ier. 31. 4. *O Virgin Iſrael thou ſhalt againe be adorned with thy timbrels, &c.*

dances] or, *ſunes*, as the word ſometime ſignifieth, Pſal. 150. 4. and 149. 3. but the Greeke and Chaldee tranſlate it here, *dances*: which were wont to be uſed religiously, as Iudg. 21. 21. Ier. 31. 4. 14.

21 Verſ. 21. *them*:] that is, *the men*, to whom the word in the originall, plainly hath reference. Wherefore her words answer to theirs in verſ. 1. which it may be alſo ſhee repeated at the end of every verſe of the foreſaid ſong, as the 136. Pſalm repeateth in every verſe, *for his mercy endureth for ever*. So alſo in 2. Chron. 5. 13.

22 Verſ. 22. *of Shur*] called alſo *the wilderneſſe of Eſtham*, Numb. 33. 8. Exod. 13. 20 *Of Shur*, ſee Gen. 16. 7. *three dayes*;] ſo long a journey they requested of Pharaoh, Exod. 3. 18. and now found it full of wants and tentations. So after in Numbers 10. 33.

23 Verſ. 23. *Marab*] that is, by interpretation *Bitterneſſe*: ſo called of the bitter waters. Which the Iſraelites not being able to drinke, lead us to conſider the nature of afflictions; both ſpiritually by the terrors of the Law, upon the conſciences of ſinners, and other tentations, wants, and earthly miſeries, all which are bitter as wormewood, and ſorrowfull to the fleſh, Lament. 3. 15. Pſalm. 80. 6. Marke 10. 38. and 14. 36. Hebr. 12. 11.

was called] ſo the Greeke alſo tranſlateth the Hebrew phraſe *be called*: which may intend chiefly Moſes, who called it ſo: or, *be*, that is, *every one* called it. So where it is ſaid, in 2 Sam. 5. 9. *be called*: in 1. Chron. 11. 7. it is ſaid, *they called*. See the notes on Gen. 16. 14.

25 Verſ. 25. *a tree*] the Ieruſalemmy Thargum ſaith, *And Moſes prayed before the Lord, and the Word of the Lord ſhewed him the tree Ardiplone*. This is ſaid to be a tree that bath ſmellers like lilies, but very bitter: Elias in *Lexico Chald.* It ſeemeth to figure out the Tree of Chriſt, the Croſſe, whereby the bitterneſſe of our afflictions, (likened to waters, Pſalm. 69. 2.) is turned into ſweetneſſe and joy, Gal. 3. 13.

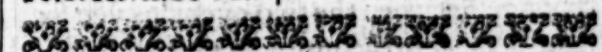
1 Pet. 2. 21. 24. 2. Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4. So Eliſeus healed evill waters with ſalt, 2. King. 2. 21. The Hebrew Doctours (in *Targumim*) upon this ſay; *It is the manner of the bleſſed God, to make that which is bitter, ſweet, by that which is bitter*. Some thought, the wood it ſelfe had this vertue to ſweeten the waters: of whoſe mind was Ieſus the ſonne of Syrack, ſaying, *Was not the water made ſweet with wood, that the vertue thereof might be knowne?* Eccluſ. 38. 3. Others expound it myſtically, of the tree of life, which removed Satan away: as R. Menachem on this place ſheweth.

be appointed to him] or *be* (meaning God) *impoſed upon him*, that is, upon Iſrael, the people ſpoken of as one man. *tempted him*] meaning Iſrael: whom God tempted or proved by this affliction, as by other the like afterward, *to know what was in their heart, & to do them good at their latter end*; as Deu. 8. 2. 15. 16.

Verſ. 26. *right*] or, *pleaſing*; for ſo the phraſe alſo ſignifieth; 2 Sam. 19. 6. and ſo the Greeke tranſlateth it here, and the Holy Ghoſt uſeth the like, in 1 Ioh. 3. 22. *Whatſoever we aſke, we receive of him, becauſe wee keepe his commandments, and doe thoſe things that are pleaſing in his ſight*. This is often mentioned in the Scriptures; ſee Deut. 6. 18.

diseases] or, *sickneſſes*: the plagues of Egypt threatened to the tranſgreſſors, in Deut. 28. 27. 60. So Gods bleſſings, under the name of health and welfare, are promiſed to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Pſalme 103. 3. *bealeth*] this word is applied to the ſoule as well as to the body: and implieth the forgiveneſſe of finnes: as *heale my ſoule, for I have ſinned againſt thee*, Pſal. 41. And Chriſt when hee *healed diſeaſes*, *forgave finnes* alſo, Matth. 9. 2. 6. and *healing* of men, Matth. 13. 15. is expounded to bee *forgiving* of their finnes, Marke 4. 12.

Verſ. 27. *palme trees*] or, *date trees*, which are upright and tall of ſtature, beare ſweet fruits, the leaves alwayes greene and flouriſhing, good for ſhadow, Song. 7. 7. 8. Levit. 23. 40. Pſalme 92. 13. To beare the branches of this tree, is a ſigne of victory over afflictions, Revel. 7. 9. The number of 12. *tribes*, and 70. *palme trees*, the Ieruſalemmy Thargum maketh answerable to the 12. *tribes of Iſrael*, and the 70. *Elders of the Synedrion* mentioned Gen. 49. 28. and Numb. 11. 16. It accordeth alſo to the number of 70. ſoules of Iſrael, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apoſtles, and 70. Diſciples of Chriſt, Luke 9. 1. & 10. 1. Revel. 21. 12. 14.



CHAP. XVI.

1, The Iſraelites came to the wilderneſſe of Sin. 2, They murmure for want of bread. 4, God promiſeth them bread from heaven. 11, Quails are ſent. 14, and Manna. 16, The ordering of the Manna. 25, It was not to be found on the Sabbath. 32, An Omer of it is kept for the generations following.

AND they journeyed from Elim; and all the congregation of the ſonnes of Iſrael came unto the wilderneſſe of Sin,

Sin, which *is* betweene Elim and Sinai, in the fiftenth day of the second moneth after their departing out of the land of Egypt.

2 And all the congregation of the sonnes of Israel murmured against Moses and against Aaron in the wilderness. And the sonnes of Israel said unto them, O wee wish wee had died by the hand of Iehovah, in the land of Egypt, when we sate by the flesh pots, when wee did eat bread to the full: for yee have brought us forth into this wilderness, to kill this whole assembly with hunger. And Iehovah said unto Moses, Behold, I will raine unto you bread from the heavens; and the people shall goe out and gather a dayes portion in his day, that I may prove them, whether they will walke in my Law, or not. And it shall be, in the sixt day, then they shall prepare that which they bring in, and it shall be twice so much as they gather day by day.

6 And Moses and Aaron said unto all the sons of Israel, *In* the evening then yee shall know that Iehovah hath brought you out from the land of Egypt. And *in* the morning, then ye shall see the glory of Iehovah, for that he heareth your murmurings against Iehovah: And what *are* we, that yee murmur against us? And Moses said, (*This shall be*) when Iehovah shall give unto you in the evening flesh to eat, and bread in the morning to the full: for that Iehovah heareth your murmurings, which yee murmur against him: and what *are* wee? your murmurings, *are* not against us, but against Iehovah. And Moses said unto Aaron, Say unto all the congregation of the sonnes of Israel, Come neer before Iehovah: for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the sonnes of Israel, and they looked toward the wilderness, that behold the glory of Iehovah appeared in the cloud. And Iehovah spake unto Moses saying, I have heard the murmurings of the sonnes of Israel: Speake unto them, saying, Between the two evenings yee shall eat flesh, & in the morning ye shall be filled with bread: and ye shall know that I *am* Iehovah your God. And it was in the evening, that the Quailles came up, and covered the campe; and in the morning there was a dew that lay round about the campe. And the dew that lay went up, and behold, upon the face of the wilderness *was* a small round thing, small as the hoare frost, on the earth.

15 And the sons of Israel saw it, & said each man unto his brother, *It is* Manna; for they knew

not what it *was*: and Moses said unto them, This *is* the bread which Iehovah hath given unto you to eat. This is the word which Iehovah hath commanded: gather yee of it, every man according to his eating; an Omer for an head, according to the number of your soules; yee shall take every man for *them* which *are* in his tent. And the sonnes of Israel did so; and they gathered, both hee that did (*gather*) more, and hee that did (*gather*) lesse. And they did mete it with an Omer; and hee that had gathered much, had nothing over; and hee that had gathered little, had no lacke: they gathered, every man according to his eating. And Moses said unto them, let no man leave of it till the morning. And they hearkened not unto Moses, but some men left of it untill the morning, and it bred wormes and stanke: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the Sunne waxed hot, it melted. And it was in the sixt day, they gathered twice so much bread, two Omers for one man: and all the rulers of the congregation came, and told Moses. And he said unto them, This *is* that which Iehovah hath spoken, To morrow, *is* the sabbatisme, the Sabbath of holinesse to Iehovah: bake that which yee will bake, and seeth that which yee will seeth; and all that remaineth over, lay up for you, for a reservation until the morning. And they laid it up untill the morning, as Moses commanded; and it did not stinke, neither was there a worrne therein. And Moses said, Eat that to day, for it is the Sabbath to day unto Iehovah: to day yee shall not find it in the field. Sixe dayes yee shall gather it: but in the seventh day, the Sabbath, in it there shall bee none. And it was, in the seventh day, some of the people went out to gather, and they found none. And Iehovah said unto Moses, How long refuse yee to keepe my commandements, and my lawes? See, because Iehovah hath given you the Sabbath, therefore hee giveth you in the sixt day the bread of two dayes: abide ye every man in his place; let no man go out of his place in the seventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers with honey. And Moses said, This *is* the word which Iehovah commandeth: Fill an Omer of it, for a reservation for your gene-

generations, that they may see the bread which I have given you to eat in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one golden pot, and put there an Omer full of Manna, and lay it up before Jehovah, for a reservation for your generations. As Jehovah commanded unto Moses, so Aaron laid it up before the Testimonie, for a reservation. And the sonnes of Israel did eat Manna forty yeeres, until they came to a land inhabited: they did eat Manna untill they came unto the border of the land of Canaan. Now an Omer is the tenth (part) of an Ephah.

Annotations.

OF Sin] after they had beene againe by the red sea; which journey here omitted, Moses expresseth in Numb. 33. 19. 11. It had the name of Sin a strong citie of Egypt, neere which this wilderness lay, Ezek. 30. 15. 16. The wilderness whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exo. 3. 18. therein God tried their faith and patience, and suffered their manners forty yeeres, Act. 13. 18. It figured the peoples of the world, through whom God leadeth his Church; as it is said, *I will bring you into the wilderness of the peoples, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderness of the land of Egypt*, Ezek. 20. 35. 36.

Sinai] the mount called also Horeb, where the Law was given; see Exod. 3. 1. and 19. 1. 18.

after] or, from their departing: so an whole moneth, they lived of their provision brought out of Egypt: which being spent they murmure. Here the Hebrew *letseib*, of departure, is put for *misetseib*, from or after their departure: so in Exo. 19. 1. Numb. 33. 38. Ezr. 3. 8. The Scripture sometime sheweth this, as *laleketseib*, 1. King. 12. 24. is explained *milleketseib*, from going, 2. Chron. 11. 4.

Verf. 3. *Owe wisb*] Hebr. *who will give*: which is a wish, *oh that some would give*; or, *that God would grant*; namely, to have ones request, as is explained in Iob 6. 8. *by the hand*, [the Chaldee faith, *by the word*: the Greeke explaineth it, *smitten of the Lord*. This was in them a desperate unthankfulness, with contumelious carriage against God and his ministers: and is written for an ensample to us, not to doe the like, as 1. Cor. 10. 10. 11. So they murmured againe, Numb. 14. 2. *this whole assembly*] or, *all this Church*. The wilderness whereinto God brought his people, was a land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt, Ier. 2. 6. They that wandred there, hungry and thirsty, their soules fainted in them, Psal. 107. 5. There the Lord afflicted Israel, and suffered them to hunger, that hee might prove them, and doe them good at their latter end, Deut. 8. 5. 16. But as yet, this generation

had not prepared their hearts aright, and their spirit was not faithful with God, Psal. 78. 8.

Verf. 4. *bread*] *Manna* the wheat of heaven, whereof they made themselves bread or meat, Psal. 78. 24. *portion*] Hebr. *word*: put for any thing: and here for the portion of meat by the day. Whereby God taught them also, to take no thought for the morrow, what they should eat or drinke; as Matth. 6. 31. 34. *prove them*] or *tempt them*, Heb. *bim*, meaning the peoples, spoken of as of one man. Therefore the Scripture useth these indifferently, as is shewed on Gen. 22. 17. And this end of *proving* (or *tempting*) the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Verf. 5. *then they shall*] Hebr. *and they shall prepare*. This is meant of every sixth day, the evening of the Sabbath; then were they to make ready their food, that there might be no working, or fire kindled on the Sabbath day; as verse 23. and Exod. 35. 3. *day by day*] that is, *daily*: see Genesis 39. 10.

Verf. 6. *Jehovah hath brought*] and not we of ourselves, as was objected, verse 3. So hee assureth them (by the miracle of Quails which God would give) that their calling into that place and state, was of the Lord.

Verf. 7. *the glory*] a visible signe of Christs glorious presence among them, appearing in the clouds, as verse 10. to assure them, that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as againe afterward, in Exodus 17. 7.) and that hee heard their murmurings. By such apparitions God used to repress the peoples tumultuous rage, Num. 14. 10. and 16. 42. and 12. 5. But when he withdrew the cloud, it was a signe of his face and favour withdrawne from them, Exod. 33. 7. 9. 10. Or by *the glory of Jehovah*, may be meant that glorious worke of his, the Manna which they saw in the morning, verse 15. So Christs divine worke, in raising Lazarus from the dead, is called *the glory of God*, Ioh. 11. 40. So *glory* is used for glorious workes, in Numb. 14. 31. 22.

Verf. 8. *This shall be*] or understand from verse 6. *ye shall know this*. Such wants are often to be supplied, as in Exod. 4. 5. *not against us*,] to wit, *us only*, or, us so much as against the Lord: for it was also against them, verse 2. The like speech is in 1. Sam. 8. 7. Ioh. 12. 44. See also Gen. 32. 28. *against Jehovah*] the Chaldee expounds it, *against the word of the Lord*.

Verf. 9. *before Jehovah*] that is, assemble together before the cloud; wherein *Jehovahs* glorious presence was manifested, verse 10. So Vzzah died before God, 1 Chron. 13. 10. that is, *by the Ark of God*, 2. Sam. 6. 7. And the commandment to *appear before the Lord Jehovah*, Exod. 23. 17. was at the place which hee did chuse to put his name there; namely, the Tabernacle, or Temple, Deut. 12. 5. 6. Levit. 17. 4. 5. 1. King. 14. 21.

Verf. 10. *the wilderness*] where the cloud went before the people to guide them, Exod. 13. 21.

Verf. 12. *betweene the two evenings*] towards evening, as the Greeke explaineth it: see Exod. 12. 6.

The

The Quails came at evening, for naturally they flew in the day time over the sea, and came to land towards even: see Num. 11.31. And Manna came at morning, because it fell with the morning dew. The Quails are not in Scripture noted to be a *spirituall meat*, as was the Manna, 1 Cor. 10.3. the flesh therefore which was to fill their bellies came towards night, the time of darkness: but the bread of heaven came in the morning, which usually signifieth the time of grace from the Lord, Psal. 30.6. & 143.8. Lam. 3.22.23. *filled with bread*] meaning with Manna, a figure of Christ the bread of life that came down from heaven, Ioh. 6.48.58. Vnto this speech Moses seemeth to have reference, in Psal. 90.14. *Fill us in the morning with thy mercy.*

13 Ver. 13. *the quails*] Hebr. *the quail*: put for a multitude of quails: (as *frog*, for *frogs*, Exo. 8.6.) Alike miracle God wrought for them about a yeere after this, Num. 11.31. This David rehearseth, in Psal. 105.40. *they asked, and he brought the Quails.* *that lay,*] or, *that lay poured out*: Hebr. *a bed* (or, *an effusion*) of dew: the Chaldee translateth a *descension of dew*, that is, *dew which descended or fell downe*; which agreeth with Numb. 11.9. And the Psalmist saith, *God opened the doors of heaven and rained upon them Manna*, Psal. 78.23.24. The dew is often used to signifie the blessing and favour of God, as Genes. 27.28. Iob 29.19. Esa. 26.19. Hof. 14.6. Mich. 5.7. Zach. 8.12. and in mysticall speech of the birth of Christ, (figured by this Manna) the dew is mentioned, Psal. 110.3. And as the preaching of the Word is likened to the dew, Deut. 32.2. so Manna falling in and with the dew, figured Christ given unto us by the preaching of the Gospel, Rom. 1.16.17. & 10.8.14. Gal. 3.1.2. The Hebrew Doctors say of the dew, that *the holy blessed God will raise up the dead unto life therewith, in the time that is to come: and that is the Manna prepared for the just in the world to come.* R. Menachem on Exod. 16.

14 Ver. 14. *went up*] into the ayre, vanishing with the heat of the Sun. So *going up* is used for *going away*, or vanishing, in Ierem. 48.15. *round thing*] or, *bare thing*, as the Chaldee translateth it, *pilled*. The Greeke saith, *like coriander*; according to verse 31. So that the Manna was covered, and as it were hidden with the dew upon it, till it ascended, and lay also upon dew under it, Num. 11.9. to which it seemeth the Scripture hath reference, when it promisseth Manna *that is bid*. Rev. 2.17. *Manna*] so the Chaldee and the Holy Ghost in Greeke calleth it, Ioh. 6.31. of the Hebrew *Man*, which by interpretation signifieth a *prepared* (or *distributed*) *portion*: for it was a ready meat to eat as it was gathered, if they would, or to beat, grind & bake, as the people liked, Nu. 11.8. And the Jew Doctors, some of them so explain it, calling it *Angels food*; a *prepared bread sent from heaven, without mens labour, able to content every mans delight, and agreeing to every taste*, Wild. 16.20. Others as the Lxxij. Greeke Interpreters, *Philo b. 2. of the Allegories of the Law*, R. Solomon, &c. and others translate it, *What is this?* because as Moses saith)

the knew not what it was. The Manna whereof Galen and other Philicians write, and which at this day is used for medicine, not for meat, differeth in many things, from this Manna which God gave unto Israel every day, the space of forty yeeres, till they came into the land of Canaan, Ios. 5.12. God by it both fed their bodies and soules, teaching them hereby, *that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord*, Deut. 8.3. and it was a *spirituall meat*, 1 Cor. 1.30. and a figure of Christ, the true bread, whom the Father hath given us from heaven, Ioh. 6.31.32.48.49.51. and of the spirituall comfort which Christ filleth his people with, Revel. 2.17. And so the Iewes (though now ignorant of this grace) have heretofore acknowledged it to be a figure of the food of just men in the world to come; R. Isaak on Gen. 1. and R. Menachem on Exodus 16. See more in Numb. 11.7.8. Psal. 78.23.25.

Ver. 16. *an Omer*] or *Gomer* as the Greeke calleth it *Gomer*: the tenth part of an Ephah or bushell; see verse 36. *an head*] or *skull poll*: that is, *for a person*; the head being put for the whole man. So Exod. 38.16.

Ver. 17. *both he that did gather more,*] or, *some did gather more, and some lesse*: but the former exposition the Greeke followeth, here and in the 18. verse, which the Apostle also approveth, 2 Corinthians 8.15.

Ver. 18. *nothing over,*] to wit, besides an Omer full for a man, according to the number of persons in his family; and so there was an equality both for poore and rich: and hereupon the Apostle gathereth a reason to perswade unto liberality, and communication of Gods blessings one with another, 2 Cor. 8.14.15. It figured also the equall portion which all sorts of beleevers have in Christ our heavenly Manna, Gal. 3.28.29. 2 Pet. 1.4.

Ver. 20. *it bred,*] Hebr. *wormed wormes*, that is, bred abundantly, or crawled full of wormes. This miraculous judgement God sheweth for their unbelieve, curiosity, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as Hebr. 13.5. Matth. 6.31.34. Compare also the law of the Paschever, whereof nothing might be left till the morning; Exodus 12.10. Iesus said unto the Iewes, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven*, Ioh. 6.32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadowes) become vaine and unprofitable, to the corruption and hurt of those that retaine them, Col. 2.16.17. Gal. 4.9.10.11. Heb. 13.10.

Ver. 21. *and when*] or, *for when the sun was hot*, and so heated the Manna, *it melted*; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and meanes. Compare Pro. 10.4.5. & 6.6.8. Ioh. 12.35. Gal. 6.10. The like here followeth, for no Manna to be found on the Sabbath day, v. 25.26.

Verse 23. *sabbatisme*] that is, *rest*, or *cessation*: but

but as the Hebrew *Shabbath*, is retained by the holy Ghost in Greeke, *Sabbaton*, Mat. 12. 5, 8. so the Hebrew *Shabbathon*, (here used) is by the Apostle *Sabbatismos*, a *sabbatisme*, in Heb. 4. 9. by interpretation, a *Rest*, whereof see Gen. 2. 2. Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount *Sinai*, Exo. 20.

of holinesse] that is, an holy Sabbath: and both these joyned together, signifie an exact and carefull rest. So Exo. 35. 2. Lev. 23. 3. for a *reservation*] that is, to be reserved or kept; so in vers. 32, 33, 34.

35 Vers. 25. eat that to day] as they that laboured in the sixth day, had what to eat on the Sabbath: so they that in this life (whiles God giveth time to work) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternall rest in heaven, Joh. 6. 27, 29, 58. Gal. 6. 7, 10.

36 Vers. 26. there shall be none] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seeke for Manna, if we have gathered none before, Mat. 23. 8, 9, 10. And thus the Hebrews of old understood this figure, saying; *As in the sixe daies a man must prepare for the Sabbath, both in respect of food and of worke: so if a man prepare not aright his workes in this world, he shall have nothing to eat in the world to come.* Again they say, *The Sabbath, in it there shall be none*, Exod. 16. this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, *Who so laboureth in the evening of the Sabbath, he shall eat in the Sabbath.* R. Elias, in *Sepler reshuib chochmah*, treat. of Holinesse, cap. 2. folio 194. b.

39 V. 29. Out of his place] The Sabbath was sanctified with an holy convocation, or assembling of the people in Synagogues, Lev. 23. 3. Act. 15. 21. This place therefore whereto God retraineth them, was not their private tents, but the camp of *Israel*: out of which they might not goe on the Sabbath. From hence the Hebrewes gathered a generall prohibition of going out of towne on such daies; & held it unlawfull to travell beyond the suburbs of any citie, which suburbs they set to be *two thousand cubits*, from the Law, in Num. 35. 3. and a like space was betwene the Arke of God and the people, at their passage over *Jordan*, Jos. 3. 4. The Chaldee paraphrase on Ruth 1. 16. (in the Masorites Bible) *Naomi said unto Ruth, we are commanded to keep the Sabbaths and good daies, (that is, feasts) and not to goe above two thousand cubits.* The like measure is set in the Bab. *Talm.* in *Eruvin*, c. 4. And R. D. Kimchi in his Annotations on Eze. 48. 7. saith, *two thousand cubits are a mile*; meaning an Italian (or English) mile. Hereupon in the Apostles daies the speech was common of a *Sabbath daies journey*: and so far Mount *Olivet* was from *Jerusalem*, Acts 1. 12. where the Syriack explaineth it, *almost seven furlongs.* In the Hebrew Canons it is said; *Who so goeth out of the limits of a citie on the Sabbath day, is to be beaten: for it is said, Let no man goe out of his place in the seventh day, (Exo. 16. 29.) this place is the limits of the citie, &c.* By the Doctrine of the Scribes, no man may goe out of a citie above two thousand cubits; to goe further, is

unlawfull; for 2000. cubits, are the suburbs of a citie, &c. *Maimony in Mispn.* treat. of the Sabbath, c. 27. f. 1, 2.

Ver. 31. like *Coriander*] in shape and quantity: but the colour white as *bdellium* or crySTALL, Num. 11. 7. The Hebr. *Gad* is not found in this signification, but here, and in Num. 11. 7. Some thinke it to be *mustard-seed*: but the Greeke *corion*, and the Chaldee *Cubar*, (in *Targum Ierusalemie*) which is the Arabick name of *Coriander*, doe confirme the common translation. *taste of it*] to wit, as it was gathered and uncoqued, was like *honey wafers*; but being baked, &c. it tasted like *fresh oyle*, Num. 11. 8.

Ver. 33. golden-pot] so the Apostle in Heb. 9. 4. (following the common Gr. version) translateth this word, which is not found but in this onely place. put there] Hebr. give there the substance of an *Omer*. before *Iehovah*:] that is, before the Arke of testimony, which was a signe of Gods presence. So it is explained in v. 34. And in 2 Chr. 20. 13. all *Israel* stood before *Iehovah*, that is, in the house of *Iehovah*, v. 5.

Ver. 34. Testimonie] that is, the tables of Gods law which were in the Arke, which testified Gods will to the people: see Exo. 25. 16, 21. These were given afterward at mount *Sinai*, and there the Arke was made; although therefore *Moses* rehearseth the thing here, to make a full end of the storie of Manna, yet the performance of this was not till after.

Ver. 35. did eat Manna:] all of them for their natural food, and it preserved their life: but many of them pleased not God, by reason of their unbelief, 1 Corinthians 10. 5. Jude, v. 5. therefore, though they did eat Manna, yet they are dead, Joh. 6. 49. even as they that now eat the Lords Supper unworthily, are guilty of his body and blood, and doe eate judgement to themselves, not discerning the Lords body, 1 Cor. 11. 27, 29. but they that by believing in Christ, doe eate the true bread which came downe from heaven, doe not dye, but have life eternall, and he will raise them up at the last day, John 6. 35, 47, 51, 54.

Ver. 36. Ephab] a common measure, much like an English bushel; containing three *Seahs* (or pecks) mentioned in Gen. 18. 6. as the Chaldee here translateth, *an Omer is one of ten* (that is, the tenth part) of three *Seahs*: so also the Greek saith, *the tenth of three measures.* The Ephab therefore contained so much as 432. hens egges; about 7. gallons and a halfe of our measure. So the Omer was more than twice so much as the *Chenix*, (a measure spoken of in Revel. 6. 6.) which Chznix was wont to be a mans allowance of bread corne for a day. By which Gods bounty appeared to his people, in allowing for every of them daily, an Omer of Manna, (verse 16.) which contained so much as 43. hens egges, and somewhat more.



CHAP. XVII.

1, The people murmure for water at *Rephidim*. 4, *Moses* crieth to the Lord, who sendeth him for water to the *Rocke* in *Horeb*. 7, The place is called *Massah* and

and Meribah. 8, Amalek fighting with Israel, is overcome by the holding up of Moses hands. 14, God threatned to root out Amalek. 15, Moses buildeth the altar Iehovah Nissi.

1 **A**ND all the congregation of the sons of Israel journeyed from the wilderness of Sin, after their journeys, according to the mouth of Jehovah: and they camped in Rephidim; and there were no waters for the people to drinke. And the people contended with Moses, and said, Give ye us waters, that we may drinke. And Moses said unto them, Why contend you with me? why tempt ye Jehovah? And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our sonnes, and our cattell, with thirst? And Moses cried unto Jehovah, saying, What shall I doe unto this people? they be almost ready to stone mee. And Jehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. And hee called the name of the place Massah, and Meribah, because of the contention of the sonnes of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto
 10 * Joshua, Chuse us out men, and goe thou out, fight with Amalek: to morrow I will stand on the top of the hill, and the rod of God in my hand. And Joshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Moses held up his hand, then Israel prevailed; and when he let downe his hand, then Amalek prevailed. And Moses hands were heavie; and they tooke a stone, and put it under him, and he sate upon it: and Aaron and Hur stayed up his hands, one on this side, and one on the other side; and his hands were steadie untill the going downe of the Sunne. And Joshua discomfited Amalek, and his people, with the edge of the sword. And Jehovah said unto Moses, write this for a memoriall in a booke, and put it

in the cares of Joshua, That wiping I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, Jehovah Nissi. And hee said, Because the hand upon the throne of Jah, Jehovah will have warre with Amalek from generation to generation.

Annotations.

After their] or, by their journeys; which were from Sin to Dophkah, from Dophkah to Alufi, and from thence to Rephidim, the place here spoken of, Num. 33. 12, 14. the mouth] that is, as the Greeke and Chaldee doe translate, the word of the Lord. See Genesis 24. 57. Rephidim] in Greeke, Raphidein.

Ver. 2. contended] or, did chide: with many and reproachfull provoking speeches: so they did again in Num. 20. 3, 4. upon the like occasion. give ye] thou and Aaron, who have brought us hither: see Exod. 16. 2, 3. tempt ye] by unbeliefe: for they doubted of Gods presence with them, ver. 7. and would by miracles be assured thereof: which is to tempt God; as Mat. 16. 1. Psal. 78. 18, 19.

Ver. 3. us] so the Greeke also translateth it: the Hebrew is, me, and my sonnes, &c. speaking of the multitude, as of one man.

Ver. 4. cried] the Chaldee translateth, prayed. This was Moses usuall refuge, in such troubles; see Exod. 14. 15. and 15. 25. Numb. 11. 10, 11.

they be almost ready:] Hebr. yet a little, and they will stone mee. Like outrage they shewed also in Numb. 14. 10.

Ver. 5. Goe on] or, passe on: that is, journey towards mount Horeb, and goe thou and the Elders foremost. rod] or staffe, mentioned also in Exod. 7. 20. Num. 20. 8, 9.

Ver. 6. I will stand] Hebr. I stand:ng: to wit, in the pillar of the cloud, (the signe of my presence) standing at mount Horeb: whereof see Exod. 3. 1.

in the eyes] or, before the eyes of the Elders, as witnesses of this glorious miracle; whereby God (turning the rocke into a lake of water, the spring into a fountain of water, Psal. 114. 8.) gave them drinke, both for their bodies and soules. For the Rocke, and water out of it, signified Christ, and is therefore called a spirituall Rocke, 1 Cor. 10. 4. He being smitten with Moses rod, and bearing the curse of the Law, for our finnes; and by the preaching of the Gospel also crucified among his people, Gal. 3. 1. from him floweth the spirituall drink wherewith all beleeving hearts are refreshed; and out of their bellies flow rivers of water of life, Joh. 7. 37, 38, 39. Esay 53. 4, 5. Gal. 3. 13. Therefore this water out of the rocke, is often mentioned to the praise of God, and strengthening of his peoples faith, Deut. 8. 15. Psal. 78. 15, 16. & 105. 41. Neh. 9. 15. The Hebrew Doctors say, the turning of the rocke into water, was the turning of the propertie of judgement, signified by the rocke, into the propertie of mercie, signified by water. R. Menachem, on Exod. 17.

Ver. 7. Massah] that is in English Temation: which

which name was given both for a memoriall of their sinne, and a warning to generations following, that they should not tempt the Lord, as they tempted him in *Massah*, Deut. 6. 16. Psal. 95. 8, 9. Heb. 3. 8, 9. *Meribah*] that is, Contention, or, Bitter chiding, and so provocation to anger: which therefore the Holy Ghost calleth in Greeke, *Parapicrasmos*, that is, Provocation, or, bitter contention: which here was with *Moses*, v. 2. and not so much with him, as with the Lord himselfe, Exod. 16. 8. Num. 20. 2, 13. Heb. 3. 8, 9. *Is Iehovah*, &c.] that is, the gracious presence of Jehovah, and testimonie thereof: or, are we deluded by *Moses*? The Chaldee explaineth it thus, *Doth the Majestic of the Lord dwell among us or not?* Of this they would be confirmed by some signe or miracle, which was to tempt God; whose presence and power they had so often scene.

8 Ver. 8 *Amalek*] the Amalekites, the posteritie of *Amalek*, a Duke of *Eliphaz*, the sonne of *Esau*, the brother of *Israel*, Gen. 36. 15, 16. This was the first of the nations, who warring against *Israel*, procured their owne utter destruction, Numbers 24. 20. Deut. 25. 19. 1 Sam. 15. 2, 3. But for *Israel*'s sinne, came this chastisement upon them; as the Jewes themselves acknowledged; saying, *After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, who hated them for the first birth-right and blessing, which our father Jakob had taken from Esau; and he came and fought against Israel, because they had violated the words of the Law, &c.* *Targum* on Song 2. 15. *fought*] or, *warred*; but treacherously: for hee smote the bindmost of *Israel*, even all that were feeble behinde them, when they were faint and weary, and he feared not God, Deut. 25. 18.

9 Ver. 9. *Iosuah*] or, *Iesus*: in Hebrew *Iehoshuah*, whom the Holy Ghost calleth in Greeke, *Iesus*, Acts 7. 45. Heb. 4. 8. Hee was first called *Hoseas*, and *Moses* called his name *Iesus*, that is, *Saviour*, Num. 13. 17. He was a figure of *Jesus Christ* the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into *Canaan*: hee was the minister or servant of *Moses*, and his successor in the government of *Israel*, Exod. 24. 13. Numbers 27. 18, 23. Deuteronomie 34. 9. Jos. 1. &c. *the top*] Hebr. *the head of the hill*: so in verse 10. There *Moses* holding up his rod as an ensigne, might be scene of the people, for the strengthening of their faith. Compare Jos. 8. 18, 19. *rod of God*:] the Chaldee expoundeth it, *the rod wherewith miracles have bene done from before the Lord*. Of it, see Exod. 4. 20. and 7. 9. &c.

10 Ver. 10. *to fight*] that is, as the Greeke explaineth it, *and fought*. See the notes on Genes. 2. 3. A like phrase also is in Numb. 18. 22. Deut. 2. 16. 1 King. 12. 33. The Hebrew text sometime manifesteth this; as *to build*, 1 Chro. 14. 1. for which in 2 Sam. 5. 11. is written, *and they built*. *To say*, (or *Saying*) 1 Chronicles 13. 12. for which in 2 Sam. 6. 9. is written, *and said*. So in 1 Chronic. 34. 16. compared with 2 Kings 22. 9. *Hur*] or *Chur*: called in Greeke, *Oor*, he was a Prince of the

Tribe of *Judab*, being the sonne of *Caleb*, the son of *Ezron*, the sonne of *Pharez*, the sonne of *Judab*, 1 Chronicles 2. 5, 9. 18, 19. This *Hur* was also left with *Aaron* to judge Controversies, when *Moses* went up unto GOD, upon mount *Sinai*, Exod. 24. 14. His sonnes sonne *Bezaleel*, was the master Work-man of the Lords Tabernacle, Exod. 31. 2, 5.

Ver. 11. *held up*] or, *held aloft* his hand, with the rod of God in it, for a signe of Gods power and helpe unto his people; and consequently, praying unto God for assistance; as the *lifting up* of the hands also signifieth, Psal. 28. 2. And so the *Targum Ierusalemie* explaineth it, *when Moses held up his hands in prayer, the house of Israel prevailed; and when he let downe his hands from prayer, the house of Amalek prevailed*. *Hand* is here for *hands*, as the Greeke translateth, and the verse following manifesteth.

Ver. 12. *beavie*:] that he could not continue to hold them up: a signe of mans infirmities, not able to indure long in spirituall exercises. *The spirit is willing, but the flesh is weak*, Mat. 26. 41, 43. See also Luke 18. 1. Rom. 12. 12. *a stone*:]

under this similitude of a *stone* *Christ* is often signified, Esay 28. 16. Psalm. 118. 22. Zacharie 3. 9. 1 Pet. 2. 4. upon whom our weak faith is sustained in prayer, & by whose spirit our infirmities are holpen, Joh. 14. 13, 14, 16, 17. Romans 8. 26.

were steddie] Hebr. *was steadinesse*, (or *saubfulness*.) And here the force of the Hebrew word *Amunab*, which signifieth *Faith*, is shewed to be a steady or firme perswasion in the promises of God: and that which is most necessary in prayer, Mat. 21. 22. James 1. 6, 7. and 5. 15. Romans 4. 20, 21. And this phrase *his hand was*, meaneth that both his hands were stedfast. For *steadinesse*, the Chaldee faith; *Moses hands were spread-out in prayer*.

going downe] Hebr. *going in of the Sunne*: which was the end of the day, and withall of the victory and salvation of *Israel*. So he that indureth to the end, he shall be saved, Mat. 24. 13.

Ver. 13. *edge*:] Hebr. *month*: which the Greeke translateth, *slaughter of the sword*: and that phrase the Apostle followeth, in Hebr. 11. 37. So in the Greeke version of Num. 21. 24. Deut. 13. 15.

Ver. 14. *put in the eares*] that is, *rebearse it in the bearing* of *Jesus*; he was to be *Moses* his successor; and so the charge was to continue successively, till it was accomplished. *wiping I will wipe*] that is, *will utterly wipe* (or *blot*) out. This God performed by the hands of *Israel*, to whom he gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not*, Deuteronomie 25. 19. Whereupon the Hebrew *Cannons* say, *We are commanded to destroy the remembrance of Amalek*, (Deuteronomie 25.) *and commanded to remember continually his evill deeds, and his treachery; to the end to stirre up enmities against him, &c. and it is unlawfull to forget his enmities and hatred*. *Maimony in Misneh*, treat. of *Kings*, chap. 5. sect. 5. This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Jewes themselves referred to the daies of *Christ*: for they say;

In the daies of the Messiah the seed of Esau and of Amalek shall be wiped out, through the strength of Israel, which shall prevaile most highly. R. Menachem on Exodus 17.

15. Verſ. 15. *Iehovah niſſi*] that is, *Iehovah* is my banner. So the Altar was to sacrifice thanke offerings upon to the Lord, and acknowledge the victorie to be from him. The Greeke tranſlateth it, *the Lord my refuge*. It is a ſacramentall ſpeech; whereof ſee Gen. 22. 14. The Chaldee paraphraſeth thus, *And Moſes built an Altar; and ſerved upon it before God, who had done ſignes (or miracles) for him.*
16. Verſ. 16. *upon the throne*] or, *againſt the throne of Iah;* that is, of God. This referred to Amalek, meaneth thus; *becauſe the hand of Amalek is upon (or againſt) the throne of the Lord: therefore Iehovah will have warre with Amalek.* By the throne of Iah, meaning heaven, (as Eſay 66. 1.) and ſo God himſelfe that ſitteth thereon, (as Matthew 23. 22.) againſt whom Amaleks hand was, while it was againſt his people and Church, Zach. 2. 8. Acts 9. 4, 5. And ſo Ieruſalem is called the Lords throne, Jer. 3. 17. Otherwiſe, if it be referred to God, or Moſes his ſervant, and his hand upon (or unto) the throne of Iah, it may ſignifie an oath, vowing perpetuall war with Amalek: for ſo the liſting up of the hand to heaven, (which is Gods throne) is a ſigne of ſwearing, Revel. 10. 5, 6. Gen. 14. 22. And thus the Chaldee paraphraſeth upon this place: *With oath this is ſaid from before the fearefull (God) whoſe Maieſtie is upon the throne of glorie; to wage war from before the Lord, againſt the men of the houſe of Amalek, to deſtroy them from the generations of the world.* So Targum Ieruſalmie explaineth it to be an oath, and applieth the fulfilling of it, to King Saul, and to Mordecai and Eſther, 1 Sam. 15. Eſth. 8. and 9. &c. The Greeke tranſlateth, *with hidden hand, the Lord will warre againſt Amalek, from generation to generation.* In Pirkei R. Eliezer, c. 44. it is ſaid, *When God would root out and deſtroy all Amaleks ſeed, hee ſtretched forth his right hand, and tooke hold on the throne of his glory, and ſware to root out and to deſtroy all Amaleks ſeed, out of this world, and out of the world to come.*



CHAP. XVIII.

1, Iethro bringeth to Moſes, his wife and two ſonnes. 7, Moſes entertaineth him, and ſheweth him what the Lord had done for Iſrael. 10, Iethro bleſſeth God, and offereth ſacrifices. 13, Moſes ſitting alone to judge the people, Iethro counſelleth him to appoint Iudges for inferior cauſes, that the burden might be eaſed. 24, Moſes hearkneth to his counſell, and chooſeth able men into office. 27, Iethro departeth to his owne land.

□ □ □

- 1 **A**ND Jethro the Prielt of Midian, the father in law of Moſes, heard of all that God had done for Moſes, and for Iſrael his people; that Jehovah had brought
2 forth Iſrael out of Egypr. And Jethro Moſes

father in law, took Zipporah Moſes wife, after he had ſent her backe. And her two ſons, of which, the name of the one was Gerſhom: for he ſaid, I have beene an alien in a ſtrange land. And the name of the other was Eliezer: for the God of my father hath been my help, and delivered me from the ſword of Pharaoh. And Jethro Moſes father in law, came, and his ſons and his wife, unto Moſes into the wilderneſſe, where he was encamping, at the mountain of God. And he ſaid unto Moſes, I thy father in law Jethro, am come unto thee, and thy wife; and her two ſonnes with her. And Moſes went out to meet his father in law, and bowed himſelfe downe and kiſſed him; and they asked each other of their peace; and they came into the tent. And Moſes told his father in law, al that Jehovah had done unto Pharaoh, and to the Egyptians for Iſraels ſake: all the travel that had found them in the way, and how Jehovah had delivered them. And Jethro rejoyced for all the goodnes which Jehovah had done to Iſrael: whom he had delivered out of the hand of the Egyptians. And Jethro ſaid, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians: and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly, (he was) above them. And Jethro Moſes father in law, tooke a burnt offering and ſacrifices for God: and Aaron came, and all the Elders of Iſrael, to eat bread with Moſes father in law, before God. And it was on the morrow, that Moſes ſate to judge the people: and the people ſtood by Moſes, from the morning unto the evening. And Moſes father in law, ſaw all that he did to the people: and hee ſaid, what is this thing that thou doſt to the people? why ſitteſt thou thy ſelfe alone, and all the people ſtand by thee, from morning unto evening? And Moſes ſaid unto his father in law: becauſe the people commeth unto me to enquire of God. When they have a matter (every one) commeth unto mee; and I judge betweene a man and his neighbour: and I make knowne the ſtatutes of God, and his lawes. And Moſes father in law ſaid unto him, the thing is not good which thou doeſt. Fading thou wilt fade away; both thou and this people that is with thee: for the thing is too heaſie for thee; thou art not able to do it thy ſelfe alone. Now hearken unto my voice,

voice, I will give thee counsell, and God shall be with thee: be thou for the people to God-ward; and thou shalt bring the matters unto God. And admonish them of the statutes and the lawes; and make knowne unto them the way wherein they shall walke, and the worke that they shall doe. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetousnesse: and set them over them, (to be) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tennes. And let them judge the people at all time: and let this be, every great matter, let them bring unto thee, and every small matter let them judge: so make thou (the burden) lighter for thy selfe; and let them beare it with thee. If thou shalt doe this thing, and God command thee so, then thou shalt be able to stand; and all this people also, shall come to their place in peace. And Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose men of ability out of all Israel, and made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time: the hard matter they brought unto Moses, and every small matter they judged themselves. And Moses sent away his father in law, and he went his way unto his owne land.

Annotations.

DDD Here beginneth the 17. Section of the Law: see Gen. 6. 9.

1 **T**He Priest] the Chaldee calleth him Prince; the Greeke, *Iothor Priest of Madiam*: see Exodus 3. 16. and 3. 1.

2 Ver. 2. *he had sent her backe*] Hebr. *after her sending backe*: that is, she and her children were sent backe by Moses, for that trouble which befell in the way, Exod. 4. 26.

3 Ver. 3. *an alien*] or, *forreiner*: so Ger, the first part of his name signifieth: see Exod. 2. 22.

4 Ver. 4. *Eliezer*] by interpretation, *My God is an helpe*: Abrams steward was of this name, Gen. 15. 2. *hath beene my helpe*] Hebr. *in my helpe*; which the Greeke translateth, *my helper*: the Chaldee, *his word hath beene for my helpe*.

5 Ver. 5. *of God*] the *mountaine* (saith the Chaldee) upon which the glory of God was revealed: that was Horeb, where God gave his Law, Exo. 3. 1. Deut. 5. 2.

6 Ver. 6. *he said*] to wit, by messengers sent before him. So the Centurion said unto Jesus, that which his messengers spake, Mat. 8. 6, 8. compared with

Luke 7. 3, 6. To make this plaine, the Greeke changeth the phrase thus, *And it was told Moses, saying, Loe Iothor thy father in law cometh*, &c.

Ver. 7. *each other*] Hebr. *man his neighbour*: this speech the Greeke explaineth, *they saluted one another*: and to *ask*, may imply not onely a question, but a wish of their welfare, as Psal. 122. 6. So in 1 Sam. 25. 5. and 10. 4.

Ver. 8. *found them*] that is, *befallen*, or *come upon them*: as the Greeke explaineth it. A phrase often used for afflictions that come upon any, as Neh. 9. 32. Psal. 116. 3. and 119. 143. Eth. 8. 6.

Ver. 9. *rejoyced*] the Greeke translateth, *was astonished*. Accordingly all that love Jerusalem are willed to rejoyce with her, Esa. 66. 10.

Ver. 10. *the hand*] that is, the power and tyranny: as the Chaldee translateth it, *the anguish of the domination of the Egyptians*.

Ver. 11. *in the thing*] Hebr. *in the word*: which is often used for any thing or cause. The Greeke translateth, *for this cause*. *he was above them*] that is, above the Egyptians. Or, *wherein they dealt proudly against them*, that is, against the Israelites. This sense the Greeke affordeth: and so wee are to understand words wanting, as *therein hath been greater then the Egyptians*; and hath gotten himselfe a name, as is expressed in Neh. 9. 10. which place giveth light unto this. For Iethroes speech is broken off, through that joyfull astonishment of his; ver. 9. as passions of the minde doe often swallow up words: as is noted on Exodus 4. 5. The Chaldee paraphrase here saith, *in the things wherein the Egyptians thought to judge Israel, in that are they judged*. They drowned the children of Israel in the river, Exod. 1. 22. and themselves were drowned in the sea, Exod. 14.

Ver. 12. *tooke a burnt-offring*] the Greeke translateth, *tooke burnt-offrings*: (whereof see Gen. 8. 20.) These he *tooke for*, or *tooke and offered unto God*; as *taking of gifts*, Pla. 68. 19. is by the Apostle expounded, *giving of gifts*, Ephes. 4. 8. So Exod. 25. 2.

sacrifices] to wit, of peace, or for thanksgiving, which word is sometime added, as in Exod. 24. 5. and they now keeping a banquet before the Lord, it is to be understood of peace-offrings, which men did eat of, Lev. 7. 15. whereas no man did eat of the burnt-offring Lev. 1. 9. *bread*] which word is used for all meat, Gen. 3. 19. & 21. 14. and *eating of bread*, is here for feasting; as *bread* is put for a feast, Eccl. 10. 19. Dan. 5. 1. & the *flesh* of the sacrifices, is also called *bread*, Lev. 3. 11. & 21. 6. Num. 28. 2. *before God*] so it was a religious banquet, eaten before the Majestie of God, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did eat before the Lord, Deut. 12. 5, 7. 1 Chron. 29. 21, 22.

Ver. 15. *to enquire of God*] or, *to seeke God*: which the Greeke explaineth, *to seeke judgement of God*; and the Chaldee, *to seeke Doctrine from the face of the Lord*: which was done by Moses, bringing their matters unto God, v. 19. Num. 27. 5, 6. & 15. 33, 34, 35. & for doubtful things, they used in Israel to enquire of God by the Prophets, 1 Sam. 9. 9. Hereupon Moses told the Judges whom he appointed under him,

him, that the judgement was Gods, Deut. 1. 17. And this teacheth such as goe to law one with another, not to seeke after their owne affections, but after the will of God, and therein to rest.

16 Verſ. 16. *a matter*] Hebr. *a word*: which the Greeke rightly tranſlateth, *a controverſie*; ſo in Exod. 24. 14. See alſo Deut. 1. 12. *make knowne*] the Greeke ſaith, *I inſtruct them*; which verſion the holy Ghoſt approveth, 1 Cor. 2. 16. from Eccl. 40. 13

18 Verſ. 18. *fade away*] a ſimilitude from the leafe of a tree, which fadeth for want of moiſture: ſo the care of judging ſo great a people, would wearie and wearie him out. This Moſes himſelfe acknowledged, Deut. 1. 9, 12.

19 Verſ. 19. *God ſhall be with thee*] and conſequently will proſper thy proceedings for the good of thy ſelfe and thy people: ſee Gen. 31. 3. and 32. 9. and 39. 2. The Chaldee tranſlateth, *the Word of the Lord ſhall be thy helpe. to God-ward*:] Chaldee, *inquiring Doctrin from the face of the Lord*: as v. 15. *thou ſhalt bring*] or, *bring thou the matters*; (or words:) in Greeke, *their words*: meaning their hard controverſies, which could not be determined without counſel from God; as ſometime fell out, Num. 15. 33, 34, 35. and 27. 5, 6.

20 Verſ. 20. *the worke*] or deed: in Greeke, *the worke*. This Moſes explaineth to be *all the things which they ſhould doe*, Deut. 1. 18.

21 Verſ. 21. *men of abilitie*] or of power, vertue, and activitie; that is, vertuous, active, and able men, in body and minde, as Gen. 47. 6. 1 Chron. 26. 6. The Greeke tranſlateth, *able* (or mighty) men. The Hebrews deſcribe them thus: *Anſhei chajil* (that is, Men of ability) are ſuch as be mighty in the Commandements, and exactly looke to themſelves, and ſubdue their affections; ſo that there be no diſhoneſt (or contemptible) thing in them, nor evill name. And generally, able men are ſuch as have a ſtrong (or courageous) heart, to deliver the oppreſſed out of the oppreſſors hands; as it is ſaid of Moſes, he ſtood up and ſaved them; (Exod. 2. 17.) *Maimony in Sanhedrin*, ch. 2. ſect. 7. *men of truth*] the Greeke calleth them *juſt men*.

So in Zacharie 7. 9. judgement of truth, the Greeke there tranſlateth, *juſt judgement*. Again, *juſtice* is put for *truth*, in Pſal. 52. 3. becauſe theſe vertues are neere allied. So in the Hebrew Canons it is explained; *Men of truth are ſuch as follow after juſtice*, for it ſelfe, out of their owne minde doe love the truth, and hate violent wrong, and flee from all kinde of injuſtice. *Maimony in Sanhedrin*, c. 2. ſect. 7. *covetouſneſſe*] or gaine, lucre. The Chaldee tranſlateth, *baſting to receive Mammon*. The Apoſtle expoundeth it, not greedy of filthy lucre, 1 Tim. 3. 3, 8. Sometime there is added, *gaine of money*, as Judg. 5. 19. which the Apoſtle calleth *love of money*, 1 Tim. 6. 10. The Hebrews explaine it thus, *Having covetouſneſſe, even their owne Mammon* (or Riches) they haſten not thereto, nor are greedy to gather riches; for who ſo haſteth to be rich, want ſhall come upon him. *Maimony in Sanhedrin*, ch. 2. ſect. 7. The love of lucre is the corruption of juſtice, Deut. 16. 19. 1 Sam. 8. 3. Pro. 1. 19. Ezek. 22. 27. Eccl. 5. 6, 11. Unto the foure properties here expreſſed, we may adde three moe, which are named in Deut. 1. 13. *Wiſe men*, and *underſtanding*, and

knowne: under which ſeven, all other vertues and good qualities are implied. The Hebrew Doctors ſay, of the moſt inferiour Magiſtrates, whom they call the *Court of three men*: there muſt be in every one of them, theſe ſeven things; *wiſdome*, *meekneſſe*, *the feare of God*, *barred of Mammon*, *love of the truth*, *love of their fellow creatures*, (that is, of other men) and that they be men of good name. *Maimony in Sanhedrin*, c. 2. ſect. 7. See Num. 11. Deut. 1. & 17. *Rulers*] or *Princes*, *Captaines of thouſands*; in Greeke, *Chiliarchs*; ſuch we Engliſh, *Chiefe Captaines*, Acts 21. 31, 32. Rev. 6. 15. as the next, *Centurions*.

Verſ. 22. *at all time*] alwaies ready to heare the cauſes brought, the Greeke ſaith, *every houre*. But the Sabbaths and feaſts daies were excepted from theſe, as from all other civill affaires, Lev. 23. 3, 7. 8. 21. &c. and by the Jewes Canons, the evening before, the Sabbath was alſo excepted from ſuch judgments, notwithstanding this general ſpeech, *at all time*. *Maimony in Sanhedrin*, c. 11. ſect. 2. & 3. And they uſed in Iſrael, (as he there ſheweth in *Sanhedrin*, c. 3. ſect. 1.) the leſſer courts, to ſit from morning Prayer till the ſixt houre of the day, that is, till noone: and the greater Court ſate, from the daily Sacrifice in the morning, till the daily evening Sacrifice. *let this be*] or, *it ſhall be*, &c. *make ſhew the burdens*] ſo Moſes calleth it in Deut. 1. 12.

Ver. 23. *to ſtand*] that is, *to indure*. *come to their place*] that is, the land of Canaan, whither they are travelling; as Num. 10. 29. or, *returne home* with an end of their controverſies, without long waiting. So ones *houſe*, or *home*, is called his place. Judg. 7. 7. and 9. 55. and 19. 28, 29.

Verſ. 25. *Moſes choſe*] by the peoples conſent, who brought ſit men unto him, Deut. 1. 13, 14. &c. *made them*] Hebr. *gave* (or ſet) *them heads*, that is, *Rulers*. This he did, with a charge unto the Rulers to judge juſtly: ſee Deut. 1. 16, 17.

Verſ. 27. *his way*] or, *himſelfe*: as Gen. 12. 1. And by Num. 10. 29, 32. it appeareth that Moſes earneſtly requeſted his comming againe, to guide the people.

CHAP. XIX.

1, The people come to Sinai. 3, God calleth Moſes up into the mount; and by him propoundeth unto Iſrael the keeping of his covenant. 8, The peoples anſwer, that they would doe all, is returned to the Lord. 10, The people are ſanctified againſt the third day. 12, The mountaine is bounded, and muſt not be touched. 16, The fearful preſence of God upon the mount: 19, whereat Moſes is afraid. 21, The people and Priests are againe charged, not to breake their bounds, upon paine of death.

IN the third Moneth, after the going forth of the ſonnes of Iſrael, out of the land of Egypt; in the ſame day came they into the wilderneſſe of Sinai. For they had journeyed from Rephidim, and were come to the wilderneſſe of Sinai, and encamped in the wilderneſſe: and there Iſrael camped before the

3 the mountaine. And Moses went up unto
 God: and Jehovah called unto him out of
 the mountain, saying; Thus shalt thou say to
 the house of Jakob, and tell the sons of Is-
 4 rael. You have seene what I did unto the
 Egyptians: and I have borne you upon Ea-
 gles wings, and brought you unto my selfe.
 5 And now, if hearkning ye will hearken unto
 my voice, and keepe my covenant, then yee
 shall be a peculiar treasure unto me above all
 6 peoples; for all the earth is mine. And you
 shall be unto me, a kingdome of Priests, and
 an holy nation: These *are* the words which
 thou shalt speake unto the sonnes of Israel.
 7 And Moses came, and called for the Elders
 of the people, and laid before their faces all
 these words which Jehovah commanded
 8 him. And all the people answered together,
 and said; All that Jehovah hath spoken, wee
 will doe: And Moses returned the words
 9 of the people unto Jehovah. And Jehovah
 said unto Moses, Loe I come unto thee in
 the thick cloud; that the people may heare,
 when I speake with thee, and may beleeve
 10 in thee also for ever: And Moses told the
 words of the people unto Jehovah. And Je-
 hovah said unto Moses, Go unto the people,
 and sanctifie them to day and to morrow:
 11 and let them wash their clothes. And let
 them be ready against the third day: for in
 the third day Jehovah will come downe, in
 the cies of all the people upon Mount Sinai.
 12 And thou shalt set bounds unto the people
 round about, saying, Take heed to your
 selves, that ye go not up into the mountain,
 13 or touch the border of it: all that toucheth
 the mountaine, shall die the death. There
 shall not a hand touch it, but he shall be sto-
 ned with stones, or shot through with a shot:
 whether *it be* beast or man, it shall not live:
 when the sound of the trumpet is drawne
 long, they shall goe up into the mountaine.
 14 And Moses went down from the mountain
 unto the people: and he sanctified the peo-
 15 ple; and they washed their clothes. And he
 said unto the people; Be yee ready against
 the third day: come not yee nigh unto a
 16 Wife. And it was in the third day, when it
 was morning, that there was voices, and
 lightnings, and a heaue cloud upon the
 mountaine; and the voice of the trumpet
 exceeding strong: and all the people that
 17 *was* in the Campe trembled. And Moses
 brought forth the people out of the Campe,
 to meet with God: and they stood at the
 18 nether *part* of the mountaine. And mount

Sinai was all of it on a smoke, because that
 Jehovah descended upon it in fire: and the
 smoke thereof ascended as the smoke of a
 furnace; and all the mountaine trembled
 exceedingly. And the voice of the trumpet
 19 was going and waxing strong exceedingly:
 Moses spake; and God answered him by a
 voice. And Jehovah descended upon mount
 20 Sinai, on the top of the mountaine: and Je-
 hovah called for Moses upon the top of the
 mountaine, and Moses went up. And Jeho-
 21 vah said unto Moies; Go downe, testifie un-
 to the people; lest them break thorow unto
 Jehovah, to see, and many of them fall. And
 22 the Priests also, which come neere unto Je-
 hovah, let them sanctifie themselves; lest Je-
 hovah breake forth upon them. And Moses
 23 said unto Jehovah; The people cannot come
 up unto mount Sinai: for thou hast testified
 unto us, saying; Set bounds about the
 24 mountaine, and sanctifie it. And Jehovah
 said unto him; Goe downe, and come up
 thou and Aaron with thee: but the Priests
 and the people, let not them breake through
 to come up unto Jehovah, lest he break forth
 25 upon them. And Moses went downe unto
 the people, and said *it* unto them.

Annotations.

Moneth] or, *new moone*; which was the first
 day of every moneth among the Hebrews:
 therefore here followeth *in the same day*, to signifie
 not the *Moneth* onely, but the first day thereof
 to be meant. Or (as some thinke) the *same day*
 meaneth the third day, as it was the third mo-
 neth, and this was 430. *yeeres* after the promise
 made unto *Abraham*: but the covenant of the
 Law now given, could not disannull the covenant (of
 grace) *that was confirmed afore of God, in respect of*
Christ, Gal. 3. 17. *Sinai*] in Greeke, the Holy
 Ghost writeth it *Sina*: which is a *mountain in Ara-*
bia, situate in the wilderness, called thereupon,
 the wilderness of mount *Sina*, Gal. 4. 25. Acts 7. 30.

Vers. 3. *unto God*] the Greek saith, *unto the moun-*
taine of God: the Chaldee, *into the presence of the word*
of the Lord: this was Christ, who is called the *Angell*,
 Acts 7. 38. the *Angell of Gods Face* (or presence)
 Esay 63. 9. It seemeth that the cloud by which
 God conducted them, now rested upon that
 mount. See Numb. 9. 17. &c.

Vers. 4. *you*] or *your selves* have seene, &c. This
 speech was to prepare them to receive Gods cove-
 nant now to be made: and the like was spoken at
 the renewing of the covenant. Deut. 29. 2. &c.
eagles wings] to cary you out of your place of bon-
 dage, openly, safely, speedily; as the eagle doth her
 yong ones, from their sluggish nest. This simili-
 tude is more explained in Deut. 32. 11. And as
 the

the Church of Israel here, fled from the dragon Pharaoh, (as hee is called in Ezek. 29. 3.) so the Christian Church fled from the Serpent (or Dragon) into the wilderness, with two wings of a great Eagle, Rev. 12. 14. The Greeke and Chaldee here translate, *in upon Eagles wings.* unto my selfe, } to serve me at this mount, as was promised in Exod. 3. 12.) and for ever: so the Chaldee explaineth it, *to my service*; and Thargum Jerusalemie saith, *to the Doctrine of my Law.*

5 Vers. 5. *my voice*] the voice of my Word, saith Thargum Jerusalemie. *a peculiar treasure*] or, Jewell. The Hebrew *Segullah*, signifieth ones owne proper good, which hee loveth and keepeth in store for himselfe, and for speciall use, 1 Chro. 29. 3. Eccles. 2. 8. Here it is applied to Gods Church, and translated in Greeke, *a peculiar people*, which phrase Paul followeth, in Tit. 2. 14. but Peter expresseth it by another word, *a people for peculiar possession*, 1 Pet. 2. 9. as the Greek version is in Mal. 3. 17. The Chaldee translateth it, *beloved*: so doe other Hebrews, saying, *Segullah*, signifieth that they should be beloved before him, as a desirable treasure, which a King delivereth not into the hand of any of his Officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in Deuter. 32. 9.) For the Lords portion is his people, &c. R. Menachem on Exod. 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7. 6. and 14. 2. and 26. 18. For Jah hath chosen Jakob unto himselfe: Israel for his peculiar treasure, Psal. 135. 4. the earth] with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples; so Moses openeth this speech, in Deut. 10. 14, 15. and other Prophets; as, *Thou Israel art my servant*: Jakob, whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee; *Thou art my servant*, &c. Esay 41. 8, 9.

6 Vers. 6. *a kingdome of Priests*] which the Apostle (following the Greeke version) calleth *a kingly Priesthood*, 1 Pet. 2. 9. The Chaldee saith, *ye shall be before me, Kings, Priests, and an holy people*. Such Christ hath made us, unto God his father, Rev. 1. 6. Kings, to reigne on the earth, Rev. 5. 10. and Priests to offer up spirituall sacrifices, 1 Pet. 2. 5. Rom. 12. 1.

7 Vers. 7. *Elders*] by them to communicate these things with the people: see Exod. 3. 16. *laid*] or proposed; Hebrew *panu*.

8 Vers. 8. *together*] with one accord, as the Greeke explaineth it: and elsewhere Moses saith, *with one voice*, Exo. 24. 3. The people not yet knowing the impossibility of the Law, which is weak through the flesh, Rom. 8. 3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, Exod. 20. 18, 19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength; or understanding it, doe despaire, unlesse the grace of God in Christ, do sustaine them, Rom. 7. 9, 10. 24, 25.

9 Vers. 9. *in the thicke cloud*] Hebrew, *in the thick-*

resse of the cloud: which the Greeke explaineth, *the pillar of the cloud*: the Jerusalemie Thargum expoundeth it, *my Word shall be revealed unto thee in the thicke cloud.* in thee] see Exodus 14. 31. This confidence in Moses, the Jewes alwaies retained, and said they were *Moses disciples*, they knew that God spake with Moses, John 9. 28, 29. They write of him thus: *Moses our Master*, Israel beleeveth not in him, because of the signes which hee did: for hee that beleeveth because of signes, there is in his heart a suspicion that the signe may possibly be done by enchantment or forcerie. But all the signes which Moses did in the wilderness, hee did them upon necessity, &c. wee needed food; hee brought us downe Manna. They were a thirst; hee clave the rocke for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signes. But wherefore beleeveth wee in him? For that standing at mount Sinai, which our owne eyes did see and not a stranger; and our eares did heare, and not another; the fire, and the thunders, and the lightnings, and hee went neere into the thicke darknesse, and a voice spake unto him, and wee heard it; Moses, Moses, goe say unto them thus and thus. And so it is said, Face to face the Lord spake with you, (Deut. 5. 4.) &c. This standing at mount Sinai, it selfe alone was an evident confirmation of his prophesie, that it was truth, and without all suspicion in it; as it is written, *Loe I come unto thee in the thicke cloud, that the people may beare when I speake with thee, and may beleve in thee for ever*, (Exodus 19. 9.) So that before this thing they beleeveth not in him, with such a beliefe as continueth for ever; but with a beliefe that had [doubtfull] conceits and thoughts after it. *Maimony in Mishn. in Iesudei batorab, c. 8. f. 1.*

10 Vers. 10. *sanctifie them*] that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as Deut. 33. 3. This was by cleansing themselves from all filthinesse of the flesh and spirit, 2 Cor. 7. 1. inwardly by faith, Act. 15. 9. outwardly by washing their garments, (whereof see Gen. 35. 2.) and their bodies, as appeareth by other places that shew the sanctifying of the Priests and people, Lev. 8. 6. and 15. 5, 6, 8, 13, 16, 18, 21, 22. &c. and abstaining from their wives, as after followeth here, verse 15. Which things figured our sanctification and cleansing by Christ Jesus, with the washing of water, by the Word, even the washing of regeneration, and renewing of the holy Ghost, Ephel. 5. 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their Doctrine and practise, for baptizing all whom they admit unto their Church and covenant: as *Maimony* sheweth in *Assurei Biab*, chap. 13. and is more fully set downe in the Annotations on Gen. 17. 12.

11 Vers. 11. *the third day*] which is thought to be the day that after was called Pentecost, the 50. day after the Pascheover; then was a yeerly feast, Exod. 23. 16. Lev. 23. 15, 16. &c. Act. 20. 16. On this day the fiery law now given on mount Sina: on this day the fiery tongues were after given for preaching the Gospel in Ierusalem, Acts 2. 1, 2. &c. And many mysteries are of the third day, in the Scriptures: see the notes on Gen. 22. 4.

Verf.

3 Vers. 13. *touch it*] or, *touch him*; that is, the man or beast that shall touch the mountain, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning the mount that might be touched; terrible, that the people could not beare that which was commanded; and shewed the nature and use of the Law, contrary to the Gospel on mount *Sion*, as *Paul* explaineth it, Heb. 12. 18. 20, 22. &c. *with a shot*] *with arrow* (or dart) as the Apostle in Greek openeth the Hebrew phrase shooting, shot through, Heb. 12. 20. the sound of the trumpet] or, the sounding trumpet: called in Hebrew *Iobel*, translated in Greeke, voices and trumpets; but the Apostle seemeth to expresse it by the sound (or *eccho*) of the trumpet: Hebr. 12. 19. the Chaldee turneth it, the trumpet. Every 50. yeere was the sounding of trumpets called *Iobel* (the *Iubilee*) Levit. 25. 10. see the Annotations there, and Jos. 6. 4, 5. *is drawne long*] or, *draweth* (that is, continueth) the sound: and so there be an end of the trumpets sounding. *shall goe up*] that is, as the Chaldee paraphraseth, when the trumpet shall be withdrawn, they shall have leave to goe up: and as the Greeke translateth, when the voices, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up. So that whiles the signes of Gods Majestie were on the mount, the people were forbidden to approach: but when they were ceased, the people might goe up, as to any other common mount; whereas untill that time the mountaine was sanctified, vers. 23.

15 Vers. 15. *unto a wife*] or, *to a woman*; that is, any of you unto his wife, to lye with her; as the Jerusalemie Thargum expoundeth it, the ministerie of the bed. A like speech passed betweene *Abimelech* the Priest and *David*, about eating of the holy bread, 1 Sam. 21. 4, 5. This was for the more humiliation and preparing of the people: as *Paul* teacheth that man and wife may abstaine with consent for a time, that they may give themselves to fasting and prayer, 1 Cor. 7. 5. It seemeth also by the Law in Levit. 15. 18. that there was a figurative uncleanness by all such copulation: see the Annotations on that place.

16 Vers. 16. *voices*] that is, *thunders*; see Exod. 9. 23. *beare*] that is, *very thicke cloud*; the Greeke translateth, *darke some clouds*. These were signes of Gods glorious presence, and of his judgements against the breakers of his Law: the Prophets use the like words to signifie his Majestie, Psal. 18. 9. 10, 12, 14. and 97. 2, 4. And these things were now done by the ministerie of Angels, Act. 7. 53. Gal. 3. 19. for God came, with ten thousands of Saints, Deut. 33. 2. *trumpet*] shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, Esay 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15. *trembled*] or *was afraid*. The spirit of bondage which was in the people, caused them to feare, Rom. 8. 15. for they were not perfect in the love of God, 1 John 4. 18.

17 Vers. 17. *to meet with God*] as the Chaldee paraphraseth, with the Word of the Lord. Thus *Moses*

as a Mediatour stood betweene the Lord and the people; because they were afraid, Deut. 5. 5. Gal. 3. 19. *at the nether part*] without the bounds that *Moses* had limited, ver. 12. They stood here (as the Hebrews write) after the order that *Moses* mentioneth (in Deut. 29. 10, 11.) when after forty yeeres he renewed the covenant; First there were the firstborne (the Priests, Exo. 19. 22.) which came neere unto the Lord: after them, the Heads of the Tribes, the Rulers: after them the Elders: then the Officers: after them, all the men of Israel: then the little ones: after them the women: and then the strangers. *Aben Ezra*, on Exod. 19.

18 Vers. 18. *on a smoke*] With clouds and smoke, God often manifested his glorious presence to his people, Exod. 40. 34, 35. 2 Chro. 5. 14. & 6. 1. and 7. 1, 2. Esay 6. 4. Rev. 15. 8. there was the hiding of his power, Hab. 3. 4. *descended*] God who filleth heaven and earth, Jer. 23, 24. is said to descend or come downe to certaine places, when hee there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on Gen. 6. 6. and 11. 5. *in fire*] for Gods Word is like to fire, Jer. 23. 29. and his Law was ferie, Deut. 33. 2. as hee himselfe is a consuming fire, Deut. 4. 24. Thargum Jerusalemie explaineth it thus, because the glorie of the Majestie of the Lord was revealed upon it, in a flame of fire. The mountaine burnt with fire unto the midst of heaven, with darknesse, clouds, and thicke darknesse, Deut. 4. 11. *all the mount*] the mountaines saw the Lord, and trembled, Hab. 3. 10. they leaped like rammers, Psal. 114. 4. the earth quaked, the heavens also dropped at the presence of God; even Sinai it selfe, at the presence of God, the God of Israel, Psal. 68. 6. Judg. 5. 5. The Greeke translateth, all the people was astonished.

19 Vers. 19. *going and waxing strong*] that is, continually proceeding and increasing in loudnesse and strength more & more. See a like phrase in Gen. 8. 3. *Moses spake*] so fearfull was the sight, that *Moses* said, I am sore afraid and tremble, Heb. 12. 21. *by a voice*] by a more gentle meane than the thunder, or loud shrilling trumpet: that *Moses* might be confirmed and not affrighted. (So *Daniel* being daunted with a vision, was strengthened by the Angels words, Dan. 10. 8, 16, 17, 19.) And this voice was heard of the people; as is likely by that promise unto *Moses*, in vers. 9. It signified also, that onely the Lords voice takes away the terrors of the Law: for by *Moses* the Law was given, but by Christ (who answered the Law and fulfilled it) commeth grace and truth, Joh. 1. 17.

21 Vers. 21. *testifie unto*] or, *charge* (contest) the people. *Paul* used to contest (or charge) before God and his Angels, 1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1. *lest they breake*] or, *that they breake not through*, to wit, the bounds set them. *so*] as *Moses* did at the first, till hee was stayed of God, Exodus 3. 3. Curiosity is forbidden that men might walke by faith, not by sight, 2 Cor. 5. 7. and learne humility, Rom. 12. 3. The Greeke here translateth, *lest they draw neere unto God, to consider*; (or to behold) and *Luke* useth the word in that sense, in *Stephens* speech of *Moses*, Acts 7. 31. *fall*] that is,

is, be killed of the Lord, *vers. 12.* as 50. thousand and 70. men of *Bethshemesb*, were slaine for looking into the Arke of God, *1 Sam. 6. 19.* So, *falling* is used for *slaine*, in *Gen. 14. 10.* *1 Cor. 10. 8.*

22 *Ver. 22. which come neere*] that is, as the Chaldee explaineth, *which come neere to minister before the Lord.* These Priests are after called *yong men of the sons of Israel*, *Exod. 24. 5.* and were the *first borne* of the people whom God had sanctified to himselfe, *Exod. 13. 2.* in whose place he afterward tooke the Tribe of *Levi*, *Numb. 8. 14, 15, 17, 18.* *sanctifie themselves*] that is, prepare, wash, and keepe themselves from being defiled with sin, by touching the mount, as *v. 24. 12.* *breake forth*] which the Chaldee expoundeth, *be strong*, (that is, very angry) but it implieth death also, when God *breaketh forth as the breach of waters* upon men to destroy them; as *2 Sam. 5. 20.* & *6. 6, 7, 8.*

23 *Ver. 23. cannot*] or, *shall not be able* to come up, by reason of the former charge and limitation. It seemeth therefore that *Moses* thought it needlesse to speake so often and instantly to the people: but God urgeth it againe, *vers. 24.* so restraining the curiositie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their finnes) than to justify or give them life, as doth the Gospel; for it was the *ministration of death*, *2 Cor. 3. 7.* *Gal. 3. 10, 11, 19, 21, 22, 23, 24.* Mount *Sina*, is in bondage with her children, *Gal. 4. 25.*

24 *Ver. 24. breake through*] the Greeke here translateth, *let them not violently presse to come up*: but that which the Law suffereth not, the Gospel admitteth, *Matthew 11. 12.* *Luke 16. 16.* *Hebrews 12. 18, 22, 23, 24.*



CHAP. XX.

1, The ten Commandements are spoken by GOD on mount *Sina*. 18, With thunders, lightnings, sound of the trumpets, &c. whereat the people are afraid. 20, *Moses* comforteth them. 22, God upon this occasion, againe forbiddeth them *Idolatrie*. 24, Of what sort the Altar should be.

1 AND God spake all these words, say-
2 ing; I, Jehovah thy God which have
brought thee out from the land of E-
3 gypt, from the house of servants. Thou
4 shalt not have any other gods before my
face. Thou shalt not make unto thee a gra-
ven thing, or any likenesse of things which
are in the heavens above, or which are in the
5 earth beneath, or which are in the waters be-
neath the earth. Thou shalt not bow downe
thy selfe to them, neither serve them: for I
Jehovah thy God am a jealous God, visiting
the iniquitie of the fathers upon the sonnes,
6 upon the third and upon the fourth genera-
tion of them that hate me: And doing mer-
cie unto thousands of them that love mee,

and of them that keepe my Commande-
ments. Thou shalt not take up the name of
Jehovah thy God in vaine, for Jehovah will
not hold him guiltlesse, that shall take up his
name in vaine. Remember thou the Sab-
bath day, to sanctifie it. Six daies shalt thou
labour, and shalt doe all thy worke. But the
seventh day is a Sabbath to Jehovah thy
God: in it thou shalt not doe any worke:
thou, or thy son, or thy daughter, thy man-
servant, or thy woman-servant, or thy cattel,
or thy stranger which is within thy gates.
For in sixe daies Jehovah made the heavens
and the earth, the sea and all which are in
them; and rested in the seventh day: there-
fore Jehovah blessed the Sabbath day, and
sanctified it. Honour thy father and thy
mother, that thy daies may be prolonged
upon the land which Jehovah thy God gi-
veth thee. Thou shalt not kill. Thou shalt
not commit adulterie. Thou shalt not
steale. Thou shalt not answer a false wit-
nesse against thy neighbour. Thou shalt
not covet thy neighbours house: thou shalt
not covet thy neighbours wife, or his man-
servant, or his woman-servant, or his ox, or
his asse, or any thing which is thy neighbors.
And all the people saw the voices, and the
lightnings, and the voice of the trumpeter, and
the mountaine smoaking: and the people
saw, and removed away; and they stood a
farre off. And they said unto *Moses*, Speake
thou with us, and we will heare; and let not
God speake with us, lest we die. And *Moses*
said unto the people; Feare not, for God is
come for to tempt you; and that his feare
may be before your faces, that you may not
sinne. And the people stood as farre off: and
Moses drew neere unto the thicke darknesse
where God was. And Jehovah said unto
Moses, Thus thou shalt say unto the sons of
Israel: you have seene that I have spoken
with you out of the heavens. Yee shall not
make with me gods of silver, or gods of gold:
ye shall not make unto you. An Altar of
earth thou shalt make unto me, and shalt sa-
crifice thereon thy burnt offrings, and thy
peace offrings, thy sheepe and thy oxen: In
every place where I shall make the memori-
all of my name, I will come unto thee, and I
will blesse thee. And if thou wilt make unto
mee an altar of stones, thou shalt not build
them of hewen stones: for if thou lift up thy
toole upon it, thou hast polluted it. And thou
shalt not go up by steps unto mine altar, that
thy nakednesse be not discovered thereon.

Annotations.

1 **G**OD *spake*] The Law was given by the ministerie of Angels, Hebr. 2. 2. Acts 7. 53. out of the midst of fire, cloud and darknesse, with a great voice, which shooke the earth, Deut. 4. 22. Heb. 12. 26. *all these words*] these ten Commandements following; and, *be added no more*, Deut. 5. 22. wherfore they are called *the ten Words*, Ex 34. 28. that is, the ten Commandements; as the *Word of God*, Marke 7. 13. is the *Commandement of God*, Matthew 15. 6. See the notes on Exodus 34. 28. The Apostle calleth the Law, *the voice of words*, Hebrews 12. 19.

2 *Verf. 2. I Iehovah*] understand, *I am Iehovah*, as the Greeke explaineth it: or, *I Iehovah am thy God*. The words, *I Iehovah*, note the unitie of the Godhead, as elsewhere he saith, *Iehovah our God*, *Iehovah is one*, Deut. 6. 4. what the name signifieth, is noted on Gen. 2. 4. Exod. 6. 3. *thy God*] though he is so by creating us, yet here he specially intendeth the covenant of grace made with his people; whereby they are blessed that have Iehovah for their God, Psa. 33. 12. From hence ariseth his authority to command; and this is a reason of our obedience, because he is *Iehovah*, & our God: therefore, as it is here prefixed to the first Commandement, so is it annexed to the rest, as to the second, in Lev. 19. 4, 31. to the third, in Lev. 19. 12. to the fourth, in Lev. 19. 3, 30. to the fifth, in Lev. 19. 3, 32. to the sixth, in Lev. 19. 16. to the seventh, in Lev. 18. 6. &c. to the eighth, in Lev. 19. 11, 12. to the ninth, in Lev. 19. 16. and generally to all the Commandements, Lev. 18. 5. and 19. 37.

of servants] the Greeke and Chaldee saith, of *servitude*, or *bondage*: see Exod. 13. 3. Egypt was a *furnace of iron*, Deut. 4. 20. a figure of our spirituall bondage and misery under Satan: and the deliverance from it, figured our salvation by Christ, Coloss. 1. 13. Luke 1. 71, 74, 79. Acts 26. 18. from these graces are forcible arguments to perswade us to faith and obedience: *Yee are my witnesses*, saith Iehovah, &c. *that ye may know and beleve me, and understand that I am he. I, I am Iehovah: and beside me there is no Saviour. I have declared, and have saved*, Esay 43. 10, 11, 12. *I am Iehovah thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, &c.* Esay 43. 3.

3 *Verf. 3. Thou shalt not have*] or, *There shall not be to thee*: but this Hebrew phrase the Holy Ghost changeth into another equivalent; as, *There is not to us*, Luke 9. 13. that is, *We have not*, Matth. 14. 17. This and most of the other precepts, are prohibitions, forbidding the evill, expressly commanding the contrary good inclusively: for we must both *eschew evill and doe good*, Psa. 34. 15. But Gods forbode bindeth most strictly, and alwaies, and we are borne in evill, and are prone unto it, rather then to good; and are therefore called by these Commandements from all corruption, unto the integritie wherein God first created us. *other gods*] the Chaldee explaineth it singularly, *other god*: and so the Scripture also expresseth it, in

Exod. 34. 14. Psa. 81. 10. For, *Is there a god beside me?* saith the Lord, Esay 44. 8. There is *none other god but one*; though there be *many* that are called gods, 1 Cor. 8. 4, 5. unto whom the vaine heart of man falsely attributeth deity: for whatsoever the Gentiles sacrificed, was unto devils, and not to God, 1 Corinth. 10. 20. Levit. 17. 7. Deut. 32. 17. And the gods *that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens*, Jerem. 10. 11. Hereby on the contrary wee are commanded to have Iehovah for our God: which is, to *know him*, and to *serve him with a perfect heart, and with a willing minde*, 1 Chron. 28. 9. to *love him with all the heart, and with all the soule, and with all our might*, Deut. 6. 4, 5. to *fear, beleve, honour, obey, and cleave unto him*, Deuteron. 6. 13. 2 Chron. 20. 20. Psa. 22. 24. 1 Sam. 15. 22. Deut. 11. 22. *before my face*] or, *against my face*, that is, *against*, or *before me*: the Greeke and Chaldee translate it, *but me*. After, in verse 23. *Moses saith, with me*. It implieth also all time and place: as, *before the Sunne*, Psa. 72. 17. is, so long as the Sunne endureth; so here *before me*, is so long as I am, for ever and ever. And all place, as, *Whither shall I flee from thy face* (or *presence*?) Psa. 139. 7. Therefore also the *face* or *presence* of God is here mentioned, because hee beholdeth the secrets of the heart, Psa. 44. 21, 22. & 139. 23, 24. and the Law (and so every precept) is *spirituall*, Rom. 7. 14. and bindeth the whole man, body, soule, and spirit; the understanding, the will, and the effects of them both, for ever.

Verf. 4. Thou shalt not make] As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other: and commandeth to worship God *in spirit and truth*, John 4. 24. In the Chaldee paraphrase called *Ionathans*, this is expressly said to be the second Commandement; and such is the generall opinion of the Jew Doctors; as *Philo in exposit. Decalogi*, *Iosephus antiq. l. 3.* and others: yet some now would make this but a part of the first Commandement. So the Sabbath is by him and other ancient Rabbines, called the fourth precept, (as is observed on Gen. 49. 12.) which by the others account must be the third. *Making*, here meaneth not onely with the hand, but with the heart or imagination; for we ought not to thinke that the Godhead is like unto gold, &c. Act. 17. 29. And to worship the Sunne or Moone, or any creature, is to make an Idol of it, Deut. 4. 17, 19. *unto thee*] to (or for) thy selfe: to weet, without commandement from God; for by his commandment *Moses* made the *Cherubims* in the Sanctuary, Exod. 25. 18. and the *brazen Serpent* in the wilderness, Num. 21. 8. And this forbiddeth not al images of creatures for civil use, (which are allowable, Mat. 22. 20.) but for religious. So the Law explaineth it, as, *ye shall not set up any image of stone in your land, to bow downe unto it*, Lev. 26. 1. and the Prophets phrase of Images *which ye made unto you*, Amos 5. 26. is expounded thus, *which ye made to worship them*, Acts 7. 43. But to make any image of the invisible God, is altogether unlawfull, and impossible; Deut. 4. 12, 15. Esay

Esa. 40. 17, 18. Rom. 1. 22, 23. And by this, for thy selfe, he forbiddeth the making of any for others also; as when Aaron made one for the people, Exodus 32. 1. &c. The Hebrew Canons say, *Hee that maketh an Idoll for himselfe, though he make it not with his owne hand, nor serveth it, he is guilty. Likewise hee that maketh an Idoll with his hand for others, though hee make it for an Infidell, he is guilty. Therefore hee that maketh an Idoll for himselfe with his owne hands, he is double guilty: Maimony in treat. of Idolatry, c. 3. l. 9.*

a graven thing] in Hebrew, *Pesel*; which is any thing hewen, graven, cut, or carved: the Greek translateth it, *an Idoll*, the Chaldee, *an Image*, and the Thargum called *Imathans*, addeth *Image or Figure*. And the holy Text elsewhere expressly condemneth *Images*, Ezek. 16. 17. and not onely graven, but *mollen*, Hof. 13. 2. or *painted*, Ezek. 8. 10. So under this one particular, all portraiture, and humane devices are forbidden, not onely things made with hand, but wth heart & thought, Act. 17. 25, 29. Every such Image is a teacher of lies, Hab. 2. 18. and *who so formeth a god, or melteth a graven Image, it is profitable for nothing*, Esay 44. 10. like-
ness] in Hebrew, *Temunah*: which Moses openeth by two other words, *Semel*, and *Tavnish*, that is, *Similitude* and *Figure*, Deut. 4. 16. and elsewhere he nameth also *Matschah*, and *Makish*, that is, *Statue*, (or pillar) and *Picture*, Levit. 26. 1. So that all shapes, portraiture, precepts, and devices of men, are forbidden in Gods worship, Esa. 29. 19. Mat. 15. 8, 9. Coloss. 2. 23. And on the contrary, Gods commandements & statutes for his worship and service, are to be kept and practised, without adding any thing unto them, or taking any thing from them, Deut. 5. 32. & 6. 17, 18. & 12. 8, 28, 32.

in the heavens] as the Sunne, Moone, Starres, Fowles, or the like, Deut. 4. 17, 19. The worshipping of Angels is also forbidden, Coloss. 2. 18.

in the earth] as the likenesse of man or woman, or of beasts, or creeping things, Ezek. 23. 14. Deut. 4. 16, 17, 18. Esa. 44. 13. After this manner, the nations of the world corrupted true religion, Rom. 1. 23.

in the waters] as any fish or the like, Deut. 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. *Behold, they are all vanitie, their workes are nothing, their molten Images are wind and confusion*, Esay 41. 29.

5 Ver. 5. *not bow downe*] or, *not worship*: under this one, all other gestures of reverence are forbidden; as bowing the knee, 1 King. 19. 18. kissing, Hof. 13. 2. lifting up of the eyes, Ezek. 18. 6. spreading out of the hand, Psal. 44. 21. and the like. Contrariwise they are to be broken down, burned, destroyed, and detested, Deut. 12. 3. & 7. 25, 26. Esay 30. 22. *to them*] that is, to any creature, Rom. 1. 25. though an Angell, Rev. 22. 8, 9. or, to the Image of any creature, or of God himselfe, Esay 40. 18, 21. Rom. 1. 23. or to any worke of our owne hands, Jer. 1. 16. Mic. 5. 13. And as we may not bow downe unto them, so neither before them, 2 Chron. 25. 14. yea these two phrases doe one explaine another; as to pray before the Lord, 1 Chro. 17. 25. is to pray unto him, 2 Sam. 7. 27. and to bow down (or worship) before the Devill, Luke 4. 7. is to bow downe

unto him, Mat. 4. 9. But to bow downe unto men, for civill honour is lawfull, Gen. 23. 7. 1 Sam. 24. 8. *serve them*] The Hebrew *gnabad*, implieth all manner of service, both that which in Greeke is called *Latreia*, as in this place; and *Domieia*, as by it the Greek version explaineth it, in Exo. 23. 33. and many other places. The Hebrew Doctors say, *The root of the Commandement against Idolatry, is, that men should nor serve any of all the creatures: whether Angell, nor Sphere, nor Starre, nor any of the four Elements, nor any thing that is created of them. And although he that serveth, knowes that the Lord is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on Gen. 4. 26.) yet loe, hee is an idolater. Maim. in Mishneh, treat. of Idolatry, ch. 2. sect. 1. Under this name Serve, is comprehended every religious worke, with hand, mouth, or heart: as prayer, or thanksgiving, Esay 44. 17. Jer. 2. 27. confidence in them, Psal. 115. 4, 8. offering of sacrifice, 2 King. 17. 35. burning of Incense, Jer. 18. 15. preaching for them, Jer. 2. 8. asking counsell of them, Hof. 4. 12. building temples, altars, or other monuments unto them, Hof. 8. 14. & 12. 11. erecting of ministeries, Numb. 8. 24. or doing any ministeriall worke for their honour, Amos 5. 26. compared with Num. 4. 24, 25. contributing to their maintenance, Numb. 7. 3, 5. Nehem. 10. 32, 39. fellowship with them, Esay 44. 11. communion in the service of them, 1 Cor. 10. 18, 21. 2 Cor. 6. 16, 17. familiar conversing with teachers of Idolatry, 2 John 10. 11. reading the bookes thereof, Act. 19. 19. or any other way to learne their abominations, Deut. 12. 30. The Hebrews say, *Idolaters have made many bookes of their service, and of the workes and rites of the same, the holy blessed (God) hath commanded us that we should not at all reade in those bookes. Maimony, treat. of Idolatry, c. 2. s. 2. Also they say, He that serveth an Idoll, after the manner of the usuall service thereof, although he doe it in the content thereof, he is guilty. Maimony ibidem, c. 3. l. 5. On the contrary, God hereby requireth, that wee serve him, in such places, and with such things and rites as himselfe hath commanded, Deut. 12. 5, 6, 14, 18. and serve him onely, 1 Sam. 7. 3. Mat. 4. 10. *jealous*] and a consuming fire, Deut. 4. 24. God is said to be an husband unto his people, Jer. 2. 2. Hof. 2. 19. Idolatry, is *whoredome*, Deut. 31. 16. Judg. 2. 17. Jer. 3. 9, 20. Therefore Gods indignation against this sinne, is called *jealousie*: and as that is the rage of a man, so that he will not spare in the day of vengeance, Prov. 6. 34. so the Lord here threatneth to visit, that is, to search out and punish this iniquity: for so visiting often signifieth, Jer. 44. 13. and 5. 9, 29. and when hee visiteth them, they shall fall and perish, Jer. 6. 15. and 10. 15. *the sonnes*] or children, posterity; meaning such as are transgressors with their fathers, as after he saith of them that hate me. So here the Chaldee paraphraseth, upon the rebellious sonnes. Otherwise, if the sonne feare, and doe not such evill, God saith, *hee shall not dye in the iniquitie of his father, but, he shall surely live*, Ezek. 18. 4, 10, 13, 14, 17. *generation*] this word is supplied both in the Greeke and Chaldee**

dee versions. The Hebr. phrase is, *on the third, & on the fourth*: such defects are common, see Exo. 12. 3. Gen. 4. 20. & 24. 22. So after in v. 6. *unto thousands*, that is, the thousand generation. *of them that hate me* [or, *to my haters*]: whereunto the Chald. addeth, *when the sons go on to sin after their fathers*. For hereby they turn to be Gods enemies, Mic. 2. 8. as they do love him, that keep his commandments, v. 6.

6 Vers. 6. *love me, &c.* Love is first named as that from which the keeping of the commandments proceedeth, John 14. 15. for, *the end of the Commandment, is Love out of a pure heart, &c.* 1 Timoth. 1. 5. and towards such as love him, and keepe his commandments, God keepeth covenant and mercie, Daniel 9. 4. The Hebrew Doctors write, *Let not a man say, loe I doe the Law, and exercise my selfe in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe mee from the transgressions which the Law warneth mee of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come. It is not meet to serve God after this manner. For hee that serveth thus, serveth of feare, &c. but hee that serveth of love, exerciseth himselfe in the Law, and walketh in the waies of wisdom; not because of any thing in the world, nor for feare of evill, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignitie which no wise man is worthy of: and is was the dignitie of Abraham our father, whom the holy blessed (God) called his Lover (or Friend, Esay 41. 8.) because he served him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moses, saying; And thou shalt love the Lord thy God, (Deut. 6. 5.) And at what time a man loveth the Lord, with love convenient, immediately he will doe all the Commandments, out of love, &c. Maim. treat. of Repentance, chap. 10. sect. 1. 2.*

7 Vers. 7. *not take up* to wit, upon thy lippes, or mouth, (as this phrase is opened in Psal. 16. 4. and 50. 16.) that is, not speake, use, or mention. So to take up a proverb, Esa. 14. 4. to take up a lamentation, Ezek. 26. 17. is to speake or utter the same. The Chaldee restraineth it to one particular, *thou shalt not sweare by the name, &c.* and the Thargum called *Imathans*, thus, *My people the house of Israel; Let not any of you sweare by the name of the Word of the LORD your God in vaine: but though swearing be a principall thing here intended, Esa. 48. 1. yet the precept is more large, forbidding all unreverent & unholy use of Gods name, in heart, mouth, or action: and commanding the sanctifying thereof, as it is Holy & Reverend, Mat. 6. 9. Psal. 111. 9. and to sweare by the same, Deut. 6. 13. Name] that whereby God hath made himselfe knowne; as his titles and attributes, Ex. 34. 5, 6, 7. his Word, Law, Gospel, Deut. 32. 3. Act. 9. 15. (as the Law of Christ, Esa. 42. 4. is expounded to be his Name, Mat. 12. 21.) also prayer, Gen. 4. 26. and Gods whole worship, and all ordinances pertaining thereto, Deu. 12. 5. Mal. 1. 11, 12. Mic. 4. 5. his Sacraments, Mat. 28. 18, 19. censures, 1 Cor. 6. 4, 5. Mat. 18. 20. and whatsoever belongeth to Christi-*

an Religion, is comprised in this Name of God. That as the 2^d. commandment teacheth us wherewith to serve the Lord; so this 3^d. directeth us unto the holy use of all Religion, in heart, profession & action. *in vaine* [or, *to vaine*]: which word implieth also falsitie, (as after in v. 16.) and so it is used to denote false religion or idolatry, Jer. 18. 15. Jon. 2. 9. false doctrine, error, and heresie, Lam. 2. 14. Ezek. 13. 6, 7. but commonly vaine and fruitlesse speaking or doing, whereof no good cometh, Psal. 127. 1, 2. Esa. 1. 13. Jer. 4. 30. & 6. 29. So two things chiefly are here forbiddē, the mentioning or using of Gods name, in word or deed, when it should not be used, for that there is no just cause so to do: secondly, the using of it amisse, when duty bindeth us to use it with feare & holinesse. As *swearing* when there is no cause of an oath, Mat. 6. 34. and swearing falsely, Levit. 19. 12. swearing and not performing, 2 Chr. 36. 13. vowing and not paying, Deu. 23. 21. vaine praying, in respect of matter or manner, Job 35. 13. Mat. 6. 7. corruption in teaching, or hearing the Word of God, Ezek. 21. 29. 2 Cor. 2. 7. Mat. 13. 19. Ezek. 33. 31. abusing the Word to unlawfull arts, superstition, jesting, profanenesse, Deut. 18. 11. Esa. 66. 5. abuse of the Sacraments and holy mysteries, Mal. 1. 11, 12. 1 Cor. 11. 27, 29. Jer. 7. 4, 10. abuse of Ecclesiasticall censures, Esa. 66. 5. abuse of Lots, Eth. 3. 7. Prov. 16. 33. hypocrisie in any religious worke, Mat. 15. 7, 8, 9. and all unbelieve, Rom. 14. 23. Jam. 1. 6. a sinfull conversation, whereby the Name of God is blasphemed among the Gentiles, Rom. 2. 24. with whatsoever else is contrary to the sanctifying of Gods name; which on the other part is here commanded, Lev. 22. 31, 32. The Hebrew Doctors say; *Whoever transgresseth wittingly, and without constraint, any one of all the Commandments spoken of in the Law, with a contemptuous soule, to provoke (Gods) anger; loe this man polluteth the Name (of God) and if he transgresse in the presence of ten men of Israel, he polluteth the Name publicly. Also, whosoever separateth himselfe from transgression, or doth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to seeke honour; but for our blessed Creators sake, as Joseph the just refrained himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord.) Maimony in Iesudei batorah, c. 5. f. 10. guiltlesse] or cleare, innocent: that is, he will not leave him unpunished: (so the phrase signifieth, as is opened in 1 Kin. 2. 9.) but he shall be plagued in this world, or in that which is to come, as Tharg. Jonathan paraphraseth, *the Lord will not hold him just (or innocent) in the great day of judgement.**

8 Vers. 8. *Remember]* Hebr. *to remember*: of which phrase, see Exo. 13. 3. God speaketh thus of this commandment, to note the importance of it; for he reckoneth the breach of this precept, as one of the greatest sins in Israel, Ezek. 20. 12. & 22. 8. & 23. 38, &c. Likewise to signifie the antiquitie of it, as being from the creation of the world, Gen. 2. 2, 3. and for that it was to be kept but one day in seven; that when the time come, it be not forgotten or neglected. In repeating this law, Moses saith *Observe (or keepe) the Sabbath*, Deut. 5. 12. In Esa.

58. 13. the Lord addeth two words more, to call the Sabbath a Delight, the holy day of the Lord honorable: all which doe shew the weight of this precept. Sabbath day] that is, the day of rest, or of ceasing, namely, from our owne workes, as God did from his, Heb. 4. 10. See the notes on Gen. 2. 2, 3. A day is either large of twentie four houres, or strict of twelve houres, Joh. 11. 9. This here is meant of the large day, which in Israel began at evening; as Lev. 23. 32. from evening to evening, you shall rest your Sabbath. sanctifie it] that is, separate it from common workes, such as pertaine to this naturall life; and consecrate it to God and holy workes, such as concern the spirituall life. As to have holy Convocations or assemblies of the Church, Levit. 23. 3. in them to pray, Acts 16. 13. to reade and expound the Scriptures, Luke 4. 16, 22. Acts 15. 21. to dispute in matters of religion, Acts 17. 23. & 18. 4. to talk and meditate on Gods Word and worke, Psal. 92. to doe workes of mercie to them that are in miserie, both to man and beast, Mat. 12. 10, 11, 13. Luke 13. 10, 11, 17. and all other like actions tending to sanctification. And as all things are sanctified by the Word of God, and prayer, 1 Tim. 4. 5. so of the Sabbath, the Hebrews say, It is commanded to sanctifie it with words, both at the comming in, and at the going out thereof. At the comming in to blesse God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy Convocations, a remembrance of the comming out of Egypt, and which of his love hath chosen and sanctified his Church above all peoples, &c. at the going out of it also to blesse God, which hath separated betweene the holy and the prophane, betweene light and darknesse, betweene Israel and other peoples, betweene the seventh day, and the sixe working daies. Maimony in treat. of the Sabbath, chap. 29. sect. 1, 2, 3.

9 Vers. 9. labour] or serve, which some doe understand thus; Six daies thou shalt serve the Lord, & doe thine owne worke also: for service is a dutie to the Lord, Exo. 3. 12. & 23. 25. But comparing this place with Exod. 34. 21. where it is opposed unto Rest, it seemeth rather to intend our owne work or labour, which God of his bounty alloweth to be followed the six daies, that we may the more willingly & cheerfully serve him in the seventh. thy worke] the Gr. translateth, thy workes; hereby is meant things necessary as well for body as soule; and things good and lawfull permitted us of God, as it is written, Let him labour and worke with his hands the thing that is good, Ephes. 4. 28. So in Psal. 91. 11. all thy waies, meane such as God had appointed to walke in: which words Satan therefore omitted when hee alleaged that Scripture, tempting Christ to unlawfull waies, Mat. 4. 6.

10 V. 10. But] Hebr. And the seventh. This is perpetuall, that one day of seven be a Sabbath: but that seventh day which Moses commanded, is changed by Christ into the first day of the week, called the Lords day Rev. 1. 10. because our Lord Christ (who renewed the world, and created new heavens and a new earth, Esay 65. 17. 2 Cor. 5. 17.) finished his

work, and rose from the dead that day, Mat. 28. 1, 2, 6. & his disciples assembled in that day and after unto praier & religious workes, Joh. 20. 19, 26. Act. 20. 7. 1 Cor. 16. 1, 2. And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall therof, made that day and moneth the head and beginning of the moneths of the year, otherwise than had beene before, as is shewed on Exo. 12. 2. how should not our redemption from death and hell, (manifested in the day that Christ rose from the dead, 1 Cor. 15. 14, 17.) deserve much more to be remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebr. Doctors have a saying, that the world was not created but for the Messias; That in Sanhedrin, c. Chelek. And the bringing out of Egypt is made a reason why the Jewes should keepe their Sabbath, Deut. 5. 15. our deliverance by the Messias is a more weighty reason. Therefore, as the other Jewish Sabbaths were figurative, and had their end in Christ, Colos. 2. 16, 17. so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth, Mat. 24. 20. in it] these words are added also in the Greek version. any worke] to wit, of thine owne, or for this naturall life; and under the name of worke, is comprehended buying and selling of wares, or of victuals, Neh. 13. 16, 17. carying of burdems, Jer. 17. 22. enbalming of the dead, Luke 23. 54, 56. dressing of victuals, Exo. 16. 23. going of journeyes, Exod. 16. 29. Act. 1. 12. or any other thing that is of our own waies, or pleasures, or speaking our own words, Esa. 58. 13. even the work of the Lords Tabernacle might not be done on the Sabbath, Exo. 31. 13, 17. but it is expressly commanded to rest on that day, Exo. 23. 12. Whereupon the Heb. Doctors say, Though they be things which are not worke, yet we must rest, (or cease) from them; namely, things like unto worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civill causes, putting off the shooe, and taking the brothers wife, (spoken of in Deut. 25. 5, 9.) separating of tribes, first fruits, &c. valuing of things, (spoken of in Lev. 27.) And from the Law, in Esay 58. 13. they teach it is unlawfull for a man to speake with his Partener (on the Sabbath day) what he will sell on the morrow, or what he will buy, or how he will build his house, and the like. Also, that it is unlawfull for a man to visit his gardens or fields on the Sabbath, for to see what they need, or how they grow, for this is to doe his owne pleasure, (Esay 58. 13.) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. Maim. treat. of the Sabbath, c. 21. & 23. & 24. Neither was it lawfull to marry a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath, by dressing of meat for the feast. Maim. treat. of Wives, c. 10. s. 14. Howbeit things belonging to Gods service, (though laborious to the body) as killing & dressing of the sacrifices, &c. were to be done on the Sabbath, 1 Chron. 23. 31. Mat. 12. 5. and so for workes of mercie to men, Hof. 6. 6. So the Jewes held it a Sabbath daies worke, to visit the sicke; and say, that perill of life punish any

the Sabbath; therefore in a sick person that is in danger, they doe all things needfull for him on the Sabbath day. Maimony treat. of the Sabbath, ch. 24. sect. 5. and chap. 2. sect. 1. *man-servant, &c.*] that they may rest, as well as thou, Deuteronomie 5. 14. Here the Hebrewes say, *The man and woman servant, whom wee bid to keepe Sabbath, are servants that are circumcised and baptised, &c. and have received the Commandements which servants are bound unto.* But servants not circumcised nor baptised, but onely have received the seven Commandements given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. Maimony, treat. of the Sabbath, ch. 20. sect. 14. But this permission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, Gen. 2. 2, 3. yet the Jews restrain it to themselves, from Exod. 31. 17. see the Annotations there. *cattell*] or beast; which in Deuteronomie 5. 14. is amplified thus, *thine ox, or thine asse, or any beast of thine.* *thy stranger*] in Greeke, the prophete. *thy gates*] the Chaldee expounds it, *thy cities.* So that which in 2 Samuel 10. 8. is called the *entering in of the gate*, is in 1 Chronicles 19. 9. the *entering in of the citie.*

11 Ver. 11. *therefore*] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world, and so was given to all nations, and not to Israel onely. Though upon their bringing out of Egypt, they were put in mind to keepe it: and in Deuteronomie 5. 15. that their deliverance is made a reason to them of this Commandement.

12 Ver. 12. *Honour*] This is called the first Commandement with promise, Ephesians 6. 2. that is, the first of the second Table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath set amongst men of superiority and subjection. The Hebrew word for Honour or Glory, hath the name of *weightiness*; and so Paul speaketh of the *weight of glorie*, 2 Cor. 4. 17. and it implieth a dignity and excellencie in Parents and Governours, which God would have to be maintained; whereupon Magistrates are called *Glories* or *Dignities*, 2 Pet. 2. 10. Honour is to be performed with the body in reverend gesture, 1 King. 2. 19. Levit. 19. 32. in reverend speeches, 1 Pet. 3. 6. Exod. 32. 22. Numbers 12. 11. in action, as obedience to their instructions and commandements in the Lord, Prov. 6. 20. Ephes. 6. 1. in recompencing their love and care, and relieving them with our substance in their age and need, Marke 7. 10, 11, 12, 13. 1 Tim. 5. 4. to cover their infirmities, Gen. 9. 21, 22. and in heart to reverence, feare and love them, Leviticus 19. 3. Rom. 13. 5, 9. and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moses, called *Chazkuni*, it is said, *Wee reade, Honour the LORD with thy substance, (Prov. 3. 9.) and Honour thy father and thy mother, (Exodus 20.) The LORD is to be honoured, if thou have it: thy father and mother, whether thou hast it or no; for if thou hast nothing, thou art*

bound to beg for them. Againe, as God commandeth Honour; so hee forbiddeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, Levit. 20. 9. Prov. 30. 17. Deut. 21. 18. 21. Eccles. 10. 20. And as he requireth children to honor their parents: so the parents are bound to educate and govern them with gravitie and lenitie, in the instruction and information of the Lord, Ephes. 6. 4. *father and thy mother*] in Leviticus 19. 3. the mother is named before the father. Under these names, all superiors and governours are implied: first, the father that begat, and mother that bare, Prov. 13. 22. and 31. 2. then parents by law and affinitie, Ruth 3. 1, 5. parents that adopt children, Esth. 2. 7. 20. Kings and all Magistrates, Elay 22. 21. 2 King. 5. 13. Prophets and Church governours, as Elias and Elisew, were fathers, 2 Kings 2. 12. and 6. 21. and 13. 14. Deborah, a mother in Israel, Judg. 5. 7. and 17. 10. Ancients in yeeres, Patrons, instructors, protectors, and all such like, 1 Tim. 5. 1, 2. Job 29. 16. Gen. 45. 8. & 4. 20, 21. *may be prolonged*] in Deut. 5. 16. Moses addeth, *and that it may be well with thee.* It may be Englished, *that they (thy parents by their prayers) may prolong thy daies*: but such phrases are often used impersonally, as is noted on Gen. 2. 20 and 16. 14. and so the Apostle (according to the common Gr. version) saith; *that it may be well with thee, and that thou mayest be long lived, (or live a long time) in the land,* Ephes. 6. 2, 3. Also the Chaldee said to be *Jonathans*, translateth, *that your daies may be multiplied.* *the land*] of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on Gen. 12. 1, 5. Thus pietie hath the promise both of this life, and of that which is to come. Maimony in *Misneh*, treat. of Repentance, chapter 8. section 1. saith; *That which is written in the Law, (Deut. 22. 7.) that it may be well with thee, and thou mayest prolong thy daies, we have beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou mayest prolong thy daies in the world which is all long, and that is the world to come.*

13 Ver. 13. *Thou shalt not kill*] or, *Thou shalt not murder*: for the Hebrew *Ratsach* properly signifieth Murder, that is, killing of mankinde unjustly; and so differeth from another word *Harag*, which is to kil a person, which sometime is justly, Deu. 13. 9. We may also English it, *Kill not*: and so the rest, *Commit not adulterie, Steale not &c.* for both these waies doth the holy Ghost translate these precept into Greeke, Mat. 19. 18. Mark. 10. 19. This sixth commandement is for preserving mans life: the seventh is, for the just propagation of mankinde: the eight concerneth his goods: the ninth, his good name: the tenth teacheth every man to be contented with his owne estate. The Chaldee translateth this, *Thou shalt not kill a soule*, that is, any person: and it forbiddeth all murder of soule or of body, Ezek. 13. 19. & 3. 18. Gen. 9. 6. of ones selfe, or of another, Act. 26. 27, 28. Prov. 1. 11, 16. and this not onely in act, but in reproachfull words, Mat. 5. 21, 22. malicious gesture, Mat. 27. 39. Gen. 4. 6. inward unadvised anger, malice,

and hatred, Matthew 5. 22. for, *whoſoever hateth his brother, is a murderer*, 1 John 3. 15. Contrariwise, it commandeth to preserve the life of all men, except such as God for their sins commandeth be killed, Genesis 9. 6. 1 Samuel 15. 2, 3, 18, 33.

14 Verse 14. *not committ adulterie*] or, *not adulterate*: the originall is one word, and forbiddeth all manner of whoredome, fornication and uncleanness, Ephes. 5. 3. and unnaturall filthinesse, Leviticus 18. 22, 23. not onely the outward act, but all lascivious words, gestures, and attire, Ephes. 4. 29. 1 Peter 2. 14. Prov. 7. 10, 11, 12, 13, 22. and all inordinate lusts, for *who ſo looketh on a woman, to luſt after her, hath committed adulterie with her already in his heart*, Matthew 5. 28. Likewise pluralitie of wives, Malachie 2. 15. 1 Corinthians 6. 16. and 7. 2. unjust divorces, Malachie 2. 16. Matthew 19. 3, 4, 9. and incestuous mariages, Leviticus 18. 6. &c. Contrariwise, God here requireth chastitie in body and spirit, either in single life, 1 Corinthians 7. 34. or in lawfull married estate, Hebrews 13. 4. *that every one should know how to poſſeſſe his veſſell in holineſſe and honour*, 1 Thesalonians 4. 3, 4.

15 Verse 15. *not ſteale*] either persons, Exodus 21. 16. 1 Timoth. 1. 10. or any other things, by fraud, or by force, 1 Theſ. 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, Leviticus 5. 15. Malach. 3. 8. Acts 5. 2, 4. or to men, Leviticus 19. 11. Romanes 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. Genesis 31. 39, 41. Leviticus 19. 35. oppression, Deuteronomie 24. 14. extortion, Luke 3. 13. taking of bribes, Deuteronomie 16. 19. usurie, Exod. 22. 25. or any filthy gaine, 1 Timothie 3. 8. detaining of other mens goods, either lent, Psal. 37. 21. or pawned, Exodus 22. 2, 6. or lost, Leviticus 6. 4. with-holding of tribute, custome, &c. Matthew 22. 21. Romanes 13. 6, 7. removing of land-markes, Deuteronomie 19. 14. All idle and inordinate walking, 2 Theſ. 3. 6, 10, 11, 12. covetousnesse, Hebr. 13. 5. and unmercifulnesse to the poore, Deuteronomie 15. 7. Contrariwise, it requireth justice and equitie, faithfulness, diligence, and mercie in all our dealings, Deut. 16. 20. Matthew 20. 7. Titus 2. 10. Proverbs 22. 29. Psal. 112. 9. and to doe unto all men, whatsoever wee would that men should doe unto us, Matth. 7. 12.

16 Verse 16. *not anſwer*] that is, *not ſpeake*, or *witneſſe*, as the Chaldee tranſlateth; the Greeke ſaith, *not falſly witneſſe*, and ſo this Commandement is alleaged in Matthew 19. 18. *false witneſſe*] or, *false teſtimonie*, as the Greeke and Chaldee tranſlateth it, though the Hebrew *Ed*, ſignifieth alſo a *teſtifier*, as in Leviticus 5. 1. and ſo may here be Engliſhed, *a witneſſe* (or *teſtifier*) of *faſhood*. In repeating this Law, *Moses* uſeth another word, *witneſſe of vanitie*, Deuteronomie 5. 20. the ſame word that was before, in verſe 7. for taking Gods name in *vaine*. God here forbiddeth all lying and untrue ſpeaking, Ephesians 4. 25. eſpecially in witneſſe-bearing: all wreſting or depraving of

the actions, words, or meaning of any, 1 Samuel 10. 2, 3. Matthew 26. 59, 60. Psal. 52. 4, 5, 6. all rash and unrighteous judgement, without due triall and examination, John 7. 24, 51. Matthew 7. 1. Deuteronomie 19. 18. wreſting of the Law, and of judgement, Deuteronomie 16. 19. Zeph. 3. 4. concealing the truth which one can witneſſe, Levit. 5. 1. falſe Records, Ezra 4. 19. raising or receiving of falſe rumors or reports, Exo. 23. 1. Nehem. 6. 6, 7, 8. 1 Samuel 24. 9. walking about with tales, Leviticus 19. 16. whiſpering, backbiting, covenant-breaking, Rom. 1. 29, 30, 31. and all other waies of hurting with the tongue, Psal. 101. 5. And he commandeth faithfull teſtimony, Proverbs 14. 5, 25. righteous judgement, Deut. 1. 16. ſpeaking truth, as it is in ones heart, Psal. 15. 2. and all other things that may preſerve the good name of a man, and of his neighbour, which is to be choſen rather than great riches, Proverbs 22. 1.

thy neighbour] that is, any man, acquaintance or ſtranger, friend or foe: for though the Hebrew *Regeb*, ſometimes ſignifieth a ſpeciall friend, (as Deuteronomie 13. 6. Job 2. 11.) yet here it is to be taken in the largeſt ſenſe, as Chriſts anſwer to him that asked who was his neighbour, ſheweth, Luke 10. 29, 30, 37. By *neighbour* then, is meant any other man, joyned to us, and living with us in humane ſocietie: as God hath of *one blood made all nations of men*, Acts 17. 26. So *neighbour* is uſed generally for another man or woman, Genesis 11. 3. Eſth. 1. 19. and in Proverbs 18. 17. the Greeke tranſlateth it an *Adverſarie*, according to the true meaning there. The holy Ghoſt in Greeke calleth him *Pleſion*, that is, our *Neighbour*, or *next*, Luke 10. 27, 29. Rom. 13. 9.

17 Verſ. 17. *not covet*] in Deut. 5. 21. another word *Deſire*, is alſo uſed: and there the coveting of the wife is firſt named; and then the coveting of the houſe: there alſo the *field* is added, whereof here is no mention: howbeit the Greeke hath the ſame order & addition in this place. This commandement forbiddeth covetouſneſſe and diſcontentment with our preſent eſtate, and all deſire of any thing which God hath beſtowed upon another: though we would have it without injurie to another; as by giving him the worth of it in mony, or otherwiſe, 1 Kin. 21. 2. And thus it differeth from the former commandements, which forbid together with the outward act, the inward deſire of another mans goods, to his hurt. For as deſire after a mans wife, is adulterie, Mat. 5. 28. ſo the deſire of any other mans houſe or beaſt wrongfully, is ſtealth. But this commandement forbiddeth an inferior degree of ſin; & becauſe mens deſires are not ſatiſfied with that they have, but *Covetouſneſſe, coveteth all the day*, Prov. 21. 26. therefore God here reſtraineth every inordinate luſt, and teacheth us to be content with ſuch things as wee have; for *bee ſaid, I will not leave thee, nor forſake thee*, Heb. 13. 5. and contentation ſaith, *I have all things*, Gen. 33. 11. Theſe five laſt precepts, are in Deuteronomie 5. joyned one to another, with this word *And*: for they mutually reſpect each other in the things forbidden; and binde us to the obſerving of

of every one severally, and of all of them jointly: as it is written, *Whoever shall keepe the whole Law, and yet offend in one point, hee is guilty of all.* For hee that said, *Doe not commit adulterie,* said also, *Doe not kill,* Jam. 2. 10, 11. Hereunto we may also referre the double accents, which most of these ten Commandements have, in the Hebrew Scripture; different from all the Bible besides: which, though they serve for a twofold manner of reading, the one common as the other scripture, the other leasurely & with a long pronounciation, as the Jewes used in their assemblies, yet they may lead us also to observe a distinction of matter in some, and a conjunction or continued matter in other some.

18 Ver. 18. *saw*] this word is generally used for seeing, bearing, or perceiving: not onely by the eye, but by any sense or understanding: as, Jakob *saw* that there was come in Egypt, Gen. 42. 1. which the holy Ghost expoundeth, *Jakob beard*, Act 7. 12. So here, they *saw* the voices, that is, *beard* them. *lightnings*] in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lampes or torches: see Gen. 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightnesse and terrours of the Law: as did the shining face of Moses afterward, Exod. 34. 30. 2 Cor. 3. 7. Psal. 119. 105. *removed away*] being afraid as the Greeke translateth. Shewing the effect of the Law in their consciences, to work feare by the spirit of bondage, which all that are borne of the bond-woman Agar, (or mount Sina) are possessed with, Rom. 8. 15. Gal. 4. 24, 25. For they had before come neere, and stood under the mount, Deut. 4. 11.

19 Ver. 19. *they said*] by the chiefe of their Tribes and their Elders, Deut. 5. 23. *will heare*] and do it. This speech of theirs, God well approved of, Deut. 5. 27, 28. For as they desired Moses to be a Mediatour betweene God and them; so the Law is a Schoolemaster to bring us to Christ, the Mediatour of the New Testament, Galat. 3. 24. Heb. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15, 16, 17, 18. *lest we die*] for, *this great fire will consume us; if wee heare the voice of the Lord our God any more, we shall die,* Deu. 25. 15. Hereby was manifested, that there was not a Law given, which could give life; but that the just should live by faith, Gal. 3. 11, 12, 21. For the Law of God, and the will of man are adversaries, which cannot be reconciled but by grace in Christ: onely through feare, man feigneth to love the Law; but by faith it is fulfilled, Romans 5. 1, 2. and 8. 1, 4.

20 Ver. 20. *Feare not*] but as the Greeke translateth, *be of good comfort.* He encourageth them against the exceeding feare which dismayed them: (for otherwise it was the purpose God; that by this they might learn to feare him, Deut. 4. 10.) So when the Angel said, *Feare not*, Mat. 28. 5. he meant, *be not affrighted*, (or *dismayed*) Mar. 16. 6. *is come*] as the Chaldee paraphraseth, *his glorie is revealed.* *to tempt*] or, *to prove*: see Exod. 15. 25. *not sinne*] thus the Law was added because of transgressions, Gal. 3. 19. to manifest sin, and to restraine men from it,

Rom. 3. 20. Psal. 119. 11. Jam. 2. 9. for, *without the Law, sinne is dead*, Rom. 7. 8. But sin, which dwelleth in us, that it might appeare sin, and might become exceeding sinfull, reviveth by the Law; taketh occasion by the Commandement, deceiveth us, & slayeth us; so that which was ordained unto life, we find to be unto death, Rom. 7. 9, 10, 11, 13. But what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne son, in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh, Rom. 8. 3.

V. 21. *thicke darknesse*] or, *tempestuous darknesse*. The Hebr. *gnaraphel*, which signifieth *thicke* (or *obscure*) *darknesse*, is by the holy Ghost translated in Greeke *thubella*, Heb. 12. 18. which signifieth a *tempest*; and so the Lxx. translate it in Deut. 4. 11. & 5. 22.

Ver. 22. *the heavens*] This was when God came down upon mount Sina, Neh. 9. 13. upon earth also, he shewed them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people heare and live?) Deut. 4. 33, 36.

Ver. 23. *with me*] to wit, *any gods with me*, which the Chaldee translateth, *before me*, as in verie 3. So *with me*, in Eith. 7, 8. is used for *before me*; and *with the arke of God*, 2 Sam. 6. 7. is expounded, *before God*, 1 Chron. 13. 10. *gods*] that is, *Idols* of gold or silver, representing God unto you. Thus Israel when they made the Calfe in the wilderness, (which was an *Idoll*, Acts 7. 41.) are said to have made them *Gods of gold*, Exod. 32. 8, 31. and the *Idols* (or *Images*) of the Philistines are called their *Gods*, 2 Sam. 5. 21. 1 Chron. 14. 13.

Ver. 24. *of earth*] this seemeth to differ from the brazen altar which was after made in the sanctuary, Exod. 27. 1, 2. though some thinke it was the same, and being hollow, was filled with earth. But earthen altars were used before, as is noted on Gen. 8. 20. And an altar was made by Israel, Exodus 24. 4. before that altar of brasse, Exodus 38. Here an altar of earth, is opposed to the god of silver and gold, before prohibited. For God is to be worshipped in spirit and truth, not with outward carnall pompe, John 4. 24. And as the Altar figured Christ, Hebrews 13. 10. so his earthly or humane nature, was hereby signified, for he was made of the seed of David according to the flesh, Romans 1. 3. *peace-offrings*] or *thanke-offrings*; of these see Levit. 1. and 3.

make the memoriall] or, *cause the remembrance of my name to be*: or, *make you to remember my name*: that is, all places of publike worship and service of God, and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of Canaan: Altars, Arke, Tabernacle, Temple, &c. For as Absalom, erected a pillar, to keepe his name in remembrance, 2 Samuel 18. 18. so God chose out places to put his name there, Deuteromie 12. 5. as in Jerusalem, 1 King. 14. 21. and in his temple there, 1 King. 8. 29. and before that, in his Tabernacle and Arke, where David set Levites to make mention (or memoriall) and to confesse and praise the Lord God of Israel 1 Chron. 16. 4. So in the heavenly Jerusalem, builded by Christ, Esa. 62. 6. The

Chaldee paraphraeth, in every place where I shall make my Divinitie (or my glory) to dwell: the Greek, where I shall name my name: which phrase Paul useth, 2 Tim. 2. 19. *blesse thee*] Hereupon are those speeches, *bee blesseth thy sons within thee* (Jerusalem) Psalm 147. 1. and Ichovah blesse thee out of Zion, Psalm 134. 3. and Obed-Edoms house was blessed, because of the Arke of the Lord, 2 Sam. 6. 12. and sundry the like.

25 Vers. 25. of *hewen stones*] so the Greek and Chaldee expresse the Hebrew phrase of *hewing*: whereby is meant, *stones of hewing*, (as is expressed in 1 King. 5. 17.) that is, *stones hewed*: of such the Altar might not be built, but of *whole stones*, over which no man had lift up any iron; as Jesus did on mount Ebal, Jos. 8. 30, 31. *thy toole*] or, *thy axe*, *thy sword*: any iron or edge toole; therefore in Deut. 27. 5. Moses useth the word *iron*. And the Hebrew *Chereb*, (an *axe*, or *sword*) here used, hath the name of *wasting* or *destroying*, being instruments of warre for destruction of men, and of towres, as in Ezek. 26. 6, 9. and is here forbidden in making the Altar: and in the building of Solomons Temple, *no iron toole was heard*, 1 King. 6. 7. *polluted*] Thus that which in mans judgement and art, should polish it, Gods Law maketh to be *pollution*. So humane *wisdom* of speech, in preaching the Gospel, maketh the *croffe of Christ* *vaine* and of none effect,

26 1 Cor. 1. 17. & 2. 4, 5.

Vers. 26. by *steps*] or, *by staires*, *greeces*: albeit the Altar was higher then other places, and the sacrificers went up unto it, and down from it, 2 Chro. 4. 1. Levit. 9. 22. *nakednesse*] that is, *uncomely parts*, or *shame*, as the Greeke translateth it: which as honestly would have covered from the eyes of man, Gen. 9. 22, 23. so religion teacheth us to cover in the presence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Cor. 11. 4, 5, 13. especially to hide our spirituall shame and nakednesse, Rev. 16. 15. Wherefore God appointed *linnen breeches* to cover the nakednesse of the Priests, Exo. 28. 42, 43. and covereth of his grace the nakednesse of all his people, Ezek. 16. 8. Rev. 3. 18.



CHAP. XXI.

2, *Judiciall lawes for men-servants.* 5, *For the servant whose eare is bored.* 7, *For women-servants.* 12, *For man-slaugher.* 16, *For stealers of men.* 17, *For cursers of parents.* 18, *For smiters.* 22, *For hurting a woman with childe.* 26, *For maiming a servant.* 28, *For an ox that goreth.* 33, *For him that is an occasion of harme.*

DDD

1 AND these are the Judgements which
2 thou shalt set before them. When
3 thou shalt buy an Hebrew servant, six
yeeres hee shall serve, and in the seventh
hee shall goe out free for nothing. If hee
came in with his body, hee shall goe out

with his body: if hee were the husband of a
wife, then his wife shall goe out with him.
If his master have given him a wife, and she
have borne him sonnes or daughters, the
wife and her children shall be her masters,
and he shall goe out with his body, and if
the servant saying shall say, I love my ma-
ster, my wife, and my sonnes: I will not go
out free. Then his master shall bring him
unto the gods; he shall also bring him unto
the doore, or unto the doore post: and his
master shall bore his eare through with an
aule; and hee shall serve him for ever. And
when a man shall sell his daughter for a maid
servant, she shall not goe out, as the servants
goe out. If she be evill in the eyes of her ma-
ster, that he doe not betroth her,
* or bath then shall he let her be redeemed:
betrothed her to to a strange people hee shall not
himselfe. have power to sell her, for that he
hath unfaithfully transgressed against her.
And if he shall betroth her to his son, he shall
doe unto her after the rightfull manner of
daughters. If he take him another wife, her
food, her raiment and her mariage dutie, shall
he not withdraw. And if hee doe not these
three unto her, then shall she goe out freely
without mony. He that smiteth a man & he
die, shall be put to die the death. And if he
hath not lien in wait, but God hath occasi-
onally delivered him into his hand; then I wil
appoint thee a place whither hee shall flee.
And when a man shall come presumptuously
upon his neighbour, to slay him with guile;
from my altar shalt thou take him to die.
And hee that smiteth his father or his mo-
ther, shall be put to die the death. And hee
that stealeth a man and selleth him, or he be
found in his hand, shall be put to die the
death. And he that curseth his father, or his
mother, shall be put to die the death. And
when men contend, and a man smite his
neighbour, with stone, or with fist, and hee
die not, but falleth on bed; If he rise againe,
and walke abroad upon his staffe, then the
smiter shall be innocent, onely he shall give
his sitting still, and healing he shall heale him.
And when a man smite his man-servant, or
his woman-servant, with a rod, and hee die
under his hand, avenging hee shall be aven-
ged. But if he continue a day, or two daies,
he shall not be avenged, for he is his money.
And when men strive, and strike a woman
with childe, and her births depart from her,
and there be no mischief; punishing he shall
be punished, according as the womans hus-
band

band will lay upon him; and he shall give by
 23 the judges. And if mischief be, then shalt
 24 thou give soule for soule. Eye for eye; tooth
 25 for tooth; hand for hand; foot for foot. Bur-
 26 ning for burnings; wound for wound; stripe
 27 for stripe. And when a man shall smite the
 28 eye of his man-servant, or the eye of his wo-
 29 man-servant, and corrupt it; hee shall send
 30 him away free for his eye. And if hee shall
 31 smite out the tooth of his man-servant, or
 32 the tooth of his woman-servant; hee shall
 33 send him away free for his tooth. And
 34 when an ox shall push a man or a woman,
 35 that hee die; the ox shall be stoned with
 36 stones, and his flesh shall not be eaten; and
 the owner of the ox shall be innocent. And
 if the ox were a pusher in times past, and it
 hath beene testified to his owner, and hee
 hath not kept him in, but that he hath killed
 a man or a woman; the ox shall be stoned,
 and his owner also shall be killed. If a ran-
 some be laid upon him, then hee shall give
 the redemption of his soule, according to all
 which shall be laid upon him. Whether he
 have pushed a sonne, or pushed a daughter,
 according to this judgement shall it be done
 unto him. If the ox have pushed a man-ser-
 vant, or a woman-servant, he shall give unto
 his master thirtie shekels of silver, and the
 ox shall be stoned. And when a man shall
 open a pit, or when a man shall digge a pit,
 and not cover it; and an ox or an asse fall
 there: The owner of the pit shall pay, hee
 shall render money to the owner of it, and
 the dead beast shall be his. And when a mans
 ox shall strike his neighbours ox, that hee
 die, then they shall sell the living ox, and
 divide the money of it, and the dead also
 they shall divide. Or if it be known that the
 ox was a pusher in time past, and his owner
 hath not kept him in, paying he shall pay ox
 for ox, and the dead shall be his owne.

Annotations.

DDD Here beginneth the 18. Section of the Law, called *Mishpatim*, that is, *Judgements*. See Genesis 6. 9.

1 **T**he *Judgements*: the Judiciall-Lawes, annexed to the Law or ten Commandements foregoven, Exo. 20. for punishment of transgressors: as the ordinances about Gods worship, and sacrifices, are commonly called *statutes*, or *decrees*, Exo. 12. 24. 43. & 27. 21. & 29. 9. Lev. 3. 17. & 6. 18. 22. The Greeke here and often translateth them *Di-*

caimata, *Iust judgements*: and so the holy Ghost useth the word, in Revel. 15. 4. The *statutes* and *judgements*, are often distinctly mentioned, Deut. 4. 1, 5, 45. and 5. 1. and 12. 1. and sometime the Law or Commandements annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And these Judicials were propounded by *Moses*, not by expresse voice of God unto the people, as were those *ten Words*, in Exod. 20. *before them* that is, the Israelites; and in speciall, the Magistrates of Israel. From hence the Hebrews gather, (as R. Solomon on this place) that it was not lawfull for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Verf. 2. *Hebrew servant* that is, as the Chaldee explaineth it, a *sonne of Israel*: see Exod. 3. 18. A man might not buy an Hebrew, but either when he willingly sold himselfe, for extreme povertie, Deut. 15. 12. Lev. 25. 39. or when he was sold against his will, by the Magistrate, for theft, which he was not able to restore, Exod. 22. 3. *shall serve* the Greeke explaineth it, *shall serve thee*. This might not be *with the service of a bond-servant*, but as an *hired servant*; and without *rigour*, Lev. 25. 39, 40, 43. For the time; the Hebrew Canons say, *He whom the Synedrion (the Magistrates) sell, serveth sixe yeeres from the day of his sale: and in the beginning of his seventh yeere, he goeth out free. If the yeere of release (Deut. 15. 1.) fall out within any of the sixe yeeres, yet he serveth in it: but if the yeere of Iubilee fall, though he be sold but one yeere before, yet he goeth out free, as in Leviticus 25. 40, 41, 54. He that selleth himselfe, may doe it for more than sixe yeeres. If it be for ten or twentie yeeres, and the Iubilee fall out within a yeere after he is sold, he goeth out free. Maimony in Misneh, treat. of Servants, chap. 4. sect. 2, 3. free* or, a *free man*, as both Greeke and Chaldee doe interpret it. This state of servitude, figured their subjection unto sin, under the Law, Rom. 6. 6, 16, 17. Gal. 4. 25. the *seventh yeere*; figured the time of grace by Christ, who proclaimed by his Gospel, the *acceptable yeere of the Lord*, Esa. 61. 2. Luke 4. 18, 19. he by his truth maketh men free in deed, Joh. 8. 32, 36. that *sinne hath no more dominion over them*, Rom. 6. 14, 18. *for nothing* or, *for nothing*, freely; without money, as is explained, verse 11. or monies worth, Genes. 29. 15. It signified the free gift of mans redemption, and justification by the grace of Christ, Rom. 3. 24. where the Apostle useth the same Greeke word *Dorean*, by which the Hebrew is in Greeke translated here.

Verf. 3. *with his body* onely, and hath no wife; as the words following manifest: therefore the Greeke and Chaldee translateth it, *himselfe alone of a wife* which is entred into servitude with him; therefore the Greeke translateth it thus, *If a wife came in together with him, then the wife shall goe out together with him*.

Ver. 4. *given him a wife* to wit, an heathen bond-woman: for such only, with their children, might be left in servitude, Levit. 25. 44. neither might any man thus deale with an Hebrew woman, as is after shewed in verf. 7. &c. And this thing, (which God here commandeth not, but tolerateth) the Hebrew

Hebrew Doctors reſtraine to him onely that is ſold by the Magiſtrate, ſaying: He whom the Magiſtrates doe ſell, his maſter may give him a Canaaniteſſe bond-woman, &c. and compell him herunto, that he may beget ſervants (or ſlaves) of her; and ſhee may lawfully uſe her, all the daies of his ſervitude, Exodus 21. 4. but he that ſelleth himſelfe, is forbidden a Canaaniteſſe bond-woman, as are all other men of Iſrael. But, An Hebrew ſervant may not have to wife a Canaaniteſſe, untill he have an Iſraeliteſſe wife and children. For if ſhee have not wife and children, his maſter may not give him a Canaaniteſſe. And this is by tradition, that although he be a Prieſt that is ſold, yet he may have a Canaaniteſſe bond-woman, all the daies of his ſervitude. If he have a wife and children, though his maſter may give him a Canaaniteſſe, yet may hee not ſeparate him from his wife and children, as it is written, verſ. 3. **HIS WIFE WITH HIM.** And hee may not give him two bond-women; nor give one bond-woman to two Hebrew ſervants, as is the manner to give unto two Canaanite ſervants. Theſe things are recorded by Maimony, in his treat. of Servants, ch. 3. ſ. 3, 4, 5. with his body] that is, alone, as the Greeke tranſlateth it. For his children borne of the bond-woman, are bond-men alſo; as the example of Iſmael, whom Abraham begat of Agar, ſheweth, Genef. 21. 9, 10. Gal. 4. 22, 23, 30. So the Hebrew Canons alſo teſtifie: An Iſraelite that lieth with a Canaaniteſſe bond-woman, &c. begetteth a Canaanite in every reſpect, who may be ſold and bought, and made to ſerve for ever, as other bond-men. Maimony, treat. of Servants, chap. 9. ſect. 1.

5 Verſ. 5. ſaying [ſhall ſay] that is, ſhall freely, openly, and plainly ſay: Greeke, ſhall answer and ſay. my maſter] in Deuter. 15. 16. is mentioned alſo his houſe: from which the Hebrewes gather, that if the maſter have not wife and children, the ſervant is not to be bored in the eare: or if his maſter love not him, or if either the maſter or ſervant be ſicke, the ſervant is not to be bored; for it is ſaid, (in Deut. 15. 16.) becauſe he is well with thee. Maimony, treat. of Servants, chap. 3. ſect. 11.

6 Verſ. 6. the gods] that is, the Judges, or Magiſtrates, called gods in Pſalm. 82. 1, 6. becauſe the Word of God was given to them, Joh. 10. 34, 35. So the Chaldee tranſlateth it Judges: the Greeke, the judgment of God. The Rabbines expound it, the Synedrion (or Court) of three Judges: and that was the loweſt Court. Maimony in Servants, ch. 3. ſect. 9. But withall they ſay, None are called Elohim (Gods) but the Judges ordained in the land of Iſrael onely; and ſuch as were wiſe men, fit for to judge; whom the Senate of the land of Iſrael ſought out, and appointed, and impoſed hands upon them. Maimony in Sanhedrin, chap. 4. ſect. 4. the doore] either of his maſters houſe, or of any other mans, ſaith Maimony in treat. of Servants, chap. 3. his maſter] this the Hebrew Doctors hold ſtrictly, muſt be done by the maſter himſelfe, not by his ſonne, nor by his meſſenger, nor by a meſſenger of the Magiſtrates. Maimony, in the ſame place. his eare] this the Hebrews explaine to be his right eare, and through the body of it. And becauſe the Law ſaith for ſervants, that at the Jubilee they ſhould retorne unto their family, Leviticus

25. 41. they doe except the prieſts from this. An Hebrew ſervant that is a prieſt, may not be bored in the eare, becauſe hee is made hereby blemiſhed, and cannot therefore retorne unto his dignity. Maimony, treat. of Servants, chap. 3. ſect. 8. ſerve him for ever] that is, (as Maimony there explaineth it) till the Jubilee; or, till his maſters death. If he die and leave a ſonne, yet hee that is bored ſerveth not his ſonne: for it is ſaid, hee ſhall ſerve him (not his ſonne) for ever, to the ever of Jubilee. The Law for the Jubilee, (which was every fiftieth yeere) ſee in Levit. 25. 13, 28, 40, 41. and as the word Ever, for many things reached but to the Jubilee; ſo ſometime it is but during life, as 1 Sam. 1. 22. Thus by all meanes God provided to keepe men out of bondage, as he had brought them out of Egyptian ſervitude, to be his ſervants, Levit. 25. 42. Nehem. 5. 8. And the Apoſtle ſaith, If thou canſt be made free, uſe it rather, 1 Cor. 7. 21. Eſpecially God taught them hereby, to labour for the Liberty which Chriſt at his Jubilee ſhould bring unto them, Ioh. 8. 32, 34, 36. and not to be the ſervants if men, 1 Cor. 7. 23. And by this outward ſtate of ſervants, led them from the bondage of the Law, at mount Sina, to the freedome of the Goſpell, at mount Sion, Galat. 4. 24, 25, 26, &c. For the aule through the eare, ſignified the ſharpe iron precepts, which men were bound to obey, in their going out and coming in, their whole adminiſtration, till either the death of the maſter, or the Jubilee did releaſe them. So the Apoſtle ſaith, The Law hath dominion over a man, as long as he liveth, &c. When we were in the fleſh, the paſſions of finnes, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſſe of the ſpirit, and not in oldneſſe of the letter, Romanes 7. 1, 5, 6.

Verſ. 7. ſell his daughter] which the Hebrew canons ſay, he might not doe, but whiles ſhe was a girle, under the age and ſtate of marriage, not after, neither might he ſell her but for extreame poverty, when he had nothing left of goods moveable, or immoveable, unto the clothes on his back. Maimony, treat. of Servants, Chap. 4. ſect. 1. 2. An example hereof was among the poore Iewes, returned out of Babylon, Nehem. 5. 1, 5, 8. maid-ſervant] or, hand-maid: ſee Gen. 16. 1. This ſervitude by the Law muſt be but till the ſeventh yeere; (as was before for men-ſervants, whom the Magiſtrates ſold) or, till the Jubilee, if it ſell out before, Deut. 15. 12. Levit. 25. 40. or (by the Hebrew canons) till the death of her maſter. as the ſervant:] that is, as ſlaves, baſely, and with diſhonour; for the Hebrew men and women might not be made to ſerve as ſervants, but as hired perſons, and ſervants, Levit. 25. 39, 40. Although therefore this by ſome is referred to the former law of men-ſervants, in v. 2, 3. &c. yet the Greeke tranſlation changeth the gender, and ſo underſtandeth it of bond-women or ſlaves. And the Iew Doctors referre it to that which followeth in verſe 26, 27. that an Hebrew handmaid goeth not out for loſſe of him, as of eye, tooth, &c. but muſt receive ſatisfaction for

for such hurts, as any other of Israel; according to the Law, in vers. 24. *Maimony, treat. of Servants, chap. 4. sect. 6.*

8 Vers. 8. *evil*] that is, *displeasing*, as the Greek also tranſlateth it. *that he doe not betroth her*] unto himſelfe, or to his ſonne, verſe 9. Or, *who hath betrothed her to himſelfe*: for the Hebrew hath both readings, the firſt in the line, the latter in the margin. And the writing differeth in the eye, (* *lo*, not; and * *lo*, to himſelfe) but hath no difference in the eare: ſo Moſes hearing it of God, did by his ſpirit write both; and the margin is that which in the Hebrew is noted to be read. The Hebrew Doctōrs (in *Talmud Bab. in Nedarim, chap. 4. fol. 37. b.*) ſay, *The words read and not written, and written and not read, were the tradition of Moſes from (mount) Sinai*; that is, as the Hebrew Scholion on that place noteth, ſo Moſes received in Sinai, and delivered to Iſrael. The Chaldee verſion in this and other the like places, tranſlateth according to the margin; an evident prooffe, that theſe divers readings were not added by the Maſorites, as ſome thinke; ſeeing the Maſorites were not ſo ancient. The Greeke copies here varie, ſome having, *hath betrothed her to him*, otherſome, *hath not betrothed*; and ſo Theodotio and Symmachus alſo tranſlated, *hath not betrothed*. The meaning ſeemeth to be, if he take diſlike of her, either before or after ſhe is betrothed. By the Jewes Canons, *An Hebrew maid might not be ſold, but unto one who either himſelfe or his ſonne, might betroth her when ſhe was marriageable. As, a man might not ſell his daughter to his ſonne, becauſe ſhe was not meet for her maſter, who was her brother; nor for her maſters ſonne, becauſe ſhe was his fathers ſiſter. Maimony treat. of Servants, chapter 4. ſection 11.*

ſhall be let her] or, *cauſe her to be redeemed*; the Greeke tranſlateth, *he ſhall redeeme her*. The Hebrewes ſay, *If her maſter hath betrothed her to himſelfe, or to his ſon, ſhe is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandments to betroth, is before the commandment to redeeme. If her maſter die, his ſonne cannot betroth her to himſelfe; becauſe ſhe goeth out free by her maſters death. Maimony, treat. of Servants, chap. 4. ſect. 7, 8.* to a ſtrange people] that is, to any ſtranger; the Chaldee interprets it, *to another man*. And *Maimony* (in the foreſaid place, ſect. 10.) ſaith, *he may not ſell her, nor give her to another man, whether he be one farre off, or neere; and if he either ſell, or give her, it is nothing that he doth. unfaithfully tranſgreſſed*] or, *dealt deceitfully, and treacherouſly, failing of that which was expected at his hands*. The Chaldee tranſlateth, *he hath ruled over her*.

9 Verſ. 9. *of daughters*] which the Chaldee explaineth, *of the daughters of Iſrael*: as is right and cuſtome to be done with all other maids, which are not ſervants. This may be underſtood of giving a dowrie: as *Exod. 22. 16, 17.* and all other privileges of a free woman.

10 Ver. 10. *take him*] this the Greeke interpreteth *take to himſelfe*: though it may imply both the father and the ſonne, foreſpoken of. *her marriage dutie*] the due benevolence betweene man and wife, ſuch as the Apoſtle ſpeaketh of, *1 Cor. 7. 3.*

and ſo the Gr. tranſlateth it *converſation*, (or *companying together*;) the Hebrew Doctōrs alſo explain it (from the phraſe in *Gen. 19. 31.*) *to goe in unto her after the way of all the earth*. Unto theſe three the Hebrewes adde ſeven more: their words are, *When a man marieth a wife, whether ſhe be a virgin or otherwiſe, be ſhe great or ſmall, a daughter of Iſrael, or a Proſelyte; he oweth unto her ten things, and ſhe oweth foure. Of the ten, three are in the Law; her food, her rayment, and her marriage dutie, that is, to goe in unto her after the manner of all the earth. And ſeven are by the doctrine of the Scribes. The firſt is, the principall of the dowrie, [which for a maid was ſittie ſhekels, as is noted on *Exod. 22. 17.*] and the other are called conditions of the dowrie, and they are theſe: to heale her if ſhe be ſicke, to redeeme her if ſhe be taken captive, to bury her if ſhe die; and to let her be nourished of his goods, and to dwell in his houſe after he die, all the time of her widowhood; that her children which ſhe hath by him, be nourished of his goods after his death, untill they be eſpouſed; and that her male children which ſhe hath by him, be heires of her dowrie, above their portion of inheritance which they have with their brethren. And the foure things which ſhe oweth are; that the workes of her hands be his; that her (preſence, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if ſhe die while he live, that he be her heire, be it before any man, in inheriting that ſhe hath. *Maimony, treat. of Wives, chap. 12. ſect. 1, 2, 3.* withdraw] or keepe backe, as the word ſignifieth in *Num. 9. 7.* the Greeke tranſlateth it *defraud*; which word Paul uſeth in ſpeech of the like thing, *Defraud not one the other, 1 Cor. 7. 5.**

Verſ. 11. *theſe three*] mentioned laſt, in verſ. 10. or, one of theſe three fore-mentioned, touching her betrothing to himſelfe, or to his ſonne, or her redeeming. In this latter ſenſe *Maimony* expoundeth it, in his treat. of *Servants, cha. 4. ſect. 9.* freely, or for nothing, as verſe 2.

Verſ. 12. *that ſmiteth*] to wit, wilfully, as the next verſe manifeſteth. See the notes on *Gen. 9. 6.*

put to die] or, *made to die*, that is, killed by the Magiſtrate: and the doubling of the word maketh the charge more ſtrait; for no ranſome might be taken for the life of a wilfull murderer, *Num. 35. 31.* The Hebrew Doctōrs ſay; *Foure deaths were in Iſrael by the Judges; Stoning, and Burning, and Slaying with the ſword, and Strangling (or Hanging.) Stoning was heavier than burning; and burning heavier than killing with the ſword; and the ſword heavier than ſtrangling. All that were to be ſtoned to death by the Law, were eightene, namely, theſe: 1 Hee that lieth with his owne mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beaſt. 7 The woman that lieth downe to a beaſt. 8 The blaſphemer. 9 He that worſhippeth an Idoll. 10 Or that giveth of his ſeed to Moloch. 11 He that hath a familiar ſpirit, 12 and the Wizzard. (Leviticus 20. 27.) 13 The iuſticer to idolatry, (Deuter. 13. 6.) 14 and the withdrawer (or thruſter away) to idolatry, (Deuteronomie 13. 13.) 15 The witch. 16 The prophaner of the Sabbath. 17 Hee that curſeth his father or his mother: 18 and the rebellious ſonne, (Deuter. 21.) All that*

that were to be burned, were ten: 1, The Priests daughter that playeth the whore under her husband: 2, and he that lieth with his daughter: 3, or with his daughters daughter: 4, or with his sons daughter: 5, or with his wifes daughter: 6, or with his daughters daughter: 7, or with her sisters daughter: 8, or with his mother in law: 9, or with the mother of his mother in law: 10, or with the mother of his father in law. Who so lay with any of these whiles his wife lived, was to be burned. The killed with the sword were two: 1, The murderer: 2, and the drawne away to Idols, (Deuteronomie 13. 15.) The strangled were six: 1, He that lieth with another mans wife: 2, He that smiteth his father or his mother: 3, He that steales a soule of Israel: 4, The Elder that rebellith against the Decree of the Senate, (Deuteronomie 17. 12.) 5, The false Prophet: 6, and he that prophesieth in the name of another god. So there are found in all, which were to be slaine by the Magistrate, thirtie and sixe. Maimony in Sanhedrin, chap. 14. sect. 1. 4. and chap. 15. sect. 10, 13. Thalmud Bab. in Sanhedrin, chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth 1. 17. (in the Masorites Bible) saith; Naomi said, we have foure judgements of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on tree.

13 Vers. 13. *not lien in wait*] not hunted, as 1 Sam. 24. 12. The Greeke translateth, *not willing*. See this more explained in Num. 35. 22, 23. *occasionally delivered*] or, *offered by chance*: an example whereof is set downe in Deut. 19. 5. The Greeke and Chaldee translate, *delivered*. *a place*] in the land of Canaan, the cities of refuge, whereof see Numb. 35. 6. &c. before that there were not any, unlesse Gods Sanctuarie and Altar in the wilderness; as may be conjectured by the verse here following; and the practise of Iob, 1 King. 2. 28.

14 Vers. 14. *shall come presumptuously*] or, *shall deale proudly*: the Chaldee saith, *de wickedly*. It meaneth wittingly, wilfully, and presumptuously. *from my*] in Chaldee, *from before my Altar*. The Greeke addeth, *and flee unto the Altar; from my Altar shalt thou take him, &c.* But Thargum Ierusalemie expoundeth it thus, *Though he be the high Priest, who standeth and ministreth before me, from thence shall yee take him, and kill him.* Iob fearing his life, fled unto, and caught hold on the hornes of the Altar, 1 King. 28. and among the Heathens, Altars were places of refuge; *The wilde beast hath the Rocks for a refuge; and servants the Altars of God*; saith Euripides in Supplic. *to die*] or, *unto death*: that is, *to put him to death*, as the Greeke and Chaldee translate.

15 Vers. 15. *his father, &c.*] though he kill him not, yet he is to die for it: as by comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a childe smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the eare, and maketh him deafe; such a one is to be put to death, as Maim. sheweth, in treat. of Rebels, chap. 5. sect. 5, 6.

16 Vers. 16. *a man*] any of the sonnes of Israel, saith

the Greeke translation: and also the Chaldee paraphrase. And so doth Moses explaine this Law, in Deu. 24. 7. *a soule* (that is, man, woman, or child) *of his brethren, of the sonnes of Israel*.

Vers. 17. *curseth*] or, *speaketh evill to, revileth; setteth light, vile and reproachfull speech*: see Genesis 12. 3. *put to die*] the holy Ghost in Marth. 15. 4. (following the Greeke version) translateth, *let him be ended with death*: that is, killed. This Law is repeated in Levit. 20. 9. The Hebrew Doctors say, that if he curse them, either alive or dead, he is to be stoned to death for it. But they restraine this to his next parents onely: if hee curse his Grandfather, they teach, he is not to be stoned, but punished as for cursing another man. Maimony treat. of Rebels, chap. 5. sect. 1, 2.

Vers. 18. *first*] so the Greeke translateth, but the Chaldee is, *a clod of earth*. *falleth*] that is, *lieth on*, or *keepeth his bed through infirmities*.

Vers. 19. *innocent*] and so *quit*, and not punished as a murderer: though for the hurt he is to satisfie, as after is shewed. *give his sitting*] that is, *pay for his sitting*, or *ceasing from labour*, and *losse of time*. So the Greeke translates, *But he shall pay for his ceasing from labour, and for the charges of healing*. Here also is to be understood, that if he have caused a blemish in his neighbour, hee is also to pay for it, Lev. 24. 19, 20. And the Hebrew Doctors gather from Deut. 22. 29. that he must pay also for the smart or paine, and from Deut. 25. 11, 12. that he must pay for the shame or dishonour, if any be. So they have set downe in such cases, five penalties: 1, *for the hurt* (or *blemish*); 2, *for the paine*; 3, *for the healing*; 4, *for the losse of time*; 5, and *for the shame* (or *dishonour*): of which some must pay all five, some four, some three, some two, some one, as the cases doe fall out. Maimony, treat. of Hurts and dammages, ch. 1. and 2. *healing he shall heale*] that is, *soundly and thoroughly heale*: meaning by his charges, as the Greeke sheweth: and as the Chaldee translateth, *he shall pay the hire of the Surgeon*. Wherefore in the Jewes Canons it is set downe; *If he that did the hurt, say, my selfe will heale thee; or, I have a Surgeon that will heale for nothing, they shall not yeeld unto him; but he must bring an approved Surgeon, and heale him for reward.* If the patient transgresse against the words of the Surgeon, and so make his owne sickness (or sore) more heavie; the other is not bound to heale him. Maimony, treat. of Hurts, chap. 2. section 18. 20. Moreover they say; *There are blowes wherein is contempt, and a little paine, but no hurt*: for such the Magistrates appointed mulcts or forfeits. As, *hee that kicked his neighbour with his foot, paid five shekels*: *he that smote him with his thigh, paid three shekels*: *hee that bent his fist and smote him, paid thirtene shekels*: *if he smote him with the palm of his hand, one shekel*. *If he wrung him by the eare, or plucked off his haire, or did spit upon him, hee paid an hundred shekels.* And thus he paid for every time hee did it; as if he kicked him foure times one after another, hee paid twentie shekels; and so for the rest. He that affrighted his neighbour, although he fall sicke through feare, hee is free from the judgement of man, but guiltie of the judgement of God; to wit, if he touch not his neighbour,

but maketh a noise bebinde him, or appeareth in a darke place, or the like. So if he make a noise in his eare, and make him deafe: he is free from the judgement of man, but guilty of the judgement of God. But if he smite him on the eare, and make him deafe, or touch him, or thrust him, when he affrighteth him, or take hold on his garments, or the like, he is to pay for it. *Maimony* treat. of Hurts, c.3. f.8.9. and c.2. f.7.

10 Ver. 20. *man-servant*] his slave, which after in verse 21. is called *his money*: but with Hebrew servants he might not thus deale, Lev. 25.39,40. nor with another mans servant. a rod] or staffe, such as is meet to give correction with: wherefore the Hebrews gather, that if he smite him with a sword, dagger, stone, or the like, he hath not the privilege of this law; but if the servant die of the blow, though a yeere after, he must be killed for him. *Maimony*, treat. of Murder, ch.2. sect.14.

under his hand] whiles he is in beating: as the verse following manifesteth. *avon my* Greeke, with vengeance: that is, he shall surely be avenged, or punished with death. The Chaldee tranflateth, judged. This is meant, by the Magistrate, who is the Avenger under God, Rom. 13.4.

21 Ver. 21. continue] Hebr. stand; which the Greeke tranflateth, live. a day] a large day of four and twentie houres; which is as much as two other daies which have each but twelve houres, John 11.9. Thus the Jew Doctors explaine it: If he continue foure and twentie houres, and afterward die, he is not killed for him; though he die upon the beating, &c. and what is that, A DAY OR TWO DAIES? a day which is as two daies, which is from time to time: (till that time againe) *Maimony*, treat. of Murder, chap. 2. sect. 12. his money] Hebr. his silver: meaning, bought with his mony, and so his own. But he that smiteth a servant which is not his own, though he die not till after many daies; yet shall he be put to death for him, as for any other free man, saith *Maim.* in treat. of Murder, chap.2. sect. 13.

22 Ver. 22. birth] or childe, as the Greeke tranflateth. no mischief] to the woman or childe: the Chaldee expounds it, no death: but it implieth lesse also than death, as the words following manifest. The Greeke referres it to the childe; tranflateth, if it be not figured: that is, have not the shape and proportion. punished] or, amased, mulcted, to pay a summe of money, as this word is explained in Deut. 22.19. And this mulct must be paid to the husband for the childe-birth: and (as the Hebrewes gather from the former lawes) satisfaction must be given beside, to the woman for the damage and for the paine. *Maimony* treat. of Hurts, ch. 4. sect.1. by the Judges] as the Chaldee saith, by the sentence of the Judges: the Greeke tranflateth it, with authoritie (or dignitie.)

3 Ver. 23. thou give] speaking to the offender; wherefore the Greeke changeth person, he shall give, as it was in verse 22. Others referre it to the Judge; thou (Judge) shalt give by thy sentence. soule] that is, life.

5 Ver. 25. stripe] or wale; the print or marke of the blow in the flesh. And all these (except life for life) the Hebrew Doctors say, may be redeemed

by money; which they gather from Num. 35. 31. Tee shall take no ransom for the life of a murderer: so that other maimes or hurts, are not forbidden to be satisfied for: and in respect of satisfaction, it is said (in Deuter. 19. 21.) thine eye shall not pity, &c. *Maimony*, in treat. of Hurts, ch.1. sect.3,4. Herein their opinion seemeth better than that of the Sadduces, which insisted upon the letter of the Law, to have limbe for limbe, and stripe for stripe, without redemption. Our Saviour more fully openeth his Fathers Law; for although the Magistrates must execute being called upon; yet the Plaintifes are taught meeknesse and moderation, and not to avenge themselves, nor to resist the evil: but whosoever shall smite thee on the right cheeke, turne to him the other also, Mat. 5.38,39.

Ver. 26. his man-servant] or, his bond-man, of the heathen, not an Hebrew, of whom hee spake before; verse 2. Also his owne, not another mans servant. corrupt it] that is, perish it; and as the Greeke tranflateth, make it blinde. send him away] dismiss him free, from slaverie; without any other satisfaction, which he must make to all other. The Hebrew Canons explaine it thus: He that hurteth a Canaanitish servant of his owne, is discharged, (from making satisfaction;) he that hurteth an Hebrew servant of his owne, is bound to make satisfaction for all (the five things before mentioned upon ver. 19.) save for his losse of time. He that hurteth a Canaanitish servant of his neighbours, the master of the servant, is to have all those five things mentioned, &c. Hee that smiteth his owne Canaanitish servant purposely, and bereaveth him of one of his limbes, which cannot be restored, must let him goe out free, and must give him a Bill of dismissal. None goe out free for losse of limbe, but servants which are circumcised and baptised, &c. the servant which is yet in his Paganisme, goeth not out for losse of limbe. When he smites his servant on the eye and somewhat decayeth the sight of it: on the tooth, and looseth it: if he can still use the service of them, hee goeth not out free; if not, he is to goe out free. If the servant had a dimme eye, or a loose tooth, and the master makes the eye blinde, or the tooth fall out: if hee had use of his eye or tooth to doe service with, then he is to goe out free, otherwise not. If he smite out his servants tooth, or make his eye blinde against his will, as when he throweth a stone at a beast, and hitteth his servant, &c. the servant is not to goe out free therefore. These and the like limitations are shewed by *Maimony* in treat. of Hurts, chap. 4. sect.10. and treat. of Servants, ch. 5. sect.4, 5, 8, 9, 11.

Ver. 27. for his tooth] and so by proportion for other parts, as an eare, a finger, or the like: yea, if he strike him on the eare, and he become deafe thereby, or the like, he is to goe out free for the same, saith *Maimony*, treat. of Servants, chap.5. sect.7.

Ver. 28. an ox] or, bull: and by proportion, any other beast, that hurteth by pushing with the horne, kicking, biting, or any other way. Every living creature which is in the power of man, if it shall damme, the owners are bound to pay for it, because their goods have done the dammage. The Scripture speaketh not of the ox but for an instance: saith *Maimony*, in *Nizke Mammot*, (or treat. of Damgages) ch. 1. sect.

sect. 1. *not be eaten*] for detestation: God requiring mans blood even at the hand of beasts: as Gen. 9. 5. But how should it be eaten after it was stoned? This law teacheth, *That when sentence is past upon it to be stoned, it is forbidden, and is made as an unclean beast. So that if any before hand kill it after the lawfull manner of killing beasts, it is lawfull for any use, or for the flesh thereof to be eaten. And so after it is stoned, it may not be sold, nor given to dogges, nor to infidels, &c. saith Maimony, treat. of Forbidden meats, chap. 4. sect. 22. innocen*] unpunished: as vers. 19.

29 Vers. 29. *in time past*] Hebr. *from yesterday*, and *the third day*. So in ver. 36. *to his owner*] and that before the Magistrate; as the Hebrew Doctors say, there is no testification *but before the owners, and before the Syndrion (or Court):* Maim. treat. of Damages, chap. 6. sect. 2.

30 Vers. 30. *of his soule*] that is, *of his life*. But how much? For servants the summe is set, vers. 32. for others, *as the Iudge shall value the slaine. And the ransom is to be given unto the heires of him that is slaine.* Maimony in Damages, chap. 11. sect. 1, 2.

31 Vers. 31. *a soune*] the Chaldee addeth, *a soune of Israel, or a daughter of Israel.*

32 Vers. 32. *thirtie shekels*] or, *skillings*; in Greeke, *didrachmes*: see the notes on Genes. 20. 16. This price is here set both for men and maid-servants; and as the Jewes explaine it, *both for great and small, whether the servant were worth an hundred pounds, or not worth one, &c. Maimony, ibid.* This thirtie shekels was the goodly price, that our Lord Christ was valued at, of the vile Jewes, Zacharie 11. 12, 13. Matthew 26. 15.

33 Vers. 33. *or an asse*] or any other beast, cattell, or fowle; *the ox and the asse is named but for an instance. But vessels (or instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an ox fall, hee saith not, if a man: or an asse, he saith not a vessell. Although an ox with his instruments, fall in, and the ox die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments.* Maimony, treat. of Damages, chap. 12. sect. 1. and chap. 13. sect. 1.

fall] that is, *die there*; as the words following manifest. Therefore the Hebrew Canons set downe a scantling, how much is enough to kill a beast; if the pit or ditch be *ten hand breadths* (that is, two foot and a halfe) deepe. If it be any lesse, though an ox or any beast fall into it, and die, the owner of the pit (they say) is not bound to pay for it. Maimony, in the same booke, chap. 12. sect. 10.

34 Vers. 34. *owner*] or *master*: that is, the doer or occasioner of the doing thereof; in whom the fault lieth.

35 Vers. 35. *oxe*] or any other beasts of his: as before is noted. *his neighbours oxe*] This the Hebrew Doctors take strictly; and say, *If an Israelites oxe push an oxe sanctified (unto God,) or an oxe that is sanctified doe push an Israelites oxe; he is not bound to pay, (by this law) for it is said, HIS NEIGHBOURS OXE.* Maimony, in Damages, chap. 8. sect. 1. *the dead*] the Chaldee paraphraseth, *the price of the dead also.*

Vers. 36. *be knowne*] or, as the Greeke translateth, *be made known*: that is testified to the owner, as vers. 29.



CHAP. XXII.

1, Of theft. 5, Of damage by beasts, or fire. 7, Of trespasses, in things delivered to be kept. 14, Of lending a thing borrowed. 16, Of enticing a maid to fornication. 18, Of witchcraft. 19, Of bestialitie. 20, Of idolatrie. 21, Of vexing strangers, widowes, and fatherlesse. 25, Of usurie. 26, Of pledges. 28, Of reverence to Magistrates. 29, Of the first fruits. 31, Of eating torne flesh.

WHen a man shall steal an ox, or a sheepe, and kill it; or sell it, he shall pay five oxen for an ox, and foure sheepe for a sheepe. If a thiefe be found in the digging thorow, and he be smitten and die, no bloods (*shall be shed*) for him. If the Sun be risen upon him, bloods (*shall be shed*) for him: paying he shall pay; if he have not, then he shall be sold for his theft. If the theft by finding be found in his hand, whether ox, or asse, or sheepe, alive, hee shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall send in his beast, and shall feed in anothers field; of the best of his *own* field, and the best of his vineyard shall he pay. When fire shall goe forth, and finde thornes, and a stacke of corne, or the standing corne, or a field be consumed; he that kindled the fire shall paying pay. When a man shall give unto his neighbour money or stuffe to keep, and it be stollen out of the mans house, if the thiefe be found, he shall pay double. If the thiefe be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbours goods. For every matter of trespassse, for ox, for asse, for sheepe, for raiment, for every losse, which he shall say, that this is he; the matter of them both shall come unto the gods: whom the gods shall condemn, he shall pay double unto his neighbour. When a man shall give unto his neighbour, asse, or ox, or sheepe, or any beast to keepe, and it die, or be broken, or driven away, none seeing it: An oath of Jehovah shall be betwene them both, if he have not put forth his hand unto his neighbours goods: and the owner of it shall accept it, and he shall not pay. And if it be stollen by stealth from him, hee shall pay unto the owner thereof. If it be torne in pieces, let him bring it for witness: that

which

4 *which is torne*, hee shall not pay. And when
a man shall borrow *ought* of his neighbour,
and it be broken, or die, the owner thereof
5 *being* not with it, paying he shall pay. If the
owner thereof *be* with it, hee shall not pay:
if it *be* an hired thing, it came for his hire.
6 And when a man shall entice a maid that is
not betrothed, and lye with her, endowing
7 hee shall endow her to himselfe to wife. If
her father refusing shall refuse to give her un-
to him, hee shall weigh the money, accord-
8 ing to the dowrie of virgins. Thou shalt
9 not suffer a witch to live. Whosoever lieth
with a beast, he shall be put to die the death.
10 Hee that sacrificeth to the gods, shall be ut-
terly destroyed, except unto Iehovah, *even*
11 to him onely. And a stranger thou shalt not
vexe, neither shalt thou oppresse him: for
yee were strangers in the land of Egypt.
12 Ye shall not afflict any widow or fatherlesse
13 *child*. If afflicting thou shalt afflict him, sure-
ly if crying hee shall cry unto me, hearing I
4 will heare his cry. And my anger shall wax
hot, and I will kill you with the sword: and
your wives shall be widowes, and your sons
5 fatherlesse. If thou lend money to my peo-
ple, to the poore *man* with thee, thou shalt
not be to him as an exacting creditor: yee
6 shall not lay upon him biting usury. If for a
pledge thou take to pledge thy neighbours
raiment, thou shalt returne it unto him
7 before the Sunne goeth downe. For that *is*
his covering, that onely; that *is* his raiment
for his skin: wherein shall he sleepe? And
it shall be, when he crieth unto me, then I
8 will heare, for I *am* gracious. Thou shalt not
revile the gods, and the ruler of thy people
9 thou shalt not curse. Thy full ripe fruit and
thy liquor thou shalt not delay: the first-
borne of thy sonnes shalt thou give unto me.
10 So shalt thou doe with thine ox, and with
thy sheepe: seven dayes it shall be with his
mother; in the eighth day thou shalt give it
11 unto me. And yee shall be unto me men of
holinesse: and yee shall not eat flesh torne in
the field; yee shall cast it to the dogge.

Annotations.

A *Sheepe*] or a lambe; a young sheepe, or young
goat: for the Hebrew word comprehendeth
both, Exod. 12.3. Deut. 14.4. *five oxen*] or,
five of the herd, for an ox; and foure of the flocke for a
sheepe: The Hebrew differeth in word, but the
Greeke version keepeth the same words here, that
were before. This Law was, if the ox were killed
or sold: but if it were found in his hand alive, hee

paid but *two* for one, v. 4. neither was it for any
other theft, than of the ox and sheepe: for all o-
ther, the theefe paid but the double: as the He-
brew canons plainly expresse, *Maimony*, treat. of
Theft, Chap. 1. Sect. 6. But these, because of the
profit, use, and service which the owners might
have of them, (and in particular, for sacrifices to
God, which might not be with any other beasts)
were to be paid five and fourefold. And as the
theft was bolder, and the losse greater of an ox,
than of a sheepe; so the punishment was more.

Verf. 2. *in the digging through*] that is, digging
(or breaking) through an house; as Matt. 24.43.
or, *in the hole digged*; and so entring by the breach.
By this the Hebrewes understand all other indi-
rect wayes, by which the theefe may enter, but
this is specified, *because it is the way of most thieves*;
to enter by digging through in the night. *Maimony* treat.
of Theft, chap. 9. sect. 3. *no bloods for him*]
that is, none shall be put to death for killing that
theefe. Or it may be read thus, *no bloods* (shall be)
to him, meaning to the killer of the theefe, hee
shall not have murder imputed to him, so the
phrase is used in Numbers 35.37. The Hebrew
Doctors explaine it thus, *If the master of the*
house, or any other man kill him, they are guiltlesse: *you is*
is free for any to kill him, either on the working day, or on
the Sabbath day, with any death that they can put him to,
&c. And therefore doth the Law permit this? Because
it is the manner of such, that if the master of the house
should withstand, and binder them, they will kill him.
And it is found, that hee which comes into his neighbors
house to steale, is as hee that pursueth his neighbour to kill
him. Such a one therefore may be killed, be hee great or
small man or woman. *Maimony*, treat. of Theft, chap.
9. sect. 7.9.

Verf. 3. *risen upon him*] if it be cleare day when
the theefe breaketh in, who so killeth him, his
blood shall be shed therefore. For the *Sunne*, the
Ghaldee paraphrast translateth, *the eye of witness*.
But *Maimony* (in the foresaid place, Sect. 10.) gi-
veth this sense; *If the master be cleare to the master*
of the house, that this theefe will not kill him, and that he
commeth not but to steale goods, it is unlawfull to kill him:
and if he kill him, he is a man-slayer, as it is written, I
THE SUN BE RISEN UPON HIM; *if*
the thing be cleare at the Sunne unto thee, that he is at
peace with thee, thou shalt not kill him. *be*] the
theefe, shall surely pay: therefore kill him not.
But the Greeke version referreth it to the slayer,
that he shall pay; that is, be put to death for him.
he shall be sold] for a servant by the Magistrate:
see Exodus 21.2. &c. And in the Iewish canons it
is explained thus: *If hee have nothing, neither move-*
able goods nor unmoveable, the Judges doe sell him, and
give his price for the damage. And they sell him not but
to an Israelite, or Proselyte. Hee is not to be sold publicly,
&c. as slaves are sold, (as it is written, Leviticus 25.
42. *They shall not be sold with the sale of a bond-man*)
but privately, and by way of honour, *Maimony* treatise
of Theft, chap. 3. Sect. 11. and treat. of Servants,
chap. 1. Sect. 3.5. *for his theft*] for the principall,
or thing stollen: and no theefe is sold, save for the
principall: but the double or paying of foure or five for one,
Hh hee

he is not to bee sold for them; but they are as a debt upon him, till he be rich. If the principall which is stolen, bee worth 100. Crownes, and the theefe be worth but 50. he is to be sold, and the rest of the principall, with the double, remaine upon him for a debt, untill hee goe out (of service) in the seventh yeare, and when he is able, he must pay it. If the theefe be worth 100. Crownes and one, hee may not be sold; as it is written, **FOR HIS THEFT**; so that his whole price must be spent in his theft. *Maimony treat. of Theft, chap. 3. sect. 12. 14.*

4 **Verf. 4. finding be found** that is, be certainly and wholly found: the Greeke translateth, *bee taken and found.* whether, Oxe, &c.] Hebr. from oxe unto asse, unto lambe. *hee shall pay double;* that is, shall restore that which was stolen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a mans wife (steale) and she hath not to pay, the double shall lie upon her as a debt, till she bee divorced, or her husband dye, then the Iudges shall exact it of her. A child that stealeth is free from paying the double, &c. and if the thing be lost, hee is not bound to pay the principall, no not after he is grown in age. A servant that stealeth he is free from paying the double, but master is free also: for no man is bound to pay his servants damages, &c. but when the servant hath his freedome, hee is bound to pay the double. It is meet that the Iudges beat the children for stealing, that they grow not into a custome of it; and so for other damages that they doe: likewise they are to beat servants throughly for stealing, &c. Maimony, treat. of Theft, chap. 1. sect. 7. 8. &c.*

5 **Verf. 5. or vineyard** and so by proportion any other thing; as garden, or the like.

6 **Verf. 6. find** that is, catch hold on thornes; or on any other fewell, as straw, ferne, &c. So in the examples following, two or three things are named in stead of all other. And not such things only, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things forementioned on Exod. 21. 19.) even as if hee had hurt him with his hand: as *Maimony sheweth in treat. of Damages, ch. 14. S. 15.*

that kindled] or, that set on fire the fire; that burned the burning. The Hebrew Doctors explaine this Law thus: One brings fire, and another after brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now hee that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. *Maimony treat. of Damages, chap. 14. Sect. 7.* paying pay] that is, surely and fully pay, for the damage. If in the sticke (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; he is not bound to pay for such things. He that causeth his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses, *Maimony ibid. Sect. 8.*

7 **Verf. 7. money, or stuffe** Hebr. *fisher or vessels, (in-*

struments:) or any beast, as the 9 verse after sheweth. to keepe] of trust; and for no reward, but of friendship.

Verf. 8. the gods that is, as the Chaldee expresth, *the Iudges*: see Exod. 21. 6. The Greeke here translateth, *before God.* if he have understand, to see if hee have not; meaning that the Iudges may find it out by oath; as is expressed in verf. 11. So the Greeke translateth, *and hee shall sweare, that in very deed hee hath not dealt evil.* The putting forth the hand unto the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stolen, lost, or any way miscarry, the keeper is to pay for it. *R. Ios. Karro in Chosen hamishpat, treat. Pikkadon, c. 2. S. 1.* goods] Hebr. *worke*, that is, any thing gotten wherein ones worke or labour is imployed; as in Gen. 33. 14. The Greeke translateth it *the thing committed unto him* (which word Paul useth in 1. Tim. 6. 20. 2. Tim. 1. 14.) also the Chaldee faith, *that which his neighbour delivered him.* So after in verse 11.

Verf. 9. matter of trespassse or, *word of trespassse*; that is, any injury spoken or complained of: which may be otherwise than by putting to his hand forementioned: as, if hee kept it not in a meet place, &c. The Hebrew canons say, *Some things are usually kept in out-houses or yards, as timber, stones, &c. some in houses, as garments, &c. some locked up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; hee is to pay for it. Also, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it say, I know not where I laid it, give mee respite till I seeke and find it, and I will restore it unto you; hee this man is a trespasser, and is bound to make satisfaction out of band.* These and other like, are matters of trespassse, as *Maimony sheweth in treatise of Borrowing, and committing a thing to keepe, chap. 4.* losse] that is, lost thing.

which bee] that is, which the plaintiffe shall charge, or challenge. is he] is the man that had it: or, *this is it*, the thing which I challenge.

the gods] the Iudges, as the Chaldee translateth. But the Greeke faith, *the judgement of them both shall come before God, and he that is taken by God, shall pay.*

condemne] Hebr. *make (or pronounce) wicked*: which in such cases, usually signifieth to condemn as guilty: as one the contrary, to make just (or justifie) is to acquit or absolve in judgement, *Deuteronomy, 25. 1. Proverbs 17. 15.* The Hebrewes expound it thus: *A theefe against whom two sufficient witnesses doe testifie that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, whom the gods shall condemn, hee shall pay the double, not hee that condemneth himselfe, Maimony, treatise of Theft, chap. 1. Sect. 4. 5.*

Verf. 10. to keep not for nothing, as in the former case, ver 7. but for hire, as Iakob had Labans flock to keepe, Gen. 30. 31. 36. and 31. 39. The Hebrew Doctors say, *There are foure keepers*

speakeb of the Law, and three lawes are for them. The four keepers are, hee that keepeth for nothing, and hee that borroweth, and he that taketh wages (for keeping) and he that hireth a thing. The three lawes for them are these: Hee that keepeth for nought, if the thing be stollen from him, or lost, or die, &c. must be sworne that hee hath kept it as the manner of keepers is to doe, so hee is free, Exodus 22. 7. 8. The borrower payeth for all, whether the thing borrowed be lost, or stollen, or die, &c. Exodus 22. 14. The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stollen they pay for it, Exodus 22. 12. if it die, or by any the like violence be fardome; they must be sworne that so it was, and they are free, Exodus 22. 10. 11. Maimony, in Misneh. treat. of Hired things, chap. 1. Sect. 1. 2. broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied: as lost by shipwracke, and the like.

11 Ver. 11. oath of Iehovah] that is, whereby the Lord is taken to witnesse: because there was no man that saw and could testifie, verse 10. If there be witnesses, he is not to pay, nor to sweare: as Maimony sheweth in the foresaid treat. c. 3. S. 1.

accept it] the Chaldee saith, shall take the oath, that is, accept of it, and so end the controversie, as Heb. 6. 16. bee] that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, & there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. Maimony, treat. of Hired things, chap. 1. Sect. 4.

13 Ver. 13. torne in peeces] Hebr. tearing torne: to wit, by wild beasts, as the Greeke version manifesteth. bring it] that which is torne, or the remnants of it, as in Amos 3. 12. is mentioned, a legge, or an eare, or the like. So the Ierusalem Targum saith, let him bring of the members of it, for a witnesse that it is killed. not pay] understanding if the keeper doe his best to rescue it: & so it be not lost but by violence. Touching this, the Rabbines say, A shepherd when wolves come and take a pray from him, if there be but one wolfe, it is not (counted) violence; if there be two wolves, that is violence. If two dogges come, it is not violence, if moe, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is (counted) violence; but if hee lead the flocke to the place where wild beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepherd that hath meanes to rescue the prey by other shepheards, and by staves; if hee call not the other shepheards, nor bring staves to rescue with, hee is bound to pay, whether hee keepe for nothing, or for wages, save that hee which keepeth for no hire calleth shepheards, and bringeth staves without hire; if hee find none such hee is discharged. But hee that keepeth for hire is bound to hire shepheards and staves to the worth of the beast, and rescue the same, and receiue the hire againe of the householder. If hee doe not thus, and may hire, but doe not, hee dealeth unfaithfully, and is guilty. Maimony, treatise of

Hired things, Chapter 3. Section 4. 6.

Ver. 14. borrow] Hebr. aske, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, houshold stuffe, and the like. or die] or perishe any other way; there-

fore the Greeke addeth, or bee driven away: as was in verse 10. The Hebrewes explaine this law thus: Hee that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stollen, though with great violence, as if the beast be hurt, or taken away by force, or die, hee is bound to pay all, Exodus 22. 14. To wit; if such violent accidents doe befall it, and not in the time of the worke. But if hee borrow a beast to plough with, and it die whiles hee is ploughing, then hee is free. But if hee die before hee plougheth with it, or after, or if hee rode upon it, or tread out corne with it, and it die in the time whiles hee is riding on it, &c. hee is bound to pay for it, and so in all like cases. As, hee that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimony, treat. of Borrowing, and Committing a thing to keepe, chap. 1. Sect. 1. 2.

paying] that is, hee shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse hee payed; and so the beasts carkasse was restored, and what it came short, was made good. Maimony ibidem, Chapter 1. Section 3. Vnto these they adde other cautions; as, Hee that borrowes a beast, is bound to give him food, all the while hee hath borrowed him: If his flesh be abated, hee must pay for so much as hee is lesse in worth. But if his flesh be abated by reason of the worke, hee is free, and must take his oath, that hee is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when hee will: if hee borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. Hee that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. Maimony ibidem. c. 1. S. 4. 5. 6.

Ver. 15. be with it] This the Hebrewes understand, of his being with it, in the time when it is borrowed, not in the time when it is used: for they say; Wee have bene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that hee be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though hee be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Rambam (or Maimony) in his comment. on Thalmud Bab. in Baba met signah, c. 8. it came] the Gr. translateth, it shall be to him (or his) for his hire. And so though the thing miscarry, hee payeth but the hire only.

Ver. 16. entice] or perswade, so that the consent unto the enticer. And herein this differeth from the Law in Deut. 22. 28. 29. which was for such as consented not. The Hebrewes say; Shee that is lien with in the field, it is certainly presumed that

he is not to bee sold for them; but they are as a debt upon him, till he be rich. If the principall which is stollen, bee worth 100. Crownes, and the theefe be worth but 50. he is to be sold, and the rest of the principall, with the double, remaine upon him for a debt, untill he goe out (of service) in the seventh yeare, and when he is able, he must pay it. If the theefe be worth 100. Crownes and ore, hee may not be sold; as it is written, **FOR HIS THEFT**; so that his whole price must be spent in his theft. Maimony treat. of Theft, chap. 3. sect. 12. 14.

4 Ver. 4. finding be found] that is, be certainly and wholly found: the Greeke translateth, bee taken and found. whether, Oxe, &c.] Hebr. from oxe unto asse, unto lambe. bee shall pay double;] that is, shall restore that which was stollen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. If a mans wife (steale) and she hath not to pay, the double shall lie upon her as a debt, till she bee divorced, or her husband dye, then the Iudges shall exact it of her. A child that stealeth is free from paying the double, &c. and if the thing be lost, hee is not bound to pay the principall, no not after he is grown in age. A servant that stealeth he is free from paying the double, his master is free also: for no man is bound to pay his servants dammages, &c. but when the servant hath his freedome, hee is bound to pay the double. It is meet that the Iudges beat the children for stealing, that they grow not into a custome of it; and so for other dammages that they doe: likewise they are to beat servants thoroughly for stealing, &c. Maimony, treat. of Theft, chap. 1. sect. 7. 8. &c.

5 Ver. 5. or vineyard] and so by proportion any other thing; as garden, or the like.

6 Ver. 6. kind] that is, catch hold on thornes; or on any other fewell, as straw, ferne, &c. So in the examples following, two or three things are named in stead of all other. And not such things only, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things forementioned on Exod. 21. 19.) even as if hee had hurt him with his hand: as Maimony sheweth in treat. of Dammmages, ch. 14. S. 15. that kindled] or, that set on fire the fire: that burned the burning. The Hebrew Doctors explaine this Law thus: One brings fire, and another after brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now hee that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. Maimony treat. of Dammmages, chap. 14. Sect. 7. paying pay] that is, surely and fully pay, for the dammage. If in the stacke (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; he is not bound to pay for such things. He that causeth his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses, Maimony ibid. Sect. 8.

7 Ver. 7. money, or stuffe] Hebr. sikeh or vessels, (in-

struments;) or any beast, as the 9 verse after sheweth. to keepe] of trust; and for no reward, but of friendship.

Ver. 8. the gods] that is, as the Chaldee expresseth, the Iudges: see Exod. 21. 6. The Greeke here translateth, before God. if he have] understand, to see if hee have not; meaning that the Iudges may find it out by oath; as is expressed in ver. 11. So the Greeke translateth, and hee shall sweare, that is very deed hee hath not dealt evil. The putting forth his hand unto the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stollen, lost, or any way miscarry, the keeper is to pay for it. R. Ios. Karro in Chosen bamishphat, treat. Pikkadon, c. 2. S. 1. goods] Hebr. worke, that is, any thing gotten wherein ones worke or labour is employed; as in Gen. 33. 14. The Greeke translateth it the thing committed unto him (which word Paul useth in 1. Tim. 6. 20. 2. Tim. 1. 14.) also the Chaldee saith, that which his neighbour delivered him. So after in verse 11.

Ver. 9. matter of trespassse] or, word of trespassse; that is, any injury spoken or complained of: which may be otherwise than by putting to his hand forementioned: as, if hee kept it not in a meet place, &c. The Hebrew canons say, Some things are usually kept in out-houses or yards, as timber, stones, &c. some in houses, as garments, &c. some locked up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stollen, lost, burnt, or the like; hee is to pay for it. Also, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it say, I know not where I laid it, give mee respite till I seeke and find it, and I will restore it unto you; loe this man is a trespasser, and is bound to make satisfaction out of bond. These and other like, are matters of trespassse, as Maimony sheweth in treatise of Borrowing, and committing a thing to keepe, chap. 4. losse] that is, lost thing. which hee] that is, which the plaintiffe shall charge, or challenge. is hee] is the man that had it: or, this is it, the thing which I challenge. the gods] the Iudges, as the Chaldee translateth. But the Greeke saith, the judgement of them both shall come before God, and he that is taken by God, shall pay. condemne] Hebr. make (or pronounce) wicked: which in such cases, usually signifieth to condemne as guilty: as one the contrary, to make just (or justifie) is to acquit or absolve in judgement, Deuteronomy, 25. 1. Proverbs 17. 15. The Hebrewes expound it thus: A theefe against whom two sufficient witnesses doe testifie that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, whom the gods shall condemne, hee shall pay the double, not hee that condemnes himselfe, Maimony, treatise of Theft, chap. 1. Sect. 4. 5.

Ver. 10. to keepe] not for nothing, as in the former case, ver 7. but for hire, as Iakob had Labans flock to keepe, Gen. 30. 31. 36. and 31. 39. The Hebrew Doctors say, There are foure keepers

keeper of the Law, and three lawes are for them. The foure keepers are, hee that keepeth for nothing, and hee that borroweth, and he that taketh wages (for keeping) and he that hireth a thing. The three lawes for them are these: Hee that keepeth for nought, if the thing be stollen from him, or lost, or die, &c. must be sworne that hee hath kept it as the manner of keepers is to doe, so hee is free, Exodus 22. 7. 8. The borrower payeth for all, whether the thing borrowed be lost, or stollen, or die, &c. Exodus 22. 14. The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stollen they pay for it, Exodus 22. 12. if it die, or by any the like violence be fordone; they must be sworne that so it was, and they are free, Exodus 22. 10. 11. *Maimony*, in *Misneh. treat. of Hired things*, chap. 1. Sect. 1. 2. broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied: as lost by shipwracke, and the like.

11 Vers. 11. oath of Iehovah] that is, whereby the Lord is taken to witnesse: because there was no man that saw and could testifie, verse 10. If there be witnesses, he is not to pay, nor to sweare: as *Maimony* sheweth in the foresaid treat. c. 3. S. 1.

accept it] the Chaldee saith, shall take the oath, that is, accept of it, and so end the controversie, as Heb. 6. 16. hee] that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, & there be witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. *Maimony*, treat. of *Hired things*, chap. 1. Sect. 4.

13 Vers. 13. torne in peeces] Hebr. tearing torne: to wit, by wild beasts, as the Greeke version manifesteth. bring it] that which is torne, or the remnants of it, as in Amos 3. 12. is mentioned, a legge, or an eare, or the like. So the Ierusalem Targum saith, let him bring of the members of it, for a witnesse that it is killed. not pay] understanding if the keeper doe his best to rescue it: & so it be not lost but by violence. Touching this, the Rabbines say, A shepherd when wolves come and take a pray from him, if there be but one wolfe, it is not (counted) violence; if there be two wolves, that is violence. If two dogges come, it is not violence, if moe, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is (counted) violence; but if hee lead the flocke to the place where wild beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepherd that hath means to rescue the prey by other shepheards, and by staves; if hee call not the other shepheards, nor bring staves to rescue with, hee is bound to pay, whether hee keepe for nothing, or for wages, save that hee which keepeth for no hire calleth shepheards, and bringeth staves without hire; if hee find none such hee is discharged. But hee that keepeth for hire is bound to hire shepheards and staves to the worth of the beast, and rescue the same, and receives the hire againe of the householder. If hee doe not thus, and murther his hire, but doe not, hee dealeth unfaithfully, and is guilty. *Maimony*, treatise of

Hired things, Chapter 3. Section 4. 6.

Vers. 14. borrow] Hebr. aske, and consequently, receive a thing lent. This law concerneth all moveable goods, beasts, houshold stuffe, and the like. or die] or perish any other way; therefore the Greeke addeth, or be driven away: as was in verse 10. The Hebrewes explaine this law thus: Hee that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stollen, though with great violence, as if the beast be hurt, or taken away by force, or die, hee is bound to pay all, Exodus 22. 14. To wit; if such violent accidents doe befall it, and not in the time of the worke. But if hee borrow a beast to plough with, and it die whiles hee is ploughing, then hee is free. But if hee die before hee plougheth with it, or after, or if hee rode upon it, or tread out corne with it, and it die in the time whiles hee is riding on it, &c. hee is bound to pay for it: and so in all like cases. At, hee that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. *Maimony*, treat. of *Borrowing*, and *Committing a thing to keepe*, chap. 1. Sect. 1. 2.

paying] that is, hee shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse he payed; and so the beasts carcasse was restored, and what it came short, was made good. *Maimony* ibidem, Chapter 1. Section 3. Vnto these they adde other cautions; as, Hee that borrowes a beast, is bound to give him food, all the while hee hath borrowed him: If his flesh be abated, hee must pay for so much as hee is lesse in worth. But if his flesh be abated by reason of the worke, hee is free, and must take his oath, that hee is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when hee will: if hee borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. Hee that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. *Maimony* ibidem. c. 1. S. 4. 5. 6.

Vers. 15. be with it] This the Hebrewes understand, of his being with it, in the time when it is borrowed, not in the time when it is used: for they say; Wee have beene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that hee be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though hee be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. *Rambam* (or *Maimony*) in his comment. on *Talmud Bab. in Baba metsignah*, c. 8. it came] the Gr. translateth, it shall be to him (or his) for his hire. And so though the thing miscarry, he payeth but the hire only.

Vers. 16. entice] or perswade, so that she consent unto the enticer. And herein this differeth from the Law in Deut. 22. 28. 29. which was for such as consented not. The Hebrewes say; Shee that is taken with in the field, it is certainly presumed that

she was forced; unlessse witnesse testifie that she consented. And who so is lien with in the cite, it is presumed that she was enticed, because she cried not out; unlessse witnesses testifie that she was forced: as that the man drew a sword, and said unto her; if thou crie out I will kill thee. *Maimony* in *Nagmarah bethulah*, chap. 1. sect. 2. not betrothed] for to lye with a betrothed maid, was death; Deut. 22. 24, 25.

- 17 Ver. 17. weigh] that is, pay money. The summe is shewed in Deut. 22. 29. to be fifty shekels of silver. The Hebrew Doctors say, this mulct was, not onely if her father refused, but if the maid also, or if the inticer himselfe would not marrie her, they compelled him not, but he gave the mulct, and went his way. If he married her, then he paid not this mulct, but gave her a writing, as other maids had. *Maimony* in *Nagmarah*, chap. 1. sect. 3.

- 18 Ver. 18. a witch] or forcereffe, whereof see the notes on Exod. 7. 11. He speaketh of the woman, because witchcraft is most in use among that kind: but implieth also the man-witch, or forcerer (who is likewise named in Deut. 18. 10.) Therefore the Greeke translateth it here plurally, *Witches*. The Hebrewes observe, *Whosoever is guilty of death, the Iudges that doe not put him to death, they break an affirmative precept, but transgresse not against a prohibitive saving of the Witch; for if they put not him to death, they transgresse a prohibition; as it is said, Thou shalt not suffer a Witch to live.* *Maimony* in *Sambedin*, chapter 14. section 3.

- 19 Ver. 19. put to die] Gr. ye shall kill him with death. Elsewhere it is commanded, that the beast be killed also, Leviticus 20. 15, 16. for this sinne is Confusion, Levit. 18. 23.

- 20 Ver. 20. sacrificeth to the gods] that is, as the Chaldee expounds it, to the Idols of the peoples; and Moses explaineth it, Either the Sunne, or the Moone, or any of the host of heaven, &c. Deut. 17. 2, 3. And by sacrifice, hee implieth also worship and service, as is expressed in Deuteronomie 17. 3. utterly destroyed] or, anathematized, that is, destroyed as execrable and cursed; be put to death without mercy as the Hebrew *Cherem* implieth, and Paul useth such a phrase in Hebrewes 10. 28. The Greeke here translateth it, destroyed; the Chaldee by *Onkelos*, saith, killed; and the Thargum called *Ionathans*, addeth, shall be killed with the sword, and his goods consumed: which interpretation he gathereth from the Law in Deuter. 13. 15, 16, 17. where the word *Cherem* is also used. But others gather from Deut. 17. 2, 5. that hee was to be stoned, which is most agreeable. Howbeit this is to be understood of a witting and willing idolater, according to Numb. 15. 27, 30. and so the Hebrew Canons say; *Whosoever serveth Idols willingly and presumptuously, he is guilty of cutting off, (to wit, by the hand of God) and if there be witnesses that have seene him, he is stoned to death; and if he have served them ignorantly, he is to bring the same offering appointed therefore.* *Maimony*, treat. of Idolatry, c. 3. s. 1. except unto] understand, except he sacrifice unto Iehovah.

- 21 Ver. 21. vex] or, make a spoile and prey; oppress by might and violence: a word usually applied to the rich and mightie, that vex and spoile the poore,

fatherlesse, and stranger: whom God loveth, and commandeth us to love, even as our selves, Deut. 10. 18, 19. Levit. 19. 33, 34. Zach. 7. 10. Jer. 22. 3. Ezek. 46. 18. In particular this word is used for vexing or oppressing in buying and selling, Levit. 25. 14, 17. The Hebrew Doctors expound this here to meane vexing of the stranger with words of reproach; and the oppressing next spoken of, to be meant of his goods or riches. *Maimony* in treat. of Merchandise, chap. 14. Sect. 15. Of this oppressing see the notes on Levit. 25.

Ver. 23. afflicting afflict] that is, in any measure, or any manner of way afflict. It seemeth also to be an imperfect speech, implying, I will afflict thee. See the like in Luke 13. 9. surely if] or and if: so the Greeke translateth it here, and 1. Sam. 2. 21. Also the Hebrew *Ci, Surely* (or *For*) & *Van*, And, are put one for another, 2 Sam. 22. 28. with Psal. 18. 28. Esay 39. 1. with 2. King. 20. 12.

Ver. 25. money] Hebr. *silver*: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, Levit. 25. 36, 37. Deut. 23. 19. And wee are elsewhere commanded to lend, Deut. 15. 7, 8. Luke 6. 35.

my people] this putteth a difference betweene Gods people, and strangers, infidels, unto whom they might lend upon usury, Deut. 23. 20.

as an exacting creditor:] as a lender that is urgent to have his owne againe, or to have a pawne for the same: so the word is sundry times used in this sense, 2 King.

4. 1. Psalme 109. 11. Nehem. 5. 7, 10, 11. Deut. 24. 10. so the law elsewhere forbiddeth exacting of debts upon our poore brethren, Deut. 15. 2, 3. and so the Greeke here translateth, thou shalt not be urgent upon him;

Also the Hebrew Doctors gather from hence thus; who so exacteth (payment) of a poore man; and knoweth that he hath not ought to pay him with, hee transgresseth against this prohibition, Thou shalt not be to him as an exacting creditor. *Maimony*, treat. of the Lender and Borrower, chap. 1. Sect. 2.

biting usurie;] usury is called biting, for that it biteth and consumeth a man and his substance: and is therefore here and elsewhere absolutely forbidden Gods people, Deuteronomie 23. 19. Levit. 25. 35, 36. Proverbs 28. 8. Ezek. 18. 8. Of this the Iewes have these canons set downe by *Maimony*, in his forenamed treatise, chapter 4. 5. & 6.

Usury and increase are both one thing, Leviticus 25. 37. Deuteronomie 23. 19. And why is the name of it called [Neshek] biting usury? because it [Neshek] biteth; for it nippeth thy neighbour, and eateth his flesh. As it is unlawfull to lend, so it is unlawfull to borrow upon usury; for it is written (in Deuteronomie 23. 19.) Thou shalt not cause to bite, (that is, to lend upon biting usurie:)

by tradition we have bin taught, that this is an admonition to the borrower, &c. Likewise it is unlawfull to have ought to doe betweene the borrower and the lender upon usury: and whosoever is either surety or scribe, or witnesse betweene them, hee transgresseth against this prohibition. Tee shall not lay upon him biting usurie, (Exodus 22. 25.) this is an admonition to the witness also, and to the surety, and to the scribe. He that lends upon usury transgresseth against six prohibitions. Thou shalt not be to him as an exacting creditor, Ex. 22. 25. Thou shalt not

not give him thy money upon usury, Leviticus 25. 37. Thou shalt not give him thy vittuals for increase, Leviticus 25. 37. Thou shalt not take usury of him or increase, Leviticus 25. 36. Yee shall not lay usury upon him, Exodus 22. 25. and, Thou shalt not put a stumbling block before the blind, Leviticus 19. 14. And the borrower transgresseth against two; Thou shalt not cause to lend upon hiring usury, Deut. 23. 19. and, Thou shalt not lay a stumbling block before the blind, Leviticus 19. 14. The surety, witnesses, and such like transgresseth against this; Yee shall not lay usury upon him. Whosoever borroweth or lendeth upon usury, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, Thou shalt not give him thy money upon usury, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Leviticus 25. 37. 38. It is unlawfull to take usury before or after. As one intending to borrow of a man sends him a gift to the end that hee may lend unto him: this is usury afore hand, Or hee hath borrowed of a man, and paid him againe, and sends him a gift for his money which hee had of him for nought: this is after usury. Who so borroweth of his neighbour, and was not wont in former time to salute him first; it is unlawfull for him to salute him first; (and I need not say to praise him;) for it is written, Usury of any Word (or Thing) Deut. 23. 19. though they be but words, they are unlawfull. Likewise, it is unlawfull for the borrower to learne his lender to read, &c. all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Usury of any thing. It is unlawfull to let out money to hire, as they doe other things, &c. Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill hee pay him what hee hath borrowed, or that hireth a thing of him for lesse then it is worth till hee pay him, &c. this is usury. Hee that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath nothing to doe. The Judges are to see the usury which the lender hath received to be restored backe againe unto the borrower. A bill for usury; the principall may be required by it, but not the interest, &c.

26 Verſ. 26. neighbours raiment] if hee be a Poore man, as the next verse manifesteth, and as is expressed in Deut. 24. 12. 13. Neither may a pledge thus be taken of poore or rich, but by authority of the Magistrate, as the Hebrew Doctors teach: Maimony in treat. of Lender and Borrower, chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. raiment] which hee either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tools and instruments to worke with, and such like, but things necessary for to feed the life, as the mill-stone which grindeth corne, or any the like, may not be taken to pawn, Deuteronomie 24. 6. before the Sunne] or untill the Sunne goeth downe, that is, setteth, or goeth downe, meaning by day. In Deuteronomie 24. 13. it is said, when the Sunne goeth downe. Hereupon the Hebrew canons say, When one takes a pledge of his neighbour, if he be a poore man, and his pledge be a thing that hee hath need of, it is commanded that hee restore the pledge at the time when hee needeth it: hee is to restore

him his bedding at night, that hee may sleepe on it; and his working tooles by day, that hee may doe his worke with them. If hee doe not restore the instruments of the day by day, and the instrument of the night at night, hee transgresseth against this prohibition. Thou shalt not sleep with his pledge, Deuteronomie 24. 12. this is meant of his night covering. And of things which hee doth his worke with by day, or clobeth himselfe with, he saith, Before the Sunne goeth downe thou shalt returne it him; teaching to restore it all the day, Maimony, in the foresaid place, chap. 3. Sect. 5. The Hebrew word *ad*, (untill) is in Greeke translated, before, and a like signification it had in Gen. 48. 5.

Verſ. 27. his skinne] the Greeke translateth it, his shame. when he crieth] or, that hee will cry now me, and I will heare. The Greeke translateth, if therefore he cry.

Verſ. 28. revile] curse, bane, or blaspheme, (which word the holy Ghost useth in this case, 2 Pet. 2. 10.) that is, speake evill and dishonourably. See Gen. 12. 3. gods] that is, as the Chaldees translateth, Judges: as Exod. 21. 6. the ruler of] Heb. ruler in; but it meaneth of thy people, as it is translated in Acts 23. 5. where it is applied to the high Priest: but generally it is any prince or ruler, Numbers 7. 2. 3. 10. The Iew Doctors explaine it thus: Whosoever revileth a Iudge among the Iudges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if hee revile the Ruler, either the chiefe of the great Synedrion, or the King, hee transgresseth this Law, Thou shalt not curse the Ruler of thy people. Maimony in Sanhedrin, chap. 26. sect. 1. And Solomon saith, Revile (or Curse) not the King, none in thy thought, Eccles. 10. 20. curse] that is, speake evill, as is explained, Acts 23. 5.

Verſ. 29. Thy full-ripe fruit] to wit, the first fruits thereof, as is explained, Exod. 23. 19. so the Chaldees translateth, Thy first fruits; and the Greeke, The first fruits of thy store. The Hebrew signifieth, fullnesse, or collection: meaning fruits when they are full or ripe and gathered. So in Numbers 18. 27. and Deuteron. 22. 9. Of this the Hebrew canons say, They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figges, and of pomegranats, and of olives, and of dates. And if one bring other besides these seven kinds, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixtie, Maimony, in treatise of First-fruits, chap. 3. Sect. 2. 4. 17. This measure is to be understood of the least quantity which men might bring, as the greatest was the fortieth part: and men might bring what they would, betweene fortie and sixtie for their first-fruits; whereupon they elsewhere say; What measure did the wisemen set? A good eye (that is, a bountifull person) one of fortie; and the meane eye, one of fiftie; the evill eye, one of sixty: and none might give lesse, then one of sixtie. Maimony, in Trumoth, chap. 3. sect. 2. liquor] Hebr. mare; that is, the first-fruits of wine and oyle, which when they are pressed, droppe as teares: so the Greek translateth it, the first-fruits

of thy wine-presse. Of the manner of bringing these first fruits, see more in the annotations on Deut. 26.

not delay] or, *not faile*, to bring and offer the same: see Deuter. 26. 1. 2. &c. *Delaying* is often used for *deferring a thing to the last*, and so consequently, for *failing*, and *not doing it*, Deuteronomy 7. 10. and 23. 21. Habakkuk 2. 3. though it also may imply a *deferring longer than the due time*. By this oblation of the first fruits they acknowledged their thankfulness to God, whose tenants they were in the land, Deuteronomy 26. 9. 10. Levit. 25. 23. and the whole increase was hereby sanctified unto them, Rom 11. 16. Also the first fruits figured Gods Church separated & sanctified unto him, from the rest of the world, Ier. 2. 3. James 1. 18. Rev. 14. 4. *give unto me*] by redeeming it for five shekels of silver, & giving them to the Lords priest, Num. 18. 15. 16. Ex. 13. 13

30 Vers. 30. and *with thy sheepe*] under which name, the goat also is comprehended, for the Hebrew implyeth both, Levit. 1. 10. The Greeke here addeth the word *And*, understood in the Hebrew, which sometime the holy Text supplieth; as, *by each man, by all thy people*, 1. King. 8. 38. that is, *and by all thy people*, 2 Chron. 6. 29. *So fight not with small with great*, 2. Chron. 18. 30. that is, *with small or with great*, 1 King. 22. 31. *the eighth day*] and from that day forward, it was acceptable, both for first fruits, and for other sacrifices Lev. 22. 27. And before the eighth day, the Hebr. Doctors say, it was not lawfull to kill and eat any yong beast, no not for common food, *Maimony*, treat. of *Forbidden Meats*, chap. 4. sect. 4. The reason hereof was, that in this time, *the Sabbath day passed over it*, for there is no seven without a Sabbath, saith R. Menachem upon this place. See the notes on Gen. 17. 12.

31 Vers. 31. *men of holiness*] or as the Greeke and Chaldee translate, *holy men*: that is, separated from other men, as by inward vertue, so by outward abstinence from uncleane meats; (of which some here follow) So Deuter. 14. 21. Levit. 11. 44. 45.

not eat] This was a legall rite and figure of sanctification: and if any had unawares eaten of flesh torne, hee was to *wash his clothes, and bathe himselfe in water, and be uncleane untill the evening*, otherwise hee should beare his iniquity, Levit. 17. 15. 16.

torne in the field] that is, *torne by wild beasts in the field*, as the Greeke and Chaldee versions doe explaine. The like is for beasts that dye alone, Levit. 17. 15. Of this the Hebrewes say; *The torne thing spoken of in the Law, is that which is torne by the wild beasts of the wood, as Lyon, Leopard, and the like. And so the fowle which is torne by ravenous fowles, as Eagle or the like. Though it bee a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and some man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torne. Although he first slay it before it dieth, yet it is forbidden, as a torne thing, because it cannot live after that wound upon it. The Law forbiddeth that which is inclining to die, by reason of any hurt, though it be not yet dead; and it is a torne thing. Neither putteth it any difference, whether it be torne by beast or it fall from the top of an house, and the ribs bee broken; or it bee shot through the heart*

with an arrow, or any the like, when it is inclining to die, it is as a torne thing; neither the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise be that cutteth flesh off from any living chame beast: that is torne flesh, and who feedeth of it is beaten, as for eating torne flesh. Maimony, in Forbidden meats, chap. 4. Sect. 6. &c.

CHAP. XXIII.

1, Of vaine report and false witnessse. 2, Of following a multitude. 3, 6, Of justice. 4, Of charitableness to our enemies. 8, Of bribes. 9, Of oppression. 10, Of the seventh yeere, the yeere of rest. 12, Of the Sabbath day. 13, Of not mentioning the name of other gods. 14, Of the three feasts in the yeere. 18, Of sacrificing with leaven. 20, An Angell is promised to goe before them, with a blessing if they obey him. 23, Of casting out the heathens and their Idolatry. 25, Gods blessings to them that serve him. 28, Of hornets that should drive out their enemies. 31, The bounds of Israels land. 32, No covenant might be made with the heathens or their Gods.

THou shalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witnessse. Thou shalt not be after many, to evil things: neither shalt thou answer in a controversie, to decline after many, to wrest (judgement.) And a poore man shalt thou not countenance in his controversie. When thou shalt meet thine enemies ox or his asse going astray, thou shalt returning returne it unto him. When thou shalt see thine haters asse lying under his burnden, and wouldest forbear to helpe him up, thou shalt helping helpe up with him. Thou shalt not wrest the judgement of thy poore in his controversie. From a word of falshood thou shalt bee farre: and the innocent and just slay thou not; for I will not justifie the wicked. And gift thou shalt take none; for the gift will blind the open-eyed, and will pervert the words of the just. And thou shalt not oppress a stranger: for yee know the soule of a stranger, because yee were strangers in the land of Egypt. And fixe yeeres thou shalt sow thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lye still, that the poore of thy people may eate; and what they leave, the beast of the field shall eate. So thou shalt doe to thy vineyard, and to thy olive-yard. Sixe dayes thou shalt doe thy workes, and in the seventh day thou shalt cease, that thine ox and thine asse may rest, and the sonne of thy bond-woman, and the stranger may bee refreshed. And in all that

I have said unto you, ye shall bee warie: and the name of other gods ye shall not mention; it shal not be heard out of thy mouth. Three times thou shalt keepe a feast unto me in the yeere. The feast of unleavened cakes shalt thou keepe: seven dayes shalt thou eat unleavened cakes, as I have commanded thee, at the appointed time of the moneth of Abib; for in it thou camest out from Egypt: and they shal not appeare before me empty. And the feast of harvest, of the first-fruits of thy labours, which thou shalt sow in the field: and the feast of ingathering in the going out of the yeere; which thou gatherest in thy labours out of the field. Three times in the yeere every male of thee shall appeare before the face of the Lord Iehovah. Thou shalt not sacrifice the blood of my sacrifice with leavened bread, neither shall the fat of my feast remaine untill the morning. The first of the first-fruits of thy land thou shalt bring into the house of Iehovah thy God. Thou shalt not seeth a kid in his mothers milke. Behold, I doe send an Angell before thee, to keepe thee in thy way, and to bring thee unto the place which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for he will not pardon your trespassse, for my name is in him. But if obeying thou shalt obey his voice, and doe all that I shall speake, then I will beemie unto thine enemies, and I will distresse thy distressers. For my Angell shall goe before thee, and shall bring thee in unto the Amorite, and the Chethite, and the Perizzite, and the Canaanite, the Evite & the Iebusite: and I will cut them off. Thou shalt not bow thy self down to their gods, nor serve them, nor doe according to their workes: but destroying thou shalt destroy them, and breaking shalt breake downe their pillars. And ye shall serve Iehovah your God, and hee will blesse thy bread, and thy water: and I will take away sicknesse from the midst of thee. There shall not be any casting their young, or barren in thy land: the number of thy dayes I will fulfill. My terrour I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies (to turne) the neck unto thee. And I will send horretts before thee: and they shal drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one yeere, lest the land be desolate, and the beast of the field multiply against thee. By little

and little I will drive them out from before thee until thou shalt fructifie, and inherit the land. And I will set thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land; lest they make thee sinne against me: if thou shalt serve their gods, surely it will be a snare unto thee.

Annotations.

Not take up] that is, neither receive (as the Greeke and Chaldee translate) it of others, nor speake of it unto others, as taking up; in Exo. 20. 7. is for speaking or using any way. Both these are unlawfull, 1 Sam. 24. 10. Levit. 19. 16. a vaine report] or, a false rumor: Hebrew, an hearing of vanity; which the Greeke translateth, vaine bearing; Vanity and falsity, are used one for another, as is shewed on Exod. 20. 16. and the Chaldee here expoundeth it, falsehood. Hearing (or hearesay) is used for report, tales, or rumor; whether in matters of religion, as Esay 53. 1. Rom. 10. 16. or in civill affaires, 1 Sam. 2. 24. 1 King. 2. 28. 2 Chron. 9. 6. And that which one Evangelist calleth Acce, Hearing, Mat. 1. 18. another nameth Echos, same or rumor, Luke 4. 37. put not thy hand] the Greeke translateth consent not unrighteous] so the Greek also is; the Chaldee saith, a false witness: the Hebrew phrase is, a witness of unrighteousnesse, (or, of cruel wrong.) Of such David complained, Psalm. 35. 11. and the Law appointeth such punishment for them, as they intend against their neighbour, Deut. 19. 16. 19.

Verf. 2. after many] or, after the great men, that is, to follow and consent unto them in evill: the Greeke saith, with many. So in the sentence following. answer] that is, speake in a cause (or plea) The Chaldee paraphraeth, neither shalt thou refrain from teaching that which thou seest (meet) in judgement. to wrest] or, to pervert, namely judgement (as the Greeke addeth, and) as is expressed in v. 6. The Chaldee saith, after the many, accomplish the judgement. So the Hebrewes expound it, saying, When the Judges are divided, some of them saying Guiltlesse, others saying Guilty; they goe after the most part. So as it be in money matters, and other cases of prohibition and permission of pronouncing uncleane or cleane, and the like. But in cases of life and death, if they be divided, and the most part cleare a man, hee is cleared; and if the most condemne him, hee is not killed, unlesse they that condemne him bee more then they that cleare him by two men. Maimony in Sanhedrin, chap. 8. sect 1.

Verf. 3. not countenance] or, not honour, which the Greek and Chaldee translate, not pity in judgement. The

The like is spoken of the rich, in Leviticus 19. 15. *Thou shalt not countenance the face of the great man.* It teacheth to doe right in all causes, without respect of poore or rich.

4 *Verf. 4. asse]* and so any other beast, or garment, or lost thing, as Moses after explaineth, Deut. 22. 1. 2. 3. God hereby teaching every man, *not to looke on his owne things onely, but also on the things of other men,* Phil. 2. 4. and to love and to doe good unto his enemy, Luke 6. 27. *returning returne]* that is, in any case returne and restore him: if the owner be not neere, or not known, it is to be kept till inquiry be made after it, Deut. 22. 2. Also the Hebrew Doctors say, *Who so findeth a lost thing, which he is bound to restore, hee is bound to cry the same, and to make it knowne and say, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall receive it, &c.* Maimony in treat. of Robberie, and of losse, chap. 13. sect. 1.

5 *Verf. 5. his burden]* or, false by any other occasion; and this Law concerneth all other beasts, as well as the Asse; see Deut. 22. 4. *and wouldest forbear to helpe him up]* or, then thou shalt cease from forsaking him, that is, shalt cease and leave off all ill will, and looke that thou forsake him not. The Greeke translateth, *thou shalt not passe by the same helping helpe up]* that is, in any wise helpe up. Or, *thou shalt leaving leave* (thy owne buisnes to be) *with him.* But the former translation seemeth most fit: for so the Greeke version saith, *thou shalt not passe by the same, but shalt raise up the same together with him.* And so Moses repeating this Law explaineth it, in Deut. 22. 4. *thou shalt raising raise up with him.* Likewise this Hebrew word *Azab*, which commonly signifieth to *Leave*, or *Forsake*, hath (as some other words) a contrary signification; to *Fortifie*; repaire, or *helpe up* with a thing, as Nehem. 3. 8. and 4. 2. The Chaldee joyneth both senses thus; *leaving thou shalt leave that which is in thy hands against him, and shalt helpe up with him.*

6 *Verf. 6. of thy poore]* that is, thy poore neighbor: implying also the stranger, the fatherlesse, and the widow: whose judgement they that wrest (or turne aside) are cursed, Deut. 27. 19.

7 *Verf. 7. word of falsehood]* that is, false word, or false matter. The Chaldee saith, *idle words*: the Greeke every unjust word. From hence the Iewes have a rule: *A Iudge that knoweth of his fellow, that hee is a violent extortioner, or a wicked man, it is unlawfull to be joyned in society with him, as it is written, FROM A WORD OF FAISHOOD, THOU SHALT BEE FARRE.* And so they in Ierusalem that had a cleere conscience were wont to doe: they sate not in judgement, untill they knew with whom they should sit, nor sealed any writing untill they knew who should seale it with them, &c. Maimony in Sanbedr. e. 22. sect. 10. *not justifie]* but will condemne the wicked, though hee be the Iudge himselfe. See Rom. 2. 1. 2. 3. So, *not to hold guiltlesse*, Exod. 20. 7. meaneth, to damne and punish as guilty. This which is spoken of God: is also an example for us: therefore the Greeke changeth the person, and saith; *and thou shalt not justifie the wicked for gifts sake.*

8 *Verf. 8. gift]* or bribe; for fire shall consume the Ta-

bornacles of bribery, Iob 15. 34. And the Iew Doctors explaine it thus: *Thou shalt take no gift, and I need not say, for to pervert judgement: but although it be to acquit the innocent, or to condemne the guilty, it is unlawfull, and a transgression; for loe it is a generall rule, Cursed is hee that taketh a gift. And hee is bound to restore againe the gift, &c.* And *Whatsoever Iudge taketh his reward for judging, his judgements are frustrated.* Maimony in Sanbedrin, ch. 23. sect. 1. 5.

take none] neither give any, Act. 24. 27. So also the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling block before the blind,* Levit. 19. 14. Moreover they say, *Whatsoever Iudge giveth a bribe, to get an office it is unlawfull to stand before him (in judgement.)* And our wisemen have commanded to set him at nought, and to despise him, Maimony in Sanbedrin, ch. 3. sect. 9. *open-eyed]* the Greeke translateth,

the eyes of those that see: and the Chaldee, the eyes of the wise; which words Moses useth in Deut. 16. 19. And Solomon saith, *a gift destroyeth the heart,* Eccles. 7. 7. *but hee that hateth gifts shall live,* Proverbs 15. 27. *will pervert]* example in Samuels sonnes, who tooke bribes, and perverted judgement, 1 Sam. 8. 3. For a gift, *whosoever it turneth, it prospereth,* Prov. 17. 8. and every man is a friend to him that giveth gifts, Prov. 19. 6. Such therefore as receive them are counted wicked, and companions of thieves, Prov. 17. 23. Esay 1. 23.

Verf. 9. the soule] that is, the affection or heart. See the like precept in Exodus 22. 21. Deuteronomie 10. 19.

Verf. 10. thy land] the land of Canaan, which God would give to Israel, Levit. 25. 2. Neither did the Iewes hold themselves bound to keepe this Law in other countries, Maimony treat. of Intermission and Iubilee, ch. 4. S. 25.

Verf. 11. the seventh] every severall yeare: which was to be a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, hee calleth it a Sabbath of sabbatisme (or of rest) to the Land, a Sabbath to Iehovah, Levit. 25. 4. As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne workes, to doe the Lords: so the Sabbath yeere was to signifie, that both they & their land was the Lords, Levit. 25. 23. *let it rest]* or, intermit it, let it be free from manuring: as the Gr. translateth, *make a remission.* They might neither sow their fields, nor prune their vineyards, nor reape their corne, nor gather the vintage, &c. Levit. 25. 4. 5. The Hebrew canons expaine it thus, that they might neither dig nor plough the ground, nor gather out the stones, nor dung it; neither graffe nor plant any trees save such as bare no fruit; nor cut off the knobs of trees, nor brush off the leaves, or withered boughes, nor bind up the branches, nor make a smoke to kill the wormes, nor any the like thing pertaining to husbandry. Maimony treat. of the Intermission of Iubilee, ch. 1. If any said, *What shall we eat the seventh yeare? behold, wee may not sow nor gather in our revenue.* The Lord promised, *I will command my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres,* Levit. 25. 20. 21. God would by this Sabbath yeere, call his people from world-

worldly cares, to depend upon his providence in faith, Matt. 6. 31. 1 Cor. 7. 29. 30. 31. 32. and to exercise themselves in holy things, as the learning of his Law, which this yeare was to be read in the audience of all the people, Deuter. 31. 10. 11. 12. Nche. 8. and that they should not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evill inhabitants, Levit. 18. 24. 25. 28. & 26. 34. 35. 43. 2. Chron. 36. 21.

that the poore] or, and the poore of thy people shall eat; to wit, as well as the owners and their servants, Levit. 25. 6. may eat] to wit, that which groweth of it owne accord in the seventh yeere, Levit. 25. 5. 6. By the Hebrew records it is shewed, that *Whoever locked up his vineyard, or bedged in his field in the seventh yeere, brake the Commandment. Likewise if he gathered any of his fruits into his house: but hee was to let all bee common, and every mans hand equall in every place. Hee might bring into his house a little, after the manner of those that brought in common goods. Moreover, concerning the fruits of the seventh yeere, Whatsoever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plaisters, &c. Though for mans use, because it is said, TO YOU FOR MEAT, (Lev. 25. 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere; but if they would sell a little thereof they might, and buy other meat with the price; and both the fruits which were sold, and the price were holy. And they might not bee sold by measure, by weight, or by tale, (lest they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common, Maimony, in the foresaid treatise, chap. 4. sect. 24. and chap. 5. sect. 11. and chap. 6. sect. 1. 3. they leave]*

as not being mans meat, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meet for the beasts to eat, saith Maimony in the same place, chap. 5. S. 19. olive-yard] or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Esay 61. 2. Coloss. 2. 16. 17. Galat. 4. 10. 11. Heb. 4. 9. 10. 11.

Verf. 12. cease] or rest, or keepe Sabbath: see Exodus 20. 8. &c. refreshed] or, take breath: the Chaldee expoundeth it, may rest. See the Jewes canons for these, on Exod. 20. 10.

Verf. 13. shall be warie] or take heed to your selves that ye transgresse not. other gods] the Chaldee calleth them, idols of the peoples. So in Zacha. 13. 2. God saith hee will cut off the names of the idols out of the land; and in Hosea 2. 17. that hee will take away the names of Baalim out of their mouths; and David would not take up the names of such upon his lips, Psal. 16. 4. and so the Israelites practised, in changing the names of idolatrous places, Num. 32. 38. See also Iosuah 23. 7. By the Hebrew canons it was decreed from this Law, *Who so maketh a vow*

in the name of an idoll, or that sweareth by it, is to be beaten, whether he sweareth thereby for himselfe or for an Infidell. And it is forbidden to make an Infidell sweare by his God; or to mention the name thereof, though not by way of oath. Maimony treatise of Idolatry, ch. 5. S. 10.

out of] or, upon thy mouth, or, in it: but the Greeke translateth it, out of.

Verf. 14. times] Hebr. feet: meaning three journeyes which they should goe on foot every yeere, to the place of Gods publike worship. The Greek and Chaldee translate, times.

Verf. 15. Abib] which we call March; the Gr. the moneth of new fruits: the first moneth unto Israel, because of their comming out of Egypt therein. This first feast was adjoynd to the Passover: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17. 18. &c. It was for a continuall remembrance of their comming out of Egypt, Deut. 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom wee spiritually keepe this feast; 1. Cor. 5. 7. 8. they shall not appeare] that is, the males of Israel, ver. 17. Deut. 16. 16. The Greeke translateth it as before, thou shalt not; the Chaldee, ye shall not appeare empty, that is, without some gift or oblation to the Lord, as 1. Sam. 6. 3. Deut. 15. 13. 14. The Hebrew Doctors observe, that there were three things commanded unto Israel at every of the three feasts; namely, Appearing, as it is said, All thy males shall appeare, Exod. 23. 17. And Feasting, as it is said, Thou shalt keepe a feast unto the Lord thy God, Deut. 16. 15. And Rejoycing, as it is said, Thou shalt rejoyce in thy feast, Deut. 16. 14. The appearing spoken of in the Law, is, that his face should be seene in the Court (of the Sanctuary) in the first good day of the feast. And he must bring with him a burnt-offring, either of fowle, or of beast: and who so commeth into the Court in the first day, and bringeth not a burnt-offring; doth not onely omit a thing commanded, but transgresseth also a prohibition; as it is said, They shall not appeare before me empty, Exod. 23. 15. The Feast spoken of in the Law, is, that hee offer Peace-offrings in the first good day of the Feast, when hee commeth to appeare: and it is a knowne thing, that no peace-offrings are brought, but of beasts. And the rejoycing spoken of at the Feasts, is, that hee offer Peace-offrings, more than the Peace-offrings of the Feast: and these are called the Peace-offrings of the rejoycing of the Feast; as it is said, Thou shalt stay Peace-offrings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomy 27. 7. Who so commeth into the Court in the other dayes of the Feast, is not bound to bring a burnt-offring in his hand, every time that hee assembleth: for that which is said, They shall not appeare before mee empty, is not but for the first day, or in recompence for the first. But if hee bring every time that hee commeth, they receive it of him, and offer it in the name of a Burnt-offring for Appearing: for this appearing hath no stinted measure. Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6. See more in the annotations on Deut. 16.

Verf. 16. of harvest] called also, the feast of weeks, (or, of sevens) Exodus 34. 22. because it was seven weekes

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16

weeks after the former feast, upon the fiftieth day following, called thereupon *Pentecost*, Levit. 23. 15. 16. Deuteronomy 16. 9. 10. Act. 2. 1. *First fruits*] whereof in signe or homage and thankfulness to God, the man was to bring a tribute, of a free offering of his hand, and give unto the Lord, as hee had blessed him, Deut. 16. 10. 12. At the time of this feast the Law had also beene given at mount Sinai, Exodus 19. and at the same feast Christ gave the fiery Law of his Spirit, in Ierusalem, Act. 2. of ingathering] to wit, of the fruits of the land. This feast was at the revolution (or end) of the yeere, Exodus 34. 22. namely, in the seventh moneth, (which we call September;) the Hebrewes called it *Eihanim*, (1. King. 8. 2.) in the fifteenth day of this seventh moneth it began, and lasted seven dayes; and was called also the feast of *Boothes* (or of *Tabernacles*) Levit. 23. 34. Deuteronomie 16. 13. 16. See the annotations there.

17 Ver. 17. every male] to wit, which were free-men, perfect males, and in health, able to goe unto the place of publike worship; which in the ages following was only at Ierusalem, Deut. 12. 5. 6. and 16. 6. 1. Kings 14. 21. The Iewes expaine it thus: *Women and servants are not bound to appeare: but all men are bound except the deafe and the dumbe, and the foole, and the little child, and the blind, and the lame, and the defiled, and the uncircumcised, and the old man, and the sick, and the tender and weak, which are not able to goe upon their feet. All these eleven are discharged, but all other men are bound to appeare. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men: Every child that can hold his father by the hand, and goe up from Ierusalem (gates) to the mount of the Temple, his father is bound to cause him to goe up and appeare with him, that hee may catechize (or traine him up) in the Commandements. Maimony in Chagigah. Chapt. 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exodus 31. 23. 24. that promise the Greeke version inserteth also here. the Lord Iehovah] the Hebrew *Adon*, which wee English *Lord*, properly signifieth a Base, stay, or sustainer, as is noted on Gen. 15. 2. the Chaldee translateth it, *Lord* (or *Master*) of the world. The other name *Iehovah*, denoteth Gods Essence or Being; whereof see Gen. 2. 4. The Greeke here translateth, the Lord thy God.*

18 Ver. 18. sacrifice] nor stay for sacrifice; as in repeating this Law is said, Exod. 34. 25. of my sacrifice] that is, of my *Passover*, as the Chaldee translateth it, and Moses in Exod. 34. 25. sheweth the *Passover* to be meant. with leavened bread] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before: as was commanded, Exod. 12. 15. &c. see the annotations there. Whether it be he that slaieth, or hee that sprinklet the blood; or hee that burnet the fat: if any leaven be in the power of any of these, or in the power of any of the company that eat the *Passover*, in the house of the offering of it, he transgresseth: as Maimony sheweth in treat. of the *Passover* chap 1. Sect. 5. the fat of my feast] which the Chaldee expoundeth, of the sa-

crifice of the feast; and for this, in Exodus 34. 25. is written, the sacrifice of the feast of the *Passover*. Compare this with the Law foregiven, in Exod. 12. 10. The fat of the *Passover*, as of other sacrifices, was the Lords, to be burnt upon his Altar; see Levit. 3. 14. 15. 16. 2. Chron. 35. 12. 13. 14. this might not bee left unburnt till the morning, for so it became polluted. remaine] or be left all night.

Ver. 19. The first] or, *The first fruits*, the beginning: see the notes on Exod. 22. 29. where seven things paid first-fruits. thy land] so this concerned only the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say; *Hee that buyeth a tree in his neighbours field, bee bringeth not the first-fruits, because the ground is not his owne: but hee that buyeth tree and ground, bringeth the first-fruits thereof. And so the like. Maimony, treat. of First-fruits, Chapt. 2. Sect. 13. the house]* the tabernacle, (for that was called the house, 1. Chron. 9. 23.) or the Temple. The rites and words to bee used in the bringing of them, are shewed in Deuteronomy 26. 1. 2. 11. But from this Law the Iewes have a canon: *Hee that separateth his first-fruits, (for the Lord) and they rot, or bee lost, or stollen, or polluted, hee is bound to separate other in their stead; for it is said, THOU SHALT BRING (them) INTO THE HOUSE OF Iehovah THY GOD; to teach that he is bound for other after them, till he bring them to the mount of the house of God. Maimony in First-fruits, Chap. 2. Sect. 20. not seeth a kid, &c.]* This law is twice after repeated in the same words, Exod. 34. 26. as Deuteronomy 14. 21. For a kid, the Greeke translateth generally, a lamb. The Chaldee paraphrast omitteth the name of a kid, and more generally translateth, *Thou shalt not eat flesh with milke*. So the Ierusalem Targum on Exod. 34. 26. expoundeth it; *My people the house of Israel, it is not lawfull for you either to seeth or to eat flesh and milke mixed together. This isense the Thalmudists follow, gathering, if it bee unlawfull to seeth them together, much more to eat them. And understand it of the flesh and milke of all cleane beasts. Flesh with milke, it is unlawfull to seeth it, and unlawfull to eat it by the Law: it is unlawfull also to make profit of it, but it is to be buried. Who so buyeth ought of them two together, offendeth; as it is written, THOU SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. So hee that eateth ought of these two, of flesh and milke sodden together, offendeth though he buye it not, &c. Maimony, treat. of forbidden meats, Chap. 9. Sect. 1. Others understand it, of seething it while it is very young, as in the mothers milke, that is, untill it bee seven dayes old; according to the law before, in Exodus 22. 30. and after, Levit. 22. 27. But the phrase may also imply, during the time that it sucketh the mothers milke; as a milke lambe, 1 Sam. 7. 9. is a sucking lambe. The intendment of this law, seemeth to be either against cruelty, according to another prohibition of taking the damme with the young, Deut. 22. 6. 7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levit. 19. 19.*

Ver. 20. an Angell] that is Christ, whom the Israelites

raelites are said to have tempted in the wilderness, 1 Cor. 10.9. See the notes on Exod 14.19. R. Menachem upon this place, teacheth from ancient Rabbines, that the word *I* (send) signifieth the propertie of mercies; and this Angell is the Angell the Redeemer, (Gen. 48.16.) Also, The holy blessed God said unto Moses, He that did keepe the Fathers, (viz. Abraham, Isaac and Iakob) shall keepe the children before thee] or, before thy face, as the Greeke translateth. the place] the land (saith the Greeke) which I have prepared for thee. A figure of that whither Christ is gone to prepare a place for us, Iohn 14.2.

21 Ver. 21. because of him] or, of his face, or presence. The Greeke translateth, take heed unto him. provoke] or, rebell not against him: the Greeke translateth, disobey him not. The Hebrew Doctors make the reason of the charge to beer this, Because his voice is the voice of the living God. R. Menachem on Exodus 23. in him] or, in the midst of him. Christ is the brightness of the glory, and the expresse Image of Gods person, Hebr. 1.3. and God was in him, 2 Cor. 5.19. and he in the Father, Iohn 10.38. and his name is Iehovah our Justice, Ier. 23.6. The Chaldee translateth, his word is (that is, hee speaketh) in my name. And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ (Esay 42.4.) is expounded his Name, Matth. 12.21.

23 Ver. 23. before thee] as a leader of thee, saith the Greeke version. And here the Hebrew Malachi, My Angell, some of the Rabbines say, is Michael, by transposition of letters. the Ammorite] that is, the land of the Ammorites, &c. See Gen. 15.18.21.

24 Ver. 24. gods] called in the Chaldee, idols. their workes] that is, the workes of the Heathen peoples. This Law is explained in Levit. 18.3. pillars] or, standing-images, statues. Vnder theie all other monuments of idolatry are comprehended: as Deuter. 12.2.3. Of this the Hebrew canons say, Wee are commanded to destroy idolatry, and the services thereof, and whatsoever is made for the same, Deuteronomy 12. And in the land of Israel we are commanded to persecute it untill it be destroyed out of all our land; but without the land wee are not commanded to persecute it: but every place which we shall subdue, wee are to destroy all the Idolatry that is therein. Maimony in Misn. treat. of Idolatry, chap.7. Sect.1.

25 Ver. 25. thy bread &c.] hereby the courtest fare may be meant, which by Gods blessing nourisheth as in Daniel, 1.12.15. Or, these are named for all food, as the Chaldee translateth it, thy meat and thy drinke: and the Greeke addeth, thy bread, and thy wine, and thy water. sicknesse] in Chaldee, evill sicknesses. Compare Exod. 15.26. Deut. 7.15.

26 Ver. 26. casting] or, miscarrying: the Greeke translateth, without seed. See a like promise in Deut. 7.14. thy dayes] which by the course of nature thou shouldest live. So Iob died being old and full of dayes, Iob 42.17. whereas the wicked live not out halfe their dayes, Psal. 55.24.

27 Ver. 27. dismay] with tumult and trouble; as God did before in Exod. 14.24. So in Deut. 7.23. Iof. 10.10. The Greeke translateth, I will astonish

all nations. shall come] to warre against them: as the Chaldee addeth, so to me] this is added by the Chaldee for explanation. And by turning the neck (or backe) is meant their flight; as the Gr. translateth, I will give (that is, make) them fugitives. So David praised God that he had given him the necke of his enemies: that is, made them flee, Ps. 18.41.

Ver. 28. hornets] Hebr. the hornet, a kind of great waspe, which stingeth venomously, threatened against the Canaanites here, and in Deuter. 7.20. and shewed to be accomplished in Iof. 24.12. These signified the stinging terrours wherewith God striketh the hearts of his enemies. the Evite] that is, the whole nation of them, as the Greeke saith, the Amorites, and the Evites, &c. These were the posterity of Canaan, of whom see Genesis, 10.6.7.

Ver. 30. fructifie] that is, be increased or growne. Ver. 31. the river] which the Greeke explaineth, the great river Euphrates: and Moses elsewhere so nameth it, Deuter. 1.1.24. Gen. 15.18. See these bounds in Numb. 34. the accomplishment of this promise in part, fulfilled in Solomons time, 1. King. 4.21. thou shalt drive] the Greeke translateth, I will drive.

Ver. 32. with them] the inhabitants of the land, Exodus 34.12.15. Deuter. 7.1.2. &c. gods] in Chaldee, idols. Ver. 33. if thou shalt] or, it may be translated, for thou wilt serve, as came to passe, Iudg. 1.21.27. 29. and 2.1.2.3.12. &c. The Greeke translateth, for if thou shalt serve their gods: the Chaldee, and thou shalt not serve their idols. surely] or, for it will be a snare; that is, a cause of thy fall and ruine: a scandall unto thee. See this fulfilled, Iudg. 2. Psalm. 106.34.35.36. Numb. 25.1.2. Compare also Deut. 7.16.25. A snare, is used to signifie the deceit, whereby men fall into sinne, Deut. 12.30. Ier. 5.26. Prov. 13.14.27. and so the distruction that followeth thereupon, Prov. 12.13. Esay 8.15. and 28.13. Eccles. 9.12.

CHAP. XXIV.

1, Moses is called up into the mountaine. 3, The people promise obedience. 4, Moses buildeth an Altar, and twelve pillars. 6, Hee sprinketh the blood of the covenant. 9, Moses and the Elders of Israel see God. 12, Moses is to goe up the mount, for the Tables. 14, Aaron and Hur have the charge of the people. 16, The glory of the Lord on mount Sinai, like devouring fire. 18, Moses in the cloud and mountaine, forty dayes and forty nights.

AND hee said unto Moses; Come up unto Iehovah, thou and Aaron, Nadab and Abihu, and seventie of the Elders of Israel: & bow downe your selves as farre off. And Moses himselfe alone shall come neere unto Iehovah; but they shall not come

3 come neere: and the people they shall not
 4 come up with him. And Moses came and
 5 told the people all the words of Iehovah,
 6 and all the judgements: and all the people
 7 answered *with* one voice, and said; All the
 8 words which Iehovah hath spoken, we will
 9 doe. And Moses wrote all the words of Ie-
 10 hovah, and rose up early in the morning,
 11 and builded an altar under the mount, and
 12 twelve pillars, *according* the twelve tribes
 13 of Israel. And he sent the yong men of the
 14 sons of Israel, and they offered burnt offe-
 15 rings, and sacrificed sacrifices of peace-offe-
 16 rings; of bullocks unto Iehovah. And Mo-
 17 ses tooke halfe of the blood, and put it in
 18 basons, and halfe of the blood he sprinkled
 on the altar. And hee tooke the book of the
 covenant, and read in the eares of the peo-
 ple: and they said, All that Iehovah hath
 spoken, we will doe, and obey. And Moses
 tooke the blood, & sprinkled on the people,
 and said, Behold the blood of the covenant
 which Iehovah hath stricken with you, con-
 cerning all these words. Then went up Mo-
 ses and Aaron, Nadab and Abihu, and seven-
 tie of the Elders of Israel. And they saw
 the God of Israel: and *there was* under his
 feet as it *were* a worke of Saphire brick, and
 as the body of the heavens for clearnesse.
 And upon the Nobles of the sons of Israel
 he laid not his hand: and they saw God, and
 did eate and drink. And Iehovah said unto
 Moses, Come up to me into the mount, & be
 there, and I will give thee tables of stone,
 and a law, and commandment, which I have
 written, to teach them. And Moses rose up,
 and his Minister Ioshua: and Moses went up
 into the mountaine of God. And he said un-
 to the Elders, Sit yee here for us, untill wee
 return unto you: and behold, Aaron and Hur
 are with you; who so hath matters to doe,
 let him come neere unto them. And Moses
 went up into the mountaine, and a cloud co-
 vered the mountaine. And the glory of Ie-
 hovah dwelt upon mount Sinai, & the cloud
 covered it six dayes: and in the seventh day
 he called unto Moses out of the midst of the
 cloud. And the sight of the glory of Ieho-
 vah *was* like devouring fire, in the top of the
 mountaine, in the eyes of the sons of Israel.
 And Moses went in to the mids of the cloud,
 and went up into the mountaine, and Moses
 was in the mountaine forty dayes, and forty
 nights.

Annotations.

A *Bihu*] in Greeke *Abioud*: he and Nadab, were
 Aarons eldest sonnes, Exod. 28. 1. who were
 afterward, devoured with a fire from the Lord,
 Levit. 10. 1. 2. *seventie*] This number was an-
 swerable to the 70. soules of Israel that came in-
 to Egypt, Deut. 10. 22. and to the 70. that after-
 ward were made the Senate of the common-
 wealth of Israel, Num. 11. 16. 17. *bow downe*] the Gr. translateth, *they shal bow down to* (or *worship*)
 the Lord *afarre off*. This though it were a speciall
 favour to the Elders, and served for confirmation
 of the things spoken by Moses; yet signified it
 the impotency of the Law, which kept men *afar*
 off, & could not bring them neer unto the Lord,
 nor unite them unto him, as the Gospell of Christ
 doth by faith, Heb. 10. 19. 22. and 12. 18. 23. &c.

Verf. 2. *with him*] with Moses: not with the El-
 ders; therefore the Greeke translateth, *with them*.
 For the people abode beneath, at the foot of the
 mount: the Elders went up as it were halfe way:
 and saw part of Gods glory, verf. 9. 10. but Moses
 himself went up to the top of the mount, into the
 the darke cloud, ver. 18. For the Law was to bee
 given *by the hand* (or *ministry*) of a mediator, Gal. 3. 19.

Verf. 3. *will doe*] the Greeke addeth, *and beare*,
 (or *obey*) as is expressed in v. 7. Thus the covenant
 betweene God and Israel, was established by mu-
 tuall and willing consent: albeit they yet knew
 not the *impossibility of the Law*, which is weake
 through the flesh, Rom. 8. 3. so in Exod. 19. 8.

Verf. 4. *wrote*] in a booke, Heb. 9. 19. for the sto-
 nie tables were written *by the finger* of God him-
 selfe, Exod. 31. 18. *an altar*] which represen-
 ted God, the first and chiefe party in the cove-
 nant.

pillars] or, *staines*; the Gr. translateth
 them *stones*: and *pillars* were wont to be of *stones*
 erected, Gen. 28. 18. 22. and 31. 45. and 35. 14.
 according to *Jor*, for the twelve tribes; that is, to
 represent them (the other party in the covenant)
 & their hard stony nature, as the tables of stone,
 signified their stony hearts, 2 Cor. 3. 3. 14. See
 Exod. 31. 18.

Verf. 5. *the yong men*] that is, the *first-borne* (as the
 Chaldee translateth) which were *priests* or *sacrifi-
 cers*, untill the Levites (taken in stead of the first-
 borne of Israel, Numb. 3. 41.) had the priesthood
 in their tribe. And the Hebrew word doth not al-
 wayes signifie men yong in yeeres, but fit for ser-
 vice or ministerie to their Elders: so Iesus the ser-
 vant of Moses, and other such servants, are often
 called *yong men*, Exod. 33. 11. Gen. 14. 24. & 22. 3.
 2. Sam. 18. 15. 1. King. 20. 14. *of peace-offerings*] Gr. *of salvation*. By these two sorts of sacrifices,
 (whereof see Lev. 1. & 3. ch.) the sanctification
 of the people was testified, who by the death of
 Christ (whom these sacrifices did figure out) pre-
 sented themselves wholly to God, as obedient ser-
 vants; & shewed thankfulness for the peace & sal-
 vation, which through him they had obtained,
 Rom. 12. 1. 2. Heb. 13. 15. See also the notes on Ex.
 19. 10. *bullocks*] and other beasts; as the Apo-
 stle testifieth, *of bullocks and of goats*, Heb. 9. 19.
 but

but the one is heere named as principall.

Ver. 6. *on the altar*] and so *on the booke*. Heb. 9. 19. which as it seemeth, was laid on the Altar, to be sanctified thereby.

Ver. 7. *and obey*] or, *heare, hearken* unto : that is, gladly learne and obey : See the notes on Exodus 4. 31.

Ver. 8. *on the people*] which may be meant of the twelve pillars set up to represent the people, v. 4. Howbeit the Chald. paraphrase saith, *he sprinkled it on the Altar, to make propitiation for the people*. Thus the first covenant (or testamēt) was not dedicated without blood, (as the Apostle observeth in Heb. 9. 18. 23.) and the patternes of heavenly things were purified by the blood of these sacrifices, signifying that Christ by his death should sanctifie himselfe for his people, and them unto himselfe, by the blood of a better testament, John 17. 19. Heb. 9. 13, 14. 1 Pet. 1. 2. And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet, wooll and byssope*, Levit. 14. 6, 7. the Apostle telleth us, that this here was so done, though Moles nameth them not, Heb. 9. 19.

behold, &c.] the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament) which God hath commanded unto you*, Hebr. 9. 20. Thus the Sacrament of the old Testament, confirmed by the blood of beatts, had a resemblance unto the New Testament established upon better promises, and confirmed by the blood of Christ. But that was for works of the law: this is for remission of sins, Mat. 26. 28. Heb. 9. 15.

Ver. 10. *the God*] that is, signes of the glory and presence of the God of Israel. For, never man saw God, neither can see him, 1 Tim. 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel*; and the Greeke translateth, *they saw the place where the God of Israel stood*. *of Saphire bricke*] Hebrew, *bricke of Saphire* : whereby is meant, Saphire stone, hewed like bricke, wherewith the place under him was paved. So also the Greeke translateth it. Or, it may be Englished of *whitenesse of Saphire*, that is, of *white Saphire stone* : for *bricke* hath the name in Heb. of *whitenesse*. The Chaldee translateth, *under the throne of his glory*, was, *as it were a worke of precious stone*. The Saphire is also mentioned in Ezekiel's vision of Gods throne and glory, Ezekiel 1. 26. It is a very precious transparent stone, of the colour of the skie : see Exodus 28. 19. The *worke of bricke*, might call them to remember their bricke worke in Egypt, Exodus 1. 14. and 5. 16, 19. from which bondage, God had now brought them, to labour in the heavenly worke of his Law, and the mysteries of the same, wherby the throne of his glory should be erected among them, and his Church (which is as the footstool of the Lord, Lam. 2. 1.) should have the foundation laid with Saphires, Esay 54. 11. and such should bee the polishing of the Saints, Lamentat. 4. 7. *the body*] the Greeke and Chaldee translate, *the sight*, (or *semblance*) of heaven. And this cleare heavenly appearance did set forth the favour of God towards them that keepe his Covenant : as on the contrary, a

darke or cloudy Heaven, is a signe of Gods displeasure, Jeremy 4. 23, 28. Zeph. 1. 15. It signified also the cleanness and puritie that should be in the people of God. *for cleanness*] or, *in puritie*.

Ver. 11. *the Nobles*] or, *the select*, or *chosen men*, as the Greeke translateth ; meaning those Elders spoken of in verse 9. *laid not his hand*] that is, hurt or affrighted them not : becauſe they went up by the leave and word of God, not of their owne temeritie, which was before forbidden, Exodus 19. 21. So the *laying of the hand* often signifieth, Nehem. 13. 21. Psal. 55. 21. so the Chaldee translateth, *they had not hurt* ; and the Greeke, *not one of them was dismayed (or killed.) did eate, &c.*] The Chaldee paraphraseth, *they saw the glory of God, and rejoyced in their sacrifices which were accepted ; as if they had eaten and drunke*. So other of the Hebrewes (as in *Elle sheemoth rabbah*) say, *they fed their eyes with the brightnesse of the Majesty (of God.)* Christ promising felicitie to his Disciples, saith they should *eate and drinke at his table in his kingdome*, Luke 22. 30.

Ver. 12. *bee there*] that is, *continue there*. So 1 Tim. 4. 15. *in these things be thou* : that is, continue and give thy selfe unto them. So in Ruth. 1. 2. Esay 66. 2. Psal. 64. 8. *commandement*] in Greeke *commandementis*. But Moses often useth this word singularly, though he speaketh of the Law in generall. So the Apostle also 2 Peter 2. 21. and 3. 2.

to teach] *to instruct*, or *confirm in the Law*. To this word the Apostle (following the Gr. version) hath reference, when he saith, the Israelites had *the giving of the law*, Rom. 9. 4. and *the people received (or were taught) the law*, Hebr. 7. 11. and the covenant *established (or taught) upon better promises*, Heb. 8. 6. So that the word implieth a full information and constitution of them and their common wealth by the law. Herein the Iewes did glory, Rom. 2. 17, 18.

Ver. 13. *Iofhua*] in Greeke, *Iesus* : see Exod. 17. 9 of God] that is, as the Chaldee translateth, *on which the glory of God was revealed*. See v. 16.

Ver. 14. *Sit*] that is, *abide*, or *tary*, as the Chaldee translateth : the Greeke saith, *be quiet*. *Hur*] of him see Exo. 17. 10. *hath matters to doe*] or, *hath words to speake* : that is, hath any question or controverſie. So the Gr. and Chald. translate it *judgment* or *controverſie*. The Hebr. phrase is, *who so is a master of words*, (or of *matters*.)

Ver. 15. *a cloud*] the signe of Gods presence; though with terroure and obscuritie, 2 Chro. 6. 1. Heb. 12. 18. See also Exod. 19. 9.

Ver. 16. *dwelt*] the Greeke expoundeth it, *came downe upon the mount. six dayes*] to prepare Moses for to receive the laws, as before he had done the people three dayes, Exod. 19. 10, 11. In six dayes God made the world, and the seventh he rested, Gen. 2. the same number is here at the giving of the law; wherein God shewed as great wisdom, as in the making of the world, Psal. 19.

Ver. 17. *devouring*] or, *consuming* fire, in Greeke, *flaming fire* : this was for a terror to the transgressors of his Law, Deut. 4. 24. and hee is no lesse

Ii feare-

18 fearefull under the Gospell, Hebrew 12.28,29.
 Ver. 18. *fortie dayes*] during which time he did
 neither eat bread, nor drinke water, Deuter. 9.9.
 The like number of daies Elias fasted, 1 King. 19.
 8. and Christ when he was to enter upon the mi-
 nistry of the Gospell, Matt. 4.2.



CHAP. XXV.

1, The Lord by Moses teacheth Israel what things
 they should willingly offer for the making of a Sanctua-
 rie, that he might dwell amongst them. 13, The mat-
 ter and forme of the Arke. 17, The Covering-mercy-
 seat thereof, with the Cherubims. 23, The Table for
 the Shewbread, with the furniture thereof. 31, The
 golden Candlesticke, with the parts and instruments
 thereof. 40, All things must bee made according to the
 patterne shewed in the mount.

D D D

1 **A**ND Jehovah spake unto Moses, say-
 2 ing, Speake unto the sons of Israel, and
 let them take for me an offering: of
 3 every man whose heart shall make him wil-
 ling, ye shall take my offering. And this is the
 4 offering which ye shall take of them; gold,
 and silver, and brasse. And blew, and purple,
 5 and scarlet, and fine linnen, and goats haire.
 6 And Ram skins died red, and Tachash skins,
 and Shittim wood. Oile for the light, spices
 7 for anointing oile, and for incense of sweet
 8 spices. Beryl stones, & filling stones, for the
 Ephod, & for the Brest-plate. And let them
 9 make for me a Sanctuary, and I will dwell a-
 mongst them. According to all that I will
 10 shew thee, the patterne of the Tabernacle,
 and the pattern of all the instrumments ther-
 of, even so shall yee make them. And they
 11 shall make an Arke of Shittim wood: two
 cubits and an halfe shall be the length thereof,
 and a cubit and a halfe the bredth thereof, and
 12 a cubit and an halfe the height thereof. And
 thou shalt overlay it with pure gold; within
 and without shalt thou overlay it: and thou
 13 shalt make upon it a crown of gold round a-
 bout. And thou shalt cast for it four rings of
 14 gold, and shalt put them in the foure corners
 thereof; and two rings shall be in the one side
 15 of it, and two rings in the second side. And
 thou shalt make bars of Shittim wood, and
 16 shalt overlay them with gold. And thou shalt
 put the bars into the rings, by the sides of the
 17 Ark, to bear the Ark with them. In the rings
 of the Arke shall the bars be: they shall not
 be removed from it. And thou shalt put into
 the Arke the Testimonie which I shall give
 unto thee. And thou shalt make a covering-
 Mercy-seat of pure gold: two cubits and an

halfe shall be the length thereof, & a cubit and
 an halfe the bredth thereof. And thou shalt
 make two Cherubims of gold: of beaten
 work shalt thou make them, at the two ends
 of the Covering-mercy-seat. And make
 thou one Cherub on the one end, and one
 Cherub on the other end: of the Covering-
 mercy-seat shalt ye make the Cherubims, on
 the two ends thereof. And the Cherubims
 shall stretch forth the wings on high, cove-
 ring with their wings over the Covering-
 mercy-seat; & their faces shall be one to an-
 other: towards the Covering-mercy-seat
 shall the faces of the Cherubims be. And
 thou shalt put the Covering-mercy-seat up-
 on the Arke above, & in the Arke thou shalt
 put the Testimonie which I shall give unto
 thee. And I will meet with thee there, and
 I will speake with thee, from above the Co-
 vering-mercy-seat, from betweene the two
 Cherubims, which are upon the Arke of the
 Testimony, all things which I wil command
 thee, unto the sons of Israel. And thou shalt
 make a Table of Shittim wood: two cubits
 shall be the length thereof, and a cubit the
 bredth thereof, and a cubit and an halfe the
 height thereof. And thou shalt overlay it
 with pure gold, and shalt make thereto a
 crown of gold round about. And thou shalt
 make unto it a border of an hand breadth
 round about, and thou shalt make a crowne
 of gold to the border thereof round about.
 And thou shalt make for it foure rings of
 gold, & shalt put the rings in the foure cor-
 ners which are on the foure feet thereof. O-
 ver-against the border shall the rings be, for
 places for the bars to beare the table. And
 thou shalt make the barres of Shittim wood,
 and shalt overlay them with gold; and the
 table shall be borne with them. And thou
 shalt make the dishes thereof, and the cups
 thereof, & the covers thereof, and the bowles
 thereof, which shall be to cover withall: of
 pure gold shalt thou make them. And thou
 shalt set upon the Table Shewbread before
 me continually. And thou shalt make a Can-
 dlesticke of pure gold: of beaten work shall
 the Candlesticke be made; his shaft and his
 branch, his bowles, his knops, and his
 flowers shall be of the same. And sixe
 branches comming out of the sides of it:
 three branches of the Candlesticke out of
 the one side of it, and three branches of the
 Candlesticke out of the second side of it.
 Three bowles made like almonds, in one
 branch, a knop and a flower; and three
 bowles

bowles made like almonds, in the other branch a knop and a flower: so in the six branches that come out of the Candlestick.
 34 And in the Candlestick *shal be* foure bowles made like almonds, his knops & his flowers.
 35 And *there shal be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, to the six branches, that come
 36 out of the Candlestick. Their knops & their branches shal be of the same: all of it *shall be*
 37 one beaten worke of pure gold. And thou shalt make the seven lamps thereof: and he
 38 shal cause the lamps therof to ascend up, and shal cause to give light over against the face
 39 of it. And the tongs thereof, and the snuffe-
 40 dishes thereof, *shall be* of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And see that thou make *them* according to their paterne, which thou wast shewed in the mount.

Annotations.

Here beginneth the 19 Section or Lecture of the Law. See Gen. 6.9.

Take for me [or, take unto me, that is, take and give (or bring) unto me. See the notes on Gen. 15.9 The Gr. tranlateth, and say thou, take ye unto me first fruits. offering] or, heave offering: an oblation, which was taken up and separated, out of a mans goods; and usually (in the sacrifices) was heaved or lifted up, when it was presented unto the Lord, Exod. 29.27. but generally the word is used for all things separated & given unto God, even land it selfe, Ezek. 48.8, 9, 10, 20. The Chaldee tranlateth it, a separation: so doth the Gr. in many places, but here the Greek is, first fruits. make him willing] or, move him to willingness and liberalitie. The Gr. interpreteth it, of all to whom it shall seeme good in their heart. That which is here spoken of the heart, is also said of the spirit, Exo. 35.21. And a like willing offering, was by David & the princes for the matter of the Temple, 1 Chron. 29.3, 5, 9, 14, &c. And so all the ministrations of Gods people, ought to be of a ready and willing minde, Ezra 2.68. and 3.5. Neh. 11.2. 2 Cor. 8.11, 12.

3 Verf. 3. and brasse] These three, are the richest, purest, & most glorious mettals, they come out of the bowels of the earth, Job 28.1, 2. Deu. 8.9. The Scripture useth them to signifie persons, kingdoms, and other things, that are most precious, pure and durable, Lam. 4.2. Dan. 2.32, 38, 39. Rev. 1.20. Psa. 12.7. and 19.10. Prov. 8.19. Ezek. 40.3. Zach. 4.12. and 6.1. And God promising to erect the glorious Church of the Gospell, saith; For brasse I will bring gold, and for iron silver, and for wood brasse, &c. Esay 60.17. The Jewes, as R. Menachem upon this place, observe, how no Iron was in the stuffe of the Tabernacle, and doe compare 1 King. 6.7.

where no toole of iron was heard in the house (of Solomon) while it was in building: Iron is often used to signifie wars and hard affliction, Iudg. 4.3. Dan. 2.40. and 7.7. 1 Kin. 8.51. Psa. 107.10. Howbeit for Solomons Temple, iron also was prepared, 1 Chron. 29.2, 7. 2 Chro. 2.7.

V. 4. Blew [or byacinth, as the Gr. tranlateth. Although the blew, purple, & scarlet here, are colours only, & Moses expresth not the stuffe coloured: yet Paul affirming that scarlet wool was used in sprinkling of the blood. Hebr. 9.19, seemeth to teach, that the scarlet spoken of in the Law, was wool died: and the like we may say of the other colours. Thus also the Hebrew Doctors explaine them. The blew spoken of in any place was wool dyed like the body of the heavens, (that is, skie colour.) The purple was wool died red, & the scarlet was wool died in scarlet, saith Maim. in treat. of the Implements of the Sanctuary, c. 8. f. 12. The blew was a thing used & worne of Princes and great personages; and the nations clad the images of their gods with it, Iere. 10.9. Esth. 1.6. Ezek. 23.6. & 27.7, 24. The same was also in Solomons temple, 2 Chr. 2.7, 14. purple] so we call it of the Gr. porphura: the name of a shel-fish called the purple; it is like an oyster, & hath in it a liquor, which is used to make the purple die of great esteeme, as Pliny sheweth in his nat. hist. b. 9. ch. 36. The Hebr. is Argaman, (and as Ezra writeth it after the Chald. manner, Argevan. 2 Chro. 2.7, 14.) from whence it seemeth the Gr. have borrowed Amorgis, the name of an herbe or reed, which is used to die purple. This also is a princely colour, and used both for civill & religious honor, Dan. 5.7, 29. Esth. 8.15. Ier. 10.9. Luk. 16.19. Rev. 18.12.

scarlet [or scarlet twice died, as the Heb. solagnath-shani, importeth. That which was answerable to this in Solomons Temple, is called by another name Carmil, that is, crimson, 2 Chro. 2.7, 14. and 3.14. but the Greek there & here tranlateth alike, coccinum, scarlet. This also is a glorious colour, Ier. 4.30. Lam. 4.5. Purple and scarlet are put sometime one for another; as, they clothed him with purple, Mar. 15.17. they put on him a scarlet robe, Mat. 27.28. for which another saith, they put on him a purple robe, Joh. 19.2. These three died colours, represented blood of all sorts, & so figured unto the Church, how both themselves and their actions should be washed & died in the blood of Christ, into whose death they are baptised, Rev. 1.5. & 7.14. Rom. 6.3. Christ also himselfe, warring against his enemies, appeared in garments died red, & glorious, Esa. 63.1, 2. &c. Rev. 19.13. So the Gr. & Latines have applied the purple colour to blood, and bloody death; as porphureos thματος, purple death, in Homer, Il. 5. and he vomited his purple soule, that is, his life blood; Virgil. Aen. 9. and the like. fine linnen] or silken wooll. A thing which grew in Egypt, called Shesh, Ezek. 27.7. of which princely clothing was made, Gen. 41.42. The Greeke and Chaldee translate it Bys: and so the stuffe used in Solomons Temple is called byss, that is, Bys, 2 Chron. 2.14. and 3.14. Likewise the Hebrew Doctors say, What place sever in the Law speaketh of Shesh, or of Bad, (a kinde of linnen mentioned in

Exod. 28. 42. *it is flax, and it is byss.* Maimony, treat. of the *Implements of the Sanctuary*. c. 8. f. 13. Others put a difference betweene that *Byss* which Solomon used, and this *Shesh*, which they thinke was a filken cotten, which *Plinie* (in his *nat. hist. b. 19. ch. 1.*) sheweth to grow in Egypt, on a shrub called *Xylon* or *Gossypion*: whereof soft and white linnen stuffe was made, whereof the Priests of Egypt delighted to weare. And this linnen *Xylon*, they thinke to be the stuffe that was died blew, purple and scarlet. *Byss* is also a filken linnen, *white, pure, and bright*, and hath the name originally of whitenesse, and signified the graces and justifications of the Saints, *Revel. 19. 8. 14. Ezek. 16. 10.* *haire*] whereof a covering was made for the Tabernacle, *Exod. 26. 7. 13.* The word *haire* is added also in Greeke: necessarily understood in the Hebrew, see *Gen. 42. 33.*

5 *Verf. 5. Tachash skimes*] This the Greeke interpreters translate, *blew* (or *violet colour*) *skimes*. The *Tachash* was a beast of whose skinne fine shoes were made, *Ezek. 16. 10.* & save there, no mention is made in Scripture of this beast, but in this historie of the Tabernacle, whose upper covering was made of the skins of the *Tachash*, *Exod. 26. 14.* Of the Hebrew name seeme to be derived the Germane *Tachs*, and Latine *Taxo*, which we English the *badger*, but the Iewes hold it to be a cleane bealt, which our *badger* by Moses Law is not, neither are badgers skins used for shoes as the *Tachash*. *Shittim*] or, wood of the *Shittah* tree, mentioned in *Esa. 41. 19.* which is thought to be a kind of Cedar tree. It is not found in Scripture, save in this historie of the Tabernacle, and that prophesie of *Esay*, where it is shewed to bee of speciall use and account. The Greeke usually tranlateth it *Asepta*, that is, wood which never roteth. The wood in Solomons Temple was of Cedar, *1 King. 6. 9. 10.* Of it the Hebrew Doctors write thus; *Solomon the Prophet said; How faire is the house of the Sanctuary of the Lord, which is builded by my hands of Cedar wood: but fairer shall be the house of the Sanctuary, which shall bee builded in the dayes of the King Christ; the beames whereof shall be of the Cedars that are in the garden of Eden [in Paradise.] Thargum in Can. 1. 17.*

6 *Verf. 6. light*] or, *light fat*; that is, the *Candlestick*, *Exod. 27. 20.* *incense of sweet spices*] that is, *sweet incense*: or, *sweet spices for incense*. The Greeke tranlateth, *for the composition of incense*.

Verf. 7. Beryl] so also the Chaldee translates it: see the notes on *Exod. 28. 9. 20.* *filling stones*] Heb. *stones of fillings*, that is, *stones to be set in*, and wherewith the hollow places in the gold upon the Ephod, were filled up. See *Exod. 28. 17. 20.*

7 *Verf. 8. let them make*] The Greeke changeth the person, *And thou shalt make mee a Sanctuary, and I will bee seene among you.* This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this sanctuary (as Solomons Temple afterward) was a place of prayer and publike service of God, *Mat. 21. 13. Lev. 17. 3. 6.* & it signified the Church, which is the habitation of God by the Spirit, *2 Cor. 6. 16. Ephes.*

2. 19. -- 22. Rev. 21. 2. 3. and was a visible signe of Gods presence, and protection of his people, *Lev. 26. 11. 12. Ezek. 37. 26. 27. 1 King. 6. 12. 13.* and of leading them into heavenly glory; for as the high Priest entred into the Tabernacle, and through the veile into the most holy place, where God dwelt: so Christ (and wee by him) entred through the veile of his flesh into very heaven, as the Apostle openeth it, in *Heb. 9. & 10. ch.* And so this sanctuary is to be applied as a type, first unto Christs person, *Heb. 8. 2. & 9. 11. 12. Ioh. 2. 19. 21.* then to every Christian man, *1 Cor. 6. 19.* and Church, both particular, *Heb. 3. 6. 1 Tim. 3. 15.* & universall, *Heb. 10. 21.* And by reason of this divers & large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, & was a similitude of the true, not made with hands, *Heb. 9. 1. 24.* *dwell*] This was the greatest signe of Gods grace towards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, *Eph. 3. 17.* and they are the habitation of God by the spirit, *Ephes. 1. 22.* Therefore this favour is often mentioned, *Exod. 29. 45. 46. Levit. 26. 12. Numb. 35. 34. Zach. 2. 10 & 8. 3. 2 Cor. 6. 16. Rev. 21. 2. 3.*

V. 9. Tabernacle] or, *Habitacle, Dwelling place.* for of Gods dwelling afore said, it hath the name. Therefore the pattern hereof, signifieth properly the frame or disposition of a building, like which an edifice is made. And as the patterne of this house, & of all the implements, was given by God to Moses: even so had Solomon a patterne of the house which he builded, and all things belonging thereunto, *1 Chron. 28. 11. 12. 18. 19.* See more in *vers. 40.*

Verf. 10. they shall] the Greeke tranlateth, *thou shalt make*; even as in the verse following, and after, God saith to him, *thou shalt*: because the oversight of all the worke, lay upon Moses. In *verse 39.* it is said, *he shall make*, where the Greeke againe saith, *thou shalt.* *an Arke*] or *Coffer*, in Hebrew *Aron*, which differeth in name (as in use) from the *Arke*, that Noe made, *Gen. 6. 14.* The Apostles in Greeke call them both by one name, *Hebrewes 9. 4. & 11. 7.* and here the Greeke version addeth, *the Arke of the Testimony.* This was made to lay up the Tables of the Covenant of God therein, *verse 16.* and for God to sit betweene the Cherubims upon the covering-mercy-seat that was thereon: *verse 22.* So it was a visible signe of Gods gracious presence with his people in Christ: therefore is it the first and chiefest of all the holy things, and for it principally was the Tabernacle made, *Exod. 26. 33. and 40. 18. 31.* and it sanctified the Tent and house wherein it rested, as Solomon said the places are *holy whereinto the Arke of the Lord hath come*, *2 Chron. 8. 11.* Yet was it but the furniture of a *worldly sanctuary*, *Hebrewes 9. 1.* and under the Gospell to be done away, and forgotten, that men shall say no more, *the Arke of the Covenant of the Lord*, *Ierem. 3. 16.* albeit mystically it is mentioned in the Church of the

the new Testament, as is also the Tabernacle. Rev. 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their gods in coffers; *Lib. Apul. de Asin. ar. l. 11. & Alb. Tibull. Es levis oculis conscia Cistis sacris. Shittim*] or, Cedar wood: in the Greek, wood incorruptible. *a cubit*] that is, a foot and an halfe, or six hand breadths; see Gen. 6. 15.

Verf. 11. *a crowne*] or, border: which was both for ornament, and for the close fastening of the cover of the Arke, which was as large as the Arke it selfe, verse 17. The Greeke interpreteth golden *written waves round about*. So in ver. 24.

Verf. 12. *shalt put*] Heb. *shalt give*.

Verf. 13. *barres*] or *staves*, to carry it with: verf. 14. the Greeke calleth them *bearers*.

Verf. 14. *to beare the Arke*] this none might do but the Levites, and upon their shoulders: Num. 7. 9. 2 Chron. 35. 3. When David faulted herein, and set the Arke upon a wagon, the Lord shewed his wrath in killing Uzza: see 1 Chro. 13. 7, 10, 11. and 15. 12, 15.

Verf. 15. *not be removed*] this caution was, lest the Levites should thinke themselves discharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be seene, 1 Kings 8. 8. The Hebrew Canons say, *When they beare the Arke upon their shoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c. Maimony, treat. of the Instruments of the Sanctuary, ch. 2. f. 13.*

Verf. 16. *the Testimony*] in Greeke, *the Testimonies*: that is, the two tables of stone, wheron the law or ten commandments were written, which were a testimony of the covenant between God and the people, & should testifie against them if they kept it not; as Moses sheweth for the book of the Law, Deu. 31. 26. Hereupon those tables are called *the tables of the Testimonie*, Exod. 31. 18. and the Arke into which they were put, *the Arke of the Testimony*, Exo. 25. 22. neither was there any thing in the Arke but they, 1 Kings 8. 9. and the Tabernacle, wherein the Ark was placed, is called *the Tabernacle of the Testimony*, Exod. 38. 21. Act. 7. 44. So else where the book of the law is called *the Testimony*, 2 King. 11. 12. and the Gospel of Christ hath the same name, 1 Cor. 2. 1. 2 Tim. 1. 8. Likewise because on those tables *the words of the Covenant* were written, Exod. 34. 28. therefore they were called, *the tables of the Covenant*, Deut. 9. 9, 11. 15. and the Arke that they were put into, *the Arke of the Covenant*, Num. 10. 33. Heb. 9. 4.

Verf. 17. *a covering-mercy-seat*] named in Hebr. *Caporeth*, which hath the signification of *covering*, or *plastering over*, Gen. 6. 14. and is commonly used for the mercifull covering, and propitiation of finnes, Psal. 65. 4. Whereupon this is translated in Greeke, and with the allowance of the holy Ghost, *hilasterion*, Heb. 9. 5. that is, *a propitiatory*, or *mercy-seat*. And the Greeke version here addeth *hilasterion episbema*, that is, *a propitiatory covering*; and

it is by the Apostle applied to Christ, called Gods *hilasterion*, or *propitiatorie*, through faith in his blood, to declare (Gods) justice, for the remission of finnes that are past, Rom. 3. 25. he is the propitiation for our finnes, 1 Iohn 2. 2. So this *mercy-seat* on which God did sit betweene the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the Law are forgiven, and covered!

Verf. 18. *Cherubims*] or *Cherubs*. See Gen. 3. 24. We keepe the Hebr. name, following the Apostle, who also keepeth the same name in Greeke, Heb. 9. 5. where he calleth them *Cherubims of glory*. The name *Cherub*, is neere unto *Rechub*, a charet, used to ride upon: and God is said to ride upon the *Cherub*, Psal. 18. 11. and to sit upon the *Cherubims*, Psal. 80. 2 and the *Cherubims* in Solomons Temple are called *a charet*, 1 Chron. 28. 18. The use of these was to cover or overshadow the *mercy-seat* with their wings, Ex. 25. 20. as they were made of it, v. 19. and from this seat God used to speak unto Moses, v. 22. Num. 7. 89. These being of the *similitude of heavenly things*, Heb. 9. 23. may diversly be applied: unto Christ, whose mediation was signified by this *mercy-seat*; and to the Ministers of God, both the Angels in heaven, Gods *fiery chariots*, 2 King. 6. 17. Psal. 68. 18. whose service he useth for his honor, & to attend upon Christ, and upon his Church, into whose mysteries they desire to look, Heb. 1. 6. 14. 1 Pet. 1. 12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28. 14. and the foure living creatures with eies & wings, Rev. 4. 6, 8. (which by comparison with Eze. 1. 5, 6, 10. & 10. 1, 14, 20. were *Cherubims*), are of them that are redeemed unto God by the blood of Christ, Rev. 5. 8, 9, 10. & so distinguished from heavenly Angels, Rev. 5. 11. These with heavenly affections looking into the law and Christ the *mercy-seat*, are such as on whom he also rideth by the preaching of the Gospel, Psal. 45. 5. Act. 9. 15. But the chief signification of the *Cherubs* here, respecteth Christ himself, the *Mercy-seat*, of which they were made on the two ends thereof, v. 19. And to this glorious seat where Gods presence with his Church was manifested, the throne of God is answerable, in the Christian Church; in the presence of which throne his people are, & serve him day and night in his Temple, Rev. 7. 15, 17. and 4. 2, 4, 5, 6. and 8. 3. and 16. 17. and 21. 3, 5. and 22. 1. compared with Ier. 3. 17. Psal. 80. 2. *of beaten worke*] that is, of whole pieces beaten out with the hammer. The like is said of the *Candlestick*, ver. 31. 36. and of the *Trumpets*, Numb. 10. 2. The Gr. translateth it, *turned worke*.

Verf. 20. *shall stretch*] Hebrew, *shall be stretching* (or *spreading*.) *covering*] or *shadowing*; as the Gr. which the Apostle followeth, doth translate, Hebrews 9. 5. This word is used for protection and defence from evill, Psal. 91. 4. and 140. 8. Exod. 33. 22. and the King of Tyrus is called an *anointed Cherub*, that covered (or protected:) Ezek. 28. 14. This heere being (as is fore-shewed) a figure of Christ: the protecting Cherubs, may signifie his kingdome, Psalme 99. 1. the *Mercy-seat* which they

they covered, his priesthood, Rom. 3. 25. and the voice which spake from the same, his prophesie, Num. 7. 89. Heb. 1. 1, 2. Iudg. 20. 27. *one to another*] Hebr. *man to his brother*.

- 22 Ver. 22. *will meet*] or *will converse*, at set times, and to appoint and order things for the Church, as the words following do explaine. Hereupon the Tabernacle wherein this Arke was, had the name, the *Tabernacle of Meeting* (or of the *Congregation*) where *I will meet with thee*, Exod. 30. 36. The Chaldee translateth, *I will appoint my word to thee there*: the Gr. *I will be knowne to thee from thence*. So this was the signe of Gods presence with, and direction of his Church, as before is noted on ver. 18. The Hebrew Doctors say, that the heart of man is answerable to the most holy place of the Sanctuary, wherein was the Arke, and the Covering-mercie-seat, and the Cherubims: whereby we are taught, that as in the Sanctuary Gods Majestie (Shecinah) dwelled, because there was the Arke, and the Tables, and the Cherubims; so the heart of man, it is meet that a place bee made there for the divine Majestie to dwell in; and that it be the Holy of Holies. R. Elias, in Sepher resbith shemub, treat. of Holiness, chap. 7. fol. 219.

- 25 Ver. 25. *a border*] or *closure*, that is, a border to fasten the feet of the table together.

- 27 Ver. 27. *places*] Hebrew, *houses*.

- 29 Ver. 29. *dishes*] or *chargers*, wherein the bread was set on the table. Of such there is also mention in Num. 7. 13. 84. made of silver for other use.

cups] or *dishes*; for incense to be put in, as appeareth by Num. 7. 14. and incense was with the shewbread, as is manifest by Lev. 24. 7. They have their name in Hebrew *Cappoth* of being hollow, like the hollow of the hand, or as a spoone: whereupon some translate them *spoons*. The Hebr. say, there were two of these cups, in each whereof was an handfull of incense: and they had verges at the bottome, that they might rest upon the table; and they were set beside the two rowes of bread. *Maimon* in *Misneh*, treat. of the *Daily sacrifices*, chap. 5. sect. 2. *covers thereof, and bowles thereof*] or (as the Hebr. Doctors understand it) *props thereof, and pipes thereof*. In the first sense, we may take these to bee for covering the bread in the dishes, and the incense in the cups: and so it accordeth with the words following, *to cover withall*. And that not the latter of these two, were to cover with, but the former also appeareth by Num. 4. 7. And in relating this, Moses changeth the order of these words, saying, in Ex. 37. 16. *the bowles thereof, and the covers thereof*. In the latter sense, these served for the bread only; which the Hebrewes explaine thus; *Kejotbain* (which we English the *covers thereof*) were (*Seniphin*) *props*; *Menakjotbain* (which we English the *bowles thereof*) were (*Kanim*) *reeds*, There were foure props of gold, that stayed up (the bread) two for the one row, and two for the other row: and 28. *reeds* (of gold) which were as halfe a hollow reed (or pipe:) *fourteen for one row, and fourteen for the other*. They set one cake on the table, and after put upon it three reeds (or half pipes:) and upon the reeds another cake, and after that again three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three

reeds: upon them the fifth cake, and then two reeds, and upon those two reeds the sixth cake. *Talmud Bab. in Menachoth, Chap. 11.* and *Rambam* (or *Maimon*) is his exposition on the same. The like *R. Solomon Iarobi* on Exod. 25. noteth; save that he differeth in the names, saying of the first, *Kejotbain*, that they were like halfe reeds, hollow made of gold, upon which the bread was set, and they divided one cake from another that aire might gather betwene them, that they might not mould (or putrifie.) *Menakjotbain*, which the Chaldee calleth the *measures thereof* (hee faith) were proppes like stakes of golde, standing on the ground, and they reached higher then the table, so high as the rowes of bread, and were forked (or notched) with five forkes one above another; and the ends of the reeds which were betwene every cake stayed upon those forkes, that the weight of the upper cakes might not be too heave for the lower, and breake them. The reason hereof was, for that the Table, as Moses sheweth in ver. 23. was but one cubit (that is, fixe hand bredths) broad, and two cubits long: and every of the twelve cakes, (as the Hebrewes write) was *ten hand-breadths long, and five broad*; and they set the length of the cakes on the breadth of the table. *Talmud in Menachoth, Chapter 11.* So the ends of the cakes hanging over, were stayed up by those proppes. The Greeke, for *Covers* translateth *Spondeia*, that is, *vessels to poure out with*: and *bowles* they call *Kuathoi, cups*. Of these there is mention also in Numb. 4. 7. 1 Chro. 28. 17. and Jere. 52. 16. *to cover withall*] or, *with which they shall cover*, to wit, the table, and furnish it: or, the cakes and the incense. The originall word signifieth also *to poure out*; and so the Greeke translateth, *with which thou shalt poure out*, (*Speisfis*) as before the Greeke called the *Covers Spondeia, pouring vessels*: but of such I know no use at this table. *pure gold*] whereupon the Table is also called the *pure table*, Levit. 24. 6.

Ver. 30. *Shewbread*] in Hebrew called *Bread of faces*, or of *presence*; because they were to bee set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because every cake was made square, and so had as it were many faces. The length of every cake (they say) was *ten hand-breadths, and the breadth five hand-breadths, and the height seven fingers*. *Maimon*, treat. of the *daily sacrifices*, c. 5. §. 9. The holy Ghost in Gr. calleth it *bread of proposition*, Mark. 2. 26. and in a contrary order, *the proposition of bread* (or of cakes) Heb. 9. 2. that is, with us, *Shew-bread*, which did shew and present themselves to the Lord upon the table in stead of Israel. For there were made every weeke twelve cakes, according to the number of the 12 tribes of Israel; to make every cake was taken two tenth deales of an Ephah, or bushell of fine flower; these, with pure incense were set every sabbath new upon the table, in two rowes, six on a row, and the old bread was then taken away, & eaten by the Priests: see Levit. 24. 5, 9. with the annotations there. As the Arke signified the presence of God in his Church, so this table with the twelve Cakes, signified the multitude of the faithfull presented unto God in his Church, as upon a pure

pure table, continually serving him: made by faith and holiness, as fine cakes; and by the meditation of Christ as by incense, made a sweet odour unto God, Acts 26.7. 1 Cor. 5.7. 2 Cor. 5.15. It may also signifie the spirituall repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Ioh. 6.32, 33, 35. Ephes. 5.2 Psal. 23.5.

Verf. 31. *Candlestick* or, *Light vessel*: called the *candlestick of lights*, Exo. 35.14. *pure gold* whereupon it is called *the pure candlestick*, Lev. 24.4. Exo. 31.8. *beaten worke* of one vvhole piece beaten with the hammer, and this was of a talent of gold, ver. 36.39. *branch* that is, *branches*, as the Greek translateth; and the next verse manifesteth. *bowles* or *cups*, as Gen. 44.2. so named of the forme or fashion. *flowers* in Gr. *lilies*. So R. Menachem on this place saith, that *the flowers were lilies*: and noteth from ancient Rabbines, 42. particulars in the Candlestick, 22. *bowles*, 11. *knops*, and 9. *flowers*; which number he would have observed as mysticall. As the Arke signified Gods presence, and the Table with shewbread, the Church standing before him: so this *Candlestick* signified his Law, in the light whereof his people doe serve him, Psal. 119.105. Pro. 6.23. 2 Pet. 1.19. And the sundry branches, bowles, knops and flowers, shew the varietie of things, and of delivering them in the Scripture; some easie, some hard to be understood, 2 Pet. 3.16. some histories, some prophecies, some parables, &c.

Verf. 33. *made like almonds* the Chaldee translateth, *figured*; and the Greek, *figured with almond-muts*: and this some referre to those also which follow, *the knop*, and *the flower*, as if they had that forme. The almond tree hath the name in Hebr. of hastie bringing forth blossomes and fruit: and God likeneth the hasty performance of his word unto it, Ier. 1.11, 12. So Aarons rod miraculously bare *almonds*, Num. 17.8.

Verf. 37. *seven lampes* or, *the lampes thereof seven*: which figured *the seven spirits*, (that is, the manifold graces of the spirit) of God, as is written, *there were seven lampes of fire, burning before the throne, which are the seven spirits of God*, Revel. 4.5. *be* that is, *the Priest*, as is expressed, Exod. 27.21. Levit. 24.3. see the notes there. *to ascend* that is, as the Chaldee translateth, *to burne*: for that the flame ascends upward. So in Exo. 27.20. But the Greek version here understands it, of setting the lampes up on the top of the branches of the candlestick. *over against the face* that is, right forward, or straight before it: as the like phrase signifieth in Ezek. 1.9 12. See also Num. 8.2.

Verf. 39. *a talent* this is the greatest vveight which was in use: it contained three thousand shekels; of which were two sorts, common and holy; as is shewed on Gen. 20.16. This talent, as all other weights about the Sanctuary, being sacred, was an hundred and twentie pound vveight: or three thousand holy shekels. See the notes on Exodus 48.24, 26.

Verf. 40. *that thou make* or, *and make*, to wit, all these things mentioned in this chapter, and those which follow: as the Apostle expoundeth it, see *that thou make all things according*, &c. Heb. 8.5. And oftentimes, things set downe in this manner, are expounded universally; as 2 Chro. 6.30. *thou only knowest the heart of the formes of men*, that is, of all the formes of men, 1 King. 8.39. So, *the word shall be established*, Deut. 19.15. that is, every word, 2 Cor. 13.1. and *till I put thine enemies*, Psal. 110.1. that is, all of them, 1 Cor. 15.25. *as we forgive our debtors*, Mat. 6.12. that is, every one indebted to us, Luke 11.4. and many the like. *patterne* in Greeke, *type*: hereupon the Apostle noteth, that the Priests of Israel served unto the example and shadow of heavenly things, Heb. 8.5. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for spirituall mysterie of heavenly graces, which should be enjoyed by Christ, whereof see Revel. 4. and 21. Chapters. Neither might Moses alter the matter, forme, or fashion of any particular, from the patterne shewed him; but was strictly bound unto it, and so did observe it, Exodus 39.42, 43.



CHAP. XXVI.

1, God commandeth to make a Tabernacle, with ten Curtaines embroidered. 7, And a Tent over it of eleven Curtaines of goats haire. 14, And a covering for the tent of Rams skins, and a covering of Tachash skins. 15, The boards of the Tabernacle, of Shittim wood. 19, The sockets of silver. 26, The barres of Shittim wood. 31, The embroidered veile betweene the most holy place, and the holy. 36, The hanging veile for the doore.

AND thou shalt make the Tabernacle with ten curtaines of fine linnen twined, and blew, and purple, and scarlet: with Cherubims, the worke of a cunning workman, shalt thou make them. The length of one curtaine shall be eight and twentie cubits, and the bredth foure cubits, of one curtaine: one measure shall be for all the curtaines. Five curtaines shal be coupled together, one to another; and five curtaines coupled together one to another. And thou shalt make loopes of blew upon the edge of the one curtaine, from the selvedge in the coupling; and so shalt thou make in the uttermost edge of the curtaine, in the second coupling. Fiftie loopes shalt thou make in the one curtaine, and fiftie loopes shalt thou make in the selvedge of the curtaine, which is in the second coupling, the loopes being one right over against another. And thou shalt make fiftie taches of gold, and shalt couple together the curtaines, one unto another,

ther, with the taches; and it shall bee one
 7 Tabernacle. And thou shalt make curtaines
 of goats *haire*, for a Tent over the Taberna-
 cle: eleven curtaines shalt thou make them.
 8 The length of one curtain *shall be* thirtie cu-
 bits, and the bredth foure cubits, of one cur-
 taine: one measure *shal be* for the eleven cur-
 9 taines. And thou shalt couple together five
 curtaines by themselves, and fixe curtaines
 by themselves, and shalt double the sixt cur-
 10 taine in the forefront of the Tent. And thou
 shalt make fiftie loopes on the edge of the
 one curtaine, the outmost in the coupling,
 and fiftie loops on the edge of the curtaine
 11 of the second coupling. And thou shalt make
 fiftie taches of brasse, & shalt put the taches
 into the loops, and shalt couple together the
 12 Tent, and it shall be one. And the overplus
 that remaineth of the curtaines of the Tent,
 the halfe curtaine that remaineth shall hang
 over, on the backe sides of the Tabernacle.
 13 And a cubit on this *side*, and a cubit on that
side, in the remainder in the length of the
 curtaines of the Tent, it shall be hanging o-
 ver on the sides of the Tabernacle, on this
 14 *side* and on that *side*, to cover it. And thou
 shalt make a covering for the tent, of Rams
 skins died red, and a covering of Tachash
 15 skins above. And thou shalt make boards for
 the Tabernacle, of Shittim wood, standing
 16 up. Ten cubits *shal be* the length of a board,
 and a cubit and halfe a cubit the bredth of
 17 one board. Two tenons for one board, set
 in order one against another: so shalt thou
 make for all the boards of the Tabernacle.
 18 And thou shalt make the boards for the Ta-
 bernacle, twenty boards for the South side
 19 Southward. And fortie sockets of silver shalt
 thou make under the twenty boards; two
 sockets under one board for his two tenons,
 and two sockets under another board for his
 20 two tenons. And for the second side of the
 Tabernacle, on the North side, twenty
 21 boards. And their fortie sockets of silver:
 two sockets under one board, and two soc-
 22 kets under another board. And for the sides
 of the Tabernacle Seaward thou shalt make
 23 fix boards. And two boards shalt thou make
 for the corners of the Tabernacle, in the two
 24 sides. And they shall be equally joyned be-
 neath, and likewise they shall bee perfectly
 joyned at the head of it, unto one ring: so
 shall it be for them both; they shall bee for
 25 the two corners. And they shall bee eight
 boards, and their sockets of silver sixteene
 sockets: two sockets under one board, and

two sockets under another board. And thou
 shalt make barres of Shittim wood: five for
 the boards of the one side of the Taberna-
 cle. And five barres for the boards of the se-
 cond side of the Tabernacle: and five barres
 for the boards of the side of the Tabernacle,
 for the two sides Seaward. And the middle
 barre in the mids of the boards, reaching
 from end to end. And thou shalt overlay the
 boards *with* gold, and their rings thou shalt
 make of gold, places for the barres: and
 thou shalt overlay the barres *with* gold. And
 thou shalt reare up the Tabernacle accor-
 ding to the right fashion therof, which thou
 wast shewed in the mount. And thou shalt
 make a veile of blew, and purple, and scarlet,
 and fine linnen twined; the worke of a cun-
 ning workeman: he shall make it *with* Che-
 rubims. And thou shalt hang it upon foure
 pillars of Shittim, overlaid *with* gold, their
 hookes *shall be* of gold; upon the foure soc-
 kets of silver. And thou shalt hang the veile
 under the taches, and shalt bring in thither
 within the veile, the Arke of the Testimo-
 nie; and the veile shall divide unto you, be-
 twene the Holy place, and the Holy of holi-
 es. And thou shalt put the Covering-mer-
 cie-seat, upon the Arke of the Testimony,
 in the Holy of holies. And thou shalt set the
 Table without the veile; and the Candle-
 sticke over against the table, on the side of
 the Tabernacle, toward the South; and the
 table thou shalt put on the Northside. And
 thou shalt make an hanging-veile for the
 doore of the Tent, of blew and purple, and
 scarlet, and fine linnen twined; the work for
 the Embroiderer. And thou shalt make of
 the hanging-veile five pillars of Shittim, and
 overlay them *with* gold, their hookes gold,
 and thou shalt cast for them, five sockets of
 brasse.

Annotations.

Tabernacle] or Habitate, which was for the
 foresaid Arke, Table with *show-bread*, and
 candlesticke to be placed in: a figure of the Church,
 wherein God dwelleth graciously with his people,
 and in lightneth them with his Law, and the seven
 spirits which are before his throne. See the anno-
 tations on the former Chapter. *twined*] or
twisted, after it was spunne: and this was for more
 strength, Eccles. 4. 12. In the Hebrew canons it is
 said, *Wheresoever fine linnen twisted is spoken of in the*
Law, it must be sixe double thred. Maimony, treat. of
 the Implements of the Sanctuary, chap. 8. Sect. 14.
scarlet] or double dyed scarlet. These colours
 represented the blood of Christ, and the white
 linnen

linnen (or byffe) his justice, and so the variety of graces wherewith hee & his Church is made glorious: see the notes on Exod. 25. 4. *Cherubims*] that is, as the Chaldee explaineth it, *figures of Cherubims*: signifying heavenly affections in Christ and his Church, and the Angels ministers unto and about them: See Exod. 25. 18. *cunning workman*] or *exquisite craftsman*, that skilfully deviseth, and curiously worketh in any Art, Exod. 35. 32. 33. 2 Chro. 26. 15. The Chaldee translateth it *Craftsman*; the Greeke *Weaver*: of which there is also mention in this worke, of the Tabernacle, Exod. 35. 35. and 39. 22. The Hebrew Doctors put a difference betweene this *cunning workman*, and the *embroiderer*, in verse 36. *Whereforever it is said in the Law, THE WORKE OF THE EMBROIDERER*, that is, when the figures which are made in the weaving, are scene but on the one side; but *THE WORKE OF THE CUNNING WORKMAN*, is, when the figures are scene on both sides, before and after. *Maimony*, in treat. of the Implements of the Sanctuary, Chap. 8. Sect. 15. The veile of the most holy place, being of this cunning workmanship, verse 31. sheweth that both sides were wrought alike.

2 Vers. 2. *cubits*] Hebr. by *cubit*: that is, measuring by the Cubit, which is sixe hand-breadths, or a foot and a halfe. *of one*] which may bee understood of every one, as in 2. Chron. 9. 16. *one shield, is for every shield*. Or, as the Greeke here translateth, *the curtaine shall be one*.

3 Vers. 3. *one to another*] Hebr. *woman to her sister*, which Hebraisme, the Chaldee also translateth *one to another*; and the Greeke giveth the like sense, and Moses himselte so explaineth it in Exod. 36. 10. 12. where hee saith *one to one*. So after in vers. 5. and 17. This signified the union of persons and of graces in the Church, by the Spirit, Ephes. 4. 3. 4. 5. 6. 1 Cor. 12. 4. 5. 6. 12. 13. for, in Christ all the building fitly coupled together, groweth unto an holy Temple in the Lord, Ephes. 2. 21. 22. and 4. 16.

4 Vers. 4. *edge*] Hebr. *lip*. So in verse 10. *the one*] or, *the first curtaine*, so in verse 5. So *one* is used for the first, Gen. 1. 5. *second coupling*] or, *coupling of the second*: so in verse 5.

5 Vers. 5. *being one right over against another*] or, *receiving one to another*, and so holdeth by the taches, one curtaine to another. But both the Greeke and Chaldee version favoureth the first exposition.

6 Vers. 6. *one Tabernacle*] or *the Habitation* shall be one. The like is said for the Tent, verse 11. Howbeit, because of the distinction by the veile, there were after a sort two Tabernacles, & so the Apostle speaketh of *the first*, called *the Holy*, and after the *second veile*, the *Tabernacle called the Holy of holies*, Heb. 9. 2. 3. As the golden taches, clasped in the blew, (or heaven coloured) loopes, made the ten curtaines one Tent: so by faith and love in Christ, the Saints are fastned, and builded together for an habitation of God through the Spirit, Eph. 2. 22. wherefore the Apostle mentioneth, *the unity of the Spirit, in the bond of peace*; the *unity of the faith*, and our *knitting together in love*, Ephes. 4. 3. 13. Coloss. 2. 2. And this is to be for all affaires, both of peace

and of warre, Iudg. 20. 11.

Vers. 7. *a Tent*] that is, a *Covering*, spread over, so the Greeke translateth it a *Covering*; the Chaldee, *an over spreading*. See Exod. 40. 6. *eleven*] where-as the embroidered curtaines were but *ten*, vers. 1. So these were thirty cubits long, vers. 8. those but 28. cubits, verse 2. Thus the Covering was larger in length & bredth, then the thing covered. The like may bee thought by proportion of the two upper Coverings of skins, in verse 14. that they also were larger, then this Tent of haire, though for brevity, their size is not expressed. And that this Goats haire was woven into cloath, appeareth in that it was spun by women, as the other stuffe, Exod. 35. 26.

Vers. 14. *Tachash skins*] in Greeke *Violet colour skins*; of them see Exod. 25. 5. These three sorts of Covering served for the safety of the Tent, and things in the same, from the injurie of the weather: also by these covers and veils, the people were kept from beholding the holy things: as at the removing of the Tent likewise, Num. 4. 5. 15. So they signified the safety of Gods Church, covered and hid from the injuries of the world, Esa. 4. 6. & 25. 4. Psal. 27. 5. that the *Sunne shall not light on them, nor any heat*, Rev. 7. 16. and the state of the Church then, which had the mysteries of Christ under shadowes and coverings, now taken away, Heb. 10. 1. Therefore the Tabernacle of the Gospell is described without any such veils or covers, in the open heaven, where the most holy things even the Arke of Gods Covenant is to bee scene, Rev. 4. 1. 6. & 11. 19. and 21. 2. 3. &c.

Vers. 15. *boards*] these were to beare up the embroidered curtaines, the Greeke calleth them *stiles* or *pillars*: and to these, with the *silver sockets* whereon they stood (verse 19) the Apostle alludeth, when he calleth Gods House and Church, *the pillar and stay of the Truth*, 1 Tim. 3. 15.

Vers. 17. *tenons*] called in Hebrew *bands*, for that they held fast in the mortaises of the sockets. *set in order*] or, *set ladder wise*, that is, equally distant one from another, as the staves of a ladder.

Vers. 19. *sockets*] or *bases*, as the Greeke translateth them, the feet or grounds that sustained the boards, having hollow mortaises for the tenons of the boards to be fastned in. Every one of these sockets, was of a talent of silver, that is, an hundred and twenty pound weight, Exod. 38. 27.

Vers. 20. *twenty boards*] and every board being a cubit and an halfe broad, verse 16. the length of the whole Tabernacle appeareth to be 30. cubits, or 45. foot.

Vers. 22. *Seaward*] that is, *westward*; so vers. 27. See the notes on Gen. 12. 8.

Vers. 24. *equally joyned*] or *joyned as to twins*, that is, joyned alike to the boards that are on the side, and on the end of the Tabernacle, so fastening them both together. The Hebrew signifieth *twining* or *twins*; & is not used in this sense, but here, and againe in Exod. 36. 29. The Chaldee translateth it, *disposed* (or, *fitted*) the Greeke, *they shall bee of equality*. *Likewise*] or, *together*. *perfectly joyned*] or *equally joyned*. The Hebrew though it differeth

differeth in form, yet is thought to be of like signification with the former, and so the Chaldee tranſlateth it as before, and the Gr. varieth but little, thus, *they ſhall be [exiſon] of equalitie beneath, and likewise they ſhall be [iſoi] equall at the heads, &c.* ſo in Exod. 36. 29.

26 Verſ. 26. *barres*] or, *raſters*, which were for to faſten the boards together.

28 Verſ. 28. *in the mids*] This *mids*, ſeemeth to bee meant of the length of the boards, not of the thickneſſe, as if this barre went through the boards, (which ſo muſt needs be of an extraordinary thickneſſe and weight) but through rings put in the mids of the boards, as the other bars went through rings put in the ends. *reaching*] or, *ſhooting through*: of this word, the barre aforeſaid, hath the name in Hebrew, which ſignifieth *fleeing*, or *ſpeedie paſſing through*.

29 Verſ. 29. *places*] Hebr. *houſes*, as Exod. 25. 27. the Greeke explaineth it thus, *into which thou ſhalt bring the barres*.

30 Verſ. 30. *right faſhion*] or *juſt conſtitution*: Hebr. *judgement*, which the Greeke tranſlateth *faſhion* (or *ſhape*) and Stephen calleth it *a type*, Acts 7. 44. ſo it is the ſame in effect, with Exod. 25. 40.

31 Verſ. 31. *of a cunning workeman*] that is, wrought (or woven) both ſides alike: ſee the notes on verſe 1. *ke*] that is, the workeman: the Greeke ſaith as before, *thou ſhalt make*. *Cherubims*] that is, as the Chaldee expreſſeth, *figures of Cherubims*, wrought in the veile.

32 Verſ. 32. *bang*] Hebrew, *give*, ſo verſe 33. *Shittim*] or *Cedar*, wood that will not rot, Exodus 25. 5.

33 Verſ. 33. *of the testimony*] that is, of the Tables whereon the Law was written, for a testimony to Iſrael, ſee Exod. 25. 16. *divide*] or *ſeparate*. This was the ſpeciall uſe of this veile, to debarre men from entring (yea or ſeeing) into the moſt holy place, or the Arke, Exod. 40. 3. *whereby* (as Paul ſaith) *the Holy Ghoſt ſignified this, that the way into the Holies was not yet manifested, while as the firſt Tabernacle had ſtanding*, Hebr. 9. 8. that is, the way into heaven (which the moſt holy place ſhadowed,) was not by thoſe legall ſervices; but ſhould bee opened unto men by Chriſt, firſt entring there with his blood, Heb. 9. 24. & 10. 19. Therefore alſo this *veile*, ſignified the *ſheſh* of Chriſt, (under which the Godhead was veiled) and through which (by ſuffering death) hee entred himſelfe, and made way alſo for us, to enter into heaven, Heb. 9. 19. 20. To confirme this, *the veile of the Temple* (at the death of Chriſt) *was rent in twaine, from the top to the bottome*, Matt. 27. 51. So the curious embroiderie, and glorious Cherubims of this veile, ſignified the manifold graces of the Spirit, & heavenly affections, which Chriſt had in his humane nature; and which he communiceth alſo with us, by the miniſterie of his Word and Spirit: likewise the heavenly mysteries, which are in the ordinances of Moſes Law, rightly underſtood. *Holy of Holies*] or, *Holinneſſe of Holinneſſes*: that is, the moſt holy place: by this name Chriſt himſelfe is ſometime called,

Dan. 9. 24. but here it figured *Heaven*, into which Chriſt is entred in fleſh, we alſo now are by hope, and ſhall alſo in our fleſh, at his appearing, Heb. 6. 19. 20. & 9. 11. 12. 24. and 10. 19. Ioh. 14. 23. It was alſo a type of the Churches eſtate under the Goſpell, wherein without veiles we enjoy the mysteries of Chriſt, Revel. 4. 11. 19. This place in Solomons Temple was called *Debir*, that is, the *Oracle*, (becauſe from thence Gods oracles were heard, Num. 7. 89.) 1 King. 6. 19. where the Chaldee tranſlateth it, *the houſe of propitiations*.

Verſ. 35. *without*] ſignifying that the twelve tribes of Iſrael, (repreſented by the Cakes upon the Table) were yet without the open enjoying of the mysteries of the Goſpell, Hebr. 9. 8. 9. 10. and 10. 19. & 11. 39. 40. and in reſpect of heaven it ſelfe, wee all in this life, are yet *without*, & enter in onely by the anker of hope, Hebr. 6. 18. 19. 20. 1 Pet. 1. 4. 5. 2 Cor. 5. 1. 2. 3. &c. *the ſouth*]

which is the right hand, both in reſpect of the world, Pſal. 89. 13. & of this Tabernacle, where God from the moſt holy place betweene the Cherubims, beheld his people worſhipping with their faces towards the Weſt, the type of them on the table, being on the Northſide, & the Candleſticke of his law burning with the ſeven lamps of his Spirit on the Southſide. So the Word, is above the Church.

Verſ. 36. *an hanging veile*] or *covering*, as the word more properly ſignifieth. This was another veile which hung as a doore at the entry of the Tabernacle, through which the prieſts of the Law went every day to miniſter in the holy place; but the people might not, Heb. 9. 2. 6. Shewing alſo the reſtraint of the Iewiſh Church, from ſuch bleſſings as God hath opened unto us in Chriſt, Heb. 9. 9. 10. &c. and 10. 19. 20. *embroiderer*] or, *weaver with riſell worke*, who worketh curiouſly, and with many colours; figuring the variety of graces which God decketh his Church with, Ezek. 16. 10. Pſal. 45. 15. But the workmanſhip of this veile, was inferiour to the former, which had Cherubims. See the notes on verſe 1.

V. 37. *overlay them*] for this in Ex. 36. 38. is ſaid, *he overlaid their heads* (or *chapiters*.) *braſſe*] inferiour to the former, which were of ſilver, verſe 32. The neerer things were unto God, the more precious they were, both for ſtuffe and workmanſhip.



CHAP. XXVII.

1, The brazen Altar of Burnt-offring, with the veſſels thereof. 9, The Court of the Tabernacle incloſed with hangings and pillars. 18, The meaſure of the Court. 20, The oile Olive beaten for the Lampe, which the Prieſts trimmed daily.

AND thou ſhalt make an Altar of Shittim wood, five cubits the length, and five cubits the bredth; four square ſhall

shall the Altar be, & three cubits the height thereof. And thou shalt make the hornes of it upon the foure corners thereof, of the same shall the hornes of it be; and thou shalt overlay it *with* brasfe. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hookes of it, and the fire pans of it: all the vessels thereof thou shalt make of brasfe. And thou shalt make for it a grate of net worke of brasfe; and thou shalt make upon the net foure rings of brasfe, in the foure utmost parts thereof. And thou shalt put it under the compasse of the Altar beneath, and the net shall be even to the midst of the Altar. And thou shalt make barres for the Altar, barres of Shittim wood, and shalt overlay them *with* brasfe. And the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to bear it. Hollow *with* boards shalt thou make it, even as he shewed thee in the mountaine, so shall they make it.

And thou shalt make the Court of the Tabernacle for the South side southward; Tapestry hangings for the Court of fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twenty, and their sockets twenty, of brasfe; the hookes of the pillars and their fillets of silver. And so for the North side in length, tapestrie hangings, of an hundred (*cubits*) length; and the pillars thereof twenty, and their sockets twenty of brasfe, the hookes of the pillars, and their fillets of silver. And for the bredth of the court on the West side, tapestry hangings of fiftie cubits; their pillars tenne, and their sockets tenne. And the bredth of the Court on the East side Eastward, fifty cubits. And fiftene cubits the tapestrie-hangings for the side: their pillars three, and their sockets three. And for the second side, fiftene (*cubits*), the tapestrie hangings, their pillars three, and their sockets three. And for the gate of the Court, an hanging-veile, of twenty cubits, of blew, and purple, and scarlet, and fine linnen twined, the worke of the Embroiderer: their pillars foure, and their sockets foure. All the pillars of the Court round about shall be filleted with silver; their hookes silver, and their sockets brasfe. The length of the Court shall be an hundred cubits, and the breadth fifty with fifty; and the height five cubits, of fine linnen twined: and their sockets brasfe. All the vessels of the Tabernacle, for all the service

thereof, and all the pinnes thereof, and all the pinnes of the Court, brasfe.

D D D

And thou shalt command the sonnes of Israel, that they take unto thee, pure oile olive, beaten for the Light, to cause the Lampe to ascend up continually. In the Tent of the Congregation, without the veile, which is before the Testimony, Aaron and his sonnes shall order it, from evening unto morning, before Jehovah: it shall be a statute for ever, unto their generations, on the behalfe of the sonnes of Israel.

Annotations.

Altar] in Hebrew, *Mizbeach*, in Greeke *Thysiasasterion*, so named of sacrifices offered thereupon, and it was anointed, dedicated, sanctified to bee most holy, that it might sanctifie the gifts offered thereon, and whatsoever touched it should be holy, Numb. 7. 1. 88. Exod. 29. 37. Matth. 23. 19. It is called by the Prophets, *Ariel*, the *Lion of God*: and *Harel*, the *Mountain of God*, Ezek. 43. 15. The Altar and sacrifice signified Christ, sanctifying himselfe for his Church, & by his mediation sanctifying the daily service of his people, whereof also the Altar was a publike signe, Hebr. 13. 10, 15. Ioh. 17. 19. Esa. 19. 19, 20. Gen. 8. 20. and 12. 7. *Shittim*] in Gr. *incorruptible wood*: see Exo. 25. 5. *four square*] This forme signifieth firmnes and stabilitie: therefore the heavenly Jerusalem is *four square*, Rev. 12. 16. so was the figure of it, Eze. 48. 20. & the most holy place in the Temple & Tabernacle, 2 Chro. 3. 8. The Altar prophesied of under the Gospell, though it be much larger, (because the worshippers are increased all over the world) yet is it also *four square*, Ezek. 43. 16.

Verf. 2. *hornes*] which were not only for ornament, but to keep things from falling off the Altar, for the hornes were upward, Eze. 43. 16. And hornes usually signifying power & might, (Hab. 3. 4. Lam. 2. 3. Jer. 48. 25.) these foure hornes of the Altar, signified the power & glory of Christs Priesthood, for the salvation of his Church, gathered from the foure corners of the earth. *brasfe*] which was strong and durable, for to beare the fire that continually burned upon this altar: hereby figuring Christs sufferance of Gods wrath and afflictions, without being consumed or overcome, Joh. 6. 12. So *mountaines of brasfe*, signifie Gods invincible providence, Zach. 6. 1. and Christs brazen feet, Rev. 1. 15. and the *man like brasfe* in Ezek. 40. 3. have like myserie of strength, and invinciblenesse. See also Job 40. 18. Mich. 4. 13. So the instruments of the Altar here following.

Verf. 3. *shovels*] instruments to take away ashes, or any filth. Such Hiram made also in Solomons Temple, 1 King. 7. 40, 45. *basons*] or *bowls*, in Greeke, *vials*, these were to hold liquid things,

as the blood of the sacrifices, &c. So 1 King. 7. 40. Zach. 14. 20. *fleshhooks*] instruments with teeth to take flesh out of pots, &c. 1 Sam. 2. 13, 14. So in 2 Chro. 4. 16. *firepans*] wherein coales of fire were put: Englished sometime *censers*, Lev. 10. 1. and 16. 12. These instruments figured the ministry of the Word, in the Church of Christ: which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, Rom. 12. 1, 2. and 15. 16. Zach. 14. 20, 21.

4 V. 4. *agrate*] or *seve*, as the word is Englished in Amos 9. 9. It was a broad plate of brasie with many little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burne upon.

5 Vers. 5. *put it*] that is, the *gate* or *net* forementioned: the Greek translateth, *put them*, meaning, the rings. *the compasse*] The Hebrew *careob*, is no where found but in this history here, & in Ex. 38. 4. the Gr. version maketh it to be the *gate* fore-spoken of. Others refer it to the square compasse which was within the altar that was hollow, ver. 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the mids. This signified the place within, where the holy fire alwayes burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, 2 Tim. 1. 3. and 2. 22. Rom. 12. 1, 11. Hebr. 9. 14. and 12. 10.

8 Vers. 8 *he*] that is, God shewed: or, according to the Greek translation, *as it was shewed*. Thus all the Instruments of Gods daily Service in Israel, were appointed and shewed of God himself, that no place might be left for mans will-worship or inventions, Col. 2. 23. Math. 15. 9.

9 Vers. 9. *Court*] or *Court yard*, an open place: into which the people should come daily unto the sacrifices & publike service of God, Psal. 100. 4. and 116. 17, 18, 19. Thus was the habitation of God divided into three roomes; the outward Court, which was in the open light and view of all: the Tabernacle or Holy place, which had light by the seven lampes of the gold Candlesticke: and the most Holy place, wherein was no externall light, wherein God sate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Body*, *Soule*, and *Spirit*, 1 Thes. 5. 23. The *Body* is as the open Court, where all do see what is done. The *Soule* is as the Holy place, where by the lampes of Gods Word and Spirit, mans reason and understanding is inlightned: The *Spirit* is as the most Holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is answerable to the Holy of Holies*, in the Sanctuary: R. Elias in *Sepher reshuib choemah*, treat. of Holinesse, chap. 7. folio 219. The world also hath three parts, this inferiour wherein we live and die; the superiour,

or heaven, lightned with seven Planets, & Starres innumerable; and the heaven of heavens, (or third heaven, 2 Cor. 12. 2.) the place of eternall blessednesse: unto which the most holy place is resembled, Hebr. 9. 24. *tapestry-hangings*] which were Curtaines woven with Tapestry worke. The same word, when it is spoken of other matter, signified *carved-worke*, as in 1 King. 6. 32. *fine linnen*] in Greeke *byffe*: see Exod. 25. 4. within this, (which figured the righteousness of the Saints, Rev. 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious Inclosure.

10 Vers. 10. *Pillars*] which served to uphold those hangings fastened unto them by silver hooks. Figuring the stabilitie of the Church, and of the righteousness therof, by the word of God, (compared unto silver,) and Ministers of the same, Jeremy 1. 18. Revel. 3. 12. Psalme 12. 7. Galat. 2. 9. *fillets*] or *hoopes* of silver, which compassed the toppes of the Pillars, and served both for ornament, and for the hangings to bee fastened by. They have their name in Hebrew of imbracing about, and cleaving fast; derived from a word which is applied unto loving affection, Psal. 91. 14. and signifie the pure love wherewith the Saints are to imbrace, and cleave to, and serve one another, Colos. 2. 2. and 3. 14. Galath. 5. 13. In the making of these it is said, that their *heads* also (or *chapiters*) were overlaid with silver, Exod. 38. 17, 19.

11 Vers. 12. *Sea*] that is, the *west side*: see Genesis 12. 8. *fiftie*] so the bredth, was halfe so much as the length: and the forme of the Court was a long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, Exod. 26.

14 Ver. 14. *for the side*] that is, *for the one side*, as the Greek translateth it, meaning the side of the gate or entrie: the Hebrew figuratively calleth it a *shoulder*.

16 Ver. 16. *hanging veile*] or *covering*, for of that it hath the name: so there was at the doore of the Tabernacle, Exod. 26. 36. see the notes there. *blew*, &c.] so it differed from the other hangings of the Court, which were but of one colour: this with varietie of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a doore, we have entrance and access unto God, in his Church, John 10. 9. Rom. 5. 1, 2.

18 Vers. 18. *with fiftie*] that is, fiftie on the West end, with fifty on the East end. The like is to bee understood before of the length; an hundred on the one side, with an hundred on the other: and so the Greeke translation speaketh of that, as of this. *five*] halfe the height of the Tabernacle, which was ten cubits high, Exod. 26. 16.

19 Vers. 19. *for all the service*] the Greeke explaineth it thus, *and all the instruments*, such as served for the worke thereof. *pines*] or, *nayles*: *stakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stability of the Church, & the ministry of

of Gods Word fastening the same, Ezra 9.8. Esa. 33. 20. and 22.23. Zach. 10.4.

¶ ¶ ¶

Here beginneth the twentieth Section, or Lecture of the Law: see Gen.6.9.

Verf. 20. take] and bring unto thee, so in Levit. 24.2. where this law is againe repeated. Olive] that is, of the Olive tree, which is alwaies greene and flourishing; faire and of goodly fruit; of whose fruit oile is made, good for food, for ointment, and for light; of which last he here speaketh. This oile Olive signified the fruitfull graces flowing from Christ and the Saints, compared to Olive trees, Judg. 9.9. Psal. 52.10. Zach. 4. Rev. 11.4. Jer. 11. 16. who by the fire of Gods spirit, cause the seven lamps to burne before his throne, and doe inlighten the Church with his Word: Esa. 61.1,2. Rev. 4.5. Psal. 119. 105. Prov. 5.23. 2 Cor. 4.4,6. beaven] signifying how with much labour and affliction, the light of Gods Word is to be prepared, and with patience preached, and made to shine in his Church, 2 Cor. 1.4. & 2.4. & 11.23,24,25. &c. 1 Thef. 2.9. to ascend] that is, as the Greeke and Chaldee explaine it, to burne.

Verf. 21. the Testimonie] the Tables of the Law, within the Arke, Exo. 25.21. shall order it] by causing it to burne, as the Greek interpreteth. The manner whereof, the Jewes record to be thus: When the Priest commeth to trim the Candlesticke; Of every lampe that is burnt out, he takes away the weeke, and all the oile that remaineth in the lampe, and wipeth it, and putteth in another weeke, and other oile by measure, and that is halfe a log. (that is, about a quarter of a Pinte, of which measure, see Levit. 14.10. and the notes on Exo. 30.24.) and that which he taketh away, he casteth into the place of ashes by the Altar, and lighteth the lamp which was out, and the lamp which he findeth not out, he dresseth it. The lampe which is middlemost, when it is out, he lights not it, (after it is made cleane) but from the Altar in the Court; but the rest of the lampes, every one that is out, he lighteth from the lampe that is next. He lighteth not all the lampes at one time: but lighteth five lampes, and stayeth, and doth the other service, and afterwards commeth and lighteth the two that remaine. He whose dutie it is, to dresse the Candlesticke, commeth with a vessell in his hand (which is called Cuz, and it is of gold, like to a great picher) to take away in it the weekes that are burnt out, and the oile that remaineth in the lampes, and lighteth five of the lampes, and leaveth the vessell there before the Candlesticke, &c. and goeth out; afterwards he commeth and lighteth the two lampes, and taketh up the vessell in his hand, and boweth himselfe downe to worship, and goeth his way. Masim. treat. of the daily Sacrifices, c.3. sect. 12, 13, 16, 17. The like they have in other records; as for the measure of oile, in Talmud Babil. treat. Menachoth, ch. 10. fol. 88. Three logges of oile and a halfe, for the Candlesticke, halfe a logge for every lampe. And for the order, in the same Talmud, in Ioma, c.3. fol. 33. The cleansing of the innermost Altar, was before the trimming of the five lampes: and the trimming of the five lampes, before the blood of the daily Sacrifice; and the blood of the daily Sacrifice, before the trimming of the two lampes: and the

trimming of the two lampes, before the burning of incense, &c. This charge of the Priests to order the lampes, signified how Christ & his Ministers should continually looke unto the puritie of doctrine, and preaching of the light of the gospel, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts, Rev. 1.13. and 2.1. Deut. 33. 10. Joh. 5.35. Eph. 3. 8,9. 2 Pet. 1. 19,20,21. Mat. 4.16.



CHAP. XXVIII.

1, Aaron and his sons are set apart for the Priests office. 2, Holy garments are appointed. 6, The Ephod. 8, And the curious girdle of it. 9, The two Beryll stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15, The Brest-plate of judgement, with twelve precious stones therein; 21, on which the names of the twelve Tribes of Israel were graven. 22, The golden chains to fasten it. 26, And the golden rings for the same. 30, The Urin and Thummim. 31, The Robe of the Ephod, with Pomgranats and Bells. 36, The golden plate of the Miter. 39, The fine linnen Coat, the Miter, and the Girdle. 40, The Coats for Aarons sonnes, with their Girdles and Bonnets, 42, and their linnen Breeches. 43, The Priests must weare their garments in their administration.

AND thou, take neere unto thee Aaron thy brother, and his sons with him, from among the sonnes of Israel, that hee may minister-in-the-Priests-office unto mee: Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons. And thou shalt make garments of holinesse for Aaron thy brother, for honour and for beautifull glorie. And thou, speake unto all the wise hearted, whomsoever I have filled with the spirit of wisdome; and let them make Aarons garments, to sanctifie him, that hee may minister-in-the-Priests-office unto mee. And these are the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle; and they shall make garments of Holinesse, for Aaron thy brother, and for his sons, that he may minister-in-the-priests-office unto me. And they shall take gold, and blew, and purple, and scarlet, and fine linnen. And they shall make the Ephod of gold, of blew, and of purple, of scarlet, and fine linnen twined, the worke of a cunning workman. It shall have the two shoulder-peeces joyning together at the two edges thereof, and it shall be joyned together. And the curious girdle of his Ephod which is upon it, shall be of the same, according to the worke thereof, of gold, of blew, and purple,

9 ple, and scarlet, and fine linnen twined. And thou shalt take two Beryll stones, and shalt grave on them the names of the sons of Israel. Six of their names on the one stone; and
10 the names of the six that *are* remaining, on the second stone, according to their births. The worke of an engraver *in* stone, *like* the
11 engravings of a signet, shalt thou engrave the two stones, with the names of the sonnes of Israel, inclosed in ouches of gold shalt thou make them. And thou shalt put the two
12 stones upon the shoulders of the Ephod, stones of memorial for the sons of Israel; and Aaron shall beare their names before Jehovah, upon his two shoulders for a memorial.
13 And thou shalt make ouches of gold. And
14 two chaines of pure gold, at the ends shalt thou make them of wreathen worke, and shalt fasten the wreathen chaines to the ouches.
15 And thou shalt make the Brest-plate of judgement, the worke of a cunning workeman, like the worke of the Ephod shalt thou make it, of gold, of blew, and purple, and scarlet, and fine linnen twined, shalt thou make it.
16 Four square shall it be, doubled; a span the length thereof, and a span the bredth therof.
17 And thou shalt embosse in it, embossment of stones, foure rowes of stones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And
18 the second row, a Chalcedonie, a Saphir, &
19 a Sardonyx. And the third row, an Hyacinth
20 a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolyte, and a Beryl, and a Jasper, they shall be set *in* gold in their embossments. And the stones shall be with the
21 names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, every man with his name; they shall be *ac-*
22 *cor-*ding to the twelve Tribes. And thou shalt make upon the Brestplate, chains, at the end,
23 of wreathen worke of pure gold. And thou shalt make upon the Brestplate, two rings of gold, and shalt put the two rings on the two
24 ends of the Brestplate. And thou shalt put the two wreathings of gold in the two rings; on
25 the ends of the Brestplate. And the *other* two ends of the two wreathings, thou shalt fasten on the two ouches; and shalt put *them*
26 on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Brestplate upon the border therof, which *is* in the
27 side of the Ephod inward. And thou shalt make two (*other*) rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the fore-part therof, over-

against the coupling thereof, above the curious girdle of the Ephod. And they shall binde the Brestplate, by the rings therof, unto the rings of the Ephod with a lace of blew to be above the curious girdle of the Ephod, and *that* the Brestplate be not loosed from the Ephod. And Aaron shall beare the names of the sons of Israel in the brestplate of judgement upon his heart, when he goeth *in* unto the Holy place, for a memoriall before Jehovah continually. And thou shalt put in the Brestplate of judgement, the Vrim and the Thummim, and they shall be upon Aarons heart when he goeth in before Jehovah, and Aaron shall beare the judgement of the sonnes of Israel, upon his heart before Jehovah continually.

And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole *in* the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven worke, as the hole of an harbegeon shall it have, *that* it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts therof, round about, and bells of gold, between them round about. A bell of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when he goeth in unto the holy place before Jehovah, and when he goeth out, that he die not.

And thou shalt make a Plate of pure gold, and shalt grave upon it, *like* engravings of a signet; HOLINES TO JEHOVAH. And thou shalt put it on a lace of blew, and it shall be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aarons forehead, and Aaron shall beare the iniquity of the holy things, which the sons of Israel shall hallow, in all the gifts of their holy things; and it shall be upon his forehead always, for favourable acceptation of them before Jehovah. And thou shalt weave with circled worke, the Coat of fine linnen; and thou shalt make the Miter of fine linnen: and thou shalt make the Girdle the worke of the Embroiderer. And for Aarons sonnes thou shalt make Coats, and thou shalt make for them Girdles, and Bonnets shalt thou make for them, for honor, and for beautifull glory. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctifie them, that they may minister in the

42 the-Priests-office unto me. And thou shalt
make for them linnen breeches to cover the
naked flesh; from the loynes even to the
43 thighs they shall be. And they shall be upon
Aaron, and upon his sons, when they goe
in unto the Tent of the Congregation; or
when they come neere unto the Altar, to
minister in the Holy place; that they beare
not iniquitie, and die: (it shall be) a statute
for ever, to him and to his seed after him.

Annotations.

1 **T**ake neere] or, cause to come nigh, that is, to pre-
sent themselves unto thee. Hitherto God
hath appointed such holy things as pertained to
his service: now he giveth order for holy persons
to administer before him. minister in, &c.] or,
execute the Priesthood. This honour no man might
take unto himselfe, but he that was called of
God, as Aaron, Hebr. 5. 4. In this work, Aaron
chiefly figured out Christ; and secondarily, all
Christians whom hee hath made Priests unto
God, Heb. 5. 5. Rev. 1. 6.

2 Vers. 2. of holinesse] that is, holy garments, (in
Greeke, an holy stole:) so called because they signi-
fied the holy graces of Gods spirit; wherewith
Christ and his people should be clothed. For such
an high Priest it became us to have, as is holy, harm-
lesse, undefiled, Heb. 7. 26. and Gods Priests are to
be clothed with justice, and with salvation, Psal. 132.
9, 16. and so are all the Saints, Esa. 61. 10. beauti-
full glory] the Greeke translateth for honour and glo-
ry. These two, signifie the highest degree of digni-
tie; honour inwardly in the heart and affections:
glory outwardly in the appearance and carriage: (as
in Esay 28. 1, 4: glory, or beauty, is compared to a
flower; and in Esay 61. 3. it is opposed unto ashes.)
And Iesus the son of Iosedek the high Priest was clo-
thed in filthy garments, which signified iniquitie, in
him and his ministration, Zac. 3. 3, 4. so these gar-
ments of honour and glory, signified the holy and
pure administration of Iesus the son of God, who
offred himselfe unto God without spot, to purge
our conscience from dead workes, Hebr. 9. 14. by
whom also his Church is clothed with garments of
beautifull glory, Esa. 52. 1. with fine linnen cleane and
bright, which is the righteousness of the Saints, Revel.
19. 8. From this speech of honour and glory: the He-
brew Doctors have delivered, that the garments of
the Priests were to be new and faire, &c. like the garments
of great men. If they were foule, or torne, or overlong, or
overshort, &c. and the Priest did his service in them; it
was unlawfull. Every Priests garment that was made
filthy, they did not whiten it, or wash it, but leave it for
threads (or weke,) and put on new. The high Priests
garments, when they were old, were laid up in store: and
the white garments wherein he served on the fasting day,
(mentioned in Levit. 16. 4.) he never served in them
the second time, but they were reserved in the place where
he put them off, as it is written, AND HE SHALL
LEAVE THEM THERE, (Levit. 16. 23.) and it
was unlawfull to put them to any use. The coats of the

inferiour Priests, when they were worne old, they made of
them threads (or weke) for the Candlestick continually.
Maimony, in treat. of the Implements of the Sanctua-
rie, chap. 8. sect. 4, 5, 6.

Vers. 3. whomsoever] Hebr. him whom I have filled,
Here God sheweth his spirit to be the author and
teacher of handicrafts: the Prophet sheweth the
like of husbandrie, Esay 28. 24, 26. sanctifie] or
consecrate him, that is, to be a signe of his sanctifica-
tion from God. Therefore it was death to minister
without these garments, v. 43. and they are called
holy garments, vers. 2. and in times following were
laid up in holy chambers, and the Priests might not
weare them among the people, to sanctifie them
with their garnments, Ezek. 44. 19.

Vers. 4. circled worke] this differed from broide-
red worke, which was of many colours, but this
coat was of one colour, white, being of fine linnen
onely, vers. 39. but woven with circles, or round
hollow places like eyes; wherfore the same word
is after in v. 11. used for ouches, or hollow places
wherein stones were set. Maimony in the forena-
med treatise, chap. 8. sect. 16. saith; The coats both
of the high Priest, and of inferiour Priests, were of circled
worke, that is, had many hollow places (or houses) in the
weaving, like the hollow place of cups, &c. and a Gir-
dle] To these sixe, adde the golden Plate (or
croune) vers. 36. and the Breeches, vers. 42. so the
high Priest hath eight ornaments: all which, and
no moe, he was to weare in his administration.
They may be viewed in the order as they were
put on (Levit. 8. 7, 8, 9. thus:)

- 1, Breeches of linnen, put next upon his flesh.
- 2, A Coat of fine linnen, put over the Breeches.
- 3, A Girdle embroidered, of fine linnen, blew,
purple, & scarlet: wherewith the coat was girded.
- 4, A Robe, all of blew, with seventie two bells
of gold, and as many Pomgranats, of blew, pur-
ple and scarlet, upon the skirts thereof. This
was put over the coat and girdle.
- 5, An Ephod, of gold, and of blew, purple, scar-
let and fine linnen, cunningly wrought: on the
shoulders whereof, were two goodly Beryll
stones, on which were graven the names of the
twelve Tribes of Israel. This Ephod was put o-
ver the Robe, and girded thereto with a Curious
girdle, made of the same.
- 6, A Breastplate, cunningly wrought of gold,
blew, purple, scarlet and fine linnen: which being
a span square, was fastened by golden chaines and
rings upon the Ephod, Herein were set twelve se-
verall stones, on which the names of the twelve
Tribes were graven: and herein was the Urin
and Thummin.

7, A Miter of fine linnen, sixteene cubits long,
wrapped about his head.

8, A Plate of pure gold, (or Holy croune) two
fingers broad, whereon was graven H O L I N E S
S E T O J E H O V A H. This was tyed with a lace of
blew, upon the forefront of the Miter.

These eight did the high Priest weare in the
Sanctuary, his feet and hands (as of other Priests)
being alwaies bare, and washed daily, when he
went in to administer, Exod. 30. 21.

The inferiour Priests garments were foure.

- 1, Linnen Breeches.
- 2, Fine linnen Coats.
- 3, Embroidered Girdles of fine linnen, blew, purple, and scarlet, like the high Priests.
- 4, Bonnets of fine linnen, as large as the high Priests Miter. Of these shall be spoken after in this Chapter particularly.

Unto these we may here annex the foure extraordinary garments, which the high Priest wore on the expiation day onely.

- 1, Linnen Breeches, next his flesh.
- 2, A holy linnen Coat.
- 3, A linnen Girdle.
- 4, A linnen Miter.

These he put on, when he made reconciliation for the Church, in the most holy place, once in the yeere, (which was the tenth day of September) & having finished his service, he put these clothes off, and never wore them more, but left them there. See Lev. 16. 4, 23. with the Annot.

5 Vers. 5. gold] beaten into thin plates, and cut into wiers, see Exod. 39. 3. This gold, wrought with the three bloody colours, and with fine white bysse, signified the faith, obedience and sufferings of Christ; and his Justice, in the administration of his Priesthood, Heb. 2. 17. & 5. 7, 8, 9. & 9. 12, 14. Psal. 132. 9.

6 Vers. 6. Ephod] or, Amicle. Ephod is the Hebr. name: so called of compassing fitly the body, and being tyed thereto, Exod. 29. 5. By the Hebrew Doctors, it was of breadth, according to a mans backe, from shoulder to shoulder: and long behinde, downe to the feet. Maimony, treat. of the Implements of the Sanctuary, chap. 9. sect. 9. Others thinke it was short, as a jacke, or habergeon. Iosephus in the 3^d. booke of his Antiquities, chap. 8. saith it was a cubit long. In Greeke it hath the name of the shoulders, upon which it was put. This was the outmost of all the Priests garments; and served to hold fast the Brestplate: and figured out in Christ, his justice, which he put on, as an harbegeon, Esa. 59. 17. who appeared cloathed like a Priest, Rev. 1. 13. besides this golden Ephod (which the high Priest only did weare) there was another sort of linnen Ephods, worne by inferior Priests, and other persons, 1 Sam. 22. 18. and 2. 18. 2 Sam. 6. 14. cunning workman] who wrought or wove both sides alike, see 26. 1. Of this worke, the Jewes have thus recorded: The gold that was in the weaving of the Ephod, and of the Brestplate, was thus wrought; He took one thred of pure gold, and put it with six threds of blew, and twisted these seven threds as one. And so he did one thred of gold with six of purple, and one with six of scarlet, and one with six of linnen. Thus there were foure threds of gold, and 28. threds in all: Of which 28, hee wove the Brestplate and Ephod, &c. Maimony, treat. of the Implements of the Sanctuary, c. 9. f. 5. &c.

7 Vers. 7. shoulder pieces] Hereupon this garment is called in Greek Epomis, in Latine Superhumeral, of being put upmost upon the shoulders. There were sowne upon it two shoulder-peeces, that they might be upon the shoulders of the Priest, saith Maimony in the Impl. of the Sanct. chap. 9. sect. 9.

Vers. 8. curious girdle] called in Hebrew Cbesleb, of the cunning workmanship: in Greeke, the wove worke. Of this, Maimony in the forenamed place, chap. 9. sect. 9. saith; The Ephod had as it were two bands, (or pieces) going out from it, in the weaving, on this side, and on that, with the which they girded it; and they are called Cbesleb (the curious girdle) of the Ephod. And after (in Section 11.) he saith, The curious girdle of the Ephod, was tyed upon his heart, under the Brestplate. This differeth from the Girdle (Almes) which is after spoken of in ver. 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and girded about the paps with a golden girdle, Rev. 1. 13. was declared thereby to be our high Priest, and it hath reference to this curious girdle of the Ephod. See more on Exod. 29. 5. of this Ephod] or, of the Ephod of, which the Chaldee expoundeth, of the Ornament (or fitting) thereof. This is said to be upon it: to distinguish it from the Girdle after mentioned in verse 39.

Vers. 10. births] or, generations, by their mothers; First of all, Leahs children, (as Moses himselfe reckoneth them, Exo. 1. ver. 2, 3.) and then the other Mothers children, and Rachels last, as shall after be more fully shewed, in their severall stones, vers. 17. &c. Of this also Maimony writeth, in the same place, chap. 9. sect. 9. He set on each shoulder a Beryll stone, foure-square, embossed in gold: and he graved on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes: and they wrote Iosephs name Ithoseph (as he is written in Psalm. 81. 6.) So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Reuben was written, was on the right shoulder, and the stone that Symeon was written on, was on the left; after the manner here set downe.

Symeon	שִׁמְעוֹן	רְאוּבֵן	Reuben
Ihudah	יְהוּדָה	לֵוִי	Levi
Zabulon	זְבֻלֹן	יִשָּׁשכָר	Issachar
Dan	דָּן	נַפְתָּלִי	Naphtali
Aser	אַשֵּׁר	גָּד	Gad
Benjamin	בְּנִימִן	יְהוֹסֵף	Ithoseph

Vers. 11. engraver in stone] or, stone cutter, Jeweller. This engraving in precious stone, and that like a signet, with the names of the sonnes of Israel; signified the firme and perpetuall love, memoriall, esteeme, and sustentation of the Church of Christ, Job 19. 23, 24. Song 8. 6. Hag. 2. 23. anchors] that is, low places, in which the stones were set fast, see v. 4.

Vers. 12. a memorial] the Gr. addeth, a memoriall concerning them. In this work, Aaron was a figure of Christ, Hebrewes 7. 28. the sonnes of Israel, of all Saints, called the Israel of God, Galath. 6. 16. The

The two Beryll stones, square and of equall bignesse, signified the like precious faith and dignitie, which all have obtained before God in Christ, 2 Pet. 1. 1. Galath 3. 28, 29. (The Beryll being also the stone mentioned in the description of Paradise, Genesis 2. 12. and the stone of Joseph, Exodus 28. 20. who figured Christ in his sustaining of Israel, Genesis 45. 7, 11. and 49. 24.) The shoulders on which they are borne, signified the power and principalitie, which Christ hath over his Church, presenting the same by his mediation, pure and holy unto God, and causing them to be had in perpetuall memorie, Esay 9. 6. and 22. 22. Eph. 5. 25, 27. Joh. 17. 19, 20, 24. Mal. 3. 16. Psal. 115. 12.

Verf. 14. *at the ends*] or, *equall*: of like proportion. So in verf. 22. The Chaldee translateth, *limited*; the Greeke, *mixed with flowers*. *fasten*] Hebr. *give*, which word is used for making firme, fast and steadie, as the Scriptures shew: one Prophet saying, *Thou hast given*, 1 Chron. 17. 22. another saying for it, *Thou hast confirmed*, 2 Sam. 7. 24. So after in verf. 25.

Verf. 15. *Breſtplate*] in Hebrew *Choshen*, which is not easie to interpret, but because it was an ornament of the brest, we call it a *Breſtplate*. Iosephus in his Greeke *Antiquities*, booke 3. chap. 8. keepeth the Hebrew *Eſſen*: the Lxx. Interpreters usually translate it *Logeion*, and *Logion*, as being the Oracle ornament, because by *Urim* and *Thummin* that was therein, God gave answer to the governors, Numb. 27. 21. It hath affinity with *Chashab*, that signifieth *silence*, as implying a *silent oracle*, to be seene on the brest of the high Priest, rather then heard. Also with *Chazab*, that signifieth *seeing*, and so wee may English it, the *Contemplation* (or *Consideration*) of judgement, and it noteth the care that the Priest should have of answering judgement and equity to them that asked of God by him. Whereof see more in the notes on v. 30. *cunning workman*] woven both sides alike.

Verf. 16. *doubled*] *Maimony* (in the foresaid treatise, chap. 9. sect. 6.) explaineth it thus, that the cloth (of the Breſtplate) was woven with cunning worke of gold, and of blew, purple, scarlet, and fine linnen, with 28. threads, as before is shewed. The length of it was a cubit (that is, two spannes) and the breadth of it, a span: and they doubled it into two, so it was a span every way, four square. And they set thereon foure rowes of stones, expressed in the Law, and every stone was four square, &c.

Verf. 17. *Foure rowes*] as the twelve Tribes encamping about Gods Tabernacle, were in foure quarters, East, West, North, and South, three Tribes in every quarter, Numb. 2. *Sardius*] or *Sardine*: a precious stone, called in Hebrew *Odem*, of *Adam*, which signifieth *Ruddie*, Lam. 4. 7. for it was a blood-coloured stone. Accordingly the Chaldee paraphrase calleth it *Samkan*, and Thargum Jerusalemie *Samketha*, that is, *Red*. In the Greeke, and by the holy Ghost in Rev. 21. 20. it is named a *Sardius*. (of *Sardis* a chiefe Citie in Asia, where such stones were.) On this stone the name of *Reuben* was engraved, and it foreshewed the

warlike state of that Tribe, which frontierd upon the enemy, and in *Sauls* daies conquered the Hagarims, 1 Chron. 5. 10. and went armed before their brethren, at the conquest of *Canaan*, Jos. 4. 12, 13. *Topaz*] so named of the Greeke *Topazion*, here, and in Rev. 21. 20. In Hebrew, *Pudsh*: from the letters of which word transplaced, *Topad* or *Topaz* are derived. It was a precious stone, found in *Aethiopia*, Job 21. 19. By the Hebrew Doctors, and also by *Plinie* in his 37. booke, ch. 8. the *Topaz* is of a glorious green colour, and *Strabo* in his 16. booke of a golden colour. Hereupon one sort of *Topaz*, is of *Plinie* named *Praſeides*, *Green coloured*: and to this the Chaldee name agreeth, *Larkan* in Onkelos, and *Larkasha*, in Thargum Jerusalemie, both signifying *green*. On this stone *Symeons* name was graven, of which Tribe there was little glorie, till *Ezekias* daies, when the *Symeonites* smote the remnant of *Amalek*, 1 Chro. 4. 42, 43. *Smaragd*] or *Emerauld*, as it is also Englished. In Hebr. it is called *Bareketb*, of *Barak*, which is *Lightning*, Ezek. 1. 13. and the Chaldee names agree hereunto. But the Greeke turneth it *Smaragdus*, and so the holy Ghost in Rev. 21. 19. Which *Smaragd* (or *Emerauld*) is of a most goodly and glorious green colour, that the eye of a man is delighted, refreshed, but never filled with the looking upon it, as *Plinie* (in his 37. booke, chap. 5.) saith. And as there are many sorts of *Emeraulds*, so some glister like the Sun, whose charret is therefore feigned by Poets, to *drive with cleare Smaragds*. *Ovid Metamorph. 2.* and the Greeke name (as well as the Hebrew) implieth so much *Smaragd*, as being *Maragd*, of *Mairo*, to *shine*. On this stone, *Levi* was engraved. So the *Jerusalemie Thargum* upon this place, having named these three stones, addeth, *Write plainly upon them, the names of the three Tribes*, *Reuben*, *Symeon*, *Levi*. So this glistering stone, foreshewed *Levis* glorie, who should teach *Jacob* Gods judgements, and *Israel* his law, Deut. 33. 10. whose lightnings do illuminate the world, Psal. 97. 4. Of *Levi* came *Moses* and *Aaron*, and all the Priests; and *John the Baptist*, who shined as *Emeraulds* in the Church. So the covenant of grace is resembled by a *Rainbow* of an *Emerauld* colour, in Rev. 4. 3.

Ver. 18. *Chalcedonie*] in Hebrew *Nophe*, which the Chaldee of Onkelos turned *Ismerazdin*, that is, the *Smaragd* forementioned; but Thargum Jerusalemie calleth it *Gadeedon*, to which the name given it by the holy Ghost, *Chalcedon*, Rev. 21. 19. agreeth. The Greeke version hath *Ambrax*, that is, a *Carbuncle*, and so the *Chalcedonie* is like unto a *Carbuncle*; and one sort of it, as *Plinie* sheweth in booke 37. chap. 7. This *Chalcedonie* (as it is also called) shineth cleare like a starre, but somewhat purple-coloured: and the *Carbuncle* (which is so called *Pyropus*) hath the name of fire, like which it shineth. The ground of this *Chalcedonie*, seemeth to be the Hebrew *Cadod*, mentioned in Esay 54. 12. On this stone, *Judahs* name was graven. In *Caleb*, *Othoniel*, *David*, and *Solomon*; this stone shewed his glorie, but above all in Christ, who came of this Tribe according to the flesh,

Hebrewes 7. 14. *Saphir*] this is the Hebrew name, kept also in Greek, and other tongues; but in the Chaldee it is *Shabzez*. It is a goodly stone, transparent, very hard, of blew or skie-colour, used therefore in heavenly visions, as Exodus 24. 10. Ezekiel 1. 26. The Saphir and the Smaragd, are the most pleasant and comfortable for the eye to looke upon. Upon this stone, the name of *Issachar* was engraved. *Sardonyx*] This name seemeth to be made of the *Sardine* and the *Onyx* stone, named in Hebrew, *Iahalom*, of *Smirring*; and in Chaldee, *Sabhalom*, that is, *bearing strokes*: for it is a very hard stone, like the Adamant or Diamond: and in Revelation 21. 20. is named in Greeke, *Sardonyx*: which by the name, and by testimonie of *Plinie*, booke 37. chapter 6. is mixed of a white and ruddy colour, shining like to the naile of a mans hand set into flesh. On this

Jemme, *Zabulon* was graven: so the *Ierusalemie Thargum*, setting downe this second row, addeth; *Write plainly on them, the names of the three Tribes, Judah, Issachar, Zabulon*. So in Gen. 46. in Exodus 1. 2, 3. in 1 Chronicles 2. 1. and often, these two, *Issachar*, and *Zabulon*, are joyned with the former foure Patriarches, that so all *Leabs* children might be together.

19 Ver. 19. *Hyacinth*] or *Iocimb*, that is, of a bright purple colour: by the Greeke it is translated the *Ligure*, but some copies have for it the *Hyacinth*, and so the Holy Ghost translateth it in Revelat. 21. 20. In Hebrew it is named *Leshem*: upon it *Dan* was graven; and a citie called *Leshem*, did afterwards fall unto the Tribe of *Dan*, as this stone did portend, and so *Leshem* was called *Dan*, Joshua 19. 47. *Chrysolite*] which name signifieth a *golden Greene*, so noting the colour of this stone. In Hebrew it is *Shebo*: the common Greek version maketh it an *Achate* (or *Agate*) of which sort of stone, there are many colours, and some the best, that are Greene with a golden list: which therefore the Holy Ghost calleth a *Chrysolite*, in Revelation 21. 20. *Naphtalims* name was graven upon it. So the two sonnes of *Bilbab*, *Rachels* maid, are joyned together. *Ametyst*] called in Hebrew *Achlama*: in the Greeke version, and in Revelation 21. an *Ametyst*, which is a stone of a wan purple colour, and ruddie: so being a warlike signe, and *Gad* was graven on this stone, whose warres were prophesied, and his victories, Genesis 49. 19. and had fulfilling in 1 Chronicles 5. 18, 19, 20. Here againe the *Ierusalemie Thargum*, naming the third row of stones, addeth, *Write plainly on them, the*

names of the three Tribes, *Dan, Naphtali, and Gad*.

Ver. 20. *Chrysolite*] which signifieth a *golden stone*, for the glorious colour of it, which is a *golden Sea Greene*, and shining. The Hebrew name is *Tharsish*: which is also the name of the Ocean Sea, Psal. 48. 8. and accordingly the Chaldee nameth it *Crum jamma*, of the *Sea-colour*. The Greeke version, and Revelation 21. call it the *Chrysolite*. *Aser* was graven upon this stone, who dwelled neere the Sea, with his brethren. *Beryll*] in Hebrew *Shoham*, in the Greek version, and in Rev. 21. 29. it is called the *Beryll*: so the Chaldee here and elsewhere nameth it *Burla*. This was *Iosephs* stone, on which he was engraved: and on two of these stones, all the Tribes were written, v. 11. The *Beryll* is of the skie-colour, but waterish, and as there are many sorts of *Berylls*, so have they many colours. This stone is said to be *precious*, Job 28. 16. and in *Ioseph, Iosua, Debora, Gedeon, Iephthe*, and *Abdon* the Judges of *Israel*, the glorie of the *Beryll* shewed it selfe. *Jasper*] of the Hebrew *Iaspeh*, and the Greeke *Iaspis*: a stone of great worth and glory; of which are many sorts of sundry colours, some Greene, some azure, or of aerie colour, called therefore *Erizusa*, by *Plinie*, in book 37. chap. 8. some are party-coloured and spotted, like *Panthers*, therefore the Chaldee paraphrase here calleth it *Pantere*: and the Chaldee on Song 5. 14. saith, *Benjamin was engraved upon Apantor*. This last stone for the youngest *Benjamin*, is the first foundation in the heavenly *Ierusalem*, Revel. 21. 19. The glory of this *Jasper*, shined in *Benjamin*'s Tribe, when the Temple of *Solomon* was there builded in *Ierusalem*, Deuteronomie 33. 12. *Iosua* 8. 11, 28. and in particular persons, as *Ehud*, (Judg. 3.) *Adordecia* and *Ester*, but chiefly in *Paul* the Apostle, who was of this Tribe, Rom. 11. 1. whose writings are as a goodly *Jasper*, shining among the precious stones of the Scripture. Here also the *Thargum Ierusalemie* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Aser, Ioseph, and Benjamin*.

set] or, *fastened within hollow places* (or *ouches*) of gold, as the Hebrew word implieth: see ver. 11.

Ver. 21. *according to*] or, *by their names*, and here the Greeke translation addeth, *according to their generations* (or *birthes*) as was expressed in the 10. verse, and is here againe implied. For in the same order that they were graven upon the *Berylls*, were they here set and graven upon twelve severall stones: as they are here set downe in the Page following.

Upon the	1. Sardine	was graven	1. Reuben	} Sons of Leah.
	2. Topaz		2. Symeon	
	3. Smaragd		3. Levi	
	4. Chalcedonie		4. Judah	
	5. Saphir		5. Issachar	
	6. Sardonyx		6. Zabulon	
	7. Hyacinth		7. Dan	} Of Bilhah, Rachels maid.
	8. Chrysoprase		8. Naphtali	
	9. Amethyst		9. Gad	} Of Zelpha, Leahs maid,
	10. Chrysolite		10. Aser	
	11. Beryll		11. Joseph	} Of Rachel.
	12. Jasper.		12. Benjamin	

This order of names is before shewed out of the Jerusalemie Thargum: the same is also expressed by the Chaldee paraphrast upon Song 5. 14. where speaking of the twelve Tribes engraven on twelve precious stones, he nameth them thus: 1 Reuben, 2 Symeon, 3 Levi, 4 Judah, 5 Issachar, 6 Zabulon, 7 Dan, 8 Naphtali, 9 Gad, 10 Aser, 11 Joseph, 12 Benjamin: who were like to the twelve celestiall signes, bright as lamps, and polished in their works like Ivorie, and shining like Saphirs. The same order we shewed also from Maimony, to be upon the two Berylls, vers. 10. except the transplacing of Bilhahs sonnes. like the engravings the Chaldee addeth, written plainly like the engraving of a ring (or signet.)

22 Vers. 22. at the end or, of equalitie: see verse 14. The Greeke translateth, mixed.

25 Vers. 25. before it or towards the forefront of it, or of him, that is, the Priest; for both on the forefront of the Ephod, and before the Priest did the Breastplate hang.

26 Vers. 26. border or edge: Hebrew, lip.

28 Vers. 28. bind with high knots, or they shall lift up. above, &c.] The curious girdle of the Ephod was bound upon his heart, under the Breastplate: saith Maimony, in the foresaid treatise, chap. 9. sect. 11. loosed the Chaldee saith, broken off. The manner of fastening, is by the Hebrewes described thus: There were made on each shoulder, two rings; one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two wreathings of gold, in the two rings that were above, and they are called chaines. Afterwards, they put the ends of the wreathings of the Breastplate, into the rings that were above, on the shoulders of the Ephod. Then they put the two Laces of blew, which were on the edges of the Breastplate, into the two rings which were above the curious girdle of the Ephod. And they let downe the chaines which were in the rings on the shoulders of the Ephod, into the rings of the Breastplate which were uppermost; that the one might cleave fast unto the other, and so the Breastplate might not be loosed from the Ephod. Maimony, treat. of the Implements of the Sanctuary, ch. 9. sect. 9, 10.

29 Vers. 29. upon his heart] The Greeke translateth, upon his breast: so in Revel. 15. 6. the breasts girded, meaneth the hearts. As before, presenting them unto God, he bare them on his shoulders, on two stones of equall worth and glorie: so now, to fig-

nifie Gods favour in Christ towards the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundrie graces of the Spirit, wherewith the Saints are glorified here, every one in their measures; proceeding all from the love of Christ. Wheresoever the Church desiring confirmation in his grace and love, prayeth, Set me as a signet upon thy heart, Song 8. 6. memoriall which the graving did signifie, as in Esa. 49. 15, 16. I will not forget thee, behold I have graven thee upon the palmes of my hands, &c.

30 Vers. 30. the Urim and the Thummim] which is by interpretation, the Lights and the Perfections; but what these were, is not easie to say. The Gr. translateth them, the manifestation and the Truth. There is no commandement given unto Moses, for to make them; neither is there any mention of them in Exo. 39. where the making of all Aarons ornaments is related: but in Levit. 8. 8. it is said of Moses, he put in the Breastplate, the Urim and the Thummim. From which, some of the Hebrews (as R. Menachem on Exod. 28.) doe gather, that they were not the work of the Artificer, neither had the Artificers, nor the Church of Israel, in them any worke, or any voluntarie offering; but they were a mystrie delivered to Moses from the mouth of God; or they were the worke of God himselfe. For Moses took the Urim and the Thummim, and put them in the Breastplate, after that he had put upon Aaron, the Ephod and the Breastplate, Levit. 8. 7, 8. Some doe thinke, that as those words, Holiness to Iehovah, (in verse 36.) were graven on a plate, and put on Aarons forehead: so these words, Urim and Thummim, were likewise graven on a golden plate, and put in the Breastplate, which was double, (verse 16.) for something to be put therein. Others thinke, they were no other then the precious stones fore-spoken of. The use of these Urim and Thummim, was to enquire of God, and to receive an answer of his wil by them; as is said of Eleazar the priest, he shall aske counsell for (Joshua) after the judgement of Urim before the Lord, Num. 27. 21. The manner of asking counsell, is recorded by the Hebrews, to be thus: When they enquired, the Priest stood with his face before the Arke; and hee that inquired, stood behind him, with his face to the backe of the Priest: and the inquirer said, Shall I goe up? or, Shall I not? And hee asked not with an high voice, nor with the

thought of his heart onely, but with a submisſive voice, as one that prayeth by himſelfe. And forthwith, the Holy Ghoſt came upon the Prieſt, and hee beheld the Breſtplate, and ſaw therein, by the viſion of propheſie, Goe up; or goe not up; in the letters that ſhewed forth themſelves upon the Breſtplate before his face. Then the Prieſt answered him and ſaid, Goe up, or, Goe not up. And they made no inquirie of two things at once: and if they ſo inquired, yet the answer was but unto the firſt onely. And they enquired not hereby, for a common man: but either for the King, or for him on whom the affaires of the Congregation lay. Maimony, treat. of the Implements of the Sanctuarie, chap. 10. ſect. 11, 12. Of this, ſee examples which may give light hereunto, in Num. 27. 18, 21. Judg. 1. 1. and 20. 18, 28. 1 Sam. 23. 9, 10, 11, 12. and 28. 6. Theſe Urim and Thummim, were loſt at the Captivity of Babylon, and wanted at the peoples returne, Ezra 2. 63. Nehem. 6. 65. neither doe we find, that ever God answered by them any more. The *Babyl. Talmud*, in *Ioma*, ch. 1. fol. 21. ſpeaking of Hag. 1. 8. where the Hebrew word *Echabda*, (*I will be glorified*) wanteth the letter H, which in numbring ſignifieth five, ſaith, *The want of H, ſheweth the want of five things, in the ſecond Temple, which had bene in the firſt, namely, 1 The Arke with the Mercie-ſeat, and Cherubims: 2 The fire (from heaven): 3 The Ma-jeſtie (or Divine preſence): 4 The holy Ghoſt: 5 and the Urim and Thummim.* By the Ma-jeſtie (*Shecinah*) they ſeeme to meane the Oracle in the moſt holy place, where God had dwelt betweene the Cherubims, *Pſal.* 80. 2. *Num.* 7. 89. And by the Holy Ghoſt, they meane the ſpirit of propheſie, not only in the Prieſts, but in the Prophets, as the Commentarie on that place of the *Talmud* ſaith, *The Holy Ghoſt was not in the Prophets, from the ſecond yeere of Darius, &c.* that is, after *Haggai*, *Zacharie*, and *Malachie*, which were the laſt Prophets, and in that Kings time, *Haggai* 1. 1. *Zach.* 1. 1. So elſewhere in the *Talmud*, in *Sanhedrin*, chap. 1. they teach from their ancient Doctores, that after the later Prophets, *Haggai*, *Zacharie*, and *Malachie* were dead; the Holy Ghoſt went up (or departed) from *Israel*: howbeit, they had the uſe of a voice (or *Echo*) from heaven. *R. Menachem* (on *Exod.* 28.) ſaith of this Oracle by Urim and Thummim, that it was one of the degrees of the Holy Ghoſt, (that is, of the gifts of the holy Ghoſt:) inferior unto Propheſie, and ſuperiour to the voice (or *Echo*.) Likewise *R. Moſes Gerſendens*. (on *Exod.* fol. 146.) affirmeth, that betweene the Voice and the Propheſie, were Urim and Thummim. Of this Voice (or *Echo*) there is no mention in the Scriptures of the Prophets: but the Hebrew Doctores, (which ſay that it was in *Israel* after the Prophets ceaſed) doe often write of it, and call it *Bath kol*, that is, the daughter of a voice, as it were one voice proceeding out of another, ſuch as we call an *Echo*: and which ſome thinke, was with diſtinct and plaine words. Of old they had in *Israel*, oracles or answers from God, three manner of waies; by *Dreames*, or by Urim, (that is, the Prieſt with Urim and Thummim, *Num.* 21. 10.) or by Prophets, 1 Sam. 28. 6, 7. When the Lord would by none of theſe an-

ſwer King *Saul*, then he ſought to a Witch. The footſteps of theſe three, we find among the ancient Heathens: as *Homer* in *Iliad* 1. bringeth in *Achilles* adviſing the Greeks in the time of a ſore peſtilence, to enquire the cauſe thereof from God, by ſome Prophet, or a Prieſt, or a Dreamer of dreams. And as the high Prieſt of *Israel* was adorned in his breſt with Urim and Thummim, tranſlated in Greeke, *Manifestation and Truth*; ſo among the Egyptians, their high Prieſt is reported to have an ornament about his necke, of a Sapphire ſtone, and the ornament was called *Aletheia*, (that is, *Truth*;) as *Ælian* writeth in his Greek Hiſtorie, book 14. After the loſſe of Urim and Thummim, and Prophets in *Israel*, the godly Jewes held them to the law of *Moſes*, as they were commanded by the laſt Prophet, *Mal.* 4. 4. And hereunto *Ieſus ſonne of Syrach*, in *Ecclus.* 33. 3. ſeemeth to have reference, ſaying, *The Law is faithfull to him (that underſtandeth) as the oracle of Dela*: that is, as the Oracle of Urim and Thummim, for Urim is tranſlated into Greeke *Dela*: 1 Sam. 28. 6. *R. Moſes bar Maimon*, ſaith, *They made in the ſecond Temple, Urim and Thummim*, (wherby he meaneth the Breſtplate with the precious ſtones;) to the end they might make up all the [High Prieſts] eight ornaments, (without which he might not adminiſter) although they did not enquire (of God) by them. And wherefore did they not enquire by them? Becauſe the Holy Ghoſt was not there. And every Prieſt, that ſpeaketh not by the Holy Ghoſt, and on whom the Divine-majeſtie reſteth not, they enquire not by him. Maimony, treat. of the Implements of the Sanctuarie, chap. 10. ſect. 10. According to this phraſe, are thoſe ſpeeches to be underſtood, in *Joh.* 7. 39. *The Holy Ghoſt was not yet, becauſe Ieſus was not yet glorified*: and in *Acts* 19. 2. *We have not ſo much as heard, whether there be an Holy Ghoſt*. Whereby is meant, the gifts of the Spirit, in Propheſie, Tongues, &c. as there followeth in verſ. 6. *The Holy Ghoſt came on them, and they ſpoke with Tongues, and propheſied*: which gifts being before ceaſed, were reſtored by the Goſpel; an evident prooſe that the Chriſt was come, *Joel* 2. 28, 32. *Acts* 1. 4, 17, 18. And in Chriſt, the myſterie of Urim and Thummim was fulfilled: for in the heart of him our great High Prieſt, were the gifts of the Holy Ghoſt without measure, 3. 34. unto all Light and *Manifestation of the Truth*, with all perfection and integrity, *Joh.* 1. 4, 9, 17. & 3. 12, 13. & 18. 37. *Col.* 2. 3. whereby the light of the knowledge of the glory of God, in the face of *Ieſus Chriſt*, is come unto us; by whom the Spirit of Truth is ſent into us, to dwell with us, and to abide with us for ever, *Joh.* 14. 16, 17. who alſo hath given us to put on the Breſtplate of Faith and Love, 1 Theſ. 5. 8.

Verſ. 31. the Role] in Hebrew *Megnil*; in Greek *Hupodutes*, that is, an Under-clothing: it was a long garment, worne next under the Ephod. The Hebrewes ſay, *Upon the Robe, was the Ephod and the Breſtplate*; and he girded with the curious girdle of the Ephod, upon the Robe under the Breſtplate: and therefore it is called the Robe of the Ephod, becauſe he girded it with the Ephod. Maimony, in *Implement of the Sanctuarie*, ch. 10. ſect. 3. See alſo *Exodus* 29. 7. and

and Levit. 8. 7. of the Ephod] the Greeke here tranſlateth it *Podéree*, that is, of the garment downe-to-the-foot. So in Revel. 1. 13. Chriſt appeareth clothed with a garment downe to the foot, (in the Greeke there, *Podéree*;) to ſhew himſelfe, as High Prieſt for the Church.

2 Verſ. 32. *on hole*] called in Hebrew, a *month*. top] Hebr. *bead*. a *binding*] or *welt*; called in Hebrew, a *lip*. *woven worke*] Hebrew, the *worke* of of the *Weaver*. Iosephus (in his 3. booke of *Antiquities*, chapter 8.) ſaith, *This coat was not of two pieces, but woven in one, without ſeames on ſhoulders or ſides. Maimony*, (in treat. of the *Implements* of the *Sanctuarie*, chap. 9. ſect. 3.) ſaith: *The Robe was all of blew, and the threads thereof were twelve times double; and the hole thereof was woven at the beginning of the weaving. And it had no ſleeves, but was divided into two ſkirts, from the end of the necke unto beneath, after the manner of all Robes: and was not joynd together, but about all the necke only. The Goſpel noteth of Chriſt, how in the daies of his fleſh, he wore a coat without ſeame, woven from the top throughout*, John 19. 23. Though that were not a *Prieſtly* garment, yet was it myſticall.

3 Verſ. 33. *Pomgranats*] that is, ſimilitudes of them: ſo the Greeke tranſlateth, *as it were Pomgranats* of the *flouriſhing Pomgranat tree*. *ſcarlet*] every ſort of theſe three (ſaith *Maimony*) being *twiſted* of eight threads, as it is written, upon the ſkirts of it *twiſted*, (Exodus 39. 24.) So the threads of theſe ſkirts were in all, *four* and *twenty*. And hee made them like *Pomgranats*, which open not their mouth: and hung them on the Robe. *Maimony*, treat. of the *Implements* of the *Sanct.* chap. 9. ſect. 4. *Whereſoever this word TWISTED* is uſed alone, (as it is in Exodus 39. 24.) it muſt be *eight double threads*. *Ibid.* chap. 8. ſect. 14. The Greeke verſion, both here and in Exodus 39. 24. addeth the fourth ſtuffe, and of *fine linnen* *twined*: but the Hebrew wanteth this, as alſo the Chaldee. *bels*] in number, *threſcore and twelve*, (as *Maimony* ſheweth in the foreſaid Treatiſe, ch. 9. ſect. 4.) and they were *hanged* 36 on the one ſkirt, and 36 on the other. And in theſe 72 *bels*, were 72 *clippers*, all of gold: and the bell, together with the clipper in it, is that which is called (in Hebrew) *Pagnanon* (a Bell) ſaith *Maimony*, *ibidem*.

5 Verſ. 35. *to miniſter*] in the ſame: or, *when hee miniſtreth*. *ſound*] or *voice*; that is, the ſound of his *bels*: whereby was ſignified the voice of Chriſt, which is heard of God, in his prayer and mediation: and heard of the people in his teaching and inſtruction, Heb. 5. 7; and 7. 25. Deuter. 33. 10. Eſay 58. 1. Mat. 12. 18. Therefore theſe *Bels* were of gold, to ſignifie the puritie and preciousneſſe of the words of Chriſt; accompanied with *Pomgranats*, to ſignifie the fruits and comfortable effects of Chriſts both mediation and doctrine. For *Pomgranats*, were of the fruits of the holy Land, Deut. 8. 8. and they with the wine that is in them, ſignified the fruits and graces of the Saints, Song. 4. 3, 13. & 8. 2. Therefore many ſuch were alſo in *Solomons Temple*, 2 Chron. 3. 16. & 4. 13. And the care that this Robe ſhould not be rent, (verſe 32.) ſignified the unitie of the

doctrine and faith of Chriſt, which ſhould be among his people without rents or ſchiſms, 1 Cor. 1. 10, 13. 1 Tim. 1. 3. *goeth in, &c.*] that is, publiſkely adminiſtreth, as this phraſe ſignifieth, Numb. 27. 17. 1 Chron. 27. 1. Acts 1. 21. *that he die not*] or, *and he ſhall not die*.

Verſ. 36. *Plate*] the Hebrew *T fits*, properly ſignifieth a *flower*; the Greeke *Fetalon*, a *leaſe*: becauſe it appeared faire and glorious: after, it is called, the *plate* of the holy *Crowne*, Exodus 39. 30. It was a *long plate* of gold, two fingers broad, and reached from one eare (of the Prieſt) to another, ſaith *Maimony*, in *Implements* of the *Sanctuarie*, chap. 9. ſect. 1. *HOLINESS TO JEHOVAH*] that is, theſe words ſhall be graven upon it: in Hebrew, *KODESH LA JEHOVAH*: which we may Engliſh, *Holneſſe to Iehovah*, or, *The holneſſe of Iehovah*: and ſo the Greeke tranſlateth it, *Hagiaſma Kurion*, *The holneſſe* (or *ſanctification*) of the Lord. Theſe words might be written (as the Hebrewes ſay) either in one line, or in two: and the letters were ſo graven, as that they ſtood out (above the reſt of the plate, and were not cut inward) *Maimony. ibid.*

Verſ. 38. *beare*] or, *take away* the iniquitie. This openeth the myſtery of this ſhoure; how it figured the mediation of Chriſt, who by his holneſſe which he had of the Godhead, tooke away the finnes of his people, which they commit in their moſt holy and religious actions, Joh. 1. 19. 2 Cor. 5. 19. 1 Joh. 2. 1, 2. *for favourable acceptation*] that is, for a ſigne that the people are made acceptable unto God, by the holneſſe of Iehovah himſelfe, which through the mediation of this high Prieſt, is imputed unto them, Ephes. 1. 6. 2 Cor. 5. 19. And this was graven as a ſignet, and put on the forehead of the Prieſt, that it might be a viſible and perpetuall token of Gods gracious acceptation to be ſeen and read of al the people, to their comfort; as alſo before the Lord, who reſpecteth his, in the face of Chriſt.

Verſ. 39. *coat*] the Greeke tranſlateth *coats*: for whether it were the high Prieſt, or the inferiour Prieſt, their coats were all of one ſtuffe, and woven with like worke, Exodus 39. 27. and *Maimony* in the foreſaid treat. c. 8. ſect. 16. where he ſheweth alſo, that theſe coats had ſleeves woven of the ſame, and ſown unto the bodies of the coats; which were long, reaching down to the heeles: & the ſleeves for length & wideneſſe fit for the arms. They figured the garments of juſtice, wherewith Chriſt and his children are arrayed, Pſal. 132. 9. Rev. 19. 8. *Miter*] in Hebr. *Mitnephesh*, which ſignifieth a thing wrapped about the head. Such as the Tuſſe which at this day is worne in the Eaſterne countries. By the Hebrew Records, the high Prieſts *Miter*, and the inferiour Prieſts *Bonnets*, were all of one ſtuffe and ſize: and differed only in the manner of wrapping about the head; the *Miter* being wound more flat, and the *Bonnets* more round and high crowned. The *Miter* of the high Prieſt, or of the inferiour Prieſt, was ſixteen cubits (that is, 24 foot) long, ſaith *Maimony* in *Implements* of the *Sanctuarie*, c. 8. ſect. 19. It was an ornament for Prieſts and for Kings, Ezek. 21. 26. and ſigni-

signified both the power and authoritie which they had for their office under God, *Zach. 3. 5.* and their pure administration thereof in justice & judgement, as Iob said, *My judgement was as a robe and a miter, Iob 29. 14.* So Christ our high Priest, appearing in a Priestly garment down to the foot, had also his head, (that is, the attire of his head) and his haire white as wool, and as snow, *Rev. 1. 13, 14.* as in *Song. 5. 11.* his head is of fine gold; as was the plate on the high Priests forehead, and as a King with his crowne. Among the heathen Romans, their chief priests were called *Flamines*; of the attire of their heads, as being *Pileamines*, without which, it was unlawfull for them to go out of doores. *Pomp. Letus de Rom. sacerdot. tit. de Flaminib.* and *Plutarch in Numa.* Among the Arabians also, their high priests were clad with linnen garments & miters, *Alex. ab Alex. lib. 2. cap. 8.* Girdle] in Hebrew *Abnet*: it was made of fine linnen, and of blew, and purple, and scarlet, *Exodus 39. 29.* The Hebrew Doctors write, it was about three fingers broad, and two and thirtie cubites long: they wound it about, and turned it one fold upon another. The high Priests Girdle was in making like to the other Priests. It was to gird the coat with, which was under the Robe, *Levit. 8. 7.* and *Maimony Treat. of the Implements of the Sanctuary Chap. 8. Sect. 2. 19.* and *Chap. 10. Sect. 1.* *Iosephus* (in his third Booke of *Antiquities*, *Chap. 8.*) saith, The Coate was girt with a girdle foure fingers broad, but empty within, and woven so as it was like a serpents skin, pictured with flowers, red purple, blew, and of fine linnen; the woofe was onely fine linnen; which being wound and tyed once or twice about the breast, hung down to the ankles, so long as he did not minister; but when he ministered, lest it should hinder him, he cast it upon his left shoulder. This must be understood of the inferiour Priests girdles; for the high Priest could not so do, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministration; and so of all Christians, *Ephes. 6. 14.* *Esay 22. 21.* *Luke 12. 35.* See the notes on *Exodus 12. 11.* *embroiderer*] or, *weaver with tinsell worke*: See *Exodus 26. 1. 36.* The embroidery or cunning workmanship, was in the weaving: for of all the Priests garments, none was made of needle worke, but of woven worke, as it is written (in *Exod. 39. 22. 27.*) THE WORKE OF THE WEAVER: saith *Maimony*, in *Implements of the Sanctuary*, *Chap. 8. Sect. 19.*

40 *Verf. 40. Coats*] of fine linnen, such as the high Priest had, *Exodus 39. 27.* so for the girdles, and bonnets, they were of the same stuffe and workmanship that the high Priests: as it is before noted. And figured the garments of Christs children made white in his blood, wherein they serve God day and night in his Temple, *Rev. 17. 14. 15.* and *19. 8.* Amongst the Heathens also, they that sacrificed to their gods, were clad in white rayment, *Valer. Max. b. 1. c. 1.* *Bonnets*] of linnen cloth; wrapped about their heads, much like the high Priests Miter. See the notes on verse 39. So wee Christians are to put on our heads, the hope of salvation for an helmet, and under it for to rejoyce, *1 Thes. 5. 8.* *Rom. 5. 2.* for the tire upon the head,

is opposed unto mourning, *Ezek. 24. 17. 23.*

Verf. 41. anoint] with the holy oyle, made at Gods direction: see *Exodus 30. 23. 30.* and *29. 7.* fill their hand] that is, consecrate and dedicate them unto the ministry. This was by putting the flesh of the sacrifice, with bread, &c. into their hand: whereof see *Exod. 29. 9. 23. 24.* The Greeke keepeth the Hebrew phrase: but the Chaldeae translateth, *thou shalt offer their offerings.*

Verf. 42. breeches] alike for the high Priest, and for the other, of the same matter and forme. naked flesh] that is, the secret and shamefull parts, called in the Hebrew the flesh of nakednesse (or of shame) because of those parts we are most ashamed when wee are naked. The Greeke translateth, the shame of their body. So each of these words, is used for our shamefull parts: flesh, in *Gen. 17. 11.* *Ezek. 23. 20.* nakednesse, in *Gen. 9. 22. 23.* *Lev. 18. 7.* which are here commanded to bee covered with linnen, which signified righteousness, *Revel. 19. 8.* even the righteousness which is of God by faith, whereby our sinne (which is our shame, *Romans 6. 21.*) is covered, *Rom. 4. 6. 7.* And as all these garments are given of God to Aaron and his sonnes: so he it was that clothed our first parents after their nakednesse, *Gen. 3. 21.* and hee hath spread his skirts over us, and covered our filthinesse, when wee were naked and bare, *Ezek. 16. 7. 8.* and counselleth all, to buy of him white rayment, that they may bee clothed, and their filthy nakednesse appeare not, *Revel. 3. 18.* even to put on the Lord Iesus Christ, & to make no provision for the flesh, to fulfill the lusts thereof, *Rom. 13. 14.* the thighs] from above the navell, a little off from the belt, unto the end of the thigh; saith *Maimony* in *Implements of the Sanctuary*, *Chap. 8. Sect. 18.* Though these parts were covered by the former garments, yet lest by wind, or any other accident, they should haply be discovered, God (for more reverence of his Majestie, and regard of seemliness and honesty) appointeth this close covering, which (as *Maimony* expresth) were tyed with strings, and made close like a purse. Thus God gave more abundant honour, to that part which lacked; and our uncomely parts, have more abundant comeliness, as Paul saith, *1 Cor. 12. 23. 24.*

Verf. 43. beare not iniquity] that is, beare not punishment for this iniquity, and dye. The Greeke translateth, and they shall not bring sinne upon themselves, that they dye not. For God is of purer eyes, than to behold evil, *Hebr. 1. 13.* and hee that had not on his wedding garment, was bound hand and foot, and cast into utter darkenesse, *Matth. 22. 12. 13.* Blessed therefore is he that watcheth and keepeth his garments: lest he walke naked, and his shame be seene, *Revelat. 16. 15.* This caution is not for the breeches only, but for all the garments; as the Hebrew Doctors have gathered thus; The high Priest that ministereth with lesse then these eight garments, or the inferiour Priest that ministereth with lesse then these foure garments, his service is unlawfull, and hee is guilty of death by the hand of God; even as a stranger that ministereth; as it is written, (in *Exodus 29. 9.*) AND THOU SHALT GIVE THEM

THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: when their garments are upon them, their Priesthood is upon them: if their garment be not upon them, their Priesthood is not upon them, but loe they are as strangers; and it is written (in Numb. 1. 51.) THE STRANGER THAT COMETH NIGH SHALL BE PUT TO DEATH. As he that wanteth his garment, is guilty of death, and his service unlawfull: so is he that hath no garments. As he that puts on two coats, or two girdles. Or, the common Priest that puts on the high Priests garments, and serveth; he be pollute with the service, and is guilty of death by the hand of (the God of) heaven. Many, in treat. of the Implements of the Sanctuary, chap. 10. sect. 4. 5.

CHAP. XXIX.

1, The things which Moses was to get ready, for the consecrating of the Priests unto their office. 4, To wash their bodies. 5, The order how to put on the high Priests garments; 7, and to anoint him. 8, The araying of the other Priests. 10, The manner how to sacrifice the Bullocke, which was for a Sin-offring; 15, And the first Ram, which was for a Burnt-offring; 19, And the second Ram which was for consecration of the Priests, 20, that the blood thereof, should be put on their eares, hands, and feet. 21, With that blood and with oil, they and their garments should be sprinkled. 26, The manner how to wave the brest of that sacrifice, and to beare up the shoulder thereof in the Priests hands. 30, Seven daies, the time of consecration. 32, The Priest must eat the Ram wherewith they should be consecrated. 36, Of purifying the Altar seven daies. 38, Of the two Lambs, which should be for a daily burnt-offring in Israel continually. 40, with their meat and drink-offrings. 43, God promisseth to sanctifie his Tabernacle and people, and to dwell among them.

1 **A**ND this is the thing that thou shalt doe unto them; to sanctifie them, to minister in the Priests-Office unto me: Take one Bullocke, a yongling of the 2 Herd; and two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oile; and wafers unleavened anointed with oile: of wheaten flowre shalt thou 3 make them. And thou shalt put them into one basker, and shalt bring them neer, in the basket: and the Bullock, and the two Rams. 4 And Aaron and his sonnes shalt thou bring neere, unto the doore of the tent of the congregation: and shalt wash them with water. 5 And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate: and shalt fity gird him, with the curious girdle of the Ephod. 6 And thou shalt put the Miter upon his head: and shalt fasten the Crowne of holinesse, up-

on the Miter. And thou shalt take the a- 7 nointing oile, and poure it upon his head: and anoint him. And thou shalt bring neere 8 his sons, and clad them with Coats. And 9 thou shalt gird them with Girdles, (Aaron and his sons) and shalt bind the bonnets on them, and the Priesthood shall be theirs, for an eternall statute: and thou shalt fill the hand of Aaron, and the hand of his sonnes. And thou shalt bring neere the bullocke be- 10 fore the Tent of the Congregation: and Aaron and his sonnes shall impose their hands upon the head of the bullocke. And thou 11 shalt kill the bullocke before Jehovah: at the doore of the Tent of the Congregation. And thou shalt take of the blood of the bul- 12 locke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottome of the Altar. And 13 thou shalt take all the fat that covereth the inwards, & the caule, that is above the liver: and the two kidneyes; and the fat, which is upon them: and shalt burne them upon the Altar. And the flesh of the bullocke, and his 14 skin, and his dung; shalt thou burne with fire, without the campe: it is a Sinne (offring.) And thou shalt take the one Ram: and Aaron and his sonnes shall impose their hands upon the head of the Ram. And thou shalt 16 kill the Ram: and shalt take his blood, and sprinkle upon the Altar round about. And 17 thou shalt cut the Ram into his pieces: and shalt wash his inwards, and his legges and put them unto his pieces, and unto his head. And thou shalt burne all the Ram upon the 18 Altar; it is a Burnt-offring unto Jehovah: it is a favour of rest, a Fire-offring unto Jehovah. And thou shalt take the other Ram, 19 and Aaron and his sonnes shall impose their hands upon the head of the Ram. And thou 20 shalt kill the Ram, and take of his blood, and put upon the tip of the right eare of Aaron, and upon the tip of the right eare of his sons, and upon the thumbe of their right hand, and upon the great toe of their right foot: and shalt sprinkle the blood upon the altar, round about. And thou shalt take of the 21 blood which is upon the Altar, and of the anointing oile: and shalt sprinkle upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sons, with him: and he shall be sanctified, and his garments, and his sonnes, and his sonnes garments with him. And thou shalt take of the 22 Ram, the fat and the rumpe, and the fat that covereth the inwards, and the caule above the 23 the

the liver, and the two kidneyes, and the fat which is upon them; and the right shoulder: for it is a ram of filling the hand. And one
 23 loafe of bread, and one cake of oile bread, and one wafer: out of the basket of unleavened cakes, which is before Jehovah. And
 24 thou shalt put all on the palmes of the hands of Aaron, and on the palmes of the hands of his sons: and thou shalt wave them for a wave-offring before Jehovah. And thou
 25 shalt receive them from their hand, and shalt burne them upon the Altar, for a Burnt-offring: for a savour of rest, before Jehovah; it is a Fire-offring unto Jehovah. And thou
 26 shalt take the brest of the ram of the filling of the hand, which is for Aaron, and wave it, for a wave-offring before Jehovah: and it
 27 shall be thy part. And thou shalt sanctifie the brest of the wave-offring, and the shoulder of the heave-offring, which is waved, and which is heaved-up, of the ram of the
 28 filling of the hand; of that which is for Aaron, and of that which is for his sons. And it shall be Aarons and his sons, by a statute for ever, from the sonnes of Israel; for it is an
 29 heave-offring: & it shall be an heave-offring from the sons of Israel, of the sacrifices of their peace-offrings; even their heave-offring unto Jehovah. And the garments of
 30 holinesse which are Aarons, shall be his sons after him, to be anointed in them, and to fill their hand in them. Seven daies, shall he that
 31 is Priest in his stead, of his sons, be clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy
 32 Place. And thou shalt take the Ram of the filling of the hand: and shalt see the his flesh, in the Holy place. And Aaron and his sons,
 33 shal eat the flesh of the Ram; and the bread which is in the basket at the doore of the Tent of the Congregation. And they shall
 34 eat those things, with the which atonement-was-made; to fill their hand, to sanctifie them: and a stranger shall not eat (of them,) because they are holy. And if there
 35 remaine of the flesh of the filling of the hand, & of the bread unto the morning: then thou shalt burne the remainder with fire, it shall not be eaten, because it is holy. And thou
 36 shalt doe unto Aaron and to his sons, thus, according to all which I have commanded thee: seven daies shalt thou fill their hand. And thou shalt make ready for every day a bullocke for a Sin-offring, for atonements: and thou shalt purifie the Altar, when thou makest atonement for it, & thou shalt anoint

it, to sanctifie it. Seven daies thou shalt make atonement for the Altar, and sanctifie it: and the Altar shall be Holy of holies; whatsoever toucheth the Altar, shall be holy.

And this is that which thou shalt make ready, upon the Altar: two lambs of the first yeere, day by day continually. The one lamb thou shalt make ready in the morning: and the other lambe thou shalt make ready between the two evenings. And a tenth deale of floure, mingled with the fourth part of an Hin of beaten oile; & for a drink-offring, the fourth part of an Hin of wine, for the one lambe. And the other lambe, thou shalt make ready between the two evenings: according to the meat offering of the morning, and according to the drink-offring thereof, shalt thou make for it, for a savour of rest, a Fire-offring unto Jehovah. (This shall be) a continuall burnt-offring throughout your generations, at the doore of the Tent of the congregation, before Jehovah: where I will meet with you, to speake unto thee there. And I will meet there, with the sons of Israel: and he shall be sanctified by my glory. And I will sanctifie the Tent of the congregation, and the Altar: and Aaron and his sons I will sanctifie to minister in the Priests office unto me. And I will dwell amongst the sons of Israel, and will be for a God unto them. And they shall know that I am Jehovah their God, that brought them forth out of the Land of Egypt, that I may dwell amongst them: I Jehovah their God.

Annotations.

THe thing] Hebrew, the word: the Greeke faith, these things. God having chosen Aaron and his seed, to be Priests unto him, entreth them into their office by many rites, as Washing, Cloathing, Anointing, Sprinkling, and Offring of Sacrifices for their consecration. bullocke] in Hebrew Par: which is greater then a calfe, but not so great as an ox. The Hebrew Doctors thus distinguish them: Wherever it is said, (young) a calfe, that is, a young one of the first yeere: but (Par) bullocke, is a young one of the second yeere. Maimonides, treat. of Sacrifices, chap. 1. section 14. youngling of the herd] or, young ox: Hebrew, some of the ox (or of the herd.) The Greeke faith, of the oxen. See the fulfilling of this precept, in Levit. 8. Rams] these were also of the second yeere; as Lambs were of the first. perfect] that is, without blemish, want, superfluitie, or deformitie. See the notes on Exod. 12. 5. These sacrifices figured Christ, who was without blemish, without spot. 1 Peter 1. 19.

2 Ver. 2. *unleavened*] which signified sinceritie and incorruption. See Exo. 12. 8, 15. *oil*] which signified the graces of Gods Spirit, 1 Joh. 2. 27. See the notes on Exo. 30. 25. *floure*] the best part of the principall graine, called sometime *the fat of wheat*, Deuter. 32. 14. with such, God spiritually feedeth his Church, Psal. 81. 16. & 147. 14. Such bread signified Christ also, whom the Father giveth us to feed upon, Joh. 6. 32, 33.

4 V. 4. *the Tent*] the whole Tabernacle or Habitation of God is so called, of one principall part thereof, Ex. 26. called *the Tent of Congregation*, or of *meeting*; because there the people assembled, and there God met with them; as after in ver. 43. Here the Priests were to be presented before God, and before the people, who were also there gathered together, Lev. 8. 3. So the Ministers of Christ, were ordained in the Churches, Acts 14. 23. & 6. 5, 6.

water] out of the sanctified Laver, Exo. 30. 18, 19. for it was made and anointed, and set in the Lords Court, before the Priests were consecrated; Exo. 40. 7, 11, 12. Lev. 8. 6. This signified the washing from sin, which is the first part of purification, by the blood of Christ, whereof they that come neere unto God for to serve him acceptably, must be partakers, Psal. 51. 9. Esay 1. 16. Rev. 1. 5. Heb. 9. 13, 14. & 10. 22.

5 V. 5. *clad*] or *put upon Aaron*: figuring the next work of Gods grace, after the washing away and forgiveness of sin; to impart the gifts of righteousness and salvation, Pl. 132. 9, 16. The order of clothing, as appeareth by the Scripture, in Lev. 8. and is distinctly recorded by the Hebr. Doctors, was thus: *He put on the breeches first, and girded them higher then the navell, above his loynes. After that, he put on the coat; and then he girded the girdle, wrapping it about his brest. After the girdle, he put on the Robe, and over the Robe, the Ephod and Brestplate: and girded him with the curious girdle of the Ephod, over the Robe, and under the Brestplate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon. Maim.* treat. of the *Implements of the Sanctuary*, c. 10. f. 1. &c. These rites which Israel learned of God, were after corruptly imitated by the Gentiles; whose Priests were washed before their consecration, continued in the preparation to their priesthood, ten daies without eating flesh or drinking wine: were arrayed with 12. robes (as Aaron was with eight) and those of byffe (or fine linnen) painted or imbroidered with divers colours, besides daily sacrificing, solemne feasting, and the like: as L. Apuleius sheweth in *Afin. aur. lib. 11.* *fitly gird*] here the Hebr. is *Aphad*: from whence the name of the Ephod is derived, and so named (as here appeareth) of being aptly girded unto him. And so the Greek and Chaldee versions here expound it. The girding is observed by *Maimony*, to be about the brest, not the loines: and whereas in Ezek. 44. 18. it is said, *they shall not gird themselves in the sweating place*; their *Ionathani* the ancient Chaldee paraphrast expoundeth it, *not upon their loines, but upon their heart*. And this manner of girding, the Holy Ghost observeth in our high Priest Christ, who appeareth girded about the paps with a golden

girdle, Revelations 1. 13. As all girding signifieth a ready preparation and strengthening unto any service, Luke 12. 35. Esay 5. 27. Act. 12. 8. so this is in speciall, for the heart of the Priests, to bee girded with *Truth*, as Paul expoundeth it, Ephesians 6. 14. So Christs ministers are likened to *Angels coming out of the Temple, clothed in pure and white ihmen, and girded about the brests, with golden Girdles*, Rev. 15. 6.

6 Ver. 6. *fasten*] or, *put*: Hebrew, *give*. See the notes on Exodus 18. 15. *Crowne of holiness*] that is, *holy Crowne*, or *Diadem*: meaning the golden Plate fore-spoken of, Exod. 28. 36. and 39. 30. Leviticus 8. 9. called here *Nezer*, that is, a *Separation*, because it was a signe of separation and exemption from other men. Therefore the Diadems of Kings was called *Nezer*, 2 Samuel 1. 10. Psal. 89. 40. and here it is the ornament of the High Priest, to denote his dignity. So the Greeke calleth it *Petalon to Hagiasma*; as the Plate was before named, in Exod. 28. 36.

7 Ver. 7. *anointing oyle*] the making hereof, is after shewed, Exodus 30. 23. &c. *anoint*] this third thing, signified the communication of the graces of Gods Spirit, 1 Iohn 2. 27. as it is said, *The Spirit of the Lord God is upon me, because the Lord hath anointed me*, &c. Esay 61. 1. And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unity, Psalme 133. 2. 2 Corinthians 2. 14. 15. *Anoint*, is in Hebrew *Masbach*; whereupon the high Priest and King that was anointed was called *Masbiach* or *Messiah*, Leviticus 4. 3. 1 Samuel 12. 3. 5. which *Messiah*, is in Greeke *Christ*, and is the name of the sonne of God, our Saviour, Dan. 9. 25. Iohn 1. 41.

9 Ver. 9. *fill the hand*] namely, with parts of the sacrifices; which after they were waved in the priests hand, were burnt on the altar, ver. 23. 24. 25. This is usually called *consecration*: the Greeke calleth it *perfecting*; because hereby the Priest was fully and perfectly authorized to doe the Priests office. And this word Paul useth in Greeke, writing of the priesthood of *the Sonne* (of God) *who is perfected* (or *consecrated*) *for ever*, Heb. 7. 18. By this manner of calling, God shewed that none might take in hand to minister before him, unless the things were first put into his hand, for a signe of his calling from God, Iohn 3. 27. Heb. 5. 4. 5. But in Ieroboams priests it was otherwise, when *whosoever would, bee filled his hand, and became a Priest of the high places*, 1 King 13. 33.

10 Ver. 10. *the bullock*] which was to be a *sin-offering* for the Priest, ver. 14. So all sacrifices which the high Priest offered for his sinnes, were *bullocks*; which were not so, for other ordinary men, Leviticus 4. 3. 23. 28. *impose their hands*] with making confession of their sinnes, Leviticus 5. 5. 6. and 16. 21. by which rite, they disburdened themselves of their sinnes, and laid them on the head of the sacrifice to be killed: which was a figure of Christ, killed for our sins, upon whom the Lord *laid the iniquity of us all*, Esa 53. 6. 7. 8. This imposition of hands was to be

done by every man that brought a sacrifice for his finnes, Lev. 4. 24. 29. the manner whereof the Jewes have recorded thus: *There is no imposing of hands, but in the Courtyard: if he lay on hands without, hee must lay them on againe within. None may impose hands, but a cleane person. In the place where hands are imposed, there they kill the beast, immediately after the imposition. Hee that imposeth must doe it with all his might, with both his hands upon the beasts head, not upon the necke or sides: and there may be nothing betwene his hands and the beast. If the sacrifice be of the most holy things, it standeth on the North side, (as Levit. 1. 11.) with the face to the West: the imposer standeth Eastward, with his face to the West: and layeth his two hands betwene the two hornes, and confesseth sin over the sin-offring, and trespassse over the trespassse offering, &c. and saith, I have sinned, I have committed iniquity, I have trespassed, and done thus and thus; and doe returne by repentance before thee, and with this, I make atonement.* Maim. in treat. of the Offring of Sacr. ch. 3. S. 11. &c.

Verf. 11. *thou shalt kill*] Moses now at first did
II extraordinarily by Gods appointment those things which were peculiar to the Priests office afterward: so consecrating and instructing them, for time to come.

Verf. 12. *the altar*] which was most holy, and
12 sanctified the sacrifice ver. 37. Mat. 23. 19. which altar also signified Christ, who sanctified himselfe for his Church, Ioh. 17. 19. and through the eternall Spirit, offered himselfe without spot unto God, Hebr. 9. 14. so by the God-head, the death of Christ was sanctified, and sufficient to cleanse all iniquity. This first sin-offring differed from the rest that ordinarily followed: for every such offering of the Priest for sin, the blood of it was carried into the Tabernacle, and put upon the hornes of the golden altar of incense, Lev. 4. 3. 7. whereas this was not so, but onely put upon the horns of the brazen altar of burnt-offring which stood in the courtyard. For the end of this first oblation, was to make atonement for the altar it selfe, and to sanctifie it, that it might be fit afterward to sanctifie the sacrifices of the people, which should be offered upon it, as appeareth after in v. 36. 37. and more plainly in Ezek. 43. 25. 26. 27. Also this first offering, was used herein; like the offering of the common ruler, and private person, for the blood for their sin, was put on the hornes of the brazen altar only, Lev. 4. 25. 30. because Aaron and his Sons, were not yet full priests till the seven daies of their consecration were ended, Lev. 8. 33. 34. &c. *finger*] This rite of putting blood with the finger, upon the hornes of the altar, was for all sin offerings, Lev. 4. 6. 7. 17. 18. 25. 30. & not for any other kind of sacrifice. And teacheth us the efficacie of Christs blood, for the purging of our sins, whē it is so particularly presented unto God, & applied by his Spirit (as the finger of God, Lnk. 11. 20. is expounded to be the Spirit of God, Mat. 12. 28.) Heb. 9. 12. 13. 14. The outward rite was performed thus: Whē the priest took the blood in a bason, he brought it to the altar, & dipped the fore-finger of his right hand in the blood, & striked it on one horne of the altar,

& wiping his finger on the lip of the bason (for no blood might remain upon it) he dipped his finger the second time, and striked it on another horne, & so did he to all foure, beginning at the South-side, and compassing the Altar first Eastward, then North, then West; & at the bottome of that horn of the altar where he made an end with his finger did he poure the rest of the blood, which was towards the South. These things Maimon sheweth in treat. of the Offring of Sacrifices, c. 5. §. 7. &c. and are more particularly to be opened in Leviticus.

all the blood] that is, the rest of the blood, as the Greek explaineth it. This figured the fulnesse and perfection of the grace of Christ, by his blood obtaining full redemption from our sins.

V. 13. *the fat*] this in Scripture is often taken for
13 evill, because fatnesse hindreth sense and feeling. So of the wicked it is said, *their heart is fat as grease*, Psal. 119. 70. and *thou art waxen fat, thou art waxen grosse*, &c. *then he forsooke God*, Deut. 32. 15. and, *make the heart of this people fat*, &c. lest they understand, Esa. 6. 10. This fat therefore, which was a signe of mans corruption, God would have to be consumed by fire on the altar; teaching thereby the mortification of our earthly members, by the worke of Christ, & of his spirit. Sometime the fat is used to signifie the best of all things, as is noted on Gen. 4. 4. so it teacheth us, to give the best unto the Lord. *the inwards*] for inmost part, that is, the heart, which is most inward, & in the midst of the body. So the inward of man is used for the heart, & consequently for the thoughts & mind: as in Ps. 5. 10. & 62. 5. & 94. 19. And that which the Prophet calleth the inward parts, Jer. 31. 33. the Apostle calleth the mind, Heb. 8. 10. By the fat upon the inwards, therefore, is signified all corruption that covereth mans heart, as carnal reason, unbelieve, hypocrisie, evill thoughts and purposes, &c. all which must be consumed, and the heart purified by the spirit of God. *caule that is above*] named also, *the caule of the liver*, in v. 22. It is thought to be the midriff or the fat skin that is above the liver, the G. translates it *lobon*, the lap of the liver. *kidneys*] or *reines*: which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joynt with the heart: and of these only God is the searcher & possessor, Ps. 7. 10. & 139. 13. and here are to be offered up unto God in fire, figuring that which Paul teacheth, *Mortifie your members which are on the earth; fornication, uncleannesse, inordinate affection, evill concupiscence*, &c. Col. 3. 5. And thus the Hebr. of old underdood these figures; for they say, *Therefore the kidneys and the fat which is on them, and the caule that covereth the liver, were burnt unto God, for to make atonement for the sin of man, which proceedeth out of the thoughts of the reines, and lust of the liver, and fatnesse of the heart*, &c. for they all consent in sin. R. Menachem, on Ex. 29. fol. 111. *shalt burne*] the originall word signifieth properly to perfume or resolve into smoke, used for burning of incense, applied here to the burning of sacrifices, whereby the smoke went up towards heaven. The Greek translates it, *Impose*, the Chaldee *Offer*.

Verf.

- 14 Verſ. 14. *burne*] It was a generall Law, that no ſin-offring, whole blood was carried into the Tabernacle, &c. ſhould be eaten, but burnt in fire, Levit. 6. 30. and ſuch ſin-offrings as had not their blood caried in thither, ſhould be eaten by the prieſts, Levit. 10. 18. Howbeit, this offring was burnt, though the blood were not caried into the holy place. One reaſon whereof ſeemeth to be, that the prieſts might not eate their owne ſin-offrings, Lev. 4. 3. 12. Becauſe they could not beare or take away their owne ſinnes, but needed another Saviour as well as all men; and the eating of any mans ſin-offring, ſignified the bearing and expiating of that mans ſin, Lev. 10. 17. *with-out*] a figure how Chriſt, the true Sacrifice for our ſins, ſhould ſuffer without the gate of Ieruſalem, which was part of his reproach that he bare for us, Heb. 13. 11. 12. 13. *a Sin*] that is, *an offring for ſinne*; ſo the Apottle (according to the Greeke verſion) tranſlateth it *for ſinne*, Hebr. 10. 6. from Plal. 40. 7. And after this Hebrew phraſe, may that be underſtood of Chriſt, that God made him, who knew no ſin, *to be ſin for us*, that is, *a ſin-offring*, or, *an exceeding ſinner*, 2 Cor. 5. 21. Thus the law made men prieſts which had infirmities, and needed to offer ſacrifice, firſt for their owne ſins: but wee now have the Sonne, who is conſecrated for ever, Heb. 7. 27. 28.
- 15 Verſ. 15. *impoſe*] with both hands between the hornes; as before is noted on v. 10. and this every of them ſeverally, for if *five men bring one ſacrifice*, they all *impoſe hands upon it*, one after another: ſaith Maimony, in treat. of *Offring ſacrifice*, c. 3. §. 9. By this rite, the prieſts preſented the Ram, a figure of Chriſt, unto God for them as a burnt offring; in whom they were alſo by faith to preſent their own bodies, a living ſacrifice, holy, acceptable unto God, which was their *reaſonable ſervice*, Ro. 12. 1.
- 16 Ver. 16. *ſprinkle*] this rite belonged to all burnt-offrings, Lev. 1. 5. See the annotations there. It figured the ſprinkling of the blood of Ieſus, for our reconciliation, & ſanctification before God, 1 Pet. 1. 2. Heb. 9. 12. 14.
- 17 V. 17. *cut the ram*] after the ſkin is ſlayed off. Of this and other rites, ſee the notes on Lev. 1. 6. &c.
- 18 V. 18. *burnt offring*] or *whole burnt ſacrifice*, in Heb. *an aſcenſion*; becauſe it went up in fire all of it unto God: ſee Gen. 8. 20. *of reſt*] of quieting or pacifying the wrath of God: the Chaldee ſaith, *that it may be received with favourable acceptation*: ſo in v. 25. The Gr. tranſlateth it, *a ſavour of ſweet ſmell*, which phraſe Paul uſeth, Ephel. 5. 2. See the notes on Gen. 8. 21. *fire offring*] in the Gr. it is called *a ſacrifice*, in Chaldee *an oblation*. The fire that ſent up the ſacrifices, ſignified both the afflictions on Chriſt and his members; (for *every one ſhall be ſalted with fire*, Mat. 9. 49. 1 Pet. 4. 12.) and the worke of Gods Spirit, Mat. 3. 11.
- 19 Verſ. 19. *the other*] Hebr. *the ſecond ram* which was for their conſecration. *hands*] as they did in the former: ſignifying that from God in Chriſt (figured by that Ram) they expected not only juſtification and ſanctification, (as by the two former ſacrifices; but conſecration alſo to their

office, and grace from him to performe the ſame.

V. 20. *the tip*] the *hiheſt part*, as the Chaldee explaineth it. This putting of blood upon the eare, &c. was alſo uſed in the cleaning of the Leper, Lev. 14. 14. So here it ſignified in the Prieſts, the cleaning and ſanctifying of their eares, to heare the word from the mouth of God, which they ſhould teach unto the people, Ezek. 3. 17. 1 Cor. 11. 23. Eſay 50. 5. Mar. 7. 33. *hand*] that their worke and adminiſtration, might alſo be ſanctified by the blood of Chriſt, and acceptable to God, Deut. 33. 11. Act. 5. 12. *foot*] that their walking and converſation might alſo be holy; & their imperfections cleaned, by the ſame blood: Phil. 3. 17. Gal. 2. 14. 1 Cor. 11. 1. The blood thus put on them from head to foot, might alſo ſignifie the ſufferings of Chriſt, whereof his miniſters and people are partakers, Col. 1. 24. Phil 3. 10. *Altar*] that by Chriſt, their purity and ſanctification might be fully perfected, 2 Cor. 3. 5. 6.

V. 21. *ſprinkle*] for *ſanctification*, as is after expreſſed; for the miniſters of God, both in their perſons, and in their office (figured by the prieſts *garments*) are by the blood of Chriſt, and oile of his graces, ſprinkled in their hearts from an evill conſcience, and ſanctified for the worke of the miniſtery, Heb. 10. 22. 1 Cor. 5. 10. and 3. 10.

V. 22. *of filling*] to wit, *the hand*, as v. 9. that is, of *conſecration*, or initiation: the Gr. ſaith, *of perfection*.

V. 23. *loaſe*] or, *great-round-cake*: for this, in Lev. 8. 26. Moſes ſaith *one cake*. So in 1 Chro. 16. 3. that is called a *loaſe*, which in 2 Sam. 6. 19. is called a *cake*. *oile bread*] tempered with oile, as in ver. 2. *which is*] or, as the Greeke explaineth it, *which are ſet before the Lord*.

V. 24. *wave*] that is, move to and fro round about, & ſo to offer them unto God. The originall word is ſometime uſed for *ſifting* in a ſieve, Eſa. 30. 28. that ſignifieth trials and afflictions, Luke 22. 31. & ſo the Prophets apply this word unto troubles, Eſay 10. 32. and 13. 2. and 30. 28. And as here the things, ſo elſewhere the perſons are *waved* as a *wave-offring*, Num. 8. 11. For *wave*, the Greeke tranſlateth *ſeparate*: which word Paul uſeth, ſpeaking of his designation to the miniſtery, Rom. 1. 1.

V. 25. *reſt*] Gr. *of ſweet ſmell*: ſee v. 18. This ſignified that God would make manifeſt *the ſavour of his knowledge* by his miniſters, 2 Cor. 2. 14. 15.

V. 26. *thy part*] Heb. *to thee for a part* (or *portion*;) to eate the ſame. That which was after given to the Prieſt, ver. 28. Lev. 7. 34. is here allowed unto Moſes, as he that extraordinarily did now the prieſts worke. See this fulfilled in Lev. 8. 29.

V. 27. *beave-offring*] ſo called becauſe it was heaved or liſted up towards heaven. And theſe two parts the *breſt* & the *ſhoulder*, thus waved & heaved up, and ſo given to the Lord and his miniſter, did teach the prieſts now conſecrated, how with all their heart, & with all their ſtrength, they ſhould give themſelves unto the ſervice of the Lord in his Church, with much labour and manifold afflictions, even as the Prince of our ſalvation was conſecrated alſo through afflictions, 2 Cor. 6. 4. 10. Heb. 2. 10.

29 Verſ. 29. *to be anointed*] Hebrew *to anoint*: but ſuch words are often uſed paſſively, as is noted on Gen. 2. 20. and 6. 20. and 16. 14. and ſo the Greeke explaineth it, *that they may be anointed in them, and to perfect (or conſecrate) their hands.* See Exod. 30. 30. and 40. 15.

30 Verſ. 30. *Seven dayes*] during which times, they were to abide at the doore of the Tabernacle, day and night, to keepe the watch of the Lord, Levit. 8. 33. 35. Of the myſterie of the number *Seven*, ſee the notes on Exod. 12. 15. Gen. 2. 2. Levit. 4. 6. It taught the prieſt here, that the whole terme of their life ſhould be ſpent before the Lord holily, and in his ſervice, 1 Tim. 4. 15. 16. In this time of *Seven dayes* alſo, the Sabbath (which was a ſigne of ſanctification) came over them, as is obſerved on Gen. 17. 12. And ſo the Hebrewes doe note of this action in particular, ſaying: *Great is the Sabbath day, for the high prieſt entred not upon his ſervice, after he is anointed, untill the Sabbath paſſe over him, as it is written (in Exodus 29. 30.) Seven dayes ſhall he that is prieſt, &c. R. Elian, in Sepher Reſhith chochmah, fol. 4. 19. a.*

31 Verſ. 31. *the holy place*] the Courtyard of the Sanctuary, at the doore: as the next verſe ſheweth.

32 Verſ. 32. *at the doore*] there it muſt be both boyled, and eaten, Levit. 8. 31.

33 Verſ. 33. *atonement was made*] to wit, with God, by ſacrifice: by which being figures of Chriſt, the *Eating* of them, ſignified the applying of Chriſts death by faith unto their owne ſoules, Ioh. 6. 35. 51. The Greeke tranſlateth, *by which they were ſanctified.* a ſtranger] hee that is not of the Prieſts ſtocke. *holy*] Hebrew *holinneſſe*, underſtanding *meats* of holinneſſe.

34 V. 34. *burne*] as being unlawfull to be eaten; and as all fleſh that became polluted was burned, Lev. 7. 18. 19. This taught them care to apply the grace of Chriſt, without delay, ſee the notes on Ex. 12. 10.

holy] or a *holy thing*: Hebrew, *holinneſſe*, as verſ. 33.

36 Verſ. 36. *make*] to wit, *ready* for ſacrifice; that is, kill, ſprinkle the blood, offer, &c. See Gen. 18. 7. Exod. 10. 25. So ver. 38. and often after.

atonement] or, *expiations, propitiations, reconciliations*: meaning for Aaron and his ſonnes, and the altar. The originall word implyeth both pacification of Gods wrath, and his mercifull covering of tranſgreſſions, whereupon atonement followeth. See Gen. 32. 20. The Jewes had one ſpeciall day in the yeare to cleaſe them from all their ſinnes; that was called by this name, *the day of atonement*, (or, *of expiation*) Levit. 16. 30. All ſuch things were figures of Chriſt, Heb. 1. 1. 3. 1. Ioh. 2. 2. *purifie*] to wit, *from ſinne*, as the Hebrew word ſignifieth to *make ſimleſſe*, which as it is properly applied to the purifying of men from ſinne, Numb. 8. 21. and 19. 12. Pſal. 51. 9. ſo here and elſewhere, to the purifying of the altar, Ezek. 43. 26. of mens houſes, Lev. 14. 49. 52. and all things about them, Num. 31. 20. & of Gods houſe or Sanctuary, Ezek. 45. 18. which was by reaſon of the ſins & uncleaſneſſe of the ſonnes of Iſrael, amongſt whom Gods Sanctuary and holy things were; as is expreſſed in Levit. 16. 16. God hereby teaching, that no ſervice

of the Church is acceptable, unleſſe the ſins that cleave to our beſt workes bee purged away by repentance and faith in the blood of Chriſt, Heb. 9. 21. 22. 23. 13. 14. and 10. 19. 22.

Verſ. 37. *holy*] Heb. *holinneſſe* of *holinneſſes*; that is, *moſt holy*: not only ſanctified it ſelfe, but ſanctifying the gifts that were offered to God upon it; and ſo it was greater then the ſacrifices as our Lord teacheth in Mat. 23. 19. and was herein a figure of Chriſt, the *holy of holies*, Daniel 9. 24. Hebr. 13. 10. 15. hee ſanctified himſelfe for his Church; and though he knew no ſin, yet was he made ſin for us, Ioh. 17. 19. 2 Cor. 5. 21. *holy*] or *ſanctified*, as the Greeke and Chaldee tranſlate it.

Verſ. 38. *make ready*] or *doe*, that is, *offer* unto God: ſee v. 36. *of the firſt yeare*] Heb. *ſons of the yeare*: ſee the notes on Ex. 12. 5. *day by day*] or, *for a day*, that is, every day; So in Num. 28. 3.

Verſ. 39. *betwene the two evening*] that is, in the afternoone, about three of the clocke. See the notes on Ex. 12. 6. This daily ſervice, ſignified the continuall ſanctification of the Church, through faith in Chriſt the Lambe of God; by whoſe mediation, we and our actions are accepted of God, Aſt. 26. 6. 7. Rom. 12. 1. 1. Pet. 1. 2. 19. 22. & 2. 5. Of this the Hebrew Doctors ſay, *The continuall ſacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening ſacrifice made atonement for the iniquities that were by day, R. Menaschem, fol. 115.*

Ver. 40. *tenth-deale*] to wit, of an Ephah or buſhel, Numb. 28. 5. which meaſure was called alſo an *Omer*, Exod. 16. 36. *an Hin*] a meaſure which contained twelve Logs, ſaith Maimony, in treat. of *Sacrifices*, Chap. 2. Sect. 7. See Ex. 30. 24. A Log (whereof ſee Lev. 14. 10.) is about our halfe pint: ſo the fourth part of an Hin; that is 3 logs, about a pint and a halfe of oyle, and ſo of wine. This flowre and oile, was called the *Mithchah* or *Meat-offring*, Num. 28. 5. & whereas the meat-offring brought alone, by particular perſons, had beſide oile, incenſe alſo, and ſalt; and but a handfull of it was burnt, Lev. 2. of this meat and drinke offering here joyned with the burnt ſacrifices, the Hebr. ſay; *they were not bound to bring incenſe upon it, but ſalt onely; and it was burnt all of it upon the altar. And the wine was offered upon the altar, not put upon the fire, but (the Prieſt) liſting his hand on high, poured it upon the bot-tome (of the Altar.) &c. Maimony, ibidem, Chap. 2. Sect. 1. See more in Lev. 2.*

Verſ. 42. *continual burnt-offring*] or, *burnt offering of continuation*, as the Greeke tranſlateth it; or, *of perpetuallneſſe*: which without intermiſſion, was daily to bee offered twice. And although other things have this word ſometime adjoynd, as the *continual bread*, Numbers 4. 7. the *continual incenſe*, Exod. 30. 8. the *continual meat-offring*, Numb. 4. 16. yet commonly the daily burnt offering is meant hereby; & this ſometime when the ſacrifice is not expreſſed, as in Dan. 8. 11. 12. 13. and 11. 31. and 12. 11. *will meet*] or, *will congregate* at times appointed; upon the Mercy-ſeat, Exodus 30. 6. The Greeke tranſlateth, *Will hee knowe unto thee*; the Chaldee, *will appoint my word unto you.*

This

This is the reason and force of the name, why it was called the *Tabernacle of congregation* (or, of meeting) because there God and his people met together; he to inform them by his Word, they to worship him, and to receive his oracles. See Ex. 40.34. Levit. 1.1. and 9.23. 24. Num. 1.1. and 7.89. and 12.45. and 14.10. and 16.19. 42.44.

43 Ver. 43. *he shall* or *it shall*, meaning Israel, the Church, and every member of the same. *my glory* my glorious presence, which often there appeared, as is before shewed, and as did after in Solomons Temple, 1 King. 8.10.11. Eſay 6.1.3. 5. and in Christs Church under the Gospell, Rev. 21.11. 23. Eſay 60.1. 2. And this was that which truly sanctified the Tabernacle and Church, and all things in them; not blood or oyle, or any other outward thing; which, did *sanctifie but as touching the purifying of the flesh*, Hebrew 9.13.22.23. and 10.1.10.

45 Ver. 45. *will dwell* this was the signification of the Tabernacle, that God dwelled with men, Exod. 25. 8. Psalm. 78.60. and so now with us in Christ, Revel. 21.3. Zach. 2.10. And of this Hebrew *Shacan*, that is, *dwell*, the Hebrewes usually call Gods Majesty in his Church, *Shecinah*, that is, *Habitation*; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee tranſlateth, *I will settle my habitation* (or *divine presence*) amongst the *sonnes of Israel*: and under these figurative speeches, eternall life in the presence of God, was promised unto them, Levit. 26. 11. 12. Ioh. 14.2.3. and 17.24. Psalm. 16.11.



CHAP. XXX.

1, God commandeth to make the Altar of incense. 6, which shall be set before the veile by the Arke. 7, on which the Priest should burne incense every morning; 10, and once in the yeare make atonement upon the hornes of it. 12, When Israel should be numbred, every man must give halfe a shekell of money, for the ranſome of his soule, that bee dyed not. 17, A commandement to make the brazen Laver, with the foot thereof, and to put water therein, for the Priests to wash their hands and feet daily. 22, How to make the holy Anointing oyle. 26, and what things should be anointed with it. 32, Other men may not use it, or make the like. 34, The composition and making of the Incense. 36, and use thereof. 37, Men may not make the like, for themselves.

1 AND thou shalt make an altar, an incense-altar of incense, of Shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the bredth thereof; foure square shall it be, and two cubits the height thereof. the hornes thereof shall be of the same. And thou shalt overlay it with pure gold, the rooffe thereof, and the walls thereof round-about, and the hornes

thereof: and thou shalt make unto it a crown of gold round about. And two rings of gold shalt thou make to it, under the crowne of it; by the two ribs thereof, upon the two sides of it shalt thou make them: and they shall be for places for the barres to beare it withall. And thou shalt make the barres of Shittim wood, and shalt overlay them with gold. And thou shalt put it before the veile, which is by the Arke of the Testimony, before the Covering-mercy-seat which is over the Testimony, where I will meet with thee. And Aaron shall burne thereon incense of sweet-spices every morning when hee dresseth the lamps, hee shall burne it. And when Aaron causeth the lampes to ascend, betweene the two evenings hee shall burne it: a continuall incense before Iehovah, throughout your generations. Yee shall not offer thereon strange incense or burnt-offering, or meat-offring: and drinke-offring, yee shall not poure out thereon: And Aaron shall make atonement upon the hornes of it, once in the yeare: with the blood of the sin-offring of atonements, once in the yeare, shall he make atonement upon it throughout your generations; it is holy of holies, unto Iehovah.

DDD

And Iehovah spake unto Moses, saying, When thou takest the sum of the Sonnes of Israel, by those that are to be numbred of them; then shall they give every man the ranſome of his soule unto Iehovah, when thou numbrest them: that there be no plague amongst them, when thou numbrest them. This they shall give, every one that passeth among them that are numbred; halfe a shekell, by the shekell of the Sanctuary: the shekell is twenty gerahs; an halfe shekell shall be an heave-offring to Iehovah. Every one that passeth among them that are numbred, from twenty yeares old, and above: he shall give the heave-offring of Iehovah. The rich shall not give more, and the poore shall not give lesse, then halfe a shekell; in giving the heave-offring of Iehovah, to make atonement for your soules. And thou shalt take the silver of the atonement, of the sons of Israel, and shalt give it, for the service of the Tent of the congregation: and it shall be for a memoriall for the Sonnes of Israel before Iehovah; to make atonement for your soules. And Iehovah spake unto Moses, saying, Thou shalt also make a Laver of brasse, and his foot of brasse, to wash: and

19 thou shalt put it betweene the Tent of the congregation, and the altar; and thou shalt put water therein. And Aaron and his sons shall wash therefrom their hands and their feet. When they goe in to the Tent of the congregation, they shall wash with water, that they dye not: or when they come neer to the altar, to minister, to burne the Fire-offring, unto Iehovah. And they shall wash their hands and their feet, that they dye not: and it shall be unto them, a statute for ever; to him and to his seed throughout their generations.

22 And Iehovah spake unto Moses, saying;

23 Thou also, take unto thee, the chiefe of spices; of pure Myrrh five hundred (*shekels*;) and of sweet Cinamon the halfe thereof, two hundred and fifty: and of sweet Calamus, two hundred & fifty. And of Cassia, five hundred, by the shekell of the Sanctuary: and of oyle olive an Hin. And thou shalt make it an oyle of holy anointing; a compound-ointment compounded, after the worke of the Apothecary: it shall bee an oyle of holy anointing. And thou shalt anoint therewith, the Tent of the congregation: and the Arke of the Testimony: And the Table, and all the vessels thereof: and the Candlestick, and the vessels thereof: and the Altar of Incense: And the altar of burnt offering, and all the vessels thereof: and the Laver, and the foot thereof. And thou shalt sanctifie them, and they shall be holy of holies: whatsoever toucheth them, shall bee holy. And thou shalt anoint Aaron and his sonnes: & sanctifie them, to minister in the priests-office unto me. And thou shalt speake unto the sonnes of Israel, saying: This shall bee an oyle of holy anointing unto mee, throughout your generations. Vpon mans flesh it shall not bee poured: and after the composition of it, yee shall not make like it: holinesse it is, holinesse shall it be unto you.

33 Any man that shall compound an ointment like it, or that shall put thereof upon a stranger; he shall even be cut-off, from his peoples.

34 And Iehovah said unto Moses; Take unto thee sweet-spices, Staete, and Onycha, and Galbanum, sweet-spices, and pure frankincense: there shall be one alone with another alone. And thou shalt make it an incense, a confection, the worke of the Apothecary: salted, pure, holy. And thou shalt beat of it, pounding it small; and shalt put of it before the Testimony, in the Tent of the congregation, where I will meet with thee;

37 holy of Holies shall it be unto you. And the incense which thou shalt make, after the composition of it, ye shall not make to your selves: it shall be holinesse unto thee, for Iehovah. Any man, that shall make like unto it, to smell thereto, shall even bee cut off, from his peoples.

Annotations.

AN incense altar of incense] or, a *perfumatorie* (a *perfuming place*) of perfume: where odours were burned daily, and resolved into fume or smoke. In the making, it is called only an altar of incense, Exod. 37. 25. and so the Greeke tranlateth it here. But because an Altar, in Hebrew *Mizbeach*, hath the name of *slaime-sacrifices*, which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar*, a *Perfumatory*, or *Incense altar*. The Chaldee expoundeth it, thou shalt make an Altar, to offer upon it incense of sweet-spices. *Shittim*] Greeke, *incorruptible wood*: see Exod. 25. 5.

Ver. 2. *bornes*] sharpe high places in the foure corners: see the notes on Exod. 27. 1. 2. &c.

Ver. 3. *gold*] whereupon it was called the *golden altar*; Numb. 4. 11. Revel. 8. 3. as the other covered with brasse, was the *brazen altar*, Exod. 38. 30. Of the matter underneath, it is sometime called the *altar of wood*; as in Ezek. 41. 22. where the measure of it (prophefied to bee under the Gospell) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christs comming, should be enlarged, from East to West, Gods name should be great among the Gentiles; and in every place, incense should be offered unto his name, Mal. 1. 11. and the Spirit of grace, and of supplications, should bee in larger measure poured out upon the Church, Zach. 12. 10.

rooffe] by the *rooffe* and *walls*, are meant the top and sides: a similitude taken from an house. The Greeke tranlateth, *bearith*, and walls. *a crowne*] The like was made about the Arke, Exod. 25. 11. and about the Table, Exod. 25. 24. To these the Hebrewes apply the *three crownes* (as they call them) of Israel: the *Crowne of the Law*, that is, the Arke, the *Crowne of the Priesthood*, that is, the golden Altar; and the *Crowne of the Kingdome*, that is, the Table. R. Elias, in Preface to *Sepher Reshit chocmah*, page 2.

Ver. 4. *places*] Hebrew, *houses*: so Exodus 25. 27. By the *barres* in these, the golden Altar was caried, when the host and tabernacle removed, Num. 4. 5. 11. 15.

Ver. 6. *meet with thee*] to answer by oracle, as before, Exod. 29. 42. The Greeke tranlateth, *I will be knowne unto thee there*; the Chaldee saith, *I will prepare my word for thee there*. This golden Altar figured out Christ in respect of his mediation with God for his Church: by whom, and in whose name, we offer up praises and prayers unto God,

God, Heb. 13. 15. Ioh. 6. 23. 24. which prayers are compared unto incense, Pl. 1. 4. 2. Therefore from the foure hornes of the golden Altar, a voice is heard, Revel. 9. 13. as answering to the prayers of Gods people in Christ.

7 Verſ. 7. *burne*] or, *cenſe*, *perſume*, of *sweet ſpices*] or, of *odours*, that is, ſweet odoriferous incenſe, compounded of ſundry things, as after in verſe 34. &c. Therefore the Greeke tranſlateth it, *incenſe compounded*. every morning] Hebrew, *in the morning in the morning*. *dreſſeth*] or, *trimmeth*: Hebrew *maketh well*. As the Lamps ſignified the light of Gods Word, and incenſe, prayers: ſo the doing of theſe both at one time, ſignified our joyning of prayers with our exerciſes in the Word: as Acts 6. 4.

8 Verſ. 8. *to aſcend*] that is, *to burne*; ſee Exod. 27. 20. The order of burning incenſe as the Hebrew Doctours have recorded, was: that one went and gathered the aſhes from off the Altar, into a golden veſſell; another brought a veſſell full of incenſe, another brought a cenſer with fire, and put coales on the Altar; and he whoſe office it was to burne the incenſe (when the other, having bowed themſelves downe, were gone out) ſtrowed the incenſe on the fire; when he was bidden ſo to doe by the governour. At which time, all the people went out of the Temple from between the porch and the Altar (in Solomons Temple.) And every day they burned the weight of an hundred denaries of incenſe, fifty at morning, and fifty at evening. [Thoſe 100. denaries were a pound amongſt them, and weighed fifty ſhekels of the Sanctuary; every ſhekel being in weight 320. Barley cornes.] And when the Prieſt had burned the incenſe, he bowed him downe, and went his way out. *Maimony* treat. of the *Daily ſervice*, Ch. 3. So when Zachary, as his lot fell, burned incenſe in the Temple, the whole multitude of the people were without at prayer, while the incenſe was burning, Luke 1. 9. 10. By this ſervice, God taught them, that the faithfull prayers of his people, are ſweet as incenſe, and acceptable unto him; whiles our Prieſt Chriſt Ieſus, doth by his mediation, put much incenſe to the prayers of al Saints, Pſalme 141. 2. Revel. 8. 3. 4. Heb. 8. 1. 2. and 9. 24. Rom. 8. 34. For the Prieſts in the Law, *ſerved unto the example and ſhadow of heavenly things*, Heb. 8. 5. *continually incenſe*] Hebrew, *incenſe of continuation*, that is, which continually every day ſhould be offered. So we are willed to *pray without ceaſing*, 1 Theſſ. 5. 17. and Chriſt our High Prieſt, *ever liveth, to make interceſſion for us*, Hebrewes 7. 25. and 9. 24.

9 Verſ. 9. *ſtrange incenſe*] in Greeke *other incenſe*: that is, received from other perſons, or made of other matter or compoſition, then is after commanded, in ver. 34. 35. 36. The Chaldee tranſlateth it, *incenſe of ſtrange ſpices*. The Hebrew Doctours expaine it thus, *If they put honey amongſt it, it was all unlawfull*, [Lev. 2. 11.] *if there wanted any one of the ſweet ſpices thereof, hee was in danger of death, for hee it was made ſtrange incenſe*. So if hee burned other incenſe not like this, or burned upon it incenſe like this, which was voluntarily brought by any private perſon, or by many, &c.

&c. *Maimony*, treat. of the *Implementſ of the Sanctuary*, Chap. 2. Sect. 8. 11. It figured the prayers of the Saints, which muſt bee according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the fleſh, 1 Iohn 5. 14. Rom. 8. 26. Matth. 21. 22. and 15. 9. Luke 11. 1. 2. &c.

Verſ. 10. *once*] or, *one time*, which was the tenth day of the ſeventh moneth, the day of Reconciliation, as Levit. 16. 18. 29. 30. See the annotations there. *of the Sinne offering*] the Greeke tranſlateth, *of the purgation of finnes*: which phraſe Paul uſeth, ſaying of Chriſt, that he *made a purgation of our finnes*; that is, cleaned us from them, Heb. 1. 3.

of atonement] that is, whereby reconciliation was made. Which being a figure of the blood of Chriſt, reconciling us to God, Heb. 2. 17. ſignified that the imperfections and finnes which cleave even to the beſt prayers of the Saint are to be pardoned & puriſhed by that blood and death.

holy of holies] that is, *a moſt holy thing*: Heb. *holineſſe of holineſſes*.

DDD

Here beginneth the 21 Section of the Law, ſee Gen. 6. 9.

Verſ. 12. *ſumme*] or *compt*: in Hebrew *head*: becauſe the ſumme is as the head of the number. Therefore the Gr. here interpreteth it *computation*, and the Chaldee, *Compt* or *Number*. So in Num. 1. 2. *by thoſe that are to be numbred*] the Greeke ſaith, *in (or by) their viſitation*, the Chaldee, *by their Numbers*. *of his ſoule*] that is, *of his life*, which he ſhould now loſe, when he was particularly viſited and looked unto of God; if hee redeemed not himſelfe with money: By this God taught his people to judge themſelves for their finnes, that they might not be judged of him, Ezek. 20. 43. and 36. 31. 1. Cor. 11. 31. And this redeeming of their ſoules with money, taught them faith in Chriſt, who was to redeeme his people, not with gold and ſilver, but with his owne precious blood, 1 Pet. 1. 18. 19.

no plague] for their fins, if they were not redeemed. When David numbred the people, the Lord ſent a peſtilence among them, to the death of 70 thouſand men, 2. Sam. 24. 9 15. For *plague* here, the Greeke tranſlateth *fall or ruine*, the Chaldee, *death*.

Verſ. 13. *of the Sanctuary*] which was twice ſo much as the common ſhekel. See the notes on Gen. 20. 16. *twenty gerahs*] as if we ſhould ſay, *twenty pence*: this ſinne is alſo expreſſed in Levit. 27. 25. Numbers 3. 47. and 18. 16. Ezek. 45. 12. A *Gerah* (which the Hebrew Doctours name alſo *Megnah*) weighed ſixteene barley cornes: twenty gerahs made the ſhekel of the Sanctuary, which was 320. barley cornes weight of pure ſilver, as *Maimony* affirmeth, in treat. of *Valuations*, &c. ch. 1. S. 4.

Verſ. 14. *old*] Hebr. *ſon of twenty yeares*, that is, going into his twentieth yeare. See Gen. 5. 32. At this age they were alſo numbred in Num. 1. 3. & 26. 2. & what the number of men, and ſum of money, was now at the firſt count, ſee in Ex. 38. 25. 26

Verſe

15 Verſ. 15. give leſſe] or *diminiſh*. God hereby taught an equality of all men, before him, in reſpect of their ſinnes, & of their redemption from ſinne, by Chriſt; through whom we have all obtained a like precious ſaith unto ſalvation, 2 Pct. 1.1. So there was an equality in the diſtribution of Manna, Exod. 16.18. The Hebrewes ſay, *Because with theſe halfe ſhekels they bought the daily ſacrifices every yeare, hee would have that the hands of all of them ſhould bee equall, in the offerings of the congregation.* R. Menachem, on Exod. 30. fol. 116.

16 Verſ. 16. ſervice] which is after mentioned in Exod. 38. 25. The Hebrew Doctours have taught this to be a perpetuall ordinance, that every man of Iſrael is commanded to give halfe a ſhekel every yeare: yea though hee be a poore man that liveth on almes, hee is bound to begge it of others, or to ſell his clothes from off his backe, and give halfe a ſhekel of ſilver, as it is written (Exodus 30. 15.) The rich ſhall not give more, and the poore ſhall not give leſſe: and hee muſt not give it ſome to day and ſome to morrow, but all of it at once. All are bound to give this halfe ſhekel, Priests, Levites, Iſraelites, Proſcrites, and ſervants that are free; but not women, bond men or children: yet if they will give, they receive it of them, but not of Infidels. This payment is not uſed but before the Temple, and in the time when the Temple ſtandeth, they give the ſhekels both within the land of Iſrael, and without the ſame: but while the Temple is deſolate, they pay them not, though they dwell within the land. On the firſt of Adar (that is which wee call February) they make proclamation, that every man may be ready to pay his halfe ſhekel; and on the 25. of the ſame moneth, they ſit in the Temple to receive the ſame. That which is gathered in other provinces, is ſent unto the Temple: there in one of the Chambers, it is laid up in Coſſers. With this money, and other of like nature, they provided the daily ſacrifices, and offerings of the congregation ſalt for the ſacrifices, wood, incenſe, ſhew bread, the red Cow, &c. Maimony in treat. of the ſhekels, Chapter 1. Section 1. 7.8.9. and Chapter 2. Sect. 4. and Chapter 4. Sect. 1. Howbeit, ſome doe thinke this commandement was but for the preſent building of the Sanctuary; and not to be a yearely tribute. Compare 2 Chron. 24.5.6. and Neh. 10.32. where the people charged themſelves yearely with the third part of a ſhekel, for the ſervice of the houſe of God. Of that, the Hebrewes ſay, it was over and beſide the halfe ſhekel (here ſpoken of) for the neceſſity of the things there mentioned. Aben Ezra on Neh. 10.

18 Verſ. 18. Laver] in Hebrew *Cijor*, which word ſometime is uſed for a Cauldron, 1 Sam. 2. 16. but commonly a waſhing veſſell, in Greeke *Louter*, that is, a Laver. When the priests and people were multiplied, Solomon in his Temple made ten Lav-
ers, to waſh the ſacrifices, and one other great veſſell, called a Sea, for the priests to waſh in, 1 King. 7.23.26. 2 Chron. 4.2.6. This in the Tabernacle, was made of the brazen looking glaſſes of the women which aſſembled to the doore of the Tent, Exod. 38.8. From theſe, the holy Ghoſt mentioneth in the Church of Chriſt, myſtically, a ſea of glaſſe like Chryſtall before the throne, Revel. 4.6. and againe, a glaſſe ſea mingled with fire, Rev. 15.2. foot] or

baſe, (as the Greeke tranſlateth it,) which was to uphold and ſtabliſh the Laver. This ſea is expreſſed uſually, ſo oft as the Laver it ſelfe is mentioned, Exod. 31.9. and 35.12. and 39.39. & 40.11. Levit. 8.11. put water] This (as the Hebrewes doe record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawfull for to waſh with. And any water might ſerve to ſanctifie with, whether it were living (that is, ſpring or running) water, or lake water: only ſo as it had not changed the colour, but were like water meet for to waſh in. Maimony, treat. of entrance into the Sanctuary, Chap. 5. Sect. 12, 14.

Verſ. 19. there from] or, thereat, or, thereof: to wit, in the water that is taken out of the Laver, into ſome veſſell of the Sanctuary. For waſh the Chaldee tranſlateth ſanctifie. Touching this, the Hebrew Doctours ſay, It is commanded, to ſanctifie in the water of the Laver, and if one ſanctifie (that is, waſh) in any of the veſſels of miniſtery, it is lawfull; but not in any profane veſſell. If hee ſanctifie in a veſſell of miniſtery without (the Court) or in a profane veſſell within, and ſo performe his ſervice, it is unlawfull. And they ſanctifie not within the Laver, or with the miniſtring veſſell, but from the ſame, as it is written, (Exodus 30. 19.) They ſhall waſh THERE FROM: howbeit, if one ſanctifie within it, and ſerve, hee is not polluted. He that waſbeth his hands and his feet, in a place of waters, though it be in a Well; that is no ſanctification at all, unill hee waſh in a veſſell. And they may ſanctifie in any of the veſſels of the Sanctuary, &c. Maimony, treat. of Entrance into the Sanctuary Chap. 5. Sect. 10. 11.

feet] becauſe they ſerved alwayes with bare hands, and bare feet in the Sanctuary. Of this alſo they write; The Priſt needeth not ſanctifie himſelfe between every ſeverall ſervice that hee doth; but hee ſanctifieth once in the morning, and ſo ſerveth and goeth all that day, and all that night. Provided, that hee goe not out of the Sanctuary, nor ſleepe, nor make water, nor remove his mind from one buſineſſe to another. For if hee doe any one of theſe ſoure, hee muſt ſanctifie againe. This was a generall rule in the Sanctuary, no man came into the Court to ſerve, although he were cleane, unill hee was waſhed. And who ſo covered his feet (that is, did his eaſement, as Iud. 3.24.) was bound to waſh; and who ſo made water, was bound to ſanctifie hands and feet: If he ſanctified them to day, hee muſt againe ſanctifie them to morrow, yea though hee ſlept not all the night; for, by continuing all night, his hands became diſallowable (for ſervice.) If hee ſanctified them in the night, and burned the fat all night long, yet muſt hee againe ſanctifie them in the day, for the ſervice of the day. When hee ſanctifieth, hee layeth his right hand on his right ſhot, and his left hand on his left ſhot, and boweth himſelfe and ſanctifieth. And hee doth not ſanctifie ſitting, becauſe it is as a ſervice; and no ſervice is done but ſtanding; as it is written, (in Deut. 18.5.) TO STAND TO MINISTER; and who ſo ſerveth ſitting, is profane, and his ſervice not allowable, &c. Maimony ibidem, Sect. 3.4.5.8. 16.17. and Talmud Bab. in treat. Zebachim, Chapter 2.

Verſ. 20. dye not] by the hand of God, as did Aaron's ſonnes, in Levit. 10.1.2. So Maimony (in the

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the foresaid place, sect. 1.) saith; The Priest that ser-
ueth, and sanctifieth not his hands and his feet in the
morning, is in danger of death by the hands of the (God
of) beaven: as it is written, They shall wash with water,
that they die not, and his service is unlawfull, whether
he be the high Priest, or an inferior. This rite did
teach them and us, faith in Christ in whose blood
we are washed from our finnes, and made Kings and
Priests unto God, Revel. 1. 5, 6. also sanctification,
by the washing of regeneration, and renewing of the holy
Ghost, Titus 3. 5. that we being sprinkled in our
hearts from an evill conscience, and washed in our
bodies with pure water, may draw neere with a true
heart, in assurance of faith, Heb. 10. 22. and wa-
shing our hands in innocencie, may compasse the Al-
tar of the Lord, Psal. 26. 6. to burne the fire of-
fring] which the Greeke explaineth, to offer the
Burnt-offrings; and the Chaldee more generally,
to offer oblations before the Lord.

21 Ver. 21. wash] in the Chaldee, sanctifie. to his
seed] the posteritie of Aaron; the Chaldee ex-
pounds it, his finnes.

23 Ver. 23. chiefe] or head spices, that is, the principall
and most excellent: so in Ezek. 27. 22. Song 4. 14.
pure myrrh] in Greeke, choise myrrh, Hebrew,
myrrh of freedome; that is, free, pure, naturall as it
floweth. Myrrh (so named of the Hebrew Mor) is
a sweet gum or moisture, that issueth out of the
Myrrh tree, & none is preferred before it; as Plinie
sheweth in his hist. booke 12. chap. 15. The graces
of Christ and of his Church, are often resembled
by this myrrh, Song 1. 13. and 3. 6. and 4. 14. and
5. 1, 5, 13. Psal. 45. 9. stekes] this word is ad-
ded by the Greeke, and the Chaldee in T bargum
Ierusalemie, and in the verse following, it is here
expressed. sacret] or, aromaticall cinamon, which
commeth of the Hebrew name Kimmemon, and is
the bark of a tree, used for sweet odours: and sig-
nified spirituall grace, Prov. 7. 17. Song 4. 14.
halfe thereof] that is, halfe the foresaid quantite,
(as followeth) 250. shekels weight. But the He-
brew Doctors understand it otherwise, and say
there was of this 500. shekels, as of the former;
and this which the Law saith, Cinamon the halfe therof
250. is because they weighed it at two times, 250. at
each time: saith Maimony, in treat. of the Imple-
ments of the Sanctuarie, chap. 1. sect. 2. Calamus]
or Cane, according to the Hebrew name, Ca-
reb, for Calamus is after the Greeke name. It is
a kinde of sweet reed, bought and brought out of
farre Countries; as appeareth by Jeremie 6. 20.
Esay 43. 24.

24 Ver. 24. Cassia] or Costus, another sweet Cane,
called in Hebrew Kiddab, mentioned onely here,
and in Ezek. 27. 19. an Hin] whereof see Exod.
29. 40. Maimony, in the fore-named Treatise,
chap. 1. sect. 2. saith, the Hin was twelve logs; (of
which measure, see Levit. 14. 10.) and every log,
four quadrants. Others, more fully thus: a quadrant
(or quarter) containeth as much as an egge and a halfe.
A log containeth four quadrants, that is, six egges.
A Kab containeth four logs, that is, 24. egges. A Hin,
twelve logs, that is, 72. egges. A Seab (or Pecke, wher-
of see Gen. 18. 6.) contained six Kabs, that is, 24. logs,

two Hins, or 144. egges. An Ephah was three Seabs,
18. Kabs, sixe Hins, 72. logs, or 432. egges. R. Al-
phes, in treat. of the Passover, chap. 5.

Ver. 25. make it] The manner is recorded to be
thus; Every of those foure spices, was powdered severally:
then mixed altogether, and steeped in water pure and
sweet, till all the strength of them was gone out into the
water; then they put unto the water, an Hin of oile olive;
and boyled all on the fire, till the water was consumed,
and the oile left in the vessell for use afterward. Maimo-
ny, treat. of the Implements of the Sanctuarie, chap.
1. sect. 3. compound-ointment] or, sweet-confection.

Apothecarie] or, compounder of ointments. Such in
the ages following, were of the Priests sonnes,
1 Chronicles 9. 30. holy anointing] Hebrew,
unction of holinesse: or as the Greeke translateth
it, an holy chrisme.

Verse 26. anoint therewith the Tent] or, the Taber-
nacle, with all things about the same; which was
performed in Exod. 40. and Lev. 8. 10. &c. These
sweet odours, signified the joyfull graces of Gods
Spirit, and the anointing with this oile, the pou-
ring out of the holy spirit upō Christ, his Church
and Ministers, Acts 10. 38. Esay 61. 1. Psal. 45. 8.
2 Cor. 2. 21, 22. Song 3. 6. Psal. 133. 2. As it is
written, Ye have an ointment from him that is holy,
and know all things; and the Anointing that ye have re-
ceived of him, dwelleth in you, and ye need not that any
man teach you, but as the same Anointing teacheth you of
all things &c. 1 Joh. 2. 20, 27.

Ver. 29. whatsoever] or, whosoever: so the Greeke
saith, every-one that toucheth them, shall be sanctified.

Ver. 32. poured] in Greeke, anointed. not
make] the Greeke addeth, not make unto your selves.
holinesse shall it be unto you] the Greeke transla-
teth, holy it is, and a sanctification (or sanctified thing)
shall it be unto you. Therefore it might not be used
unto common affaires: God hereby teaching the
holy and reverend use of his graces, and sanctified
ordinances; which must not be communicated
with the unregenerate and sensuall, which having
not the Spirit, doe turne the grace of God into
lasciviousnesse, Mat. 7. 6. 1 Joh. 2. 19, 20. Jude,
verse 4. 19. 1 Cor. 2. 6, 14.

Ver. 33. like it] Of this point the Heb. doe re-
cord; Hee that maketh anointing oile, according to the
worke, and according to the weight of this, without adding
or diminishing: if hee doe it presumptuously, is guilty of
cutting-off: if ignorantly, he is to bring the sacrifice appoin-
ted for it. Hee that shall anoint any with the anointing oile
presumptuously, is guilty of cutting-off; if ignorantly, he is
to bring a sacrifice, whether he anoint himselfe, or another
man. Maimony treat. of the Implements of the Sanctu-
ary, chap. 1. Sect. 4. 5. a stranger] whosoever
was no Priest, or King. Maimony (in the foresaid
place) saith, They anointed none herewith in the genera-
tions following, but the high Priests, and him that was a-
nointed for the warre, (Deut. 20. 1. 2.) and the Kings of
Davids house only. Though he be a Priest, and some of a
Priest, yet they doe anoint him, Leviticus 6. 22. But
they anoint not the King that is some of the King, be-
cause the kingdome is the Kings inheritance for ever,
Deut. 17. 20. But if there be a sedition, they doe anoint
him, for to cease the sedition, and to make knowne unto
all.

all, who is the right King. Even as Solomon was anointed, for the sedition of Adonias, 1 King. 1. and Ioshb, because of Abialiah, 2 King. 11. and Ioshaz, because of his brother Iohojakim, 2 King. 23. 30. And whereas Eliscus anointed Iehu, 2 King. 9. hee did not anoint him with the anointing oyle, but with the oyle of Balsam; as our wise men have said.

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Verf. 34. *Stacte*] so called in Greeke, the Hebrew name is *Nataph*; both of them signifie Dropping: and this *Stacte* is a fatnesse or gumme that droppeth from the Myrrh tree, very sweet & precious, as *Dioscorides* sheweth, lib. 1. chap. 62. The *Ierusalem Targum* calleth it *Ketaph*, that is, *Rosin*: and so *Maimony*, in treat. of the Implements of the Sanctuary, chap. 1. Sect. 4. saith, *Nataph* is the *Rosin* tree, out of which *bauime* (or balsam) issueth.

Onycha] this also is the Greeke name, and signifieth a naile, or hofe; to which the Chaldee name *Tuphra* doth accord: and the Arabick *adfar rajab*, In Latine it is called *Ungula aromatica*, or *Unguis condraui*, or *Eta Byzantia*: of which *Dioscorides* in his 2 booke, cap. 7. saith, it is the cover of a shelfish, like the purple, and it is found in the spikenard Lakes of India, and doth give a sweet odour, for that the shelfishes there doe feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babylon, which is blackish, both are burnt for sweet savour. The Hebrew name is *Shebeleth*, and is not found in Scripture, but in this one place: of it *Maimony* also (in the foresaid place) saith, it is a naile (or shell) which men use to put in perfumes.

Galbanum] or *Syrax*: in Hebrew *Chelbenah*, in Greek *Chalbanax*. It hath the originall name of fatnesse: and *Galbanum* is the gum or liquor of a plant like fenell growing in Syria, of a strong savour; that whe it is burned, the smell of it driveth away serpents, &c. as *Dioscorides* sheweth, in his 3. booke, cap. 79. and *Plinie* in his 12. booke, chap. 26. The Hebrew Doctors say also, that *Chelbenah* is like black honey, of a strong smell, and is the rosin (or gumme) of trees, in the cities of Greece. In Arabicke it is called *Miba*, *Maimony*, in the Implements of the Sanctuary, chap. 2. Sect. 4.

sweet spices] this word some referre to the three before mentioned: the Greeke version referreth it onely to the *Galbanum* afore said, saying, *Galbanum* of sweet smell, as to distinguish it from the common *Galbanum*, which is of strong savour. Others understand them of those sweet spices spoken of in verse 23. and some, of the leaves of Spikenard, which for excellencie are called by this name. The Hebrewes say, by their traditions, that howsoever four odours are only named here, yet there were eleven spoken of to Moses on mount Sinai, *Talmud Bab. tract. Cber. thoib. chap. 1. in Gemara*. The same doth *Maimony* affirme, and nameth them, *Stacte*, and *Onycha*, and *Galbanum*, and *Frankincense*; of every of these (saith he) there was 70 pound weight. (Their pound weighed 50 shekels of the Sanctuary, and every shekell 320. graines of barley.) And *Myrrhe*, and *Cassia*, and *Spikenard*, and *Saffron*, of every of these 16. pound. Of *Cinnamon* twelve pound. Of *Cinnamon*, nine pound; and of sweet barke (or *Cassia lignea*, in Arabicke, *Cassiahar salicha*) three pound. The weight of all was 368. pound. Every day

they burned a pound of this confectiō, upon the golden Altar, 365. pound in the yeere, according to the daies of the Sunne, and the three pound that were over, they d.d beat (and prepare) in the even of Reconciliation day, &c. *Maimony*, treat. of the Implements of the Sanctuary, chap. 2. sect. 2, 3. Howbeit, the Scripture mentioneth but foure species for the perfume, and there were foure for the holy oile: and the Greeke interpretation may well stand. This rite of burning sweet odours, the Gentiles also used in the service of their gods; *Alb. Tibull. lib. 2. saith*, *Uruntur pia thura focis, uruntur odores, &c.* alone] every species beaten severally by it selfe, and after that mixed, as *Maimony* sheweth in the foresaid place, sect. 5. The Chaldee translateth it, *weight with weight*, and the Greeke, *equall to equall*, meaning that there should be an equall weight or quantitie of all these fore-named.

Verf. 35. *shalt make it*] *Moses* made it now at first: after in Israel, there was made every yeere, the quantitie fore-mentioned; *Maimony ibidem*, chap. 2. sect. 1. an incense] or, a perfume, this signified our prayers; as it is written, they had golden cups full of incense (or perfumes) which are the prayers of the Saints, *Rev. 5. 8.* salted] the Chaldee paraphrase, and *Targum Ierusalemie* translate it mixed, tempered: and the Gr. version favourereth this exposition. But it may be understood properly, for, from the law in *Lev. 2. 13.* WITH ALL THINE OFFRINGS SHALT THOU OFFER SALT, the Hebrewes teach, that there was not any thing offered on the Altar, without salt, except the wine of the drinke offerings, and the blood, and the wood. *Maimony*, treat. of things forbidden to be offered on the Altar, chap. 5. sect. 11. And of this he saith, they added to the incense, the fourth part of a Kab of salt: [that is, the quantitie of fixe egges:] *Maimony*, treat. of the Implements of the Sanctuary, ch. 2. sect. 3. Our Saviour saith, Every sacrifice shall be salted with salt, and, Have salt in your selves, *Marke 9. 49, 50.* If our speech must be alway with grace, seasoned with salt, as the Apostle teacheth, *Col. 4. 6.* how much more should our incense, our prayers unto God, be therewith seasoned? holy] Hebrew, *holiness*: which the Greeke translateth, a holy worke. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted on verse 8.

Verf. 36. of it] of these, saith the Greeke; that is, some of this confectiō (as it was daily to be used) was first to be beaten small. Which may signifie unto us, exactness in the particularities of things to be prayed for; and how afflictions and contrition of heart are furtherances in this worke, *Ast. 4. 24, 30. Joh. 17. Luke 17. 1, 2, 7. Plal. 51. 19.* where I will meet with thee] the Greeke expounds it, where I will be knowne unto thee; the Chaldee, where I will appoint (or prepare) my Word unto thee.

Verf. 38. to smell thereto] This Law accordeth with the former of the oile: verf. 33. the Hebrew Doctors explaine it thus: He that maketh a perfume according to these weights, for to smell thereto; although he doe not smell, is guiltie of cutting-off, for the very making, if he doe it presumptuously. If ignorantly, he is

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to bring the offering appointed: and this, although he make not the whole quantity, but a half, or a third part thereof: forasmuch as hee hath made it according to these weights, hee is guilty of being cut-off. If he smell thereto, and made it not; hee is guilty of cutting-off, but his doome is like all theirs that use (or make profit of) any of the sanctified things; (to wit, unlawfully) Maimony in treat. of the holy Implements, chap. 2. Sect. 9. 10.

be cut-off] the Chaldee expoundeth it, be destroyed: the Greeke saith, the soule of that man shall perish from his people. God, by this judgement, would keepe men from profaning and abusing the holy exercise of prayer, and doctrine of Christ mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAP. XXXI.

1, Bezaleel and Aboliab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12. The observation of the Sabbath is againe commanded. 18, Moses receiveth the two Tables of the Law.

1 **A**ND Iehovah spake unto Moses saying. See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Iudah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-workes, to worke in gold, and in silver, and in brasse. 5 And in ingraving of stone; to fill, and in carving of wood; to worke in all workmanship. 6 And I, behold I have given with him, Aholiab the son of Ahisamac of the tribe of Dan; and in the heart of all wise hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimony, and the Covering-mercy-seat that is thereupon: and all the vessels of the 8 Tent. And the Table, and the vessels thereof: and the pure Candlesticke, and all the vessels thereof: and the Altar of incense. 9 And the Altar of burnt-offring, and all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the Priest, and the garments of his sonnes to minister-in-the-priests-office. And the anointing oyle, and incense of sweet-spices, for the holy place according to all that I have commanded thee, shall they doe.

12 And Iehovah spake unto Moses, saying. 13 And thou, speake thou unto the sonnes of Israel, saying; Verily my Sabbaths yee shall

keepe, for it is a signe betweene me and you, throughout your generations; to know, that I am Iehovah, that sanctifieth you. And yee shall keepe the Sabbath, for it is holiness to you: they that profane it, every one shall be put to die the death: for every one, that doth any worke therein, even that soule shall be cut-off, from amongst his peoples. Six dayes shall worke be done; but in the seventh day, is the Sabbath of Sabbathisme, holiness to Iehovah: every one that doth any worke in the Sabbath day, shall be put to die the death. And the sonnes of Israel shall keepe the Sabbath: to observe the Sabbath throughout their generations, for an everlasting covenant. Betweene me and the Sonnes of Israel, it shall be a signe for ever: for in Six dayes, Iehovah made the heavens and the earth; and in the seventh day hee rested and was refreshed.

And hee gave unto Moses when hee had made-an-end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of God.

Annotations.

Bezaleel] in Greek, Beseleel; by interpretation, In the shadow of God: hee was the son of Uri, the son of Hur, the son of Caleb, or Gheubai, the son of Efron, the sonne of Pharez, the sonne of Iudah; from whom hee was the seventh generation, (as Enoch was the seventh from Adam) and is here designed the masterworkman of the Lords Tabernacle. See his genealogie, in 1 Chron. 2. 5. 9. 18. 19. 20.

Verf. 3. Spirit] that is, gifts of the Spirit, such as are after mentioned. So Paul openeth it, in 1. Cor. 12. 4. 8. 11. see also Act. 2. 4. The Greeke expoundeth it, a divine Spirit; the Chaldee, a Spirit from before the Lord. workmanship] or, Art: He brew, worke. So verse 4.

Verf. 4. devise cunning-workes] such as were mentioned in Exodus 26. 1. &c. see the notes there. The Hebrew phrase, is figurative; to thinke thoughts: which the Greeke explaineth, to thinke (or mind) and to make-artificially: the Chaldee saith, to teach artificers: as it is in Exodus 35. 34. These three things in Bezaleel; a calling, a furnishing with gifts, and a working or operation accordingly are necessary in all the publike ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of gifts by the Spirit; 2 of administrations (or ministries) by the Lord [Iesus;] and 3 of operations, by God [the Father] 1 Cor. 12. 4. 5. 6 to worke] or, to doe, to make: but doing is often used for working (as is noted on Exod. 5. 9.) and so the Greeke translateth it here; also in verse 5.

Verf. 5. ingraving] or cutting. The Hebrew word generally signifieth a studious and artificall ingraving

ingraving or cutting in stone, in wood, in iron, in earth, (and then it is Englished *ploughing*) or any other like handicraft. ^{to fill} that is, ^{to set} in the golden ouches, as Exod. 28. 21. ^{to work} or, ^{to make} in all worke: meaning *making worke*; as is expressed in Exod. 35. 33.

6 Vers. 6. *Aliab* in Greeke *Eliab*; by interpretation, *The Tabernacle of the Father*. Hee is the second master-workman, and of the tribe of Dan the handmaids sonne joyned with Bezeleel, as God usually joyneth two together in all weighty affaires: See Exod. 4. 14. 15. and 6. 26. Matt. 10. 2. 3. Luke 10. 1. Acts 13. 2. Hag. 1. 14.

7 Vers. 7. *vessels* or *instruments*, furniture, implements. So after.

10 Vers. 10. of *ministerie* veiles, clothes, coverings, which served to wrap up the holy things in, when the host removed, as Num. 4. 5. 9. 11. 12. &c. Of the Priests garments, see Exod. 28.

13 Vers. 13. *Verily* or *Notwithstanding*: the Greeke translateth it *See*. Though the worke of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath dayes. The Law of the Sabbath is very often repeated, see Gen. 2. 2. Exod. 16. 23. &c. and 20. 8. &c. and 23. 12. & 35. 2. 3. ^{to know} that is, *that ye may know*, as the Greeke translateth. The principall signification of the Sabbath, was for grace and sanctity, which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant. See Neh. 9. 14. Ezek. 20. 12. 13. 16. 20. 21. Esay 51. 13. The true observation hereof, is by faith in Christ, Heb. 4. 3. 9. 10. 11. The Hebrew Doctors say, *The Sabbath, and the precept against idolatry, each of these two, is as weighty as all the other commandments of the Law: and the Sabbath is a signe betwene God and us for ever. Therefore who so transgresseth the other Commandments, hee is generally a wicked Israelite: but he that openly profaneth the Sabbath, is as an Idolater, both of them as infidels in all their affaires.* Therefore the Prophet laudeth and saith (Esay 56. 2.) *Blessed is the man that doeth this, and the forme of man that layeth hold on it: that keepeth the Sabbath from polluting it.* Maimony, treat. of the Sabbath, chap. 30. Sect. 15.

14 Vers. 14. *that soule* the Chaldee translateth, *that man shall be destroyed*. This cutting off, the Jewes understand to bee untimely death by the hand of God; when a man so violateth Gods Law, as there are no witnesses whereby men should punish him: See Gen. 17. 14. And of the Sabbath thus they write; that for *doing worke therein, if a man doe it willingly and presumptuously, hee is guilty of cutting-off, (to perish by the hand of God:)* and if there bee witnesses that see him, he is to be stoned to death; [as was performed in Num. 15. 35. 36.] and if hee doe it of ignorance, (or error) he is bound to bring the sin offering appointed for the same: (according to the Law in Numb. 15. 27. 30.) Maimony, in treat. of the Sabbath, chap. 1. Among the heathen Romanes, their Flamins (or Priests) might see no worke done on their holy daies, but by a crier gave men warning to the contrary; and who so obeyed not, was mulcted, and gave a beast for a sacrifice. Al-

beit they might doe things whereof damage would follow, if they were omitted, as to pull an oxe out of a ditch, to underlet an house ready to fall, &c. *Macrob: Saturn, booke 1. chap. 16.*

15 Vers. 15. of *Sabbathisme* that is, of *cessation* and *rest*. See Exod. 16. 23. The Greeke translateth it, *a rest holy to the Lord.*

16 Vers. 16. *to observe* Hebrew *to doe*, see the notes on Exod. 34. 22.

17 Vers. 17. *me* the Chaldee translateth, *Betweene my Word and the names of Israel: that word is Christ*, by whom the Sabbath is truly sanctified to his Church, Hebrewes 4. From this Scripture the Hebrewes gather, that onely Israel was charged with the Sabbath day, and not the nations of the world: *Talmud. in Bet sab, chap. Iom. 10b.* So from Exod. 16. 29. Yet thus also they say; *It is unlawful to speake to an Infidell to doe any worke for us on the Sabbath day, although he be not charged to keepe the Sabbath, and although hee be spoken to before the Sabbath.* Maimony, treat. of the Sabbath, chap. 6. sect. 1. Howbeit this opinion of theirs seemeth not agreeable to Gods will; for the Sabbath was to be kept before the Law was given at mount Sinal, Exod. 16. 23. even from the Creation, Gen. 2. 2. 3. therefore it was given to all the world. ^{was refreshed}

the Greeke and Chaldee doe translate, *hee ceased and rested*. This is spoken of God, after the manner of men, who are refreshed by rest from their workes. Of such manner speeches, see what is noted on Genesis 6. 6.

18 Vers. 18. of *stone* that so the record of them might remaine for ever, Iob 19. 24. These Tables were the worke of God, even as the writing was the writing of God, Exodus 32. 16. and these being broken in peeces (Exod. 32. 19.) two other tables of stone, like them, were hewed out by Moses, but written againe by the Lord, Exod. 34. 1. 4. After this, Christ by the Spirit of God writeth his Law, not in Tables of stone, but in fleshy Tables of the heart, 2 Cor. 3. 3. and these fleshy tables, are also the work of God, as he saith, *I will take the stonie heart out of their bodies, and I will give them an heart of flesh*, Ezek. 11. 19. The Mind & the Heart, are the spirituall tables, Heb. 8. 10. in the one, such things are written as men should know and beleieve, in the other, such as should be done or omitted. The first Tables which God made, signified the stonie hearts, which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, so that they doe by nature the things of the Law, and shew the worke of the Law written in their hearts, Rom. 2. 14. 15. though still they continue hard and stonie, and their sinnefull nature is not changed. The second tables of stone, signified the heart of the Jewes, hewed and polished by Moses and his legall ministerie, in whose heart God also wrote his Law, wherein they rested, and made their boast of God, and knew his will, and had the information of knowledge, and of the truth in the Law, Rom. 2. 17. 18. 20. Howbeit their heart continued stony and unchanged, so that they which taught others, taught not themselves; neither could they stedfastly looke on Moses face, nor see the end of that which is abolished,

abolished, but their mindes are blinded; and even to this day, a veile is laid upon their heart, Rom. 2. 21. 2 Cor. 3. 7, 13, 14, 15. The third, which are tables of flesh, is the work of Christ by his Spirit, giving us new hearts, and writing his Lawes in them, 2 Cor. 3. 3. Ezek. 36. 26. Heb. 8. 10. These things, both of the weaknesse of Moses ministerie, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their glosse upon Song 1. 1. *Let him kisse me, &c.* there, mentioning that request of the people in Exod. 20. 19. *Speak thou with us, &c.* they say, *Moses taught them the Law, and whatsoever they learned, they forgate againe.* Then they came unto Moses, and said, O that God would shew himselfe againe; and kisse us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses said unto them, *This cannot be done now, but it shall be in the daies of Christ; as it is written, (Jer. 31. 33.) I will put my Law in their inward parts, and write it in their hearts.* Midrash. Cant. 1. 1. *finger*] which signifieth Gods Spirit, as, *I with the finger of God, cast out devils, Luke 11. 20.* which is expounded, *the Spirit of God, in Matth. 12. 28.* That which was written, was according unto all the words, which the Lord spake with Israel in the mount, out of the midst of fire, Exod. 20. Deut. 9. 10.

CHAP. XXXII.

1, The people in the absence of Moses, cause Aaron to make a Calfe. 6, They sacrifice thereunto. 7, God certifieth Moses of their sin, 10, and his purpose to consume them therefore. 11, Moses intreateth for the people. 14, The Lord repenteth concerning the evill against them. 15, Moses commeth downe with the Tables, 19, and upon sight of their sinne, he breaketh them. 20, He destroyeth the Calfe. 22, Aarons excuse for himselfe. 25, Moses causeth the Idolaters to be slaine. 28, The Levites are the executioners. 31, Moses prayeth that either the sinne of Israel be forgiven, or himselfe to be blotted out of the booke of God. 34, God spareth the people for the present, but after plagueth them.

1 **A**ND the people saw that Moses delayed to come down out of the mountaine: and the people gathered themselves together, unto Aaron, and said unto him, Rise-up, make gods for us, which may goe before us; because this Moses, the man which brought us up out of the land of Egypt; we know not what is become of him.
2 And Aaron said unto them; Breake-off the eare-rings of gold, which are in the eares of your wives, of your sonnes, and of your
3 daughters: and bring them unto me. And all the people brak-off, the eare-rings of gold, which were in their eares: and brought them
4 unto Aaron. And he received them at their hand, and fashioned it with a graving-toole, and he made it, a molten calfe: and they said; These be thy gods, O Israel, which

brought thee up, out of the land of Egypt. And Aaron saw it; and he built an Altar before it: and Aaron proclaimed, and said; To morrow is a feast to Jehovah. And they rose-up-early on the morrow, and offered Burnt-offrings, and brought-neere Peace-offrings: and the people sate-downe to eat and to drinke, and rose-up to play.

And Jehovah spake unto Moses, (*saying:*) 7 Goe get thee downe; for the people, which thou broughtest-up, out of the land of Egypt, have corrupted themselves. They have turned-aside quickly out of the way which I commanded them; they have made them a molten calfe: and they have bowed themselves-downe thereto, and have sacrificed thereunto, and said; These be thy gods, O Israel; which have brought thee up, out of the land of Egypt. And Jehovah said unto 9 Moses: I have seene this people, and behold, it is a stiffe-necked people. And now, let me 10 alone, and my anger shall waxe hot against them, and I will consume them: and I will make of thee a great nation And Moses earnestly-besought the face of Jehovah his God and said, Wherefore O Jehovah, shall thy anger waxe hot against thy people; which thou hast brought-forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak 12 and say; For evill did he bring them out, and kill them in the mountaines, and to consume them from upon the face of the earth: Turn from the hotnesse of thine anger, and repent of the evill against thy people. Remember 13 Abraham, Isaak, and Israel thy servants: unto whom thou swarest by thy selfe, and spakest unto them, I will multiply your seed as the starres of the heavens: and all this land which I have spoken of, wil I give unto your seed, and they shall inherit it for ever. And 14 Jehovah repented concerning the evil which he had spoken to doe unto his people.

And Moses turned and went downe from the mountain, & the two Tables of the testimony were in his hand: the tables were written on both their sides; on the one side & on the other, were they written. And the tables, 16 they were the work of God: & the writing, that was the writing of God; graven upon the tables. And Joshua heard the voice of the 17 people as they shouted: and hee said unto Moses; there is a voice of war in the campe. And he said; It is not the voice of them that shout for masterie, neither is it the voice of 18 them that cry for discomfiture: the voice of singing,

19 singing, doe I heare. And it was when hee came nigh unto the campe, then he saw the calfe and the dances: and Moses anger waxed hot, and hee cast the Tables out of his hands; and brake them, beneath the mount.

20 And hee tooke the calfe, which they had made, and burnt *it* in the fire; and ground *it*, til it was small: and strewed *it* upon the face of the water; and made the sonnes of Israel drinke of *it*. And Moses said unto Aaron, what did this people unto thee: that thou hast brought upon them, *so* great a sinne?

22 And Aaron said, Let not the anger of my Lord waxe hot: thou knowest the people, that they *are set* on evill. And they said unto me; Make gods for us, which may goe before us, because this Moses, the man which brought us up out of the land of Egypt, wee know not what is *become* of him. And I said unto them, Who *soever* hath any gold, break ye *it* off; and they gave *it* me: and I cast *it* into the fire; and there came-out this calfe. And Moses saw the people, that they *were* naked: for Aaron had made them naked, unto *their* shame, amongst those that rose up against them. And Moses stood in the gate of the campe; and said, Who *is* for Jehovah? (*let him come*) unto me: and all the sons of Levi, gathered themselves unto him. And hee said unto them; Thus saith Jehovah, the God of Israel, Put ye *every* man his sword upon his thigh: Passe ye, and return ye from gate to gate, in the campe, and kill ye *every* man his brother, and *every* man his fellow friend,

28 and *every* man his neighbour. And the sons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said,

29 Fill ye your hand to day unto Jehovah, even *every* man in his sonne, and in his brother: that *he* may give upon you, *this* day a blessing. And it was on the morrow that Moses said unto the people, you have sinned a great sinne: and now I will goe-up unto Jehovah; peradventure, I shall make-atonement for

31 your sin. And Moses returned unto Jehovah, and said; Oh, this people hath sinned a great sin, and they have made them gods of gold. And now, if thou wilt forgive their sin, and if not, wipe me, I pray thee, out of thy Booke,

33 which thou hast written. And Jehovah said unto Moses, Whosoever sinneth against me, I will wipe him out of my Booke. And now, goe, leade the people unto (*the place*) that I have spoken to thee, behold my Angel shall goe before thee: and in the day *when* I visit,

then will I visit their sin upon them. And Jehovah plagued the people: for that they made the calfe, which Aaron made.

Annotations.

Delayed] The first signification of the Hebrew word, is, to be *ashamed*, Gen. 2. 25. and because long tarrying or looking for ones comming, causeth shame, (as in Judg. 3. 25. *they tarried till they were ashamed*;) therefore the word is also used for *tarrying*, or *delaying of the time*, Judg. 5. 28. and is so here translated by the Chaldee and the Greeke: and in Rev. 10. 6. *time* is used for *delay*. *the people*] that is, *some of them*, as the like word in v. 6. is opened by Paul, in 1 Cor. 10. 7. *Gods*] that is, an image or representation of God; as after in v. 4. & the words here following manifest. This narration sheweth, how the Israelites (who promised to do all that the Lord commanded, Exo. 19. 8.) did behave themselves in keeping of the morall Law, and of that great Commandement, which God had both spoken to them himselfe from heaven, and repeated againe by Moses, Exo. 20. 4, 23. that so the impossibility of the Law, in that it was weak through the flesh, might be seen in this people, even at the first before any obedience was performed, Rom. 8. 3. Neh. 9. 13, 16. *become of him*] or, *done to him*. They looked for Moses, to bring them a forme of worship, and some visible signe of Gods presence among them, (as afterwards was in the Tabernacle, and the Arke with the Mercie-seat, Exod. 40. 34, 35. Num. 7. 89.) but because he came not, they would have a worship of their owne, such (in likelyhood) as they had used or seene in Egypt; for now *in their hearts they turned backe againe into Egypt*, as is written in Act. 7. 39, 40. And yet 40 daies were not expired, neither were the terrible signes of Gods presence taken away; for the mountaine still *burnt with fire*, Deut. 9. 15. The Hebrews say, *They required not the Calfe, that it should be unto them for a God, &c. but onely that it might teach them the way, as another Moses*. R. Menachem, on Exod. 32. fol. 117.

Verf. 3. eare-rings] the Jewels which God had given them of the spoiles of Egypt, (Ex. 12. 35, 36.) they now abuse to make an Idol of, to dishonour God with. So after God complaineth of Israel, that the eare-rings & jewels wherwith he had decked them, they tooke and made images, and committed whoredom, (that is, Idolatry) with them, Eze. 16. 11, 12, 17. And the words and doctrines in the Scriptures, being likened to *chaines* and *ornaments*, Prov. 1. 8, 9. the like sinne to *Israels* is committed, when men pervert the holy Scriptures unto heresies, to their owne perdition, 1 Pet. 3. 16.

V. 4. fashioned it] or *formed it*, meaning the Calfe; or *it*, is put for *them*, the Jewels every one: and so the Greeke saith, *he formed them*. *graving-toole*] or *pen*, as the originall word elswhere signifieth, Esa. 8. 1. which may be understood, that first Aaron drew with pen or pencil, the form of a calfe, & after did cast the mould thereof: or, that he cut and polished the calfe herewith, when he had molten and

and made it. So Idolaters doe even to this day, draw out & polish with their pens, idoll worship and heresie. *and be made*] or, *when he had made it.*

molten Calfe] Hebrew, *Calfe of melting, or of molten worke*, meaning the image of a Calfe, as before the image of God, is called God, v. 1. As the Heathens changed the glorie of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. Rom. 1. 23. so Israel now changed their Glorie into the forme of an ox that eateth grasse; and forgot God their Saviour, Psal. 106. 19, 20, 21.

These be thy Gods] that is, *This is thy God*; as the holy Ghost expoundeth it in Neh. 9. 18. *They made them a molten Calfe, and said, this is thy God*; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20. 13. & 35. 7. Jos. 24. 19. As the image of a calfe, was before called a calfe; so the Scripture useth figuratively to call signes and figures, by the names of those things they signified, as Ex. 12. 11. & 17. 15. Gen. 37. 7. Mat. 26. 26, 28. 1 Cor. 10. 4. Thus Ieroboam spake also of his golden calves, 1 King. 12. 28. And the intent of Israel in making the calf, and the intent of Ieroboam were one. R. Menachem on Exod. 32.

V. 5. *to Iehovah*] or of *Iehovah*, as the Gr. is, of the *Lyd*; unto whom a feast should have beene kept, Exo. 10. 9. and to him they intended this their service, although indeed they sacrificed unto the Idoll, and rejoyced in the works of their owne hands, v. 8. Act. 7. 41. and in Gods account, offered unto Devils, after whom they went a whoring, Lev. 17. 7. So Iehu would be thought zealous for Iehovah, when yet he worshipped Ieroboams golden calves, which also were Devils, 2 King. 10. 16, 29. 2 Chro. 11. 15.

Verf. 6. *brought-neere*] to the Altar; that is, *offred*, as the Gr. translateth. *to play*] so the Apottle translateth it also in Gr. 1 Cor. 10. 7. sometime the word is used for *laughing* and *rejoycing*, Gen. 21. 6. here it is meant of their singing, dancing, &c. about their gods of gold, v. 18, 19. So that which one Prophet calleth *playing*, (the word here used) 1 Chron. 15. 29. another calleth *dancing*, 2 Sam. 6. 16. The Hebr. (as R. Menachem on this place) expound it whoredome, according to that in Gen. 39. 14. *He hath brought in to us an Hebrew man to mocke us* (or *to play with us*) which being understood of spirituall whoredome, that is, Idolatry, is according to truth. And from this their practise, wee are warned not to be *Idolaters like them*, 1 Cor. 10. 7.

V. 7. *Goe*] the Gr. addeth the word *quickly*, as Moses also doth in Deut. 9. 12. *Arise, get thee down quickly.* *corrupted*] this implieth both their Idolatrie, & the judgment which they brought upon themselves therefore, as in Gen. 6. 11, 12, 13. whereupon hee calleth them *Moses his people*, as not being worthy to be named Gods children, Deut. 32. 5. but under the wrath and curse of *Moses Law*. The Greeke interpreteth it, *have transgressed the Law*.

Verf. 9. *stiffe-necked*] or *hard necked*, as elsewhere the Lord saith, *Thou art hard, and thy necke is an iron snew*, Esay 48. 4. It is a similitude taken from unruly heifers that will not submit their neck to

the yoke, Hof. 4. 16. Ier. 5. 5. and 27. 8. and so meaneth stubborne and disobedient cariage; of which God often reproveth them by this name, Exod. 33. 3. 5. and 34. 9. Deut. 9. 6. 13. and 10. 16. & 31. 27. Ier. 7. 26. and 19. 15. Neh. 9. 17. 29. Act. 7. 51.

Verf. 10. *Let me alone*] that is, *intreat me not to spare them; or, hinder me not by thy prayer, from punishing them*. So the Chaldee translate, *Leave off thy prayer before me.* *consume*] and put out their name from under heaven, Deut. 9. 14. *of thee*] Hebrew make thee to a great nation. In Deut. 9. 14. it is said, *a mighty nation, and greater then they*. So againe in Num. 14. 12.

V. 11. *the face*] this the Gr. and Chaldee translate, *hee prayed before the Lord*; but Gods face, is sometime used for his anger, as in Gen. 32. 20. Lev. 20. 6. Pl. 21. 10. & 34. 17. and so it meaneth a supplicating against the anger which was now waxing hot. For they had beene abolished, had not Moses stood before God in the breach, to turne away his wrath from destroying them, Psal. 106. 23.

Wherefore, &c.] This is not a question, as if there were no cause for the Lord to be angry; but is a manner of earnest intreaty, that he would not in wrath destroy them. So the Prophets often used to pray in this sort, as in Psal. 10. 1. and 44. 25. Esa. 64. 12. And when Christ said, *Wherefore make yee this ado and weepe*, Mar. 5. 39. another Evangelist explaineth it, *Weepe not*, Luk. 8. 52. and, *Art thou come to torment us?* Mat. 8. 29. is expounded, *I pray thee torment me not*, Luke 8. 28.

Ver. 12. *for evill*] or, *in evill, in malice*, that is, *maliciously*: the Greeke translateth *with maliciousnesse*. *repent*] the Greeke translateth, *be mercifull unto the evill of thy people*: which thing is here implied, but the Hebrew phrase meaneth also the evill of punishment, which God should repent of, that is, not inflict upon them; speaking after the manner of men, as in Gen. 6. 6. Therefore the Chaldee addeth *repent of the evill, which thou thinkest to doe to thy people*, which is confirmed by verf. 14.

Verf. 13. *by thy selfe*] God having no greater to sweare by, and by such an oath, willing to shew the immutability of his counsell, as Paul expoundeth it, Heb. 6. 13. 17. The Chaldee translateth, *by thy Word*, see Gen. 22. 16. 17. 18. unto which place this prayer of Moses hath speciall reference, where also the blessing of all nations in Christ, is mentioned, which is the ground of this request and of Gods yeelding thereunto. So the Hebrew Doctors after a sort acknowledged, saying, *Then Moses returned and sought mercy at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Moriah upon the Altar: and the Lord turned from his anger, and caused his divine presence to dwell in the midst of them, as before.* *Thargum in Cant. cap. 1. verse 13. cap. 2. verse 17.*

Verf. 15. *on the one*] Hebr. *on this side, and on this*. This manner of writing on both sides, was also in other mysticall books, Ezek. 2. 10. Rev. 5. 1. It signified in respect of the Law it selfe, that it hath both the outward letter, & inward spiritual meaning, Ro. 7. 14. Gal. 4. 24. in respect of mee, that the Law should be written outwardly in their acti-

ons before men, and inwardly in their hearts before God, Matth. 5.16. Heb. 8.10. Rom. 2.28, 29. See the notes on Exod. 31.18.

16 Ver. 16. *the worke of God*] herein they differed from the second tables, which were the worke of Moses, Exod. 34.1. It is a tradition of the Iewes, that these first tables were *hewen out of the Sappir of the throne of Gods glory*, (mentioned in Exod. 24.10.) *Targum in Cam. cap. 1. ver. 11.*

17 Ver. 17. *Iofua*] or, as the Greeke writeth him, *Iesui*: see Exod. 17.9 *of them that shout*] or, *of them that answer* (or *sing*): Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the warre, neither is it the voice of weak men, which are discomfited.*

discomfited] or *weaknesse*; of such as are overcome. *singing*] for play and voluptuousnesse, good cheare, &c. as in ver. 6. Therefore the Chaldee translates it, *the voice of them that play*; and the Greeke addeth, *of them that sing for wine.*

19 Ver. 19. *his hand*] or, *his hands*; that is, each of his hands: the Hebrew hath both readings; the first by the vowels and margine; the other by the letters in the line. So in Exod. 35.11. Lev. 9.22. and 16.21. Deut. 2.33. *breake them*] to signifie the breaking of the covenant, by reason of their sin. For that Moses did this advisedly, and by the motion of Gods Spirit, appeareth by his relation of it againe, in Deut. 9.16.17. Wherefore the Tabernacle of the congregation, (wherein the Lord was to be sought) was upon this, pitched afarre off from the campe, untill by Moses intreaty, reconciliation was made betweene God and the people, Exod. 33.7.9. &c.

20 Ver. 20. *small*] even *as dust*, Deut. 9.21. that it might utterly be abolished: and that they might drinke thereof. *the waters*] *of the brooke that came downe out of the mount*, Deut. 9.11. from the Rock in Horeb, Ex. 17.6. which Rock was Christ, 1. Cor. 10.4. *drinke*] By this they were taught the way of salvation from their sins: whiles Moses (that is, the Law) giveth the knowledge of sin and condemnation for the same, Rom. 3.20. Gal. 3.10. and forceth men unto Christ, the Rock from whom doe flow the waters of life, wherein all sinne is swallowed up to the repentant beleeving sinner; who by drinking the dust thereof with the waters of the Gospell, into their owne bowels, doe acknowledge the curse which they have deserved, and doe judge themselves, who are else to bee condemned of the Lord, Gal. 3.24. Ezek. 36.31. and 20.43. 1 Cor. 10.31. Compare Num. 5.17.19.

22 V. 22. *are set*] or, *lie in evil*; as the Apostle useth alike speech of the world, 1 Ioh. 5. 19. or, *are in evil*: that is, *are very evil*: as Gods works are said to be *in faith*, Pl. 33.4. that is, *most faithfull*, or *true*: the woman is said to be *in the transgression*, 1 Tim. 2.14. that is, *the transgressor*, and many the like. The Gr. translates it, *thou knowest the violent force of this people.*

24 Ver. 24. *there came out*] Aaron here is not so free in confessing his owne sin, as he did the peoples; but speaketh of the Calfe, as if he had been made rather by hap, then by his art, ver. 4. But Aarons

sin was so great, as the Lord was very angry with him, to have destroyed him; had not Moses praised for him also, Deut. 9. 20. for he had made the people naked unto their shame; as after in ver. 25. Compare Aarons excuse with Adams, Gen. 3.

Ver. 25. *naked*] in the shame of their sinnes, deprived of the glory and protection of God, as naked unarmed men, to be devoured of their enemies. Compare Gen. 3.10. Rev. 3.18. & 16.15. The Gr. translates it *dissipated*, (or *scattered*) *for Aaron had dissipated them*; for a *rejoycing to their adversaries.*

unto shame] or, *infamy*, and as the Gr. translates it, *a rejoycing, or mockerie*: which the Chaldee paraphraeth thus, *to blot them with an evil name in their generations.* So the *Targum* on Solomons Song cap. 1. ver. 12. saith hereof; *the wicked of that generation rose up, and made a golden Calfe, together with the mixed people which were among them: and they made their workes to sinke, and their evil name went out into the world.* And Paul applieth the like against the Iewes, *Through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you*, Rom. 2.23.24. *amongst those that rose up against them*] or, *by their adversaries.* For a people naked without Gods protection, are easily by their enemies foyled, & put to shame; as in Num. 14.42.43.45. 2 Chron. 12.5. and 28.5.6.

Ver. 26. *the gate*] the publike place of judgement: see Gen. 34.20. Deut. 17.5. Ruth. 4. 1.11.

let him come] this word, (supplied also by the Greeke) Moses through haste and earnestnesse committeth. See the like in Gen. 13.9. and 11.4. and 23. 13. the Chaldee also addeth it, saying, *They that feare the Lord, let them come unto me.*

Ver. 28. *3000. men*] the principall authors of this wickednesse, for that many more were guilty also of the same, appeareth by ver. 30. &c.

Ver. 29. *Fill your hand*] that is, *Consecrate your selves & your service to the Lord*, a phrase taken from the ordaining of sacrifices, Exod. 29.7. Hee sheweth that the executing of justice, is acceptable to God as sacrifice, 1 Sam. 15. 18.22. The Chaldee translates it, *Ye have offered your offerings this day, &c.* *that he may give*] or, *that there may be given*, namely, from God. For this fact of the Levites, who acknowledged not their own parents, brethren or children, to spare them from death; is after mentioned to their praise, in the blessing that Moses uttered, Deuter. 33. 9. &c. And this Tribe of Levi, was adjoynd by the Lord unto the Priests, and taken in stead of all the firstborne of Israel, Num. 3.9.41.45. So the children wiped out as it were, the staine of their father Levi, who had before abused his sword unto injustice; for which he lost the blessing that else he should have had, Gen. 49. 5, 7.

V. 30. *peradventure I shall*] or, *it may be I shall*, or, *if so be I may*; the Greeke translates it, *that I may*. They are words that imply a difficultie, though good hope to obtaine, as sinners are taught to have upon their turning unto God, Luke 15. 18. So in Amos 5.15. *It may be the Lord will be mercifull*; and Jos. 14. 12. *If so be (peradventure) the Lord will be with me*: also in 1 Sam. 14.6.

Verse

31 Verſ. 31. *unto Iehovah*] before whom, he fell down forty daies & fortie nights, as before: for he was afraid of the anger and hot displeasure, wherewith the Lord was wroth against them, Deut. 9. 18. 19. *of gold*] As Moſes here particularly expreſſeth the ſinne of Iſrael, ſo the Hebrew Doctors gather from this example, a generall rule, that every ſinner when hee repenteth, muſt confeſſe that particular ſin which he hath committed. *Maimony*, treat. of Repentance, ch. 2. ſ. 3.

32 V. 32. *iſt thou wilt*] an imperfect ſpeech, through paſſion of mind: ſuch as are ſundry times uſed in Scripture. See Luke 13. 9. and the notes on Exod. 4. 5. and 18. 11. The Greeke translation ſupplieth the defect thus, *And now, iſt thou wilt forgive them the ſin, forgive them.* The word *If*, is uſed alſo in prayers, as Gen. 24. 42. and 28. 20. *thy Booke*] the Booke of life, Phil. 4. 3. or, of the living, Pſal. 69. 29. called the writing of the houſe of Iſrael, Ezek. 13. 9. ſpoken of God, after the manner of men. This wiſh proceeded from great ſorrow in heart, for the fall of this people, from the zeale of Gods glorie & love of his brethren, for whoſe ſakes he could wiſh himſelfe accuſed (or ſeparated) from Chriſt, as Paul alſo did, Rom. 9. 1. 2. 3. Herein alſo Moſes dealt as a mediator betweene God and men; and was a figure of our Mediator Chriſt, who layd downe his life for the ſheepe, Iohn 10. 15. and redeemed us from the curſe of the Law, when hee was made a curſe for us, Gal. 3. 13. although Moſes could not fully effect the grace that hee deſired for the people. *The intent of Moſes* (ſay the Heb. Doctors) *was that he might die in ſtead of them, and beare their puniſhment, according to that,* (in Eſay 53. 5.) *he was wounded for our trefpaſſes: for the death of the juſt maketh reconciliation*, &c. R. Menachem, on Ex. 32.

33 Verſ. 33. *Whoſoever*] the Greeke ſaith, *if any hath ſinned*; meaning ſuch ſinne as whereby men fall away finally; againſt whom David prayeth, *Let them be wiped out of the booke of the living.* Pſal. 69. 29. but who ſo overcommeth, Chriſt will not wipe his name out of the Booke of life, Rev. 3. 5. *I will wipe*] or, *I ſhould wipe him out, if any.*

34 Verſ. 34. *unto the place*] the word *place*, the Greeke alſo addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moſes, and the conduct of the Angel; and would withdraw the ſignes of his preſence from them, as after he did, in Exodus 33. *Angel*] there was an Angel fore-promiſed in Exodus 23. 20. Howbeit, R. Menachem on this place ſaith, *This Angel is not the Angel of the covenant, of whom hee ſpake in the time of favourable acceptance, My preſence ſhall goe, for now the holy bleſſed God, had taken away his divine preſence from amongſt them, and would have led them by the hand of another Angel.* And Moſes ſpeech in Exodus 33. 12. ſeemeth to imply ſo much. when *I viſit*] or, *of my viſitation*, that is, when I ſee good to puniſh them; for ſo *viſiting* here ſignifieth, as in Exodus 20. 5. By this God would teach the impoſſibility of the Law, to reconcile men unto God; in that Moſes could obtaine but a deferring of their puniſhment; they ſtill remaining under wrath.

35 Verſ. 35. *they made*] that is, cauſed to bee made, for they that occaſion or cauſe a thing, are ſayd to doe they ſame; as Iudas purchaſed the field, (Act. 1. 18.) which was bought by the Priests, with the money which Iudas returned, Mat. 27. 3. 7. ſee Ex. 7. The Greeke here tranſlateth, *for the making of the Caſſe*, but the Chaldee ſaith, *for that they ſerved it.* Amongſt other puniſhments which God inflicted upon the people, there was one ſpeciall for this ſin, that God turned, and gave them up to worſhip the hoſt of heaven, &c. Act. 7. 42. ſo glving them over from one evill to another, as he did alſo the Gentiles, Rom. 1. 24. 26. 28.



CHAP. XXXIII.

1, *The Lord reſuſeth to goe as he had promiſed, with the people.* 4, *The people mourne for it, and put off their ornaments.* 7, *The Tabernacle is removed out of the campe.* 9, *Moſes entreth into it, and God in a cloud talketh with him.* 12, *He prayeth the Lord to ſhew him his waies.* 15, *and to let his preſence goe with his people.* 17, *God granteth it him.* 18, *He deſireth to ſee Gods glory.* 19, *God promiſeth to proclaim his Name before him, but his face no man can ſee and live.*

AND Iehovah ſpake unto Moſes, Go I
get thee up hence, thou and the peo-
ple, which thou haſt brought up out
of the Land of Egypt, unto the Land which
I ſware unto Abraham, to Iſack, and to Ia-
cob, ſaying, unto thy ſeed will I give it. And 2
I will ſend before thee, an Angel: and I will
drive out, the Canaanite, the Amorite, and
the Chethite, and the Pherizzite, the Evite,
and the Iebuſite. Vnto a Land flowing with 3
milke, and honey: for I will not goe up in
the miſt of thee, for thou art a ſtiff-necked
people, leſt I conſume thee in the way. And 4
the people heard this evill word, and they
mourned: and no man did put his orna-
ment upon him. For Iehovah had ſaid un-
to Moſes; Say unto the Sons of Iſrael, ye are 5
a ſtiff-necked people; in one moment I will
come-up in the miſt of thee, and conſume
thee: now therefore put-off thy ornament
from on thee, and I ſhall know what I ſhall
doe unto thee. And the Sonnes of Iſrael, 6
ſtrippt themſelves of their ornament, from
the mount Horeb. And Moſes tooke a tent,
and pitched it for him, without the campe, 7
aſar off from the campe; and called it, the
Tent of the congregation: and it was, that
every one which ſought Iehovah, went out
unto the Tent of the congregation, which
was without the campe. And it was when 8
Moſes went out unto the tent; all the people
roſe-up, and ſtood every man at the doore

9 of his Tent, and looked after Moses, untill
he was entred into the Tent. And it was as
Moses entred into the Tent; the pillar of
the cloud descended, and stood at the doore
10 of the Tent; and he spake with Moses. And
all the people saw the pillar of the cloud
stand at the doore of the Tent, and all the
people rose-up, and bowed-them-selves-
downe, every man at the doore of his Tent.
11 And Iehovah spake unto Moses, face unto
face, as a man speaketh unto his friend: and
he returned into the campe, and his minister,
Ioshua the Son of Nun, a yong-man, he de-
parted not from within the Tent.
12 And Moses said unto Iehovah, See, thou
saist unto me, Carie-up this people, and thou
hast not let me know whom thou wilt send
with me: yet thou hast said, I know thee by
name; and also thou hast found grace in
13 mine eies. Now therefore, I pray thee, if
I have found grace in thine eyes, shew mee
O now, thy wayes, and let me know thee,
that I may find grace, in thine eyes, and con-
sider, that this nation is thy people. And
14 hee sayd: My presence shall goe, And I
will give thee rest. And hee sayd unto
him: If thy presence goe not, carie us not
15 up hence. For wherein shall it be knowne
here, that I have found grace in thine eyes,
16 both I and thy people? Is it not in that
thou goest with us? So shall we bee mar-
vellously-separated, I and thy people, from
all the people with are upon the face of
the earth.
17 And Iehovah said unto Moses, I will doe
this thing also, which thou hast spoken: for
thou hast found grace in mine eies; and I
18 know thee; by name. And he said, I pray
thee, shew me thy glory. And he said, I will
19 make all my goodnesse passe before thee, and
will proclaime the name of Iehovah, before
thee: and will be gracious, to whom I will
be gracious; and will be mercifull, to whom
20 I will be mercifull. And hee said, thou art
not able to see my face: for no man shall
21 see my face, and live. And Iehovah said, Be-
hold, there is a place by mee: and thou shalt
22 stand upon a rocke. And it shall bee
while my glorie passeth by, that I will put
thee in a clift of the rocke, and will cover
thee with my hand, while I passe by. And
23 I will take-away my hand, and thou shalt see
my backe-parts: but my face shall not bee
scene.

Annotations.

THy seed] that is, as the Chaldee saith, thy
Sons: the Greeke saith, your seed. He respect-
teth chiefly the promise to Abraham, Gen. 12. 7.
which he would performe, not withstanding
their unfaithfulness.

Verse 2. an Angel] in Greeke my Angell: of
whom see Exodus 23. 20. 23. Though this is
thought of some, to bee meant of another Angell,
see the notes on Exodus 32. 34. I will drive]
The Greeke expounds it, thou shalt drive.

Canaanite] that is, as the Chaldee translateth, Ca-
naanites, &c. see Gen. 10. 16. Vnto the six nations
here mentioned, the Greeke addeth the Gerge-
site: to make up the number of Seven, as in Deut.
7. 1.

Verf. 3. Unto a Land] for explanation the Greeke
addeth, And I will bring thee into a Land.
milke] a figure of heavenly blessings: see the
notes on Exodus 3. 8. I will not goe] to wit,

with a viiible signe of my presence, as in the
cloud: so the Chaldee translateth, I will not cause
my presence, (or Majestie) to goe up in the midst of
thee. So after in verse 5. And now God had
withdrawne the cloudy pillar (the signe of his
gracious conduct) from them, as appeareth by
verse 9. 10. So in the Targum (or Chaldee para-
phrase) on Cant. 2. 17. the Hebrew Doctors say,
The Sonnes of Israel made the golden calfe, and the
glorious cloud which overshadowed them, was taken
away, and they remained uncovered, &c. stiff]
or hardened, that is, stubborne and disobedient:
see Exod. 32. 9.

Verf. 4. evil word] that is, hard or heavy ty-
dings. murred] shewed their mourning, by
their habit, gesture, &c. as the words following
manifest; and the force of the originall word im-
plyeth, 2 Sam. 14. 2. Dan. 10. 2. 3. The Greeke
translateth, they mourned in mourning weeds.

Verse 5. to the sons of Israel] the Hebrewes (as R.
Menachem on this place) doe observe, that this
manner of speech, was in the way of mercy; for hi-
therto he had called them THY PEOPLE (Exodus
32. 7.) and THE PEOPLE (Ex. 33. 1.) But now he
calleth them by their beloved name, Sons of Israel.

I will come up] to wit, if thou repent not; so it is a
threatning of judgement, as the Gr. also transla-
teth, Looke that I bring not another plague upon you, and
consume you. Or it may be Englished, If I should goe
up in the midst of thee I should consume thee, to wit,
unlesse thou repent and walke better. thy orna-
ment] that is, humble thy selfe, and shew fruits of
repentance. The Greeke saith, now therefore put off
the garments of your glorie, and your ornament. The
Chaldee expounds it, the ornament of thy armour: so
in v. 6. and I will know] God speaketh after the
manner of men, who judge by the actions that ap-
peare, as in Gen. 18. 21. and 22. 12. for otherwise
God knoweth all his workes, from the beginning of the
world. Act. 15. 18. The Greeke interpreters under-
stood it of Gods making knowne to others, and
translateth, I will shew what I will doe unto thee.

6 Verſ. 6. *from the mount*] that is, farre from it, as being unworthy to come neere unto God, whose glory was as yet upon the mount, which burned with fire, Deut. 9. 15.

7 V. 7. *a Tent*.] *or, the Tent*; not that which after was the place of publike worship, for it was not yet made (Exod. 36.) but either Moses owne Tent (as the Greeke tranſlateth *his Tent*), or ſome other for this ſpeciall uſe. *Tent of the congregation*] which was the name of that glorious Tent which God commanded to be made; ſee Exod. 29. 5. The Gr. tranſlateth it, *the Tabernacle of testimony*; the Chald. *the Tabernacle of the houſe of doctrine*. This which ſhould have beene in the miſt of the hoſt, Num. 2 17. was now placed far out of it: ſignifying Gods diſpleaſure againſt, & departure from his people, Prov. 15. 29. According to which ſituatiō, are the complaints of holy men made to God, in their tentations, Pſal. 10. 1. and 35. 22. and 38. 22. *ſought Iehovah*] the Chald. paraphraſeth, *that ſought doctrine* (or information) *from the face of the Lord*.

8 V. 8. *and ſtood*] to looke and obſerve with reverence, what ſignes of grace, Moses ſhould have from the Lord; about this buſineſſe in hand; for reconciling him unto his people. The Hebrewes in their *Targum* on Salomons ſong, apply hereunto that in Song. 3. 1. 2. 3. thus: *When the people of the houſe of Iſrael ſaw that the cloud of glorie was removed away, and the crowne of holineſſe which had been given them as (mount) Sinai, was taken from them: then they remained dark as the night, and ſought the crowne of holineſſe which was taken from them, but found it not. The ſons of Iſrael ſaid one to another, let us riſe, & goe, and compaſſe the Tent of the covenant, which Moses hath ſpread without the campe: and let us ſeek information from the face of the Lord, and the holy Maieſtie which is taken away from us, &c.*

9 Verſ. 9. *be*] that is, *Iehovah* ſpake (as in v. 11.) out of the cloudy pillar, which was a ſigne of favor, Pſal. 99. 7.

10 Verſ. 10. *bowed*] or worſhipped; ſo with humility thanking God for this token of his grace to wards them.

11 V. 11. *face unto face*] familiarly, plainly, in his preſence, & with lively voice, as he ſpake before unto all the people from the mount, Ex. 20. which is ſaid to be *face to face*, Deut. 5. 4. Howbeit, the Hebr. (as R. Menach. on this place,) obſerve a difference in the words, this here being *Panim el panim*; that in Deut. 5. 4. being *Panim be panim*, as implying a different manner of ſpeaking to Moses, from that unto al Iſrael. A like phraſe is of ſpeaking *mouth to mouth*, Num. 12. 8. So this was a ſpeciall priviledge that Moses had, above other Prophets, Deut. 34. 10. who had dark viſions. See this more fully opened on Num. 12. *Iofhua*] in Gr. *Ieſu* the ſonne of Naue. *youngman*] ſo called in reſpect of his ſervice, not of yeers: for he was now above 50. yeers old, as may be gathered by Ioh. 24. 29. But becauſe miniſtery & ſervice is uſually by the yonger ſort, all ſervants are called yongmen. See Gen. 14. 24.

be] that is, *Ieſu* (or *Iofua*) departed not. This ſenſe the Greeke plainly yeeldeth; but the Hebr. is ſo underſtood by ſome, as if *Ieſu* returned with

Moses, & Iehovah departed not out of the Tent.

V. 12. *whom*] *or, what thou wilt ſend*, that is, what ſigne of thy gracious preſence, which hitherto hath been in the cloud conducting us, Exo. 13. 21. 22. The Gr. tranſlateth, *thou haſt not maniſeſted unto me, whom thou wilt ſend with mee*. See the notes on Exod. 32. 34. *by name*] that is, in ſpeciall & particular manner, as the Greeke tranſlateth it, *above all men*. So after in ver. 17.

V. 13. *thy waies*] This ſometime meaneth Gods owne works, & adminiſtration, as Iob. 40. 19. Pſ. 77. 20. ſometime thoſe things which men are to do and walke in, as Ex. 18. 20. Pſ. 25. 4. 5. The former ſenſe ſeemeth here to be ment; the Chald. tranſlateth, *the way of thy goodneſſe*; and the Gr. thus, *Shew thy ſelfe unto me; let me maniſeſtly ſee thee, that I may find grace before thee: and that I may know, that this nation is thy people.* conſider] Hebr. ſee.

V. 14. *my preſence*] *or, my face*, that is, a viſible ſigne of me preſent; which the Chaldee calleth *Shecinah*, uſed for the divine preſence or Maieſty of God, and Chriſt dwelling with his people. The Greeke tranſlateth, *my ſelfe will goe before thee*; and ſo the phraſe is uſed in 2 Samuel 17. 11. *that thy preſence* (or *face*) *goe to battell*; that is, thou in thine owne perſon. In Eſay 63. 9. the Prophet mentioneth the *Angel of Gods preſence* (or *face*) which ſaved his people. And ſo ſome Hebrewes have expounded this here, ſaying; *The ground of this, My preſence ſhall goe, is as if he ſhould ſay, the Angel the Redeemer, as it is written* (in Eſay 63.) *And the Angel of his preſence ſaved them.* And (in Malach. 3. 1.) *the Angel of the Covenant whom ye delight in.* And he is called the *Face* (or *Preſence*), becauſe in the *Face* of wrath to conſume their enemies. And I will give thee reſt, that thy people ſhall not be led, with the hard meaſure of judgement, but with the abſolute meaſure of mercy: according to the meaning (of this word in Deuteronomy 25. 19.) *when the Lord thy God hath given thee reſt from all thine enemies.* R. Menachem, on Exodus 33. *give thee reſt*] to wit, from all thine enemies, as is explained in Deut. 12. 10. and ſo it implyeth the ſubduing of them; as *I have given thee reſt from all thy enemies*, 2 Samuel 7. 11. is expounded, *ſubdued all thy enemies*, 1 Chron. 17. 10.

Verſ. 15. *thy preſence*] *or, thy face*. The Greeke ſaith againe, *If thou thy ſelfe goe not with us*; and ſo it is explained by Moses, in verſe 16. the Chaldee addeth, *If thy divine-preſence, (Shecinah) goe not with us, that miraculous workes may bee done for us*. It implieth Gods care and protection of his people by Chriſt (as is before noted,) who is the expreſſe-image of Gods face (or perſon) Hebr. 1. 3. Compare Pſal. 31. 21.

Verſe 16. *here*] *or, now*; the Greeke tranſlateth, *ſhall it be knowne in deed, (or truly.)* marvellouſly *ſeparated*] ſevered and exempted to ſome marvellous and excellent uſe; the Gr. tranſlateth, *ſhall be made glorious*, Compare Ex. 8. 22. Pſ. 4. 4. *from all*] *or, above all*, as the Gr. ſaith, *above all nations*. This Moses reſpecteth in Deut. 4. 7. *for what nation is ſo great, who hath God ſo nigh unto them, &c.*

V. 17. *I know thee by name*] the Gr. expoundeth it, *I know thee above all men*. So in verſe 12.

Ver. 18.

18 Ver. 18. *thy glory*] hereby he meant the face of God, as after is explained in ver. 30. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrewes unfold it thus, *What was that which Moses our master sought to attain unto, when he said, I PRAY THEE SHEW ME THY GLORIE? He requested to know the truth of the being (or Essence) of the holy blessed (God,) untill that he were known in his heart, like as a man is known, whose face is seene, and whose forme is engraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moses requested that the Essence of God, might be distinctly known in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning his Creator. Maimony, in Mishnah, in Iesudei batorab, c. 1. f. 10.*

19 Ver. 19. *my goodnesse*] The Chaldee expounds it, *my glory* and the Greek, *I will passe before thee with my glory.* The *goodnesse* (or *good things*) or God, is that wherewith his people are satisfied, Ier. 31. 14. Psal. 65. 5. *the name*] Thargum Ierusalem addeth, *the good name.* This promise was fulfilled in Exod. 34. 6. The Hebrewes explaine it thus, *I will praise thee before thee, my great name, which thou canst not see.* R. Menachem, on Exod. 33. *bee gracious*] or, *have mercy on*, as the Gr. translateth, which the Apostle followeth, Rom. 9. 15. *bee mercifull*] or, *have compassion*, commiseration. As this teacheth that Gods grace, mercy, and compassion, is the cause of our happines: so in that he doth this to whom he will, it sheweth Gods freedom in communicating his grace where he pleaseth, without wrong to any. So that which Moses asked for all the people, (v. 16.) God restraineth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, concludeth, *So then, it is not in him that willeth, nor in him that runneth; but in God that sheweth mercy,* Rom. 9. 15. 16. The ancient Hebrews saw this grace of God, though now they be ignorant of it. For R. Menachem on this place, writeth, how God shewed Moses at that time, his treasures; and he said, *O Lord of the world, whose is that great treasure? He answered, who so hath good works, to him will I give his wages: and who so hath none, I will doe, and give unto him freely: as it is written, I will be gracious, to whom I will be gracious.* This exposition accordeth with Pauls, in Rom. 4. 4. 5. and 3. 24.

20 Ver. 20. *my face*] that is, see and know my glorie as it is perfectly: by reason of sinne, Rom. 3. 23. and of the weaknesse of the flesh, which alwaies feareth death, when God appeareth, as Deut. 5. 24. 25. Iudg. 13. 22. Esay. 6. 5. Dan. 10. 8. Rev. 1. 17. But after this mortall hath put on immortality, we shall see God as he is, even face to face, 1. Ioh. 3. 2. 1. Cor. 13. 12. So the Hebrews hence doe observe, *whike men live, they are not counted worthy; when they die they shall be counted worthy, to see the face of God:* R. El. in Reshith eboemah,

fol. 41. 4. And R. Menachem here saith, *after his death he should attaine unto it; for it is treasured up for the just, against the time to come.*

Ver. 22. *cliff*] or, *bole, cave*: which is a place of hiding for feare, as in Esay. 2. 21. Song. 2. 14. The Rooke on which Gods people are set, is spiritually God himselfe in Christ, and faith in him, Psal. 18. 3. 32. Mat. 16. 18. *cover*] this sometime signifieth safe protection, Psal. 91. 4. sometime a covering with feare and affliction, Iob. 3. 23. Lam. 3. 43. Here it is meant in the first sense. *my hand*] or, *my palme*, the hollow of my hand, which also is sometime the instrument of helpe, (Psal. 91. 4. 12. and 119. 173.) sometime of affliction, Iob. 13. 21. and 33. 7. It may also meane *my cloud*: for as a cloud arose in the sight of Elias servant, like a mans hand, 1 King. 18. 44. so Elihu calleth the cloud, *Cappajim*, that is, *hands*, Iob. 36. 32. The Chaldee here translateth it *my Word*: (which is the title of Christ, Ioh. 1. 1.) So in the verse following the Chaldee saith, *And I will take away the sword of my glory.*

Ver. 23. *backe parts*] or, *after parts*; *the things be- binde me.* This may be understood of an imperfect image of the glory of God, such as man is able to behold in this life, where we see through a glasse, darkly: opposed to the state which is to come, when we shall see face to face, or eye to eye, as 1 Cor. 13. 12. Esay. 52. 8. And it is spoken of God, after the manner of men; for properly he (being a Spirit infinite & incomprehensible) hath neither face nor back-parts, nor any such thing, as is noted on Gen. 6. 6. Some referre this to the vision which Moses saw of Christ transfigured upō the mount, Matth. 17. 2. 3. where also a cloud over-shadowed the disciples, v. 4. If we apply it unto Christ, his back-parts may be understood of his afflictions & sufferings, which in this life, his people doe see and are partakers of: as in the life to come, they shall behold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10. 13. 14. 1 Ioh. 3. 2. Psal. 17. 15. The Hebrewes say, God made knowne unto Moses, that which no man knew before him, nor shall know after him: that he apprehended in his knowledge, the truth of the Essence of God, distinctly from the essence of other things, as a man whose back-parts are seene, and his whole body and rayment is attained unto in ones knowledge, from other bodies of men. Maimony, in Iesudei batorab, chap. 1. Sect. 10. It is a tradition of the Iewes, that God now appeared like Sheliach tsibbur (the Messenger or Minister of the congregation,) clad with a robe. R. Menachem on Exod. 33. & so Maimony in Iesudei batorab, chap. 1. Sect. 9. saith, *Moses saw him on the Sea, like a mighty warrior, and on Sinai, clad like a Minister of the congregation. be seene*] the Greeke addeth, *seene of thee*: but it is more generall, of no man, as in verse 20. And by seeing is not meant onely with the outward eye, but with the heart or understanding, according to that phrase in Ecclef. 1. 16. *mine heart hath seene*: because the mind of man cannot apprehend God, who is incomprehensible, Iob 11. 7. 1 Tim. 6. 16. R. Menachem here saith, *Observe how he saith not, My face thou shalt not see, but SHALL NOT BE SEENE, as if he should say, there is no power in any creature to comprehend it.*

CHAP. XXXIV.

1, God willeth Moses to hew two Tables of stone, on which hee would write againe the words of the covenant. 4, Moses having done so, went up into the mount; 5, The Lord descendeth in a cloud, and proclaimeth his Name. 8, Moses worshippeth, and increaseth God to goe with them. 10, God maketh a covenant with them, warning them, 12, of the Idolatry of the Canaanites, 16, and marriages with them. 18, He reneweth the commandment of the feast of unleavened bread, and of sanctifying their first-borne. 21, Of the Sabbath. 22, Of other feasts, and rites about sacrificing. 28, Moses after fortie daies in the mount, commeth downe with the Tables. 29, His face shineth, and he covereth it with a veile.

1 **A**ND Jehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. And be thou ready in the morning: and come up in the morning, unto mount Sinai, and present thy selfe unto me there, upon the top of the mount. 2 And let no man come up with thee; neither let any man be seene, throughout all the mount: neither let the flockes nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him: and tooke in his hand the two tables of stone. And Jehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Jehovah. And Jehovah passed by, before him, and he proclaimed: Jehovah, Jehovah: God, pittifull and gracious, long suffering, and much in mercie and truth. Keeping mercie, for thousands; forgiving iniquitie, and trespass, and sinne: and that will not clearing cleare, (the guiltie) visiting the iniquitie of the fathers, upon the sonnes, and upon the sonnes sonnes, unto the third, and unto the fourth generation. And Moses made-haste, and ben- 3 ded-downe-the-head toward the earth and 4 bowed himselfe. And he said; If o now I have found grace in thine eyes, o Lord; let the Lord now goe amongst us; for it is a 5 stiffe necked people; and pardon thou our iniquitie and our sinne, and take us for thine 6 inheritance. And he said: Behold, I strike a covenant: before all thy people, I will doe 7 marvels, which have not been created in all the earth, or in any of the Nations: and all 8 the people amongst which thou art, shall see

the work of Jehovah, for it is a fearful thing; which I doe with thee. Observe thou that 11 which I command thee this day: Behold I drive out from before thee, the Amorite, and the Canaanite, and the Chethite, and the Pherizzite, and the Evite, and the Jebu- 12 site. Take heed to thy selfe; lest thou strike a covenant with the inhabitant of the land, into which thou entrest: lest hee be for a 13 snare in the midst of thee. But ye shall destroy their altars, and breake their pillars, and cut-downe their groves. For thou shalt 14 not bow-downe thy selfe to another God: for Jehovah, whose name is Jealous: hee, is a Jealous God. Lest thou strike a covenant 15 with the inhabitant of the Land: and they goe a whoring after their gods, and sacrifice unto their gods; and he call thee, and thou 16 eate of his sacrifice. And thou take of his daughters, unto thy sons: and his daughters goe-a-whoring after their gods; and make thy sonnes goe-a-whoring after their gods. Thou shalt not make unto thee, any molten 17 gods. The feast of unleavened cakes shalt thou keepe: seven daies thou shalt eate unleavened cakes, as I commanded thee; at the 18 appointed time, of the moneth of Abib: for in the moneth of Abib, thou camest out from Egypt.

All that openeth the wombe, is mine: 19 and all thy cattell that is male; that which openeth (the wombe) of ox and of sheepe. And that which openeth (the wombe) of an 20 asse, thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it: every first-borne of thy sonnes thou shalt redeeme; and they sha'l not appeare before me, emptie. Sixe 21 daies, thou shalt labour, and in the seventh day, thou shalt cease: in earing-time, and in harvest, thou shalt cease. And thou shalt 22 observe to thee, the feast of weekes: of the first fruits of Wheat harvest: and the feast of ingathering, at the revolution of the yeer. Three times in the yeere, every male of 23 thee shall appeare, before the face of the Lord, Jehovah, the God of Israel. For I will cast out the nations, from before thee, and will inlarge thy border: and no man shall desire thy land: when thou goest up to 24 appeare before the face of Jehovah thy God three times in the yeere. Thou shalt not 25 slay the blood of my sacrifice, with leavened bread: neither shall the sacrifice of the feast of the Pascover, remaine unto the morning. The first of the first fruits of thy Land 26 thou

thou shalt bring *into* the house of Jehovah thy God: Thou shalt not see the a kid in his mothers milke.

- 27 And Jehovah said unto Moses, Write for thee these words: for after the Tenour of these words, I have stricken a covenant with thee, and with Israel. And hee was there with Jehovah, Forty daies and forty nights, hee did eate no bread, nor drinke water; and he wrote upon the Tables, the words of the Covenant; the tenne words. And it was when Moses came downe from mount Sinai, and the two Tables of Testimonie in Moses hand, when he came downe from the mount: that Moses knew not, that the skinne of his face shone, when he spake with him. And Aaron, and all the sonnes of Israel, saw Moses: and behold, the skinne of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron and all the Rulers of the Congregation, returned unto him: and Moses spake unto them. And afterward, all the sonnes of Israel came nigh: and hee commanded them, all that Jehovah had spoken, with him, on mount Sinai. And Moses made an-end of speaking with them: and he put a veile upon his face. And when Moses went in before Jehovah to speake with him, he tooke off the veile, untill hee came out and spake unto the sonnes of Israel, that which hee was commanded. And the sons of Israel saw the face of Moses; that the skin of Moses face shone: and Moses did put the veile againe upon his face, untill he went in to speake with him.

Annotations.

- 1 **H**ew thee] or, *Hew unto thy selfe*, whereas the former tables were the *worke* of God himselfe, Exod. 32. 16. See the notes on Exod. 31. 18. Here followeth the renewing of the covenant, between God and his people: rehearsed againe in Deut. 10. 1. &c. and I] The Greeke here addeth, *and come thou up unto me in the mount, and I, &c.* So Moses himselfe repeateth it in Deut. 10. 1.
- 2 Ver. 2. *present thy selfe*] or, *stand for me there*, that is, wait till I come downe, as ver. 5. and then (as the Chaldee translateth) *stand before me there*. And this being to be done *in the morning*, it was a signe of mercie, Psal. 90. 14. and 30. 6. and 5. 4.
- 3 Ver. 3. *before*] the Gr. translateth, *neere the mount*, see Exod. 19. 12, 13. with the Annotations.
- 5 Ver. 5. *descended*] by a manifestation of his glorious presence. The Chaldee saith, *was revealed*. See Exod. 19. 18. *be proclaimed*] that is, the Lord did proclaime; as hee promised, Exod. 33. 19. Or it may be understood of Moses, and tran-

slated, *be called on the name of Jehovah*: for so the Hebrew phrase sometime signifieth, as Gen. 12. 8.

Ver. 6. *passed by*] that is, as the Chaldee translateth, *caused his Majestie (Shecinah) to passe by*. Whereupon the Hebrewes, comparing this with Exod. 33. 19, 22. say, *The Shecinah (or Divine Majestie) called I, passed by*. R. Menachem on Exod. 34. So they held this Shecinah, to be one with the Father. See after on ver. 9. *be proclaimed*] that is, God proclaimed, Exod. 33. 19. But Thargum Jerusalemie referreth it to Moses, saying; *And the glorie of the Majestie of the Lord passed before him, and Moses prayed, and said, &c.* Howbeit, Moses himselfe saith, the Lord spake these words, Num. 14. 17, 18. And so other of the Hebrewes understand it, as before, that Shecinah (the Divine-presence) proclaimed these properties. R. Menachem. *Jehovah, Jehovah, &c.* Here all Gods goodnesse passed before Moses, and was proclaimed, according to the promise, Exod. 33. 19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 Joh. 5. 7. God] in Hebrew *El*, which signifieth *Mightie*: see Gen. 14. 18.

pittifull] or, *compassionate*; of tender mercie. These next seven attributes, shew Gods affection toward repentant and beleeving sinners; 1 in pittying their miserie; 2 shewing favour and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercie and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and forgiving their sins of all sorts: wherein the blessednesse of man consisteth, Psal. 32. 1, 2. Rom. 4. 6, 7, 8. *long-suffering*] or, *long ere he be angry*: Hebrew, *long of anger* (or, of nostrils.) *mercies*, or, *bounteousnesse*, *kindnesse*, which David six and twentie times in one Psalm, confesseth to endure for ever, Psal. 136. Compare also Neh. 9. 17. Jon. 4. 2. Psal. 103. 7, 8, 9. &c.

Ver. 7. *for thousands*] that is, (as Thargum Jerusalemie explaineth it) *for a thousand generations*: see Exo. 20. 6. The Greeke translateth, *and doing mercie unto thousands*. *not clearing cleare*] that is, *hee will in no wise cleare*, (or acquit, hold innocent;) to wit, the guiltie person, as the Greek version addeth; or (as the Chaldee saith) *them that convert not*. Also the Jerusalemie Thargum expoundeth it, *hee will not cleare sinners in the day of the great judgement*. The like defect is in Num. 14. 18. Nahum 1. 3. and in other like speeches, as Lev. 19. 18. which sometime the Scripture it selfe supplieth, as is noted on Gen. 4. 20. and 24. 33. And these two last attributes are in respect of Gods dealing with the wicked; unto whom hee imputeth no righteousness, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodnes towards his people, as it is said, *The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked*, Psal. 58. 11. *visiting*] that is, *punishing*, see Exod. 20. 5. *sonnes*] to wit, of the wicked, or rebellious, as the Chaldee here addeth. And Thargum Jerusalemie saith, *remembering the sinnes*

8 sins of the wicked fathers, upon the rebellious sons, unto the third generation, and unto the fourth generation.

8 Verf. 8. bowed himself] or, worshipped, self-prostrate: Thargum Jerutalemie expoundeth it, he confessed and lauded God. See the notes on Exod. 4.31.

9 Verf. 9. now goe] or, I pray thee goe, to wit, with the signes of his presence in the cloudy fiery pillar. The Chaldee saith, Let the Majestie of the Lord goe. By the Majestie (or Divine-presence) of the Lord, which the Hebrewes call *Shecinah*, wee may well understand Christ: for the Hebrewes usually distinguish this from God the father; and say, there is no coming before the most blessed and high King, without *Shecinah*. R. Menachem on Levit. 10. Our Saviour more plainly saith, No man cometh unto the Father, but by me, Joh. 14. 6. Of him the ancient Jewes seeme to speake, under this name *Shecinah*, though at this day they despise their salvation. See before, on Exod. 33. 14, 15. and 34. 6. and 14. 19. for it is] or, though it be a stiffe-necked people, yet pardon thou, &c. For in the time of favourable-acceptation, it was well with them; by *Shecinah* (the Divine-majestie) that tooke pity upon them: saith R. Menachem. take us for inheritance] or, inherit (possesse) thou us: which the Greeke translateth, we shall be thine. This is the blessednesse of a people, that God chuseth them to be his inheritance; as Psal. 33. 12. Zach. 2. 12. and God doth inherit or possesse, those whom hee subdueth unto his obedience, and ruleth over them, Psalme 82. 2. Leviticus 25. 46.

10 Verf. 10. be said] the Greeke explaineth it, the Lord said unto Moses. strike] that is, make, to wit, with thee, as the Greeke explaineth it. marvels] in Greeke, glorious things: and so the Evangelist useth the word, Luke 13. 17. the people rejoiced for all the glorious things that were done by Iesus: where the Syriack hath, marvellous things. So in Job 5. 8. Exod. 33. 16. This promise seemeth to concerne the marvellous workes, which God after did before all Israel, in the daies of Iosua: as when the Sunne and Moone stood still in the midst of heaven, &c. Jos. 10. 12, 13. of which it is there said, Is not this written in the booke of Iasber? which the Chaldee there expoundeth, the booke of the Law: as being a thing whereof Moses here wrote. created] the Greeke saith, done: and creating is the making or doing of a new marvellous and glorious thing: as Gen. 1. 1. Num. 16. 30. a fearfull thing] or, he is fearfull, meaning God: but the Gr. expounds it, they are marvellous things. with thee] that is, as the Greeke translateth, to thee, meaning all Israel; as the words following manifest; or, with thee, meaning Moses; that is, by thy hand; as Paul saith, not I, but the grace of God with me, 1 Cor. 15. 10.

11 Verf. 11. Observe thou] or, keepe for thy selfe: for thine owne good. Amorite] that is, Amorites, &c. as the Chaldee translateth. See Gen. 10. 16. Exod. 23. 23, 28.

12 Verse 12. share] or cause of thy ruine. See Exodus 23. 33.

13 Verf. 13. pillars] or, standing images, statues: see Exod. 23. 24. groves] which they used to con-

secrate to their gods, offering sacrifice under green trees, Deut. 12. 2. 2 King. 16. 4. So among other heathens, trees and groves were the Temples of their gods, saith Plinie, hist. book 12. chap. 1. And in the Romane Lawes of the 12. Tables, in the 2^d. law of Religion, it was commanded to have groves in the fields. For this cause, Israel is here bidden to cut them downe, and in Deut. 12. 3. to burne them: and were also forbidden to plant any grove, or any tree neere unto the Altar of the Lord, Deut. 6. 21.

Verf. 14. other god] to the idols of the peoples, as the Chaldee expoundeth it. 14

V. 15. goe-a-whoring] that is, commit idolatry, which is spiritual whoredome, Jer. 3. 9. and so the Chaldee explaineth it here, to erre after their errors: that is, their idols. be] that is, the inhabitants aforesaid; put for all and every of the inhabitants: therefore the Greeke translateth, they call; and so after. Compare Num. 25. 1, 2. Prov. 9. 13, 15. 15

Verf. 17. molten gods] or, gods of metall: Hebrew of melting. So Levit. 19. 4. Exod. 20. 23. 17

Verf. 18. as I] or, which I commanded: but the Hebrew after, is put for easber: as in Exo. 23. 15. and so the Greeke translateth it here. 18

Abib] in Greeke, the month of new fruits. See Exod. 13. 4.

Verf. 19. is mine] or, shall be mine: that is, sanctified unto mee: see Exod. 13. 2, 12. that which openeth] or, the first borne, as the Greeke and Chaldee here translateth it. See Exod. 13. 12, 13. and 22. 29, 30. 19

Verf. 20. with a lambe] a living lambe, of the sheepe or goats, and no other beast; as is noted on Exod. 13. 13. and the lambe was to be given to the Priest, Num. 18. 8, 15. The Hebrewes say, It might be redeemed with a lambe, whether male or female, unblemished or blemished, small or great. If a man have no lambe to redeeme it with, hee may redeeme it with the value of it, and give the price to the Priest. The Law commandeth not a Lambe, to make it heavier upon him, but lighter. For if hee have the firstling of an Ass, which is worth ten shekels, hee may redeeme it with a Lambe worth a quarter of a shekel. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekel; for one zuz is the fourth part of a shekel.] If the price be lesse then three zuzims, they redeeme it not therewith: and a good eye (that is, a liberall person) giveth not lesse then a shekel. Maimony, in treat. of First fruits, ch. 12. sect. 10. &c. breake the necke] the Chaldee saith, kill it. They might have no use of benefit of the Ass till it was redeemed. If hee sold it before it was redeemed, the price was unlawfull. If it dyed before it was redeemed, or if the necke was broken, it was buried. For it was unlawfull to make benefit of it, even after the necke was broken, because it was not redeemed. Therefore if hee redeemed it not, but gave the Ass to the Priest; it was unlawfull for the Priest to put it to any service, untill it was redeemed with a lambe. Maimony ibidem, chap. 12. sect. 4. they shall not appeare] or, my face shall not be seene: to wit, by any man: the Greeke saith, thou shalt not appeare. empty] without an oblation: see Exod. 23. 15. 20

Verf. 21. labour] or, serve: see the notes on Exodus 21 21

- dus 20. 9. For this in Exod. 23. 12. is written, *six daies thou shalt doe thy workes.*
- 22 Verſ. 22. *observe to thee*] Hebr. *doe to thee*: meaning *observe*, or *make holy*, *celebrate*. According to this phrase, is, *to doe the Sabbath day*, Exod. 31. 16. Deut. 5. 15. *to doe the Paſſeover*, Deut. 16. 1. Matth. 26. 18. *to doe the feaſt of Boother*, Deuter. 16. 13. and the like. The Greeke tranſlateth, *Thou ſhalt doe* (that is, *observe*) *to me.* of *weekes*] or, of *ſevens*: a feaſt ſeven weekes after the Paſſeover, called *Pentecoſt*, Lev. 23. 15, 16. Acts 2. 1. it was alſo called *harveſt*, Exod. 23. 16. *revolution*] or, *circumvolution*, *circuit*; that is, the *returne*; as the *revolution* of the yeere, 2 Chron. 24. 23. is explained to be the *returne* of it, 1 King. 20. 26. when the old yeere endeth, and the new beginneth. This was in the ſeventh moneth, which we call *September*: ſee the notes on Exod. 23. 16.
- 23 Verſ. 23. *every male of thee*] or, *all thy male-kind*: ſee Exod. 23. 17. Deut. 16. 16.
- 24 Verſ. 24. *no man*] to wit, of thy neighbours or enemies round about thee, ſhall have the heart to ſet upon thy coaſts, when all the men are gathered before me.
- 25 Verſ. 25. *not ſlay*] for ſacrifice, as in Exodus 23. 18. ſee the notes there. *sacrifice*] in Greeke, *ſacrifices*: meaning of the *Paſſeover*, as after is explained. Hence the Hebrews gather their rite of purging Leven out of their houſes, before the Paſſeover: they expound it thus: *Thou ſhalt not ſlay the Paſſeover, whiles Leven yet remaineth. Now the killing of the Paſſeover, is the fourteenth (of Abib) after midday. Maimony, treat. of Levened and Unleavened bread, chap. 2. ſect. 1. See more in the notes on Exod. 12. verſ. 15. and verſ. 10.*
- 26 Verſ. 26. *firſt*] or, *beginning* of the fruits: ſee Exod. 23. 19. *a kid*] in Greeke, *a lambe*: in Chaldee, *thou ſhalt not eaſe fleſh with milke*: and the Jeruſalemie Thargum addeth, *not to boyle nor to eaſe fleſh and milke mixed together.* See Exod. 23. 19.
- 27 Verſ. 27. *tenour*] Hebrew, *the mouth of theſe words*: which the Chaldee expounds, *the ſpeech of theſe words.* *have ſtricken*] or *doe ſtrike*, that is, *make*: for theſe precepts were both given before, and now repeated.
- 28 Verſ. 28. *be*] that is, *God wrote*, verſ. 1. *ten words*] that is, *ten Commandements*, which therefore wee call of the Greeke name, the *Decalogue*. *Ten*, is often uſed for many; as, *ten times*, meane *many times*, Gen. 31. 7. Job 19. 3. *ten men*, Zach. 8. 23. and *ten women*, Lev. 26. 26. and *ten thouſands*, Heb. 12. 22. that is, *many*: and as other numbers are made of ten, by reduplication; ſo all other writings of the Law and Prophets, depend upon theſe *ten words*: ſo by this number *ten*, God gave a perfect and compleat Law. And *Words*, are uſed for whole ſentences, or Commandements: as *Paul* ſaith alſo, *one word*, Gal. 5. 14. when hee rehearſeth a Commandement; and that is called the *Word of God*, in Mark 7. 13. which another calleth the *Commandement of God*, Mat. 15. 6. Theſe *ten words*, were according to the *firſt writing*, and to the words which were ſpoken before, in the day of the Aſſembly, Deut. 10. 4.

Verſ. 29. *ſhone*] which the Greeke tranſlateth, *was glorious*, and ſo the Apoſtle alleageth it, in 2 Cor. 3. where, by *glorie*, is meant, *ſhining brightneſſe*, as in 1 Cor. 15. 41. *there is one glorie of the Sun, and another glorie* (that is, *brightneſſe*) *of the Moone*, &c. and the Iſraelites could not behold the face of *Mofes*, for the *glorie* (that is, the *brightneſſe*) *of his countenance*, 2 Cor. 3. 7. and the earth was *fighned* with the *glorie* of the Angel, Rev. 18. 1. The Chaldee alſo tranſlateth, *Mofes knew not that the brightneſſe of the glorie of his face was multiplied.* The Latine verſion ſaith, *Mofes face was horned*; miſtaking the word: for of the Hebrew *Karan*, which is *to ſhine*, or caſt forth glorious beames, the name *Keren* or *Horne* is derived: in which ſenſe the Latine tranſlateth here, and gave occaſion unto the ignorant, to paint *Mofes* face with two hornes like an Oxe, wherby this glorious myſterie hath been obſcured, and turned to a fable. For the *glorie* of *Mofes* face, ſignified the *glorie* of the Law which he preached, 2 Cor. 3. 7. &c.

Verſ. 30. *feared*] for *Mofes* his miniſtration was *death* and *condemnation*, 1 Cor. 3. 7, 9. (becauſe the Law giveth knowledge of ſin, and cauſeth wrath, Rom. 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terrour it ſtriketh in all mens hearts, there being a weakneſſe and impoſſibility in all men, to do the ſame, Rom. 8. 3. For *Aaron* himſelfe, and all the Rulers were afraid of *Mofes*, as well as the other people: even as at the firſt giving of the Law, *Mofes* himſelfe, with all the people, were affrighted, and trembled, Exodus 19.

Verſ. 33. *and he put*] or, *and hee had put a veile*: but the Greeke tranſlateth, *And when he had ceaſed ſpeaking unto them, he put a veile*, &c. that is, after this firſt communing with them: when he knew the cauſe of their feare, he put on a veile (or covering:) which ſignified the obſcuritie of the Law; whoſe firſt, true, and proper meaning and end, could not eaſily be diſcerned: alſo the darkneſſe that is in all mens hearts naturally, till God take away the veile and hardneſſe that is upon them. For ſo the Apoſtle ſpeaketh of a double veile, one outward in the Law, another inward in the heart, 2 Cor. 3. 13, 14. &c. And as without a veile the people could not heare *Mofes*; ſo except the Law be veiled, and hath as it were a new face upon it, the naturall man cannot indure the *glorie* of it: ſo terrible it is to the conſcience of ſinners. R. *Menachem* here obſerveth how the former Ancients of *Iſrael*, at the reading of the book of the Law, *covered their faces*, and ſaid; *he that beareth from the mouth of the Reader, is as he that beareth from the mouth of Mofes.*

Verſ. 34. *tooke off the veile*] whercof there was no uſe in the ſight of God; who doth not only know himſelfe the uſe and end of his Law; but ſheweth the ſame alſo to others; which was likewiſe here figured; for when men ſhall be turned to the Lord, the veile ſhall be taken away, 2 Cor. 3. 16.

Verſ. 35. *put the veile againe on*] hereby ſignifying the continuall *glorie* of his miniſtery, & infirmity of the people, till both of them be done away. Which

Which is accomplished by the Gospel, the *ministration of the Spirit*, and of *righteousnesse*, which exceeds in glory; so that *Moses* ministerie hath no glory in this respect: for *Christ* taketh away the veil, so that wee may both stedfastly looke to the end of the Law, which is abolished; and all of us with unveiled face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 8, 18.



CHAP. XXXV.

1, *Moses* commandeth the people, from the Lord, to keepe the Sabbath; 4, to bring willing offerings of gold, silver, brasse, and other stufte for the Tabernacle and furniture thereof. 20, The people goe, and bring voluntarie gifts. 22, Men and women bring their Jewels and ornaments, and other stufte, such as they had. 25, The wise women spin the stufte. 27, The Rulers bring precious stones, and spices. 30, Bezaleel and Aholiab, are shewed to be the men whom God had filled with his Spirit and Wisedome, to doe the worke of the Sanctuary.

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1 **A**ND *Moses* gathered-together, all the Congregation of the sonnes of Israel, and said unto them: These are the words, which *Jehovah* hath commanded, to doe them. Sixe daies, shall worke be done; but on the seventh day, there shall be to you holinesse; a Sabbath of sabbatisme to *Jehovah*: whosoever doth any worke therein, shall be put to-death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

4 And *Moses* said, unto all the Congregation of the sonnes of Israel, saying: This is the thing, which *Jehovah* hath commanded, saying: Take yee from amongst you an offering, unto *Jehovah*; whosoever is willing in his heart, let him bring it, the offering of *Jehovah*: gold, and silver, & brasse. And blew, and purple, and scarlet, and fine linnen, and Goats *haire*. And Rams skins dyed-red, and Tachash skins, and Shittim wood. And oile, for the Light: and spices, for the anointing oile, and for the incense of sweet-spices. And Beryl stones, & filling stones, for the Ephod, and for the Brestplate. And every wise hearted among you, shall come and make all that *Jehovah* hath commanded. The Tabernacle, the tent thereof, and the covering thereof: the taches thereof, and the boards thereof; the bars thereof, the pillars thereof, and the sockets thereof. The arke, and the bars thereof, the Covering-mercies-seat; and the veile of the covering. The Table, and the barres

thereof: and all the vessels thereof: and the shew-bread. And the Candlestick for the Light, and the vessels thereof, and the lamps thereof: and the oile for the Light. And the Altar of incense, and the bars thereof, and the anointing oile, and the incense of sweet spices: and the hanging-veile of the doore, for the doore of the Tabernacle. The Altar of Burnt-offring, and the grate of brasse which is for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The Tapestry-hangings of the Court, the pillars thereof, and the sockets thereof: and the hanging-veile, of the gate of the Court. The pinnes of the Tabernacle, and the pins of the Court, and their coards. The garments of ministerie, to minister in the holy-place: the garments of holinesse, for *Aaron* the Priest, and the garments of his sonnes, to minister-in-the-Priests-office. And all the Congregation of the sonnes of Israel departed, from the presence of *Moses*. And they came, every man whose heart stirred him up, and every one whose spirit made him willing; they brought the offering of *Jehovah*, for the worke of the Tent of the Congregation, and for all the service thereof, and for the garments of holinesse. And they came; the men with the women, every-one that was willing hearted, they brought Bracelets, and Eare-rings, and Rings, and Tablets, all Jewels of gold; and every man that offered, offered an offering of gold unto *Jehovah*. And every man with whom was found blew, and purple, and scarlet, and fine-linnen, and Goats *haire*: and Rammes skinnies dyed red, and Tachash skinnies, brought them. Every one that offered an offering of silver, and of brasse; they brought the offering of *Jehovah*: and every one with whom was found Shittim wood, for any worke of the service brought it. And every woman that was wise hearted, did spinne with her hands: and they brought the spun-worke, the blew, and the purple, and the scarlet, and the fine-linnen. And all the women whose heart stirred them up, in wisdome, spunne Goats *haire*. And the Rulers brought Beryll stones, and filling stones, for the Ephod, and for the Brestplate. And spice, and oile, for the Light, and for the anointing oile, and for the incense of sweet-spices. Every man, and woman whose heart made them willing; to bring for all the worke, which *Jehovah* had commanded, to make,

by the hand of Moses: the sonnes of Israel brought, a willing *offring*, unto Jehovah.

- 30 And Moses said, unto the sonnes of Israel, See, Jehovah hath called by name, Bezaleel, the sonne of Uri, the sonne of Hur, of the tribe of Judah. And he hath filled him, with the Spirit of God; in wisdom, in understanding, and in knowledge, and in all workmanship. And to devise cunning-workes to worke in gold, and in silver, and in brasse. And in engraving of stone, to fill; and in carving of wood: to worke in all cunning workes. And hee hath given into his heart, for to teach: he and Aholiab the sonne of Ahisamach, of the Tribe of Dan.
- 35 He hath filled them with wisdom of heart; to make all worke of the engraver, and of the cunning-workman, and of the embroiderer, in blew, and in purple; in scarlet, and in fine-linnen, and of the weaver: *even* of them that doe any worke; and that devise cunning workes.

Annotations.

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Here beginneth the 22. Section of the Law. See Gen. 6. 9. and 28. 10.

- 2 Ver. 2. *holinesse*] that is, a day of holinesse: or, an holy day, and signe of holinesse from the Lord. See Exod. 31. 13, 14. &c. of sabbathisme] that is, of rest: see Exod. 16. 23. and 31. 15. any worke] to wit, of his owne works, waies or words, Exo. 20. 9. Esay 58. 13. to except the works commanded of God, as circumcision, offering of sacrifice, and the like, Joh. 7. 22, 23. Mat. 12. 5. and works of necessitie, and of mercie towards man or beast, Mat. 12. 7, 11, 12. See the Annotations on Exodus 20. 8. &c.

- 3 Ver. 3. *kindle no fire*] either for to doe worke with; or, to dresse meat (for that was unlawfull on the Sabbath, though lawfull on other feast daies, Exo. 12. 16.) or, for to punish malefactors: as the Hebrew Doctors say, Punishments may not be inflicted on the Sabbath: though it be commanded to punish malefactors, yet may it not be done on the Sabbath. At when one is condemned by the Judges, to stripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, I will kindle no fire, &c. that is a warning to Judges, that they burne not on the Sabbath him that is condemned to be burnt; and the like is for other punishments. Maimony, treat. of the Sabbath, chap. 24. sect. 7. The like order they take against Judging of causes of the Sabbath, *Ibidem*, chap. 23. sect. 14.

- 5 Ver. 5. *an offering*] or, an heave-offring: in Greek, and Chaldee, a separation; a gift separated unto God, from their other goods. See the notes on Exod. 25. 2.

- 6 Ver. 6. *blow*] in Greek, Hyacinth: see Exo. 25. 4.

Ver. 7. *Shittim*] in Greeke, *incorruptible wood*: see Exod. 25. 5.

Ver. 8. *oil*] of the olive: see Exod. 27. 20. *anointing*] or oil of unction: whereof see Exod. 30. 23. &c. *incense of sweet-spices*] in Greeke, composition of incense: see Exod. 30. 34. &c.

Ver. 9. *filling*] to be set in golden ouches; Heb. stones of fillings: see Exod. 25. 7. & 28. 17, 20.

Ver. 11. *Tabernacle*] or, *Habitacle*: whereof see Exod. 26. *barres*] or *barre*; meaning all and every one. See the notes on Exod. 32. 19. So in Exod. 39. 33.

Ver. 12. *Arke*] or *Coffer*, wherein the Tables of the Law were put: see Exod. 25. 10. In Greek, *the Arke of the Testimonie*. of *the Covering*] the veile that hid the most holy place; whereof see Exod. 26. 31. &c. So after in Exod. 39. 34. The Greeke translateth it onely, *the veile*.

Ver. 13. *Table*] described in Exod. 25. 23. &c. *Shew bread*] in the Greeke, *bread of proposition*. See Exod. 25. 30.

Ver. 14. *for the Light*] or, *Candlestick of Light*: that is, the shining Candlestick, whose lamps gave light alwaies. So, *starres of light*, Psal. 148. 3. that is, shining starres.

Ver. 15. *Altar*] the golden Altar: whereof see Exo. 30. 1. &c. *hanging-veil*] see Exod. 26. 36.

Ver. 16. *Altar*] the brazen Altar: whereof see Exod. 27. 1. &c. *the foot*] or, *the Base*: see Exodus 30. 18.

Ver. 17. *Tapestry-hangings*] see Exo. 27. 9. &c.

Ver. 19. *of ministerie*] or of service: see Exodus 31. 10. *for Aaron*] described in Exod. 28.

This was the summe of Moses Sermon to the people at this assembly: wherein he taught them both what gifts to bring, and what holy things were to be made for the service of God; as he had been before commanded, Exod. 25. &c.

Ver. 21. *stirred*] or *lifted him up*, to doe it chearfully; and so made him *willing*, as the Chaldee translateth it.

Ver. 22. *bracelets*] or, *chains*, or *bookes*; the Greeke translateth, *seales*. Compare this with their fact before, in Exo. 32. where they gave their Jewels to make an Idoll. *offred*] Hebrew, *waved*, because they were heaved up and waved, when they were given to the Lord; and is therefore called a *wave offering*, Exod. 38. 24.

Ver. 24. *was found*] If there be first a willing mind, it is accepted according to that a man hath & not according to that he hath not, 2 Cor. 8. 12.

Ver. 25. *did spin*] of the vertuous woman it is said, *She layeth her hand to the spindle, and her hands hold the distaffe*, Prov. 31. 19. So for the building of Gods spirituall Tabernacle, there were women that laboured in the Gospel, Phil. 4. 3. that laboured much in the Lord, Rom. 16. 3, 6, 12. Contrary were they that *wove hangings* for the Grove, 2 Kin. 23. 7.

V. 29. *willing offering*] or, *voluntary gift*. So ought all things that wee give unto God, or for his sake be freely given, as every man *purposeth in his heart*; not of griefe, or of necessitie; for God loveth a chearfull giver, 2 Cor. 9. 7. Compare herewith, the offerings of David, and the Princes and people of Israel,

Israel, towards the building of Gods Temple, which caused great joy in men, and thanks unto God, 1 Chron. 29. 3. 6. 9. 10. &c.

30 Verſ. 30. Bezaleel] of whom ſee Exod 31. 2. &c. He was for Moſes Tabernacle, as Hiram for Solomons Temple, 1 King. 7. 13. 14. as Paul and the other Apoſtles for the Temple of Chriſts Church, 1 Cor. 3. 10. But the Tabernacle of Chriſts naturall body, was greater and more perfect; not made with hands, that is, not of this building, Heb. 9. 11. & 10. 20. the Workemaſter thereof, was the holy Ghoſt himſelfe, Luke 1. 34. 35.

31 Verſ. 31. Spirit of God] in Greeke, a divine Spirit of wiſedome. See Exod. 31. 3.

34 Verſ. 34. Aholiab] in Greeke, Eliab. See Exod. 31. 6.

35 Verſ. 35. cunning worke-man] who wrought both ſides alike: whereas the embroiderer wrought curiouſly but the one ſide: ſee the notes on Exod. 26. 1. of the weaver] which the Chaldee expoundeth *weaving*: underſtanding by the *weaver*, the weavers worke: as elſewhere the Scripture uſeth *Spirits* for the gifts of the Spirit, 1 Cor. 14. 12. 32. that deviſe] in Chaldee, that teach cunning (or artificiall) workes. By theſe were figured the varieties of graces, which were abundantly to be ſcene in the firſt building of Chriſts Church, after that men had received the Spirit of God, by the preaching of the Goſpell from the mouthes of the maſter worke men, the Apoſtles, 1 Cor. 1. 5. 7. and 12. 4. 8. 9. 10. 11. Gal. 3. 2. 5. Acts 19. 4. 6.

CHAP. XXXVI.

1, The offerings are delivered to the workemen. 5, The people bringing more then enough for the worke, are reſtrained. 8, The making of the embroidered curtaines with Cherubims; 14, The curtaines of goats hayre. 19, The coverings of Rams ſkinnes and Tachash ſkinnes. 20, The boards, with their ſockets. 31, The barres. 35, The Veil. 37, The hanging for the doore.

1 **T**Hendid Bezaleel, and Aholiab, and every wiſe hearted man; they to whom Iehovah gave wiſedome and underſtanding, to know to doe, all the worke for the ſervice of the Sanctuary: according
2 to all, that Iehovah had commanded. And Moſes called Bezaleel, and Aholiab; and every wiſe hearted man, in whoſe heart Iehovah had given wiſedome: even every one whoſe heart ſtirred him up; to come-neere
3 unto the worke, to doe it. And they tooke from before Moſes, all the offering which the ſonnes of Iſrael had brought, for the worke of the ſervice of the Sanctuary, to make it:
4 and they, brought yet unto him, a willing-offring every morning. And all the wiſe

men that made all the worke of the Sanctuary, came; every man from his worke which they made. And they ſaid unto Moſes, ſaying; The people bring much: more then enough for the ſervice of the worke, which Iehovah commanded to make. And Moſes
6 commanded; and they cauſed a voice to paſſe throughout the campe, ſaying; Let neither man nor woman, make any-more worke, for the offering of the Sanctuary: and the people were reſtrained, from bringing.
7 And the worke was enough for them, for all the work to make the ſame: & to be overplus

Then made they, even every wiſe hearted
8 among them that did the worke; the Tabernacle, of ten curtaines: of fine-linnen twined, and blew, and purple, and ſcarlet; with Cherubims, the worke of a cunning workman, made he them. The length of one curtaine, was eight and twenty cubits; and the
9 bredth, foure cubits, of one curtaine: one meaſure was for all the curtaines. And hee coupled-together five curtaines, one to another: and five curtaines he coupled-together,
10 one to another. And hee made loops, of blew; upon the edge of the one curtaine, from the ſelvedge, in the coupling: likewiſe
11 he made in the utmoſt edge of the curtaine, in the ſecond coupling. Fifty loopes, made
12 hee, in the one curtaine; and fifty loopes, made hee, in the ſelvedge of the curtaine, which was in the ſecond coupling, the loops
13 being one right over againſt another. And he made fifty taches of gold: and coupled-together the curtaines, one to another, with the taches; and it was one Tabernacle.

And hee made curtaines of Goats hayre, for a Tent, over the Tabernacle: eleven
14 curtaines, he made them. The length of one curtaine, was thirty cubits; and foure cubits
15 the bredth of one curtaine: one meaſure, was for the eleven curtaines. And hee coupled-together five curtaines by themſelves:
16 and fixe curtaines, by themſelves. And hee made fifty loopes, on the edge of the (one) curtaine, the outmoſt in the coupling: and
17 fifty loopes, made hee, on the edge of the curtaine, of the ſecond coupling. And hee
18 made, fifty taches of braſſe: to couple-together the Tent, for to be one. And he made
19 a covering, for the Tent; of Rammes ſkins dyed-red: and a covering of Tachash ſkins above. And he made boards for the Tabernacle: of Shittim wood, ſtanding-up. Ten
20 cubits was the length of a board: and a cubit and halfe a cubit, the bredth of one board.
21

22 Two Tenons, for one board; set in order,
 23 one against another: so did he make for all
 the boards of the Tabernacle. And he made
 24 the boards for the Tabernacle: twenty
 boards for the South side, southward. And
 forty sockets of silver, hee made, under the
 twenty boards: two sockets under one
 board, for his two tenons; & two sockets un-
 25 der another board, for his two tenons. And
 for the second side of the Tabernacle, on
 26 the North-side: he made twenty boards. And
 their forty sockets of silver: two sockets
 under one board; and two sockets under a-
 27 nother board. And for the sides of the Ta-
 bernacle, seaward: hee made sixe boards.
 28 And two boards made he, for the corners of
 29 the Tabernacle: in the two sides. And they
 were equally joyned beneath; and likewise
 they were perfectly-joyned, at the head of
 it, unto one ring: so did hee for them both;
 30 for the two corners. And they were eight
 boards; and their sockets of silver; sixteene
 sockets: two sockets two sockets, under one
 31 board. And he made bars of Shittim wood:
 five, for the boards of the one side of the
 32 Tabernacle. And five bars for the boards
 of the second side of the Tabernacle: and
 five bars, for the boards of the Tabernacle,
 33 for the two sides Seaward. And hee made
 the middle bar; to reach, in the midst of the
 34 boards, from end to end. And he overlaid
 the boards with gold, & made their rings, of
 gold, places for the bars: and overlaid the
 35 bars with gold. And hee made a veile; of
 blew, and purple, & scarlet, and fine-linnen
 twined: the worke of a cunning-workman,
 36 made he it, with Cherubims. And he made
 thereunto, foure pillars of Shittim, & over-
 laid them with gold; their hooks were of gold:
 and he cast for them, foure sockets of silver.
 37 And he made an hanging-veile, for the door
 of the Tent; of blew, and purple, and scar-
 38 let, and fine-linnen twined: the worke of
 the embroiderer. And the five pillars of it,
 and their hookes; and hee overlayd their
 chapiters, and their fillets with gold: and
 their five sockets were of brasle.

Annotations.

1 **T**hen did] or, Then made Bezaleel &c. that is, be-
 gan to doe, or to worke. Some referre this
 to the end of the former Chapter, and translate,
 And Bezaleel shall doe, &c. which interpretation the
 Hebrew well beareth. But the Greeke translateth,
 And Bezaleel did.

Verf. 2. And Moses] or, For Moses had called. 12
 As they had gifts of wisdom from God, so were
 they also to have a calling unto the worke: as Aa-
 ron had unto the priesthood, Lev. 8. Heb. 5. 4.

Verf. 3. they tooke from before Moses] so the Chal- 3
 dee also translates it: the Greeke, they received of
 Moses. every morning] Hebr. in the morning in
 the morning. So in v. 4. man man, that is, every man.
 This noteth their zeale and diligence: for so the
 morning often signifieth, Psal. 5. 4. and 101. 8. Esa.
 50. 4. Jer. 21. 12.

Verf. 4. wise] that is, skilfull men. In this sense 4
 Paul useth the word wise, in 1. Cor. 3. 10. from
 his worke] or, as the Greeke translateth, according to
 his worke, for so the Hebrew phrase sometime lig-
 nifieth, as in Ezek. 7. 27.

Verf. 6. a voice] that is, a proclamation: the Chal- 6
 dee saith, a cryer; and the Greeke, he cryed (or pro-
 claimed.) make any more worke] that is, make
 ready any more stufte to worke with. So in the verse
 following.

Verf. 7. the worke] that is, the stufte for the work: 7
 as verf. 6. to be overplus] or, to remaine over: that
 is, too much. Thus the people shewed their ready
 obedience unto that part of the Law, which con-
 sisted in outward ordinances of service, and for
 the making of a worldly Sanctuary, (as the Apostle
 calleth it, Heb. 9. 1.) whereas in the former Law,
 which God had himselfe spoken from heaven,
 they had shewed their headstrong disobedience.
 Exodus 32.

Verf. 8. the Tabernacle] or Habitation: see the notes 8
 on Exod. 26. 1. &c. This is first made (though in
 the commanding of these things, the Arke, Ta-
 ble, and Candlestick were first mentioned, Exod.
 25.) because it was to receive and containe those
 holy things, which might not stand without their
 Tent or Habitation, 1. Chro. 15. 1. and 16. 1.

Verf. 9. cubits] or, by the cubit, which is a foot 9
 and an halfe; see Exod. 26. 2.

Verf. 10. to another] Hebr. to one, meaning to the 10
 fellow of it, called the sifter, in Exod. 26. 3.

Verf. 11. edge] Hebr. lip, so Exod. 26. 4. 11

Verf. 12. being one right-over] or receiving one to ano- 12
 ther: the Greeke hath, opposite one to another: see
 Exod. 26. 5.

Verf. 17. one curtaine] the word one (supplied 17
 also in the Greeke) is expressed in Exod. 26. 10.

Verf. 18. for to be] or, that it might be: the Greeke 18
 saith, and it was one. See Exod. 26. 11.

Verf. 20. boards] in Greeke, the pillars of the Ta- 20
 bernacle. See Exod. 26. 15. &c.

Verf. 27. Seaward] the Greeke interpreteth, the 27
 part toward the Sea, that is, as the Chaldee transla-
 teth, the West: so Exod. 26. 22.

Verf. 29. equally joyned] or, joyned-as-two-twins: 29
 see Exod. 26. 24.

Verf. 30. under one] or under every board; which 30
 the Greeke explaineth thus, two sockets for one pillar,
 and two sockets for another pillar; and so the Hebrew
 was, in Exod. 26. 25.

Verf. 32. of the Tabernacle] in Exod. 26. 27. it is 32
 of the side of the Tabernacle; and so the Greeke here
 saith, of the backside of the Tabernacle.

Verf.

35 Verſ. 35. *cunning workman*] in Greeke, *woven-work*. It meaneth woven both ſides alike, ſee Exod. 26. 31.

37 Verſ. 37. *embroiderer*] or, *weaver with tinſel-work*. See Exod. 26. 36.

38 Verſ. 38. *their chapters*] Heb. *their beads*, or tops. In Exod. 26. 37. it was commanded to *overlay them*, having ſpoken of the pillars. *fillets*] or, *hoops*, ſee Exod. 27. 10.



CHAP. XXXVII.

1, *The making of the Arke, 6, and the Covering-mercy-seat with Cherubims. 10, The Table, with the veſſels thereof. 17, The Candleſticke, with the lamps and instruments thereof. 25, The Altar of incenſe. 29, The anointing oyle, and ſweet incenſe.*

1 **A**ND Bezaleel made the Arke of Shittim wood, two cubits, and a halfe *was* the length thereof, and a cubit and a halfe, the bredth thereof; and a cubit and a halfe, the height thereof. And he overlaid it *with* pure gold, within and without: and made for it a crowne of gold round about.
3 And hee caſt for it, foure rings of gold, in the foure corners thereof; and two rings, *were* in the one ſide of it; and two rings, in the ſecond ſide of it. And he made bars of Shittim wood: & overlaid them *with* gold.
5 And hee put the bars into the rings, by the ſides of the Arke, to beare the Arke. And he made the Covering-mercy-seat of pure gold: two cubits and a halfe *was* the length thereof; and a cubit and a halfe the bredth thereof. And hee made two Cherubims of gold, of beaten-work, made he them, at the two ends of the Covering-mercy-seat. One Cherub on the end on this *ſide*; & one Cherub on the end on that *ſide*, of the Covering-mercy-seat, made hee the two Cherubims, on the two ends thereof. And the Cherubims, ſtretched-forth the wings on high; covering with their wings, over the Covering-mercy-seat; and their faces *were* one to another: towards the Covering-mercy-seat were the faces of the Cherubims.

10 And he made the Table of Shittim wood: two cubits *was* the length thereof, and a Cubit the bredth thereof; & a cubit and a halfe the height thereof. And he overlaid it, *with* pure gold, and made thereunto a crowne of gold round about. And he made unto it a border of an hand-bredth round about: and made a crown of gold, to the border thereof round about. And he caſt for it foure rings of gold: and put the rings in the foure corners,

which *were* on the foure feet thereof. Over againſt the border, were the rings: the places for the barres to beare the Table. And he made the barres of Shittim wood, and overlaid them *with* gold; to beare the Table. And he made the veſſels, which *were* for the Table; the diſhes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withall, of pure gold.

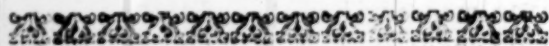
And hee made the Candleſticke of pure gold, of beaten-work made he the Candleſticke, his ſhaft, and his branch, his bowles, his knops, and his flowers, were of the ſame. And ſix branches comming out of the ſides of it: three branches of the Candleſtick out of the one ſide of it; and three branches of the Candleſticke, out of the ſecond of it. Three bowles made-like-almonds, in one branch, a knop and a flowre; & three bowles made-like-almonds, in the other branch, a knop and a flowre: ſo in the ſix branches, that came-out of the candleſtick. And in the Candleſtick *were* foure bowles: made-like-almonds, his knops and his flowers. And a knop under two branches of the ſame; and a knop under two branches of the ſame, and a knop under two branches of the ſame, to the ſixe branches that came-out of it. Their knops, and their branches, were of the ſame: all of it, *was* one beaten-work, of pure gold. And he made the ſeven lamps thereof; & the tongs thereof, and the ſnuff-diſhes thereof, of pure gold. Of a talent of pure gold, made he it: and all the veſſels thereof.

And he made the Altar of incenſe, of Shittim wood: a Cubit *was* the length thereof, and a cubit the bredth thereof, foure ſquare: and two cubits the height thereof; the hornes thereof were of the ſame. And he overlaid it *with* pure gold; the rooſe thereof, and the wals thereof round about, and the hornes thereof: & he made unto it, a crown of gold, round about. And two rings of gold made hee to it, under the crowne thereof, by the two ribs thereof, upon the two ſides of it, for places for the bars, to beare it withall. And hee made the bars of Shittim wood: and overlaid them, *with* gold. And he made the oyle of holy anointing; and the pure incenſe of ſweet-ſpices: the worke of the Apothecary.

Annotations.

ARKE] or, *Coffer*: whereof ſee Exodus 25. 10. &c.

- 6 Verſ. 6. *Covering-mercie-seat*] or, *Propitiatorie*. See
Exod. 25. 17. &c.
8 Verſ. 8. *on the end*] or, *out of the end*. So after.
9 Verſ. 9. *ſtretched*] Hebrew, *were ſtretching*, (or
ſpreading.) So Exod. 25. 20.
16 Verſ. 16. *diſhes*] or, *chargers*: ſee the notes on
Exod. 25. 29.
17 Verſ. 17. *beaten worke*] out of one whole peece.
See Exod. 25. 31. &c.
21 Verſ. 21. *that came out of it*] namely, of the *Candleſticke*, as Exod. 25. 35.
25 Verſe 25. of *incenſe*] or, of *perfume*. See the notes
on Exod. 30. 1. &c.
26 Verſe 26. *roſe*] or, *top*, Exod. 30. 3.
29 Verſ. 29. *holy anointing*] Hebrew, *unction of holi-
neſſe*. See Exod. 30. 25. *incenſe*] in Greeke, the
composition: ſee Exod. 30. 34. &c. The recording of
theſe particulars by *Moses*, as in an Inventorie; is
to ſhew both the care which they had to make all
things according to the patterne and precepts
given on the mount, Ex. 25. 10, 40. and how God
eſteemed the obedience of his ſervants, in that he
cauſeth their works to be particularly written in
his Register. But chiefly to ſet forth the beautie
of Gods Sanctuarie, and furniture thereof, which
is worthy all ſerious conſideration, not ſo much
for the outward work, as for the heavenly myſte-
ries of the ſame, Pſal. 84. Heb. 9.



CHAP. XXXVIII.

1, *The making of the Altar of Burnt-offring*, 3, *with the veſſels thereof*. 8, *The Laver of Braſſe*, and the foot thereof. 9, *The Court and hangings thereof round-about*. 20, *The pines of the Tabernacle and Court*, 21, *The ſumme of that the people offered, of gold, of ſilver, and of braſſe, and the things that were made of them*.

- 1 AND hee made the Altar of Burnt-offring, of Shittim wood: five cubits the length thereof, and five cubits the breadth thereof, four ſquare; and three cubits the height thereof. And he made the hornes of it, upon the foure corners thereof; the hornes of it were of the ſame: & he overlaid it with braſſe. And he made all the veſſels of the Altar, the pans, and the ſhovels, and the baſons, the ſleſh.hookes, and the fire-pans: all the veſſels therof made he of braſſe. And he made for the Altar, a grate, of net worke, of braſſe: under the compaſſes therof, beneath, unto the miſt of it. And he caſt foure rings, in the foure utmoſt parts, for the grate of braſſe: to be places for the bars. And he made the bars of Shittim wood: and overlaid them with braſſe. And he put in the bars into the rings, on the ſides of the Altar, to beare it withall: hollow, with boards made he it.
8 And he made the Laver of braſſe, and the foot of it of braſſe: of the looking-glaſſes of

the women aſſembling-by-troopes, which aſſembled-by-troops, at the doore of the Tent of the congregation.

And he made the Court, for the South ſide ſouth-ward; the tapeſtrie-hangings of the court, were of fine-linnen twined; an hundred cubits. Their pillars twentie; & their ſockets twentie, of braſſe: the hookes of the pillars and their fillets of ſilver. And for the North ſide, an hundred cubits; their pillars twenty, and their ſockets twenty of braſſe: the hookes of the pillars, and their fillets, of ſilver. And on the Sea ſide, tapeſtrie hangings, of fiftie cubits; their pillars ten, and their ſockets ten: the hookes of the pillars, and their fillets, of ſilver. And on the Eaſt ſide eaſtward, fiftie cubits. The tapeſtrie hangings of fifteen cubits, for the ſide: their pillars three, and their ſockets three. And for the ſecond ſide, on this hand and on that, for the gate of the Court: tapeſtrie-hangings, of fiftene cubits; their pillars three, and their ſockets three. All the tapeſtry hangings of the court round-about, were of fine linnen twined. And the ſockets for the pillars, were of braſſe, the hookes of the pillars, and their fillets of ſilver, & the overlaying of their chapters of ſilver: & they were filleted with ſilver, all the pillars of the Court. And the hanging-veile for the gate of the Court, was the worke of the Embroiderer, of blew, and purple, and ſcarlet, and fine linnen twined: and twentie cubits was the length; and the height in the breadth, five cubits, anſwerable to the tapeſtrie-hangings of the Court. And their pillars were foure, and their ſockets foure, of braſſe: their hookes of ſilver, and the overlaying of their chapters, and their fillets of ſilver. And all the pins of the Tabernacle, and of the Court round-about, were of braſſe.

THESE are the counted-things of the Tabernacle, of the Tabernacle of testimony, as it was counted by the mouth of Moſes, for the ſervice of the Levites, by the hand of Ithamar, ſon of Aaron the Priſt. And Bezaleel, the ſonne of Uri, the ſon of Hur, of the tribe of Judah, made all that Jehovah commanded Moſes. And with him, Aholiab ſon of Ahisamach, of the tribe of Dan, an engraver & a cunning-workman: and an Embroiderer, in blew, and in purple, & in ſcarlet; and in fine-linnen. All the gold that was occupied for the work, in all the work of the Sanctuarie: even the gold of the offering, was nine and twenty talents, and ſeven hundred & thirty ſhekkels,

25 shekels, by the shekel of the Sanctuarie. And the silver, of them *that were* numbred of the congregation, *was* an hundred Talents: and a thousand and seven hundred and seventie and five shekels, by the shekel of the Sanctuarie. A Bekah for a poll, halfe a shekel, by the shekel of the Sanctuarie: for every one that passed unto them that *were* numbred from twentie yeeres old and upward; for sixe hundred thousand, and three thousand, and five hundred, and fiftie. And the hundred talents of silver, was to cast the sockets of the Sanctuarie, & the sockets of the veil: an hundred sockets, of the hundred talents, a talent for a socket. And of the thousand and seven hundred and seventie and five *shekels*: he made hooks for the pillars: and overlaid their Chapiters, and filleted them. And the brasse of the offering, *was* seventie talents, and two thousand and foure hundred shekels. And therewith he made the sockets for the doore of the Tent of the congregation, and the altar of brasse, and the grate of brasse, which *was* for it: and all the vessels of the altar. And the sockets of the Court, round-about, and the sockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round-about.

Annotations.

1 **A**ltar] whereof see Exod. 27. 1. &c. *four-square*] the Greeke explaineth it, *the Altar was four-square*. So Exod. 27. 1. Ezek. 43. 16.

8 Ver. 8. *Laver*] see the notes on Exo. 30. 18. &c. *assembling-by-troopes*] or, *warring*, to wit, the Lords spiritual warfare and service: as the Chaldee translateth, *which came to pray*; & the Gr. *which fasted*: and Thargum Jerusalemic, *which were humbled*. The same word is used againe in 1 Sam. 2. 22. of women that *assembled-by-troops* at the doore of the Tabernacle: that is, *came to pray*, as the Chaldee there also saith. So Anna in the Temple served God with fastings and prayers night and day, Luke 2. 37. and Paul speaketh of the desolate widow, that trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. 5. 5. Accordingly Moses speaketh of the Levites that entred in to war the warfare, (that is, to performe the service) and to doe the worke in the Tabernacle, Num. 4. 23. And Paul saith to Timothy, That thou by them mightest warre a good warfare, 1 Tim. 1. 18. so that this phrase is usuall, to signifie the service of God. Now of the brazen-looking-glasses of their religious women, *was the Laver* made: who gave the instruments whereby they drest their bodies, to make the instrument whereby through faith they might sanctifie their souls. See before, on Exod. 30. 18, 19.

9 Ver. 9. *Court*] whereof see Exod. 27. 9.

12 Ver. 12. *sea*] that is, *the nest*: as the Chaldee expoundeth it, see Gen. 12. 8.

Ver. 14. *the side*] that is, *the one side*; to wit, of the Court gate, as after the text sheweth. See Ex. 27. 14.

Ver. 17. *Chapiters*] or *heads tops*: so after, in ver. 19. 28. *filleted*] or, *hooped*.

Ver. 18. *hanging-veile*] of it, see Exod. 27. 16.

Ver. 20. *pins*] or *nails, stakes*: see Exod. 27. 19.

Here beginneth the 23. Section of the Law, see Gen. 6. 9. and 28. 10.

Ver. 21. *counted things*] that is, the summe and particulars of the things about the making of the Tabernacle; which the Greeke translateth, *the constitution*, (or, *construction*) of the Tabernacle. *the mouth*] that is, *the word*, as the Childee expoundeth it, or *commandement*. *Ithamar*] under his hand, the Levites of Merari, had charge of the boards, bars, pillars, sockets, pins, coards, &c. about the Tabernacle and Court thereof, Num. 4. 29, 33.

Ver. 24. *occupied*] Hebr. *made*, in Greeke, *wrought*. *offring*] Heb. *wave-offring*; as the offring of it, is also called *waving*, Exo. 35. 22. It was likewise called an *heave-offring*, Exo. 25. 2. what these two motions meant, see the notes on Exod. 29. 24, 27.

talents] every talent was 120. pound weight; for a talent weighed three thousand shekels, and every shekel 320. grains of Barley; see the notes on Gen. 20. 16. & Exo. 35. 39. This is confirmed by the summe here following in v. 25, 26. for 603550. men, paying every one halfe a shekel, it amounted to 100. talents, and 1775. shekels.

Ver. 26. *Bekah*] this, in the next words, is expounded to be *halfe a shekel*; see the notes on Gen. 24. 22. The Greeke translateth it, a *drachme* (or *dram*) as a shekel is sometime turned in Greeke, *di-drachme*, a double dram, see Genes. 20. 16. *a poll*] Hebrew, *a skul*, which the Greeke translateth, *head*, used for the person or whole man. So in Ex. 16. 16.

old] Hebrew, *son of 20. yeeres*; see the notes on Genesis 5. 32.



CHAP. XXXIX.

1, The making of the garments of ministerie, and holy garments for the Priests. 2, The Ephod. 8, The Breastplate. 10, The setting of the twelve precious stones, in foure rows, upon it. 15, The chaines, onckes, and rings of it. 22, The Robe of the Ephod, with the Pomgranats, and Bells, on the skirts thereof. 27, The Coats, Miter, Bonets, and Girdle of fine-linnen. 30, The plate of the holy Crowne, tied to the Miter. 32, All the worke is finished, 33, and brought unto Moses by the particlars. 43, Moses vieweth all the worke, and seeing it to be done as the Lord had commanded, he blesseth them.

AND of the blew, and purple, and scarlet, they made the garments of ministerie, to minister in the Holyplace: and made the garments of holinesse, which were for Aaron, as Jehovah commanded Moses.

And he made the Ephod of gold, of blew, and purple, and scarlet, and fine-linnen twined.

3 ned. And they did beat-thin, the plates of
gold: and hee cut wiers, to worke *it* in the
blew, & in the purple, and in the scarlet, and
in the fine-linnen: *with* the worke of a cun-
4 ning-workman. They made shoulder peeces
for it, joyning together, at the two edges
5 thereof, it was joyned together. And the cu-
rious-girdle of his Ephod, which *was* upon
it, was of the same, according to the worke
thereof; of gold, of blew, and purple & scar-
let, and fine-linnen twined, as Iehovah com-
manded Moses.
6 And they wrought Beryl stones inclosed,
in ouches of gold: engraven, *like* the engra-
vings of a signet; with the names of the sons
7 of Israel. And he put them on the shoulders
of the Ephod, stones of memoriall, for the
sons of Israel: as Iehovah commanded Moses.
8 And he made the Breastplate, the worke of
a cunning-workman, like the worke of the
Ephod: of gold, of blew, & purple, and scarlet,
9 and fine-linnen twined. It was foure square;
doubled did they make the breast-plate; a span
the length thereof, and a span the breadth
10 thereof, doubled. And they embossed in it,
foure rowes of stones, a row, a Sardius, a
11 Topaz, and a Smaragd; the first row. And
the second row, a Chalcedonie, a Saphir,
12 and a Sardonyx. And the third row: an Hy-
acinth, a Chrysoprase, and an Amethyst.
13 And the fourth row, a Chrysolite, a Beryll
and a Iasper: inclosed in ouches of gold, in
14 their embossments. And the stones were
with the names of the sons of Israel: twelve,
according to their names: *like* the engravings
of a signet, every-man with his name, *ac-
15 cording* to the twelve tribes. And they made
upon the Breast-plate, chaines at the end of
16 wreathen worke, of pure gold. And they
made two ouches of gold, and two rings of
gold, and put the two rings upon the two
17 ends of the Breastplate. And they put the two
wreathings of gold in the two rings, on the
18 ends of the Breastplate. And the two ends of
the two wreathings, they fastened on the
two ouches: and put them on the shoulders
19 of the Ephod, before it. And they made two
rings of gold, & put *them* upon the two ends
of the Breastplate, upon the border thereof,
which *was* in the side of the Ephod, inward.
20 And they made two (*other*) rings of gold, and
put them on the two shoulders of the Ephod
underneath towards the forepart thereof, o-
ver against the coupling thereof, above the
21 curious-girdle of the Ephod. And they did
bind the Breastplate, by the rings thereof, unto

the rings of the Ephod, with a lace of blew,
to be above the curious girdle of the Ephod,
and *that* the Breastplate might not be loosed,
from the Ephod: as Iehovah commanded
Moses.

And he made the Robe of the Ephod, of 22
woven worke: all of blew. And *there was* a 23
hole of the Robe in the midst thereof, as the
hole of an habergeon: *with* a binding for
the hole thereof, round about, *that* it should
not be rent. And they made upon the skirts 24
of the Robe, pomgranats, of blew, and pur-
ple, and scarlet: twisted. And they made bells 25
of pure gold: and put the bells betweene the
pomgranats, upon the skirts of the Robe,
round-about, betweene the pomgranats. A 26
bell & a pomgranat; a bell & a pomgranat,
upon the skirts of the Robe, round-about, to
minister *in*: as Iehovah commanded Moses.

And they made Coats of fine-linnen, of 27
woven worke, for Aaron, and for his sonnes.
And a Miter of fine-linnen, & goodly-orna- 28
ments, Bonnets of fine-linnen: and linnen
breeches of fine-linnen twined. And a girdle 29
of fine-linnen twined, and of blew, and pur-
ple, and scarlet, the worke of the Embroide-
rer: as Iehovah commanded Moses.

And they made the Plate of the crown of 30
holinesse, of pure gold: and wrote upon it a
writing, *like* the ingravings of a signet; HO- 31
LINESSE TO IEHOVAH. And they put up-
on it a lace of blew, to put *it* upon the Miter,
on high: as Iehovah commanded Moses.

And all the work of the Tabernacle of the 32
Tent of the Congregation, was finished: and
the sons of Israel did; according to al that Ie- 33
hovah commanded Moses, so did they. And
they brought the Tabernacle unto Moses,
the Tent & all the instruments thereof: the ta-
ches thereof, the boards thereof, the bars ther-
of; & the pillars thereof, & the sockets ther-
of. And the covering of rams skins, died-red; 34
& the covering of Tachash skins: & the veil
of the covering. The Arke of the Testimo- 35
ny, and the bars thereof; and the Covering-
mercy-seat. The Table, and all the vessels 36
thereof; and the Shew bread. The pure Can-
dlestick, *with* the lamps thereof, the lamps to
be set-in-order, & al the vessels thereof: & the 37
oile for the light. And the altar of gold, & the
oile of anointing, & the incense of sweet-spi- 38
ces: & the hanging-veil, for the doore of the
Tent. The altar of bras; & the grate of bras, 39
which *was* for it; the bars thereof, and all the
vessels thereof: the Laver, and the foot ther-
of. The tapestry-hangings of the Court, the 40
pillars

pillars thereof, and the sockets thereof; and the hanging veile for the gate of the court, the cords thereof, and the pins thereof: and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministry, to minister in the Holy-place: the garments of holiness for Aaron the Priest; and the garments of his sons, to minister in the priests office. According to all that Iehovah commanded Moses; so the sonnes of Israel, made all the worke. And Moses saw all the worke; and behold they had done it; as Iehovah had commanded, so had they done: and Moses blessed them.

Annotations.

- 1 **O**F ministry] whereof see Exod. 31. 10. of holiness] that is, the holy garments, specified in Exodus 28.
- 2 Ver. 2. Ephod] described in Exod. 28. 6. &c.
- 3 Ver. 3. beat-thime] or, spread abroad. wiers] or threads, of those plates in the blew] or, in the midst of (which the Greeke translateth with) the blew, &c. For the gold thred, was twisted with the blew, and with every of the other colors, as is noted on Exodus 28. 6.
- 6 Ver. 6. Beryl] see Exodus 28. 9.
- 8 V. 8. Brestplate] whereof see Exodus 28. 15. &c.
- 10 V. 10. Smaragd] or, Emerald: see Exod. 28. 17.
- 22 V. 22. woven worke] Hebrew, worke of the weaver: see Exod. 28. 31. &c.
- 24 V. 24. twisted] or twined: the Greeke addeth, and byffe (that is, fine linnen) twined. See the notes on Exod. 28. 33.
- 27 Ver. 27. coats] whereof see Exod. 28. 40.
- 28 Ver. 28. goodly ornaments] this word is sometime used for the Bonnets themselves, as in Ezek. 44. 18.
- 30 Ver. 30. crowne of holiness] that is, holy crowne, or separation, as both the Hebrew and Greeke signify: see Exod. 29. 6. and 28. 36.
- 32 Ver. 32. so did they] this hath respect unto the charge before given, Exod. 25. 40. and for this cause, the particulars have bene repeated by Moses, that all might see the care which hee and the workemen had, to make all things both for matter & forme, according to the patterne and commandement given of God. Such faithfulness also was in Christ, Heb. 3. 2. & ought to be in all Christians, concerning Gods heavenly ordinances in his Church, whereof these things were a patterne and shadow, Heb. 8. 5. 1. Tim. 6. 13. 14. and 5. 21.
- 33 Ver. 33. bars] or, barre; as in Exod. 35. 11.
- 37 Ver. 37. to be set in order] Hebr. lamps of ordering, or, of disposition, which the Priest were to trim every day: see the notes on Exod. 27. 21. the Greeke translateth, lamps of burning.
- 38 Ver. 38. of sweet spices] in Greeke, of composition, that is, the compounded incense.
- 42 Ver. 42. all the worke] or, all the service; which the Greeke calleth Preparation, or Furniture.

V. 43. saw] or, viewed, as hee that was charged with the oversight of this whole worke, Exo. 25. 40. the worke] in Gr. works. blessed them] that is, as Gods publike minister, pronounced a blessing from the Lord upon these workmen; see Gen. 14. 19. Herein Moses was a figure of Christ, who will blesse them that faithfully observe the Commandements of God, 2. Tim. 4. 7. 8. for, who so is a doer of the worke, this man shall be blessed in his deed, Iam. 1. 25. Hereupon the Heb. say, Worke is a great thing for Shecinab (that is, the Divine presence or Majestie of God in Christ) dwelled not in Israel, untill they had done the worke; as it is written (in Exod. 39. 43.) AND MOSES SAW ALL THE WORKE, &c. AND MOSES BLESSED THEM. And how did hee blesse them? He said unto them, The Lord vouchsafe that the Divine presence (Shecinab) may dwell in the worke of your hands. And so it came to passe: as it is said (in Exod. 40. 34.) And the cloud covered the Tent, &c. and the glory of the Lord filled the Tabernacle. R. Elias, in Reshith chumab, fol. 420. a.



CHAP. XL.

1, The Lord commandeth the Tabernacle to be reared. 4, and things to be set in order therein. 8, and the Court to be set about it. 9, The Tabernacle and all the vessels thereof, the Altar and Laver, to be anointed with oyle. 12, Aaron and his sonnes to be washed, clothed, anointed, sanctified. 16, Moses obeyeth, and reareth up the Tabernacle. 21, carrieth in the Arke, 22, placeth the Table, 24, and the Candlestick, 26, and the golden Altar. 29, and the brazen Altar. 30, and the Laver, 33, and reareth up the Court. 34, A cloud covereth the Tabernacle, and Gods glory filleth it. 38. The cloud was on the Tabernacle by day, and fire by night continually.

AND Iehovah spake unto Moses, saying: In the day of the first moneth, in the first of the moneth: thou shalt reare up the Tabernacle, the Tent of the Congregation. And thou shalt put there, the Arke of the Testimony: and cover the Arke with the veile. And thou shalt bring in the Table, & set in order the order thereof: and thou shalt bring in the Candlestick; and cause to ascend, the lamps thereof. And thou shalt set, the Altar of gold, for the incense; before the Arke of the testimony: and put the hanging veile of the door, to the Tabernacle. And thou shalt set the altar of the burnt-offring, before the door of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver, between the Tent of the Congregation, and the altar: & shalt put water there. And thou shalt set the court, round about: and put the hanging veile, at the gate of the Court. And thou shalt take the oyle of anointing, and anoint the Tabernacle,

- nacle, and all that is therein: and shalt sanctifie it, and all the vessels thereof, and it shall be holy. And thou shalt anoint the Altar of the burnt-offring, and all the vessels thereof: and shalt sanctifie the Altar, and the Altar shall bee Holy of holies. And thou shalt anoint the Laver, and the foot thereof: and shalt sanctifie it. And thou shalt bring-neere Aaron and his sons, unto the doore of the Tent of the congregation: & wash them, with water. And thou shalt cloth Aaron with the garments of holiness: and shalt anoint him, and sanctifie him, and hee shall minister in the priests office unto me. And thou shalt bring-neer, his sonnes; & clothe them, with coats. And thou shalt anoint them, as thou didst anoint their father; and they shall minister in the priests-office unto me: and their anointing shall be, to be unto them, for an eternall priesthood, throughout their generations. And Moses did, according to all that Iehovah commanded him, so did he.
- And it was in the first moneth, in the second yeere, in the first (*day*) of the moneth: the Tabernacle was reared up. And Moses reared up the Tabernacle; and set the sockets thereof, and set-up the boards thereof, and put in the bars thereof: and reared-up the pillars thereof. And hee spread abroad the Tent, over the Tabernacle; and hee put the covering of the Tent upon it, above: as Iehovah commanded Moses.
- And he tooke, and put the Testimony into the Arke, and set the bars on the Arke: and put the Covering-mercy-seat, above, upon the Arke. And he brought the Arke into the Tabernacle: and set up the veile of the covering; and covered the arke of the Testimony: as Iehovah commanded Moses.
- And he put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veile. And he set-in-order upon it, the order of bread, before Iehovah: as Iehovah commanded Moses.
- And he put the Candlesticke in the Tent of the congregation; over-against the Table: on the side of the Tabernacle, Southward. And hee caused the lamps to ascend before Iehovah: as Iehovah commanded Moses.
- And he put the altar of gold, in the Tent of the congregation: before the veile. And he burned thereon, incense of sweet-spices: as Iehovah commanded Moses.
- And hee set-up the hanging-veile of the doore of the Tabernacle. And the altar of

the burnt-offring, he put at the doore of the Tabernacle of the Tent of the Congregation: and offred upon it, the burnt-offring, and the meat-offring; as Iehovah commanded Moses.

And he set the Laver, betweene the tent of the Congregation, and the altar: and put water there, to wash. And Moses, and Aaron, and his sonnes, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came neer unto the altar, they washed: as Iehovah commanded Moses.

And hee reared up the Court; round-about the Tabernacle, and the altar, and set up the hanging veil, at the gate of the Court; and Moses finished the worke.

And the cloud covered the Tent of the Congregation, and the glory of Iehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Iehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle; the sonnes of Israel journeyed in all their journeyes. But if the cloud were not taken-up: then they journeyed not, till the day *that* it was taken-up. For the cloud of Iehovah was upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeyes.

Annotations.

IN the *day*] to wit, the first day: so the Greeke explains it, *In the first day of the first moneth, in the new Moone.* Among the Iewes, the moneths of the yeere, were the moneths of the Moone: as their yeeres were the yeeres of the Sunne: *Maimony* in treat. of sanctifying the new Moone, chap. 1. And all new Moones (or first dayes of the Moneths) were solemne feasts unto Israel, Num. 28. 11. 14. Psalm. 81. 3. This (which was the first Moneth of the second yeere, after their comming out of Egypt) was solemnized the first day, by the rearing up of the Tabernacle, here described; which being done, the Princes of Israel, brought offerings of *wagons and oxen* for the service of the Tabernacle; & other offerings for the dedicating of the Altar, which solemnity dured twelve dayes, Num. 7. On the *fourteenth day of this moneth*, the Israelites kept the feast of the Passeeover in the wilderness, Num. 9. 1. 2. 3. The new Moone following, which was on the *first day of the second moneth*, the Israelites were numbred, and their Tents set in order four-square, round about the Tabernacle, Num. 1. 1. 2. &c. and 2. 2. 3. &c. and all uncleane persons, were put out of the Campe, Num. 5. 2. 3. 4. On the twentieth day of that moneth, the Cloud removing,

the Tabernacle now reared up, was then taken downe againe, and the Israelites took their journeyes out of the wildernesse of Sinai, Num. 10. 11. In the meane space, God by voice out of the most holy of the Tabernacle, taught Moses and Israel all those laws, for sacrificing, cleansing, and other religious duties, which are written in the whole book of Leviticus, and the nine first Chapters of Numbers, Lev. 1. 1. &c. Num. 1. 1. &c. of the Congregation] or, of the meeting: where God met with his people, Ex. 25. 22. & 30. 36. Elsewhere it is named the Tent of the Testimony (or Tabernacle of witness) Num. 9. 15. & 17. 7, 8. so in the New Testament, Act. 7. 44. Rev. 15. 5. because the Tables of Testimony were kept in the Arke therein, Exo. 25. 16. and so the Greeke translateth it in this place.

3 Ver. 3: cover the Arke] that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the covering veil, Num. 4. 5. The mystery of this veil is noted on Exo. 26. 33.

4 Ver. 4. the order] or the disposition thereof, that is, the Shewbread; which was weekly to be set in two rowes upon it: see Exod. 25. 30. The Gr. translateth, shalt propose the proposition, meaning the bread of proposition or shewbread; so called in Mat. 12. 4. cause to ascend] that is, to burne; or shall light: see Exod. 25. 37. and 27. 20.

5 V. 5. set] Heb. shalt give, which is used for setting, placing, disposing, &c. often in this chapter, and elsewhere: see Gen. 1. 17. hanging-veil] or covering-veil: which hindred the people from entring or seeing into the holy place; see Exod. 26. 36.

6 V. 6. Tabernacle of the Tent] so called because the Tabernacle was overspread, and covered with the Tent, as ver. 19. & Ex. 26. 7. and so it was an overspread and covered Tabernacle, signifying Gods Church, by his providence covered and protected. A like phrase is in Rev. 15. 5. The Temple of the Tent of the Testimonie in heaven was opened. For Moses Tabernacle is also called a Temple (or Palace) as 1 Sam. 1. 9. and 3. 3. Psal. 27. 4. and 138. 2.

7 Ver. 7. there] that is, therein, as the Gr. translateth, in it; so v. 30. See Exod. 30. 18.

8 V. 8. hanging-veil] or covering: see Exod. 27. 16.

9 V. 9. oile] whereof see Exo. 30. 23. &c. Levit. 8. 10. Num. 7. 1. holy] Hebr. holinesse.

10 V. 10. holy of holies] Hebrew, holinesse of holinesses, that is, most holy; as that which hallowed the sacrifices: see Exod. 29. 37.

15 Ver. 15. eternall Priesthood] so that their children after them should not need to be anointed, but administer by reason of this first unction of their fathers: onely the high Priests were anointed in the generations following, Lev. 4. 3. See the notes on Exod. 30. 33.

17 V. 17. second yeere] to wit, after they were come out of Egypt; as the Gr. version here addeth for explanation: and as Moses speaketh in Num. 9. 1. first of the moneth] that is, the first day of it: as the first of the feast, Mat. 26. 17. is expounded, the first day of the feast, Mark. 14. 12. The Greek saith, in the New Moone: see the Annotations on v. 2.

18 V. 18. the Tabernacle] a visible signe of Gods presence, dwelling with, & governing his Church in

Christ, Levit. 26. 11. Ezek. 3. 27, 28. as it is said, I heard a great voice out of heaven, saying: Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be with them, &c. Rev. 21. 3. set] or fastened: Heb. gave; which is used for a firme setting or stablishing, as is noted on Gen. 1. 17. This setting of the sockets, with the boards, bars, and pillars, signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, Esay 33. 20. and 14. 32. 1 Tim. 3. 15.

V. 19. the Tent] in Gr. the curtaine: which were of two sorts, some of white, blew, purple and scarlet, cunningly wrought with Cherubims, & coupled together: others, of Goats haire, Exo. 26. 15, 17. the covering] both that of rams skins, and the other of Tachash skins, Ex. 26. 14. This tent & covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith & love; and their safe protection: though these things veiled and obscure. See the notes on Exod. 26.

V. 20. the Testimony] the two tables of Gods law, Ex. 25. 16. covering-mercie-seat] a figure of Christ, in whose heart was Gods law; by who our transgressions of the law are covered, and the word of grace from God commeth unto us: see Ex. 25. 17.

V. 21. covered the Arke] hid it with the veile hanged before it. A figure of Christs flesh, veiling the divine things in him, till hee entred through it into the holy heavens, and opened a way for his Church thereinto, Heb. 10. 19, 20. Rev. 11. 19.

V. 23. the order of bread] that is, the bread set in order, called in Gr. the bread of proposition, & so in Mat. 12. 4. but Paul nameth it, the proposition of bread, Heb. 9. 2. which we call Shew-bread: twelve cakes representing the twelve tribes, that is, all beleivers presented pure unto God in Christ: see Ex. 25. 30.

Ver. 24. the Candlestick] a figure of the Law, which giveth light to his people standing before God in his Sanctuary, Psal. 119. 105. See the notes on Exod. 25. 31.

Ver. 25. to ascend] that is, to burne and shine, as ver. 4. representing the seven Spirits of Christ, whereby (through the oile of his grace) his word shineth unto his Church, Rev. 4. 5.

Ver. 26. Altar of gold] figuring Christs mediation for his Church, wherby they and their prayers are presented as sweet odours unto God. See the notes on Exo. 30. These all being in the most holy, and holy places, hidden with veiles from the eyes of the people, signified the obscuritie of the heavenly mysteries of the Gospel, before the veile of Christs flesh was rent, and the treasures of his grace more fully opened, Heb. 10. 1. Rom. 16. 25, 26. Ephel. 3. 5.

Ver. 29. the Altar of Burnt-offring] the brazen Altar, standing in the open Court, for all to see: whereupon the daily sacrifices (figuring Christs death and sufferings) were burned: to leade the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, Heb. 10. 5, 6, 7. Rom. 12. 1.

Ver. 30. The Laver] a figure of the sanctification of

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of the Church, washed from their sinnes by the blood of Christ; that they may come neere unto God, Heb. 10. 22. Rev. 1. 5, 6. Tit. 3. 5.

33 Verſ. 33. *the Court*] an holy inclosure, for the Church to be kept in pure; when they came to appeare before God. And here was the finishing of the work of the Sanctuary: about which thus erected, first the Tribe of *Levi*, Num. 1. 50. and behind them, the other tribes of *Israel* pitched their Tents in holy order appointed of God, in a foure square forme (Num. 2.) such as is the forme of the heavenly Jerusalem, Revel. 21. 16. which Tents were also holy, & might have no uncleane person within them, Num. 5. 2. (as nothing that defileth, may be in the new Jerusalem, the Church of Christ, Revel. 21. 27.) and unto which Tents or campe, the earthly Jerusalem, (*the holy citie*, Neh. 11. 1.) was answerable. For some open uncleane, might not be in the camp or citie: others though in the campe, might not come into the Lords Court, & of those in his Court, none entred into the Sanctuary but the Priests: and of them, none into the most holy of the Sanctuary, but the high Priest, once in the yeere, Heb. 9. 6, 7. because holinesse becommeth the House of the Lord, for ever, Psa. 93. 5. & the neerer they come unto him, the more they ought for to be sanctified, Lev. 10. 2, 3. & 16. 2, 3. &c. So after that *Israel* came into *Canaan*, and had there a temple; they had degrees of holy places: both of them are described by the Heb. thus: *Three camps were in the wilderness; the campe of Israel, which was in foure camps* [Num. 2.] *the campe of Levi*, [Num. 1. 50.] *and the campe of the Divine Majestie; which was from the doore of the Court of the Tabernacle of the Congregation, and forward. And answerable unto them, in the ages following, from the gates of Jerusalem, unto the mountaine of the Temple, was as the campe of Israel: and from the gates of the mountaine of the Temple, unto the doore of the Court, (which was the gate of Nicanor) was as the campe of Levi: and from the doore of the Court and forward, was the campe of Gods Majestic. Maim. in Beth habehirah, chap. 7. sect. 11.* Other like differences of holinesse of places they also observe: which are to be mentioned elsewhere.

34 V. 34. *the cloud*] a testimony of Gods presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory & power. So when *Solomon* had builded the Temple, the cloud filled the house; then spake *Solomon*; *The LORD said, that he would dwell in the thicke darkness*, 1 King.

8, 10, 12. But when Gods presence was with displeasure for the sins of the people, it was signified by a *smoke* filling the Temple, Esa. 6. 4. Rev. 15. 8. for *smoke* was a signe of anger, Psa. 18. 9. Esay 14. 31. *glorie*] a signe of Gods glorious presence, who now came to dwell there, as he had promised, Exod. 25. 8. So in 2 Chron. 5. 14. and Ezek. 43. 4, 5. where it is opened by God himselfe thus; *Sonne of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel for ever, &c.* Ezek. 43. 7. So the holy Jerusalem, hath the glory of God, Rev. 21. 11.

V. 35. *dwelt*] that is, *abode* or *continued*; and as the Gr. translateth, *over-shadowed* it. And in that *Moses* could not now go into the tent, nor the priests into the Temple, 2 Chron. 5. 14. & 7. 2. it sheweth the weaknesse and unworthinesse of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himselfe should not at all times come into the holy place within the veil, &c. that he died not; because God would appeare in the cloud upon the Mercie-seat, Lev. 16. 2.

36 Verſ. 36. *journeyed in all their journeyes*] and in the place where the cloud abode, there the sons of *Israel* pitched their Tents. All the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or daies, or a moneth or a yeere) they rested in the Tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their Tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9. 17, 23. This token of Gods guidance and protection of his people, continued with *Israel* whiles they travelled in the wilderness: which grace, the generations following, remembered to the praise of God, Neh. 9. 19. Psa. 78. 14. & 105. 39.

38 Verſ. 38. *the cloud of Iehovah*] which in *Targum Ierusalem* is called, *the cloud of the glory of Shecinah* (the Divine presence) of the Lord. and fire] At evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: so it was alway; the cloud covered it (by day) and the appearance of fire by night, Num. 9. 15, 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospel; whereof it is written, *The Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence*, Esay 4. 5.

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209.
The middest is at Exodus 22. 28.

24 MA 56

Remember the Law of Moses my servant, which I commanded him in Horeb, for all Israel; with the Statutes, and Judgements, Malach. 4. 4.

By the Law, is the knowledge of Sinne, Romanes 3. 20.

The Law worketh wrath; for where no Law is, there is no transgression, Rom. 4. 15.

By the works of the Law shall no flesh be justified, Gal. 2. 16.

The Law was our Schoolmaster (to bring us) unto Christ, Gal. 3. 24.

Christ is the end of the Law, for righteousness to every one that bekeverth, Rom. 10. 4.

ANNO TA-

ANNOTATIONS VPON THE THIRD BOOK OF MOSES, CALLED LEVITICUS:

WHEREIN,
BY CONFERRING THE HOLY SCRIPTURES,
By comparing the Greeke and Chaldee Versions, and
Monuments of the Hebrewes: the Sacrifices, and other
legall Ordinances heretofore commanded of God, to the
Church of ISRAEL, are explained.

BY HENRY AINSWORTH.

HEB. 7. 19.

*The Law made nothing perfect, but the bringing in of a better hope, by which wee draw
nigh unto God.*

HEB. 10. 14.

By one offering (CHRIST) hath perfected for ever, them that are sanctified.

HEB. 13. 15.

*By him therefore, let us offer the sacrifice of praise to God continually: that is, the fruit of
our lips, confessing to his name.*



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The Summe of LEVITICVS.

THis third Booke of Moses, containeth the Law of Sacrifices, and rites concerning them : of Sacrificers, and their holy ministration in the Sanctuary: of the peoples sanctification, from all outward and inward pollutions : of religious actions to be done by the body of the Church, and all the members thereof, publicly and privately : of the place where, and times when Gods worship was chiefly to be performed : with a confirmation of the whole Law, by promises and threatnings. All which God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first moneth of the second yeere, after their deliverance out of the land of Egypt : which was in the yeere from the creation of the World, 2514.

More particularly.



GOD teacheth Israel how to sacrifice their Burnt-offrings. Chap.1

The Meat-offring of flowres, cakes, wafers, and first fruits. 2

The Sacrifice of Peace-offrings, of the herd or flocke. 3

Sin offrings, for the Priest, Congregation, Ruler, and private man. 4

Trespasse-offrings of sundry sorts, for sundrie finnes. 5

Lawes more particularly touching the former sacrifices. 6

Lawes touching the Trespasse-offring; and Peace-offrings : Fat and Blood. 7

The consecration of Aaron and his sons, to the Priesthood. 8

Aarons first offrings for himselfe and the people, consumed by fire. 9

Aarons sons transgress, and are slaine of God. Lawes for the Priests. 10

The Law for cleane and unclean beasts, fowles, fishes, &c. 11

Of a womans purification after childbirth. 12

Of discerning Leprosie and judging it, in men and in garments. 13

Of cleansing Lepers that are healed. Of Leprosie in houses. 14

Of the uncleanesse by running issues, and their purification. 15

Of the high Priests service on Atonement day, to cleanse the Sanctuary, and reconcile the Church unto God once in the yeere. 16

The place of sacrificing. Against eating blood, torne things &c. 17

Against unlawfull copulations, idolatrie, and heathenish customs. 18

Sundry lawes for holinesse and righteousness, and against sins. 19

Punishments for idolaters, fornicators, and other the like. 20

Speciall holiness and perfection, required in the Priests. 21

Uncleane priests may not minister. Sacrifices must be unblemished. 22

The solemne feasts at certaine times of the yeere. 23

Provision for Lamp oile; and Shewbread. A blasphemer is stoned. 24

Of the seventh (or Sabbath) yeere, and Iubile with their rites. 25

Promises and threatnings, to confirme the Law of God. 26

A law concerning Vowes, devoted things, and tithes. 27

Ye shall be holy; for I Jehovah your God am holy. Lev. 19.1.



THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

CHAPTER I.

1, God giveth by Moses, a Law unto Israel, touching the Burnt-offrings, 3, of the herd, 10, of the focke, 14, of the fowles.



1 AND he called, unto
2 Moses: and Jehovah
spake unto him out of
the Tent of the con-
gregation, saying. Speak
unto the sons of Is-
rael, and say unto
them; when any man
of you, shall offer an
oblation, to Jehovah: of the cattell, of
the herd, and of the focke, ye shall offer
3 your oblation. If his oblation, be a Burnt-
offring of the herd; let him offer it, a male
perfect: at the doore of the Tent of the con-
gregation, shall he offer it: for his favoura-
4 ble-acceptation, before Jehovah. And hee
shall lay his hand, upon the head of the
Burnt-offring: and it shall be favourably ac-
cepted for him, to make atonement for
5 him. And hee shall kill the yongling of the
herd, before Jehovah: and the sons of Aa-
ron, the Priests, shall bring-neere the blood,
and shall sprinkle the blood upon the Altar
round-about: which is by the doore of the
6 Tent of the congregation. And hee shall
slay the Burnt-offring: and shall cut it, into
7 the pieces thereof. And the sons of Aaron
the Priest, shall put fire, upon the Altar: and
shall lay the wood in-order, upon the fire.
8 And the sonnes of Aaron, the Priests, shall
lay in order the pieces, the head, and the
fat: upon the wood which is on the fire,
9 which is upon the Altar. And the inwards
thereof, and the legs thereof, he shall wash

in water: and the Priest, shall burne all upon
the Altar; it is a Burnt-offring, a fire-offring,
of a savour of rest, unto Jehovah.

And if his oblation be of the focke: of
the sheepe or of the goats, for a Burnt-
offring: hee shall offer it, a male perfect.
And he shall kill it, at the side of the Altar,
Northward, before Jehovah: and the sons
of Aaron, the Priests, shall sprinkle the
blood thereof upon the Altar, round-about.
And he shall cut it into the pieces thereof,
and the head thereof, and the fat thereof:
and the Priest shall lay them in order; upon
the wood, which is on the fire, which is
upon the Altar. And the inwards and the
legs, he shall wash in water: and the Priest
shall offer all, and burne it upon the Altar:
it is a Burnt-offring, a Fire-offring, of a savour
of rest, unto Jehovah.

And if the Burnt-offring, his oblation to
Jehovah, be of the fowle: then hee shall
offer his oblation, of turtle-doves, or of
yong pigeons. And the Priest shall bring
it neere, unto the Altar; and he shall cut-
with-his-naile, the head thereof, and burne
it on the Altar: and the blood thereof,
shall be wrung-out, upon the side of the
Altar. And he shall plucke away the crop
thereof, with the feathers of the same: and
shall cast it beside the Altar, Eastward;
into the place of the ashes. And hee shall
cleave it, with the wings thereof, hee
shall not divide-it asunder: and the Priest
shall burne it, upon the Altar; upon the
wood which is upon the fire: it is a Burnt-
offring, a Fire-offring, of a savour of rest,
unto Jehovah.

Annotations.

L *Exilem*] this name the booke hath from the Greeke translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name is of the first word of the booke *Vajikra*, that is, *And he called*. See the like noted upon *Genesis* and *Exodus*.

I Vers. 1. *And he*] namely the Lord (whose glorie had filled the Tabernacle, *Exo.* 40.35.) called unto *Moses*. So the Greeke also explaineth it: and *Thargum Ierusalemie* thus, *And the word of the Lord called unto Moses*. This booke is by the word *And*, joyned to the former, as a continuance of the historie. And here beginneth the 24. Section, or Lecture of the Law, wherof see *Gen.* 6.9. *called*] The last letter of this word, in Hebrew is written extraordinarily small; wherein the Hebrew Doctors suppose some myserie to be implied. The maner of calling, was by a voice from the Mercy-seat upon the Arke, *Num.* 7.89. *Exod.* 25.22. that being a figure of Christ, signified how God by him would teach *Israel*, how they should serve him in spirit and truth, *Joh.* 1.17. *Heb.* 1.1. And God spake not with a lowd thundering voice, as he did on Mount *Sinai*, but with a soft low voice: which the small letter seemeth to imitate. The phrase *he called*, and *Jehovahs* name being mentioned after, is like that in *Exod.* 24. 1. *he said, come up unto Jehovah*. *Tent*] or as the Chaldee translateth it *Tabernacle*, where God and his people met at appointed times, as he promised, *Exod.* 25.22. and 30.36. In Greek it is, *the Tent*, (or *Tabernacle*) of *Testimonie*: by which name, *Moses* also calleth it, in *Numb.* 1.53. and *Stephen*, in *Acts* 7.44. As the Tabernacle principally figured Christ, *Hebr.* 9.11. *Joh.* 2.19.21. so God speaking now from it, who before had spoken on Mount *Sinai*, signified how in the last daies he would speake unto us in the *Same*, who by himselfe should purge our sins, *Hebr.* 1.1, 2, 3.

2 Vers. 2. *offer an oblation*] or, *an offering*, or *bring neere a gift*: called in Hebrew *Korban*, of *comming neere* unto God thereby: the Greek usually translateth it *doron*, a gift; and so doth the holy Ghost in *Mark.* 7.11. *Mat.* 5.23. and 8. 4. and 23.18. *Hebr.* 5.1. And to *bring-neere*, to weete, unto God, is to offer unto him: for one of these, is used for another; as in *1 Chron.* 16. 1. *they brought neere Burnt-offrings*: for which, in *2 Sam.* 6. 17. it is written, *David offered Burnt-offrings*. These offerings under the Law, were figures of Christs offering, who gave himselfe for us, *Heb.* 10. and by whom we also present our bodies a living sacrifice, holy, acceptable unto God, *Rom.* 12. 1. and doe draw nigh unto God, *Heb.* 7. 19. and offer by him, the sacrifice of praise unto God continually, *Heb.* 9. 11, 12, 14. and 13. 15. For the legall sacrifices, could not make him that did the service, perfect, as pertaining to the conscience, *Heb.* 9. 9. And so the wise among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, untill the spirit from above be

powred out upon them: yet supposing that they signified the offerings which Michael offereth of the foules of the just; as saith R. Menachem on *Levit.* 1. But unto us the Apostles have opened these parables, and shewed their full accomplishment by *Michael*, that is, *Christ*, *Heb.* 7. and 8. and 9. and 10. *Rev.* 12. 7. *the herd*] or, *the Beeres*, or *Bulls*, as the Chaldee expounds them. These cattell of the herd & flock, were the principall sacrifices, both among Jewes and Gentiles: as the law here, and *Balaams* historie, *Numb.* 23. 1. 14. 29. and heathen Writers manifest. *Homer*, *Iliad.* 1. *flocke*] the word comprehendeth *sheepe* and *goats*, as is explained in verse 10. No bealts might be sacrificed to God, but these three sorts, *leeres*, *sheepe* or *goats*: nor any fowles, but *turtle-doves* and *pigeons*, vers. 14. These five kinds of living creatures, (which onely might be offered to God) are of the most tame and meek, profitable and serviceable, harmlesse, sociable, &c. and so were fittest to signifie the like things, in Christ and his people. God appointed not that men should be killed for sacrifices, (although the heathens and idolatrous *Israelites* sometimes killed such, *Psal.* 106. 37, 38.) because as it was not possible that the blood of *Bulls* and of *Goats*, should take away sins, *Hebr.* 10. 4. so neither could the blood of men: but God (that is, Christ) was to purchase with his owne blood, *Act.* 20. 28.

Vers. 3. *Burnt-offring*] called in Hebrew, *Ghoulah*, that is, an *Ascension*; in Greeke, *Holocautoma* (*Hebrews* 10. 6.) that is, an *whole-burnt-offring*: this was the first and principall sacrifice, wherewith God was served every day by the Church of *Israel*, *Num.* 28. 3. The reason of the name is shewed on *Genesis* 8. 20. where also it appeareth that this kinde of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, *Numbers* 23. 1, 2, 3. *2 Kings* 3. 27. and 5. 17. The signification was of Christ, that through the eternall spirit, offered himselfe, unto God, *Hebrews* 9. 14. and 10. 8. 10. and of Christians, that present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, *Romanes* 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt-offrings* (commanded here) *Meat-offrings* (in *Leviticus* 2.) *Peace-offrings*, (in *Leviticus* 3.) *Sinne-offrings*, (in *Leviticus* 4.) and *Trespasse-offrings*, (in *Leviticus* 5. 15. &c.) a male] so must all *Burnt-offrings* of beasts be, verse 10. but the like is not said of the fowles, verse 14. And by the Jewish canons, the fowles might be male or female; *Maimony*, in *Mis.* tom. 3. in *Maasch hakorbanoth*, (or treat. of offering the Sacrifices,) chapter 1. section 8. perfect] not having any deformitie, want or superfluitie of parts, without or within; nor other corruption. The Greeke translateth it, *without blemish*: see the notes on *Exod.* 12. 5. and *Leviticus* 22. 21. Thus are wee to understand the Prophet, when hee saith, *Cursed be the deceiver, which hath in his flocke a male*, [that is, a perfect male] and voweth, and sacrificeth unto the Lord a corrupt thing, *Malac.* 1. 14. It

It figured Christs perfection in himselfe and ours in him, Heb. 9. 13, 14. Ephes. 5. 27. and teacheth us to honour God with our best things, and to serve him with a perfect heart, 1 Chron. 28. 9. *at the dore* within the court, where the Altar was, ver. 5. see this law explained in Leviticus 17. 3. 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himselfe unto the Sanctuary, & not to send the Priest to take a beast out of his house and offer it for him: so the dore might also lead them unto Christ (who saith, *I am the dore of the sheepe*, John 10. 7.) by whom we enter into the holy place, Heb. 10. 19. 20. His body was the true Tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched and not man, Heb. 9. 11. and 8. 2. Joh. 2. 19. 21. The Church was secondarily figured by the Temple and Tabernacle, Ephesians 2. 21, 22. *for his favourable acceptation*] or, for acceptation of him; that hee and his offering may be favourably accepted of God. This sense, both the Greeke and Chaldee versions yeeld, also the old Latine: and the promise in verse 4. confirmeth it; and the like phrase in Leviticus 23. 11. is so interpreted of all: the contrary whereof, is in Jeremy 6. 20. *Your Burnt-offerings are not to favourable acceptation*: that is, they are not acceptable. And the Apostle exhorteth, *present your bodies a living sacrifice, holy, acceptable unto God*, Romans 12. 1. Some take the words of this Law here to meane, according to the good will of him that offereth; that he should not sacrifice to God by compulsion, but of his owne voluntary will, for God loveth a chearfull giver, 2 Corinth. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God. Hebrewes 11. 6. and by faith; *Abel offered unto God, a more excellent sacrifice then Cain*, Hebr. 11. 4.

4 Ver. 4. *shall lay his hand*] or, impose his hand; and by hand seemeth to be meant his hands; as elsewhere is expressed, Leviticus 16. 21. The man that brought the offering, was to lay or impose hands himselfe upon it while it was alive; thereby disburthening himselfe of sinne, and laying it upon the sacrifice, Leviticus 16. 21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew Doctors say, *All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them while they are alive; except it be the first-borne, and the tithe, and the Passover. All doe impose hands, excepting the deafe, the foole, and a childe, and a servants, and a woman, and the blinde, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners; as it is written, AND HE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. Five that bring the sacrifice, all doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations, burnt-offring, or peace-offrings; his heire is to bring the same; and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congre-*

gation, save two; on the scape Goat, Leviticus 16. 21. and the Sinne-offring, Leviticus 4. 15. They lay on no hands but in the court: if they doe it without the court, they must lay on hands againe within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth, must doe it with all his might, with both his hands upon the head of the beast, not upon the necke or sides: and nothing may be betweene his hands and the beast. He layeth his hands betweene the two hornes, and confesseth upon the offering, the iniquity of sinne. and upon the trespass-offring, the iniquity of trespass: and upon the burnt-offring he confesseth the iniquity of doing that he should not, and not doing that he ought, &c. Maimony, in treat. of offering sacrifices, Chap. 3. Section 6. 8. 9. &c. But as for sacrifices of fowles (ver. 14.) there was no charge to impose hands on them: Maimony, *ibidem*, Sect. 7. *make atonement*] or, expiate, make-reconciliation, which is usually meant in regard of mans sinne, and Gods wrath for the same, Leviticus 4. 20. &c. The Hebrew Capper, signifieth covering; not as with a garment (which may easily be taken off,) but as with plaister that cleaveth, Genesis 6. 14. and is applyed to the covering, that is, the appeasing of an angry countenance, Genesis 32. 20. and so for the anger of God, which is appeased by the burnt-offring of Christs body, for he is the Atonement (or, Reconciliation) for our finnes: Dan. 9. 24. 1 John 2. 2. Hebr. 10. 8. 10. Thus the Burnt-offring was for atonement and remission of finnes, Job 42. 8. to weet, generall finnes, and such as often are unknowne to men, (as Job offered burnt-offrings, saying, *it may be that my finnes have sinned*, Job 1. 5.) Whereas for speciall finnes, there was a speciall sacrifice and sinne-offring, Leviticus 4. And both the Burnt-offring, and Sinne-offring are joyned in Christs offering up of his owne body for us, Pl. 40. Hebr. 10. 5. 6. &c. Also Burnt-offrings were given in signe of thankfulness to God, and so betokened a new creature and holy life, Plam. 51. 19, 20, 21. and 66. 13, 14, 15. Genesis 8. 20. For this cause the Burnt-offring is first taught, as being the principall and most common, offered daily for the Church: and when other sorts of sacrifices were brought, this burnt-offring was alwayes one; See Levit. 9. 8. 12. 15, 16. and 12. 6. and 14. 19, 20. and 16. 15. 24. Numb. 6. 10, 11. and 7. 15, 16. and 29. 2. Iudg. 20. 26.

Ver. 5. *he shall kill*] in Greeke, they shall kill: meaning the Priests or Levites. For whereas it followeth, *the sonnes of Aaron the Priests, shall offer the blood*; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to helpe the Priests in their service, Num. 8. 19. So though the Priests killed, in 2 Chron. 29. 24. yet the like is said also of the Levites, that they killed, and the Priests sprinkled the blood from their hands, and the Levites slayed, 2 Chron. 35. 10, 11. Also in 2 Chron. 30. 17. *The Levites had the charge of the killing of the Passovers*. This killing therefore, and the slaying after mentioned in ver. 6. was not strictly tied

to the Priests office, as some other things were, in Numb. 3. 10. So in the Hebrew Canons they say, *The killing of the holy things may be done by strangers, [such as are not of Aarons seed,] even of the most holy things; whether they be the holy things of a particular person, or of the congregation: Maimony in Bialh hamikdash, Chap. 9. Sect. 6.* The place of killing was on the North side of the Altar, v. 11. And the Jewes have a tradition, that the morning sacrifice was killed at the Northwest, and the evening sacrifice at the Northeast, that it might be over against the Sunne: *Maimony in Tamidin (or, treat. of the Daily sacrifices,) chap. 1. Sect. 11.* The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off, (or slaine) Daniel 9. 26. for, without shedding of blood, there is no remission. Heb. 9. 22.* It figured secondly, the mortifying of Gods people, by his Word, Spirit, and participation of Christs afflictions; as, *Mortifie (or kill) therefore your members which are upon the earth, Colossians 3. 5. and If ye through the spirit doe mortifie the deeds of the body, ye shall live, Roman. 8. 13.* whereby is meant a ceasing from sinne, 1 Peter 4. 1, 2. And, *For thy sake, we are killed all the day; we are accounted as sheepe of slaughter, Rom. 8. 36.* *youngling of the herd*] that is, the young bull, or calfe, as the Greeke translateth it: Hebrew, *sonne of the herd:* see Genesis 18. 7. In Mich. 6. 6. such sacrifices are called *sonnes of a yeere*, that is, young bulls, or bullockes of the first yeere, not older: see the notes on Exodus 12. 5. and 29. 1. *before Jehovah*] in the court of the Sanctuary, where all sacrifices must be slaine Lev. 17. 3, 4. and unto God onely, not to creatures: for he that sacrificed to any, save unto Jehovah onely, was utterly to be destroyed, Exodus 22. 20. *bring neere*] unto the altar: or offer it. And this immediately; and out of the court it might by no meanes be caried. *The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in againe, and sprinkle it on the altar, it is not acceptable: saith Maimony, in treat. of holy things polluted, chap. 1. Sect. 35.* *sprinkle*] or, as the Greeke translateth, *pour-on*; for the originall word signifieth a pouring-on with sprinkling; and this was in large measure, that the corners of the Altar were filled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to endeavour to receive all the blood; and the sacrifices of which lesse blood was received then sufficed for the sprinkling, the blood was not sanctified. *When the Priest tooke the blood in the bosome, he sprinkled thereof two sprinklings, upon the two corners of the Altar overthwartly, on the northeast borne, and on the southwest borne.* And this must bee so thicke, that by the twice sprinkling, the blood may be found on the four sides of the Altar, as it is written (Leviticus 1.) **ROUND ABOUT.** And the rest of the blood, is poured as the bottome of the Altar on the south side. *Maimony treat. of offering the sacrifices, Chap. 4. Sect. 8. and Chapter 5. Sect. 6.* This sprinkling had a foreshadowing of the sprinkling of the blood of Iesus Christ, 1 Peter 1. 2. Etsay 52. 15. And unto this rite of powring the

blood at the bottome of the Altar, (commanded in Leviticus 4. 7.) that mystery hath reference, of the soules of them that were slaine for the word of God, scene under the Altar, Rev. 6. 9.

Verf. 6. be shall] the Greeke translateth, *they shall* 6 *slay*; it is meat of the Priests and Levities which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23. 31. as before they helped to kill, verse 5. and as appeareth, by 2 Chronic. 29. 34. where the Priests were too few, and not able to slay all the burnt-offerings; therefore their brethren the Levites helped them. The Priest also had the skinn of the burnt-offring which he offered, Leviticus 7. 8. *They slayed not untill the blood was sprinkled: saith Maimony, treat. of offering the sacrifices, ch. 5. sect. 18.* This slaying signified also the afflictions of Christ and his people, Mic. 3. 3. Matth. 27. 28. and the opening and making bare of the mystery of Christ by the Gospel, Galat. 3. 1. *the pieces thereof*] the naturall pieces, or members (as the Greeke translateth it,) as head, brest, legges, &c. it might not bee a confused or disordered mangling. The manner of it, *Maimony sheweth particularly, in his said treat. of offering sacrifices, chap. 6.* where he mentioneth the cutting off of the head first, then of the legges or thighes, of the fore feet, and of the hinder feet, of the brest, of the sides, of the necke; of the Cane (or chanell bone) of the shoulder, of the Chine (or backe bone,) and of the Rump. The Liver was left hanging on the right side; the heart and the lunges, on the channell bone; the milt, on the left side; and the kidneyes on the rump. And to this question, *why the greater members were not cut into small pieces?* he answereth, *because it is written, he shall cut it into the pieces thereof, and not, shall cut it into pieces.* The Chaldee also here translateth, *bee shall divide it by the members thereof.* From this custome of dividing the sacrifices, it seemeth the Greeke interpreters thus translated and expounded the words of God to Kain; *If thou offer aright, and dividest not aright, hast thou not sinned?* Genesis 4. 7. It figured the worke of the Ministry in the Church, *rightly dividing the word of truth, 2 Tim. 2. 15.* and so preaching the Gospell, that before mens eyes Iesus Christ may be evidently set forth, and as it were crucified among them, Galat. 3. 1. Etsay 66. 21. It also signified the effect of Gods word in us, *piercing even to the dividing-asunder of the soule and spirit, of the joynts and marrow, and a discorner of the thoughts and intents of the heart. Heb. 4. 12.*

Verf. 7. put fire] Hebrew, *give fire.* This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Levit. 6. 12, 13. and which at first came downe from heaven, Levit. 9. 24. But the Hebrew Doctors, from these words say, *although that fire came downe from heaven, it is here commanded to bring common fire. Maimony, treat. of the Daily oblations, Chap. 2. Sect. 1.* It figured the continuall ministrations of the Spirit, by Christ and his ministers preaching of the Gospell, Matth. 3. 11. Gal. 3. 5. Ier. 23. 29. and especially the preaching of the Crosse, and afflictions of Christ and his people, Gal.

Gal. 6. 12. 14. 1 Pet. 4. 12. 13. 14. lay the wood] of this ordering, see the notes on Levit. 6. 12. Moreover, the wood (as also the salt) for all sacrifices, was to be the Congregations publike: and no particular person, might bring salt or wood for his oblation, from his owne house: saith Maimony, in treat. of things forbidden to come on the Altar, chap. 5. sect. 13. Hereupon publike order was taken in Nehem. 10. 34. and 13. 31. for the Wood-offring, (or Korban) to have it brought into the house of God, at times appointed. The Hebrew Doctors say, that in the moneth Ab (the fift moneth, which we call Iuly) they hewed wood for the Korban (or offering) Isakob ben Afer, in Oraeb chajim.

8 Vers. 8. the pieces] When they had cut in pieces, the Burnt-offring, they brought all the pieces to the foot-stall (of the Altar) and salted them there, (as is commanded, Levit. 2. 13. Ezek. 43. 24.) Afterwards, they laid all the pieces on the top of the Altar. Then taking away the sinew that shanke, (whereof see Gen. 32. 32.) on the top of the Altar, they threw it upon the ashes which were in the midst of the Altar. Then sprinkled (or strowed) they all the pieces upon the fire, as it is written (in Deut. 12. 17.) OF THE FLESH, AND OF THE BLOOD: even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they laid them in order againe upon the fire, as it is written, (Levit. 1. 12.) And the Priest shall lay them in order. Maimony, treat. of offering the Sacrifices, ch. 6. sect. 4. This dividing and laying by pieces on the Altar, was observed in all Burnt-offrings; see Exod. 29. 17, 18. 1 King. 18. 23. 33. Levit. 8. 20, 21. and 9. 13. the fat] The Hebrew Peder, is used onely here, and in ver. 12. and in Levit. 8. 20. and is thought to be the fat-cause, or midriffe, that parteth the intrailles. The Greeke and Chaldee both translate it, fat.

9 Vers. 9. in water] not in wine, nor in any mixture, or other liquor. And the inward they washed not lesse then three times: saith Maimony, in treat. of offering the sacrif. chap. 6. sect. 6. The washing of the inward, and of the legs (or the feet, as the Greeke translateth) signified our purification by the spirit of Christ, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, Ezek. 36. 25. Heb. 10. 22. He that is washed, needeth not, save to wash his feet, John 13. 10. the Priest] Michael, (that is, Christ, Revel. 12. 7.) he is the great Priest that is on high; and he offereth the soules of the just, like the daily offrings made by fire: saith R. Menachem on Levit. 6. shall burne] to weet, as perfume, as the word implyeth. It burned upon the Altar, all night, untill the morning, Levit. 6. 9. Howbeit, they offered no offrings, but by day; as it is written, (Levit. 7. 38.) In the day that he commanded the fames of Israel to offer, &c. in the day, and not in the night. Therefore they slay no sacrifice, but by day, nor sprinkle any blood, but in the day of the killing: but the sacrifices whose blood is sprinkled by day, they burne their fat, &c. all the night; and so the members of the Burnt-offring, they burne them in the night, &c. Maimony, treat. of offering the sacrif. chap. 4. sect. 1, 2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings; and the like fiery trials which his people must undergoe: Hebrews 2. 10. and 13. 11, 12. 1 Pet. 4. 1. 12. Zachar. 13. 9. For every one shall be salted with fire; and every sacrifice shall be salted with salt, Mark. 9. 49. It figured also the worke of Gods spirit, Matth. 3. 11. it is] or it shall be: these words, it is, are added also in the Greeke version, and rightly from the 13. and 17. verses following. of rest] that is, of sweet savour, as the Greeke translateth. The Chaldee expoundeth it, which shall be received with favourable acceptation before the Lord. See the notes on Genesis 8. 21. It figured the sweet savour of Christs sacrifice, (and of ours in him) unto God, Ephesians 5. 2. Romans 12. 1. 1 Pet. 2. 5. For as a sweet smell refresheth and quieteth the senses, so Christs oblation appeaseth Gods spirit. Therefore the Priest also prayed for the offering, (figuring Christs mediation) and so by prayer and oblation pacified Gods wrath, as appeareth by Job 42. 8. where God said, Go to my servant Job, and offer up for your selves a Burnt-offring, and my servant Job shall pray for you, for I will accept his face: lest I deale with you after your folly. So Darius ordained that bealts should be given the Jewes, for the Burnt-offrings of the God of heaven, that they might offer Sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sonnes, Ezra 6. 9, 10.

Vers. 10. sheepe] or, yong-rammes; which the Greeke here translateth, lambes. They were of the first yeere, Exod. 29. 38. For the Hebrew Chefeb, (called also Chebes, Levit. 4. 32. whereupon the Dutch Schaep, and English Sheepe, by transplacing the letters, is derived;) wherefoever these are spoken of in the Law, are sheepe of the first yeere. And wherefoever Ajil or Elin (Rammes) are mentioned: they are males of the second yeere: saith Maimony, treat. of offering the Sacrifices, ch. 1. f. 14. These also figured Christ the Lambe of God, Esa. 53. 7. John 1. 29. or of the goats] the law expreseth severall kinds by themselves: hereupon the Hebrewes gather, it may not be a beast of divers kinds, part like a sheepe, and part like a goat: nor borne of such mixture, no nor like another kind, as if a sheepe bring forth her yong like a goat, or a goat like a sheepe, it is not lawfull to bring such a beast upon the Altar: Maimony, in Issurei Mizbeach, chap. 3. sect. 4, 5. &c.

Vers. 11. the side] or, the thigh of the Altar; and so upon the ground, as the Altar standeth: whereupon the Hebrew canons say, That if a Beast be hanged up, and killed in the ayre of the Court, it is polluted. Maimony, treat. of buythings polluted, chap. 1. sect. 16. In killing the daily Burnt-offrings of the Church (mentioned in Numbers 28. 3.) they bound the Lambe, and laid his head to the South, his face to the West; the slayer stood on the East side, with his face to the West. The morning sacrifice bee killed by the North-west borne of the Altar; the evening sacrifice, by the North-east borne. Thalmud Bab. in Tamidin, chapter 4. Northward] on the North side of the Altar; which is also to be understood of the yong.

young Bull forementioned, and of other the most holy sacrifices, as of the Sin-offring, Lev. 6. 25. and the Trespasse-offring, Leviticus 7. 1, 2. Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the Northside of the Altar: but the light holy things, them they kill, and receive their blood, in any place of the Courtyard: saith Maimony, treat. of offring the sacrific. ch. 5. sect. 1, 2. The most holy things that are killed on the Southside, or whose blood is received on the South side, are polluted; Maimony, treat. of holy things polluted, chap. 1. sect. 7. The Hebrew Doctors gather a myserie here; that as it is said in Jer. 1. 14. Out of the North, an evil should breake forth, &c. therefore to restraîne the evils, or judgments of God, the Burnt-offrings and Sinne-offrings were slain on the Northside of the Altar. R. Menachem: and Baal Hatturim, on Levit. 1.

12 Ver. 12. the Priest shall lay] Chazkuni observeth, that of the bullock, which was a great beast, it was said, in ver. 8. they (the Priests) shall lay: but of the sheepe, which was a small beast, it is written, he (the Priests) shall lay.

13 Ver. 13. offer all] or, bring neere all, and burne it: see ver. 9. The wooll that was on the sheepes head, and the haire on the goats beard, and the bones and the sinewes, and the humes and the hooves: whiles they cleaved to the members, they burned all: saith Maimony treat. of offring the sacrific. chap. 6. sect. 2. It signified all Christ, and whatsoever he hath suffered and done, to be ours by faith, Gal. 1. 20. and that we also give our selves wholly unto God by him, 1 Thessalonians, 5. 23.

14 Ver. 14. Turtle doves] of the Hebrew *Tor*, the Latine *Turtur*, & English *Turtle* are derived: and the voice of this fowle, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: howbeit, the Hebrew Doctors gather by proportion from the former lawes, that although lesser blemishes disable not doves from sacrifices, yet the greater doe, as if they want an eye, or a foot, &c. it is not lawfull to bring them upon the Altar. Also they say, Young Turtles are unlawfull, and old Doves are unlawfull. Young Pigeons are allowable, so long as if one plucke the wing, the place whereon he plucketh, fill up with blood. And Turtles are allowable, after that they were golden coloured, [as Psa. 68. 14.] Mai. tom. 3. in *Issuri Mizbeach*, ch. 3. f. 1, 2. young pigeons] Hebr. *sones* of the dove. The holy Ghost in Greeke translateth these *sones*, young ones, Luke 2. 24. from Levit. 12. The Turtle doves were to be old, not young: the Pigeons, young, not old: saith also R. Sol. Iarchi, on Levit. 1. These were sacrifices for the poorer sort, that were not able to bring a Lambe, Lev. 5. 7. and 12. 8. Therefore the daily Burnt-offring of the Church of Israel, was two Lamber, Num. 28. 3. and by the Hebrew canons, The Congregation never offered fowle, Maimony, treat. of offring sacrific. ch. 1. sect. 4. The Dove is a creature sociable, innocent, chaste, mournfull, quiet, fearfull, given to meditation: and unto such, Gods people are often likened; see

Song 2. 14. and 4. 1. Mat. 10. 16. Esa. 38. 14. and 59. 11. and 60. 8. Ezekiel 7. 18. Hosea 11. 11. Psal. 74. 19.

Ver. 15. bring-it-neere] or, offer it at the Altar. cut-with-his-naile] The Hebrew *Malak*, is found onely here, and in Leviticus 5. 8. which the Greeke interpreteth *Apokniso*, to cut with the naile of ones finger. By this meanes the blood came out, but the head was not thereby parted from the body, Leviticus 5. 8. The manner (as the Hebrew Doctors have recorded) was thus: The Priest went up on the footstall (of the Altar) and turned in compasse, and came to the South-east borne, and there he tooke the head from the necke, and divided them asunder: [and herein the Burnt-offring differed from the Sinne-offring, which might not be divided, Leviticus 5. 8.] and if he divided it not, it was unlawfull. Then turning he cut the blood of the head, and the blood of the body, upon the side of the Altar, &c. and he tooke the head, and returning to that place of the Altar where he cut it with his naile, he rubbed it with salt, and sprinkled it upon the fire-offrings. And he came to the body, and plucked away with his hand, the crop and skine that was upon it, with the meat, and the entrails that came out therewith, and threw them into the place of the ashes. And he cleave it with the wings thereof with his hand, without a knife, and divided it not asunder: then he rubbed it with salt, and sprinkled it upon the fire-offrings. He that cut the necke with a knife, or (did cut it) on the sides, it was not *Melichah* [the cutting with the naile here commanded;] but as if it had beene strangled, or had bled at the nose: [which was an unlawfull way of killing.] Maimony, treat. of Offring sacrific. chap. 6. sect. 20, 21, 22, 23.

Ver. 16. feathers of the same] or, filth of the same: to weet, of the crop, for thereunto (by the gender) it hath reference: and is therefore by Onkelos the Chaldee paraphrast translated, the meat of the same, which was in the crop; and the Chaldee called *Imathans*, expoundeth it, the dung (or, filth) thereof: but the Greeke translateth it, feathers, as elsewhere the Hebrew word signifieth. Eastward] that was neere the doore, and furthest from the Sanctuarie, ready to be carried out, Lev. 6. 10, 11. to teach that all uncleanness was to be removed out of Gods sight: for holinesse becometh his house; Psalm. 93. 5. And so it figured the holinesse that was in Christ our sacrifice, who without all sinne or uncleanness, offered himselfe unto God for us; by which also hee cleansed and purified his people, and their service of God, Heb. 9. 14.

Ver. 17. with the wings] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christs death, of whom a bone was not broken: John 19. 33, 36. And how wee should give up our selves wholly unto God by him, 1 Thes. 5. 23. So in Levit. 5. 8. of rest] Greeke, of sweet-smell: see ver. 9. God comforteth the poore, by promising the like acceptance of, and delight in his small sacrifice; as in the Bulls, Rammes, Goats, of the richer sort: For if there

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there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12. These Burnt-offrings pleased God, and were a sweet savour unto him, not in themselves, but in Christ, in whose faith the godly offered them, till the time of reformation. As for the outward sacrifices, God testifieth, *I desired mercie, and not sacrifice: and the knowledge of God, more then Burnt-offrings*, Hos. 6. 6. and David saying that the Lord delighted not in sacrifice, nor would accept of a Burnt-offring, addeth, *The sacrifices of God, are a broken spirit, &c.* Psal. 51. 18, 19. And the wisest of the Scribes of old, could say, that to love (God) with all the heart, and with all the understanding, and with all the soule, and with all the strength; and to love his neighbour as himselfe: is more then all Burnt-offrings and Sacrifices. Mark. 12. 33.



CHAP. II.

1, The meat-offring of flowre, with oile and incense. 4, The Meat-offring baked in the oven; Cakes, or Wafers. 5, The Meat-offring baked on a plate, 7, or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offring of the first fruits in the eare. 13, The salt of the offrings.

- 1 **A**ND a soule, when it will offer an oblation of Meat-offring, unto Jehovah; his oblation shall be, of fine-flowre: and he shall powre oile upon it, and put frankincense upon it. And he shall bring it, unto the sonnes of Aaron, the Priests: and hee shall take thereout his handfull, of the flowre thereof, and of the oile thereof; with all the frankincense thereof: and the Priest shall burne the memoriall thereof, on the Altar; a Fire-offring, of a savour of rest, unto Jehovah. And the remnant of the Meat-offring, shall be Aarons, and his sonnes: it is Holy of holies, of Jehovahs Fire-offrings.
- 4 And when thou shalt offer an oblation of a Meat-offring, baked in the oven: it shall be of fine flowre, unleavened cakes mingled with oile; or unleavened cakes anointed with oile.
- 5 And if thy oblation, be a Meat-offring on a pan: it shall be of fine-flowre, mingled with oile, unleavened Thou shalt part it in pieces, and powre oile thereon: it is a Meat-offring.
- 7 And if thy oblation, be a Meat-offring of the frying-pan: it shall bee made of fine-flowre, with oile. And thou shalt bring the Meat-offring, which shall be made of these things, unto Jehovah: and he shall offer it unto the Priest, and hee shall bring it unto the

Altar. And the Priest shall take-up from the Meat-offring, a memoriall thereof, and shall burne it upon the Altar: a Fyre-offring, of a savour of rest, unto Jehovah. And the remnant of the Meat-offring, shall be Aarons and his sonnes: it is Holy of holies, of Jehovahs Fyre-offrings. No Meat-offring, which ye shall offer unto Jehovah, shall be made with leaven: for ye shall not burne any old-leaven, nor any honey, in a Fyre-offring unto Jehovah. In the oblation of the first-fruits, ye shall offer them unto Jehovah: but they shall not ascend on the Altar, for a savour of rest. And every oblation of thy Meat-offring, thou shalt salt with salt: and thou shalt not let cease, the salt of the covenant of thy God, from on thy meat-offring: with every oblation of thine, thou shalt offer salt.

And if thou shalt offer, a Meat-offring of first fruits, to Jehovah: thou shalt offer for the Meat-offring of thy first fruits, greene-eares of corne parched in the fire, ground-corne ~~of~~ of the full-eare. And thou shalt put oile upon it, and lay frankincense upon it: it is a Meat-offring. And the Priest shall burne the memoriall of it, of the ground-corne thereof, and of the oile thereof, with all the frankincense thereof: a Fyre-offring unto Jehovah.

Annotations.

A Soule] that is, a person; or man, as the Chaldee translates it. Therefore in the next words he saith, *his oblation*, and *he shall poure*: as shewing a man to be meant. See the notes on Gen. 12. 5. and 14. 21. *when it*] or, *if he will offer*, to wit, voluntarily. A particular person might bring a voluntary meat-offring, though he were the anointed Priest: but the Congregation brought no voluntary Meat-offring; saith Chuzkuni, on this place. *an oblation of Meat-offring*:] Hebr. *korban Minchah*; that is, the offering (or gift,) called *Minchah*: which was of things without life, as flowre, cakes, wafers, &c. *Minchah* was generally any solenne gift or Present, unto God or man, 1 Sam. 10. 27. in speciall a present or sacrifice unto God, Gen. 4. 3, 4. more specially, an offering of the fruits of the earth, of us now called a *Meat-offring*: we might call it a *Wheat-offring*, for it was for the most part, of the flowre of wheat: Ezek. 45. 13, 15. 1 Chr. 21. 23. Exo. 29. 2. The Greeke sometime keepeth the Hebrew name *Manaa*, Ezek. 46. 5, 7, 11. &c. in this place and often elsewhere, *Thusia*, a sacrifice; and in Psa. 40. 7. *prophora*, an offering: and this the Apostle followeth, Hebr. 10. 5, 8, 10. and the former *Thusia*, is approved in Mark. 9. 49. from Levit. 2. 13. and in Act. 7. 42. from Amos 5. 25. Of these, some were *Meat-offrings of the Congregation*, some of particular persons.

persons. The congregations offerings were three; the wa-
ved sheaf, (Levit. 23. 10, 11.) the two wave-loaves,
(Levit. 23. 17.) and the Shew-bread made every weeke,
(Levit. 24. 5.) This (Shew-bread) came not on the
Altar, but was all eaten by the Priests. The particular
persons Meat-offerings were nine: and all of them came
to the Altar; 1. The poore mans Meat-offering for sinne,
(Levit. 5. 11.) 2. The Jealousie-offering, (Num. 5. 15.)
3. The Meat-offering of Initiation, which every Priest
offred when he first entred into his service, (Leviticus 8.
26, 28.) 4. The Meat-offering which the high Priest
offred every day, (Levit. 6. 20.) 5. The Meat-offering
of fine-floure; 6. The Meat-offering baked on a plate;
7. in a frying-pan; 8. in an oven; 9. or wafers; (all
mentioned in Levit. 2.) and all these five kindes
came for vowes, or for voluntary-offerings; Maimony,
treat. of Offring the Sacrifices, chap. 12. sect. 1, 3, 4.
The Minchah or Meat-offring was primarily a fig-
ure of Christ his oblation, who gave himselfe for us,
an Oblation and a sacrifice to God, for a sweet-smelling
savour, Ephes. 5. 2. So the Apostle openeth it, in
Heb. 10. from the 40. Psalm; Sacrifice and Obla-
tion (Minchah) thou wouldest not, but a body hast thou
prepared me, &c. Above when he said, Sacrifice and
Oblation, and Burnt-offrings, and offrings for sin thou
wouldest not, &c. then said he, Loe I come to do thy will,
O God, &c. By the which will, we are sanctified, through
the offring of the body of Iesus Christ once; Hebr. 10. 5,
8, 9, 10. So that in the Oblation of Christs body,
this legall sacrifice was accomplished and ended:
for it served also to expiate sinnes; as the Lord
swore that the iniquitie of Elies house should not
be purged with Sacrifice or Minchah (Meat-offring)
for ever, 1 Sam. 3. 14. and as David sheweth, say-
ing, If the Lord have stirred thee up against me, let
him smell (that is, favourably accept) a Minchah,
(or Meat-offring) 1 Sam. 26. 19. Therefore when
Christ himselfe was come, this Meat-offring cea-
sed, as was foretold in Dan. 9. 27. he shall cause the
Sacrifice, and the Minchah to cease. Secondly, it figu-
red the persons of Christians, who through him
are cleansed and sanctified, to be pure oblations
unto God; as it was prophesied, They shall bring all
your brethren for a Minchah (a Meat-offring) unto the
Lord, out of all the Gentiles, &c. as the sonnes of Israel
bring a Meat-offring (Minchah) in a cleane vessel, into
the house of the LORD, Esa. 66. 20. The accomplish-
ment whereof the Apostle sheweth to have beene
by his ministrat[i]on of the Gospel of God, unto
the Gentiles; that the Oblation (Prosphora) of the Gen-
tiles might be acceptable, being sanctified by the holy Gho-
st, Rom. 15. 16. Thirdly, it figured the fruits of grace,
and good works that Christians are to performe
both towards God and men. Towards God, by
prayer and thanksgiving; as David saith, Let my
prayer be directed as incense before thee; the lifting up
of my hands, as the evening Minchah (or Oblation)
Psal. 141. 2. So when the Lord told the Jewes, I
will not accept a Minchah (or Meat-offring) at your
hand; he addeth, For from the rising of the Sunne, even
unto the going downe of the same, my name shall be great
among the Gentiles; and in every place, incense shall be
offered unto my name, and a pure Meat-offring, Malach.
1. 10, 11. which is fulfilled, when men pray every

where, lifting up holy hands, as the Apostle teacheth,
1 Tim. 2. 8. Towards men also, good workes are
as sacrifices unto God, as it is written, To doe good
and to communicate, forget not, for with such sacrifices
God is well pleased, Heb. 13. 16. so the benevolence
sent from the Church of Philippi, to the Apostle,
was an odour of a sweet smell, a sacrifice acceptable, well-
pleasing unto God, Phil. 4. 18. Now because the Meat-
offrings here prescribed, had oile and frankincense
with them, whereas the Meat-offrings which the
poore man brought for his Sin, was to have nei-
ther of both, Leviticus 5. 11. it seemeth the chiefe
thing here figured, was the new creature, and ho-
ly citate which we have in Christ: that as our re-
conciliation unto God in Christ, was signified by
the Burnt-offring, Lev. 1. so the sanctification of
our persons and actions, and the acceptation of
them before God, through his grace in Christ,
was signified by this Meat-offring. *fine-floure*
of wheat, Exod. 29. 2. Ezra 6. 9. 1 Chron. 21. 23.
All the Meat-offrings were of beaten floure, except
the jealousie-offring, and the waved sheaf, (Numb. 5.
Lev. 23.) which were of barley. And for the quan-
titie, All Meat-offrings that were brought upon the Al-
tar, not any of them was lesse then the tenth part (of an
Ephah, as Levit. 5. 11. and 6. 20. that is, an Omer,
as Exod. 16. 36.) The five Meat-offrings (mentio-
ned in this chapter) that are brought for vow and
voluntarie sacrifice, he may bring of them so much as he
please, though 1000. tenth parts: but the Meat-offrings
of the sheaf, and of the sinner, and of jealousie, and of
Initiation, and the high Priests Meat-offring, every one
of them is but one tenth part, neither lesse nor more, saith
Maimony, in treat. of Offring the Sacrifice, ch. 12.
sect. 2, 5. Also for the qualitie, as all things offred
to God, were to be of the best, and without cor-
ruption, so the Meat-offrings. The floure might
not be such as wherein wormes bred, or made of
worm-eaten wheat; nor mixt with oile that had
a ranke smell, or ill taste, &c. Maimony, in Issurei
mizbeach, c. 6. f. 1. *pure-oile* Sol. Iarchi noteth,
that the oile was poured upon all of it; the frankincense
was put upon part of it, on the one side. Other of the
Hebrews also say; Every Meat-offring that is offred
upon the Altar, must have oile and frankincense; a Log of
oile (that is, halfe a pinte of oile, whereof see Lev.
14. 10.) for every tenth deale, and a handfull of fran-
kincense, for every Meat-offring, whether it be of one
tenth deale, or of sixtie; for they bring not more then 60.
tenth deales in one vessell. Except the jealousie-offring,
and the sin-offring, (Numb. 5. 15. Levit. 5. 11.) for
they have no oile nor incense; Maimony, treat. of of-
fring the sacrifice, c. 12. f. 7. The floure of wheat, sig-
nified the perfect and pure estate of Christ, and of
all Christians (with their service) in him; purged
from the branne of naturall corruption, Heb. 10.
5. Esa. 66. 20. The oile signified the graces and com-
forts of the holy Ghost, whereby wee serve God
with gladnesse, Psal. 45. 7. Luke 4. 18. 1 Joh. 2. 20.
27. The frankincense, figured the sweet odour wher-
by they are acceptable to the Lord, Song 3. 6.
Jer. 6. 20. Ephes. 5. 2. Romans 12. 1. The manner
of making the Meat-offring of floure, is recor-
ded to be thus; He that brought a tenth-deale of floure
(or

or many tenth deales, or according as he hath vowed,) and oile meet for the same: the flowre was measured by the tenth-deale measure of the Sanctuarie, and oile was put into a vessell, and afterwards the flowre was put upon it. After that againe, other oile was put upon the flowre, and the flowre was mingled with it. After this, they put it into a ministring vessell, and then poured oile into it. And the oile which first they put, and the oile which they mingled it with; and the oile which they poured on it, all was a Log (or halfe-pinte) for a tenth deale (of flowre.) And then they put the frankincense upon it. Maimony, treat. of Offring the sacrifices, chapter 13. section 5.

2 Verſ. 2. the ſonnes] that is, one of the ſons, as the words following do manifeſt; when it is ſaid, and he ſhall take, meaning the Prieſt. ſhall take] or, ſhall gather-up-with-the hand, as the word properly ſignifieth. The flowre was put into a ministring veſſell, and ſanctified therein, (Eſa. 66. 20.) The Prieſt carried it to the Altar, and brought it to the Southweſt borne thereof, and removing all the frankincense unto the one ſide, he tooke up a handfull of the flowre and oile mixed, and put that handfull into a ministring veſſell, and ſanctified it therein. Then gathering up all the frankincense, he put it upon the handfull in the veſſell, and ſet it upon the Altar, and ſalted it; and put it out of the ministring veſſell, upon the fire. Maimony, treat. of offring the ſacrif. chap. 13. ſect. 12. burne] reſolve into fume or vapour, as the word ſignifieth: ſo Levit. 1. 9. and after often. the memoriall thereof] that is, that handfull with the incenſe, named a memoriall, becauſe it called unto Gods remembrance, (this is ſpoken after the manner of men) his covenant to accept the ſervice of faith, which his people offer to him by Chriſt. Hereupon it is ſaid, He remember all thy Meat-offrings, Pſal. 20. 4. and, Thy prayers and thine almes, are come-up for a Memoriall before God, Acts 10. 4. So Nehemiah prayed, Remember me, O my God, concerning this; and wipe not out my kindneſſes, that I have done for the houſe of my God, &c. and ſpare me, according to the greatneſſe of thy mercie, Nehem. 13. 14. 22. On the contrary, the ſinne and jealousie offrings, had no oile nor incenſe becauſe they were no offrings of memoriall, but ſuch as brought iniquitie to remembrance; which was not gracious, nor ſweet ſmelling before the Lord, Numb. 5. 15. Levit. 5. 11. of reſt] the Greeke ſaith, of ſweet ſmell; and conſequently acceptable: as the Chaldee explaineth it, an Oblation that ſhall be accepted with favour before the Lord. See Leviticus 1. 9.

3 Verſ. 3. Aarons] to eat the ſame, in the Sanctuarie, Levit. 6. 16. This is to be underſtood of the Meat-offrings brought alone: but the meat and drink offrings added to other ſacrifices, were not to be eaten, but burnt, and poured all upon the Altar; ſee the Annotations on Levit. 23. 13. holy of holies] Hebr. holineſſe of holineſſes; that is, moſt holy things. By this they are diſtinguiſhed from other things, which the Hebrew Doctors call therefore, leight holy, and which might be eaten out of the Sanctuarie, but within the hoſt, and (in ages following) within Ieruſalem. Maim. treat. of offring ſacrifices, ch. 10. ſect. 5. and ch. 11. ſect. 5.

Thus the Meat-offrings were in part for the maintenance and livelyhood of Gods Prieſts, Num. 18. 9, 10. and being given unto God, were moſt holy things, and figured the graces & good workes wherewith we honour Chriſt, and relieve his poore Saints, which are holy and acceptable ſacrifices unto the Lord, Phil. 4. 18. Heb. 13. 16. And being referred to Chriſt himſelfe, as he by the oblation of his owne body was by our Meat-offring, Pſal. 40. Hebr. 10. it figured our communion with him, and participation of his death and reſurrection, by faith; whereby hee becometh unto us, the bread of God, the bread of life, that giveth us life for ever; Joh. 6. 32. 35. &c. And of him, his whole Church, (which are a royall Prieſthood, 1 Pet. 2. 9.) are made partakers.

Verſ. 4. baked in] Hebr. of baking (or batche) of the oven. They kneaded and baked it within the Sanctuarie, (though the wheat was ground and ſifted without,) as Maimony in the foreſaid Treatiſe ſheweth: which is confirmed by Ezek. 46. 20. This is the place where the Prieſt ſhall boile the Treſpaſs-offring, and the Sinne-offring, where they ſhall bake the Meat-offring, &c. See alſo 1 Chron. 23. 28, 29. where the Levites were aſſiſtants to the Prieſts, in preparing the Meat-offrings. unleavened] Heb. cakes of unleavenings; that is, altogether unleavened; ſignifying ſinceritie and truth, 1 Cor. 5. 8. ſee the notes on Exod. 12. mingled] The cakes were thus ordered: The flowre was mingled with oile, and kneaded with warme water: and baked, and broken in pieces, and put into a ministring veſſell: then frankincense was put upon it, but no oile poured on it, becauſe it is written, mingled with oile. Of every tenth part (of an Ephah) they made ten cakes: ſaith Maimony, treat. of offring the ſacrif. chap. 13. ſect. 8, 10. or unleavened] Hebr. and wafers of unleavenings, anointed, &c. Of this, Maimony in the foreſaid place, ſaith; And if they were wafers, the flowre was kneaded with warme water, and the wafers anointed with oile. And it ſeemes unto me (ſaith he) that they were anointed after the baking. There was brought a Log (or halfe-pinte) of oile, for every tenth deale (of flowre) and they were anointed and anointed againe, till all the oile in the Log was ended. This anointing with oile, ſignified the graces of Gods ſpirit, as before is ſhewed; which the children of God ſhould have within and without, ſo being both tempered and anointed with the ſame: of which the Apoſtle ſaith, The anointing which yee have received of (the Holy one) abideth in you, &c. 1 Joh. 2. 27. and, He that eſtabliſheth us with you, in Chriſt, and hath anointed us, is God, 2 Corinth. 1. 21.

Verſ. 5. on a pan] or, on a plate, or ſlice, flat and ſmoother. Hereof Maimony (treat. of offring ſacrif. chap. 13. ſect. 7.) ſaith, what differeth (Machabath) the Pan, from (Marcheſketh) the Frying-pan? The Frying-pan hath a lip (or edge) and the Paſſie that is baked thereon is ſoft, and for that it hath a lip, it runneth not. But the Pan hath no lip, and the Paſſie that is baked thereon is hard, ſo that it runs not off. Moreover, the Pan and the Frying-pan were in the Courtyard, and both of them veſſels of miniſtration, and of the holy things: and the Oven of the Sanctuarie was of metall. Maimony ibid.

ib'd. chap. 12. Sect. 23. They signified vessels of Christian hearts, as, *My heart bath fryed* (or boyled a good matter, &c. Psal. 45. 2. See the annotations on that Psalme.

6 Ver. 6. *pieces*] or, *parts*, They baked it in the sanctuary, and cut it in pieces, and put the pieces into a ministring vessell, and then put upon it oile and frankincense, and caried it to the Priest, and the Priest caried it to the altar, and brought it to the southwest borne, and did as is before noted on ver. 2. And for the manner of cutting; he doubled the cake into two, and the two into foure; and divided it. And all the pieces were as big as olives: and if they were greater or lesser, they would serue, *Maimony*, *idem*, chap. 13. Sect. 12. 10. This cutting in pieces is to be understood also of the cakes baked in the oven, verse 4. and in the Frying-pan, verse 7, 8. and signified the same thing that the cutting in pieces of the Burnt-offring, Leviticus 1. 6. 12.

8 Ver. 8. *he shall offer*] that is, the man that brings the gift, shall present or offer it to the Priest: so *Sol. Iarchi* expoundeth it, the owner thereof shall offer it to the Priest, and the Priest shall bring it unto the Altar. Or, it shall be offered, to weet, by thee: as, he imputed, Gen. 15. 6. is translated, it was imputed, Rom. 4. 3. See also the notes on Gen. 2. 20. and 16. 14.

9 Ver. 9. *take up*] or, *lift up*; which the Chaldee translatheth *separate*; the Greeke, *take-away*. a memoriall] that is, an handfull of the pieces thereof: see before, on verse 6. and 2. All Meat-offrings that are offered upon the Altar, he taketh an handfull thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests. *Maimony* *ibidem*, chap. 12. Sect. 9. See an Exception, in Lev. 6. 23. of rest] Greek, *of sweet smell*, The Chaldee translatheth, an offering that shall be received with favour before the Lord.

10 Ver. 10. *Holy*] Hebr. *holiness of holinesses*; that is, most holy: see ver. 3.

11 Ver. 11. *with leuen*] except some thank-offrings, which were brought with leavened bread, Levit. 7. 13. Leuen and honey are unlawfull to be burnt upon the altar, and they are unlawfull every whit of them, Levit. 2. 11. But he is not guilty, except he burne them for an offering, or with an offering, and whether he offer them by themselves, or burne them mixed, he is to be beaten for each of them by themselves. *Maimony* in *Issurei mizbeach*, chap. 5. Sect. 1. old leuen] see the annotations on Exod. 12. 15. Leuen figured Sin of all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. Matth. 16. 6. 12. 1 Cor. 5. 8. honey] which for sweetnesse of taste, is contrary to sowre leuen; yet being eaten much, breedeth lothsonnes, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fire, it boileth up in froth; wherupon some of the Hebrews take it to signifie pride, and therefore it was not to be burned in any Fire-offring. R. Elias, in *Reshuib Chomah* treat. of Humilitie, chap. 3. Both these forbidden in this oblation, signified the perfection of Christ, & of us in him. Among the heathens they used honey, in their sacrifices for the dead: *Euripid*, in *Iphigen. in Tauris*.

Baal Hatturim (on this scripture) noteth, that the evil concupiscence (the corruption of nature in man,) is like to old-leuen; and this is the reason why honey is forbidden, because the evil concupiscence is sweet unto a man as honey. And *Sol. Iarchi* saith, All sweet fruit is called honey. Sometime Leuen is used to denote griefe and affliction, as in Psal. 73. 21. *my heart was leavened*: which may have use here, that neither extremitie of griefe as Leaven, nor of pleasures, as Honey, be in the Meat-offring of the saints, but a temperature and mediocritie. See 2 Cor. 1. 3, 4. 9. and 12. 7. 10.

Ver. 12. In the oblation] the word *In* or *With*, is to be understood as in the former verse; or, *Of*, as the Greeke version hath. them] leuen and honey though they might not come on the altar, yet came with the first fruits: Leuen is mentioned with the first fruits, Levit. 23. 17. and with thank-offrings, Lev. 7. 13. Honey is also among the first fruits, in 2 Chro. 31. 5. though there the Hebrew Doctors understand Dates which are sweet as honey: which may also be implied in the prohibition here, verse 11. So *Sol. Iarchi* here expoundeth it saying, first fruits of honey, as the first-fruits of figges and dates. Otherwise by them, may be meant the one of them, to weet, Leuen: (for Bees honey was not brought for first-fruits:) as the *theeves*, Mat. 27. 44. that is, one of them, Luke 23. 39. so, in his disciples, Matth. 24. 1. that is, one of his disciples, Mark. 13. 1. *Chazkuni* here expoundeth it, ye shall offer them to the Lord for a wave-offring: but not for an oblation on the altar. for a favour of rest] in Greeke, for a favour of sweet-smell to the Lord: which the Chaldee expoundeth, to be accepted in favour. This the Hebrewes understand strictly, and therefore say, for a favour of rest thou must not make them ascend, but thou must make them ascend (to burne) as wood. But to mingle them with any oblation, as sin-offring, trespass-offring, meat-offring, &c. was unlawfull: and who so did it, was to be beaten. *Maimony* in *Issurei mizbeach*, chap. 5. Sect. 3, 4.

Ver. 13. *shalt salt*] or, *shalt season*. This the Priest was to doe, calling salt upon it, when it was brought to the altar, as is noted on verse 2. Salt is of a fierie nature, savoureth all meates, and preserveth from corruption, by the sharpnesse thereof: and is therefore applied to the wholesome doctrine of the Gospel, reprooves, and wise seasoned words of grace, Matth. 5. 13. Col. 4. 6. and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a childe new borne, and not salted, Ezek. 16. 4. of the covenant] which is a signe of the covenant of thy God: for thy salt, the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in your selves, and have peace one with another*: Mark. 9. 50. Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetuall covenant, Num. 18. 19. 2 Chr. 13. 5. Therefore in this sacrifice, the Hebrew doctors held salt so necessary, that if it were offered without salt, it was polluted

polluted: *Maimony*, treat. of holy things polluted, chap. 11. Sect. 16.

every oblation] not the Meat-offerings onely, but the Burnt-offerings, Eze. 43.24. and all other; as Christ saith, Every one shall be salted with fire, and every sacrifice shall be salted with salt, Mark. 9.49. The Hebrew doctors say, It is commanded to salt all offerings, before they ascend on the Altar, (Levit. 2.13.) and thou hast nothing which cometh on the Altar without salt, except the wine of the drinke-offerings, and the blood, and the wood. And it is commanded to salt the flesh very faire, as one would salt flesh to roast, that he turne the piece and salt it. The salt which they season all offerings with, is the Congregations, as the Word also is: and no particular man brings salt or wood for his offering, from his owne house. And they laid on the salt in three places; in the salt chamber, and on the foot-banke (of the altar,) and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the foot-banke, they salted the members (or pieces of the sacrifices,) and on the top of the Altar, they salted the handfull, and the frankincense, and the Meat-offerings that were burned, and the Burnt-offerings of fowles. *Maimony*, in *Issurei Mizbeach*, chap. 5. Sect. 11. 12. 13. Therefore (saith *Baalhatturim*) salt is three times mentioned in this verse, because they put on salt in three places (forementioned.) The heathens retained a memoriall of this service, offering with their sacrifices, meale or flowre salted. *Homer Ilia.* 1.

14 Ver. 14. Meat-offering of first fruits] This seemeth to be meant of the sheafe (or Omer) of barley, whereof he speaketh againe in Lev. 23.10. See the annotations there. So *R. Manabem*, and *Sol. Iarchi* here saith, the scripture speaketh of the Meat-offering of the Omer (in Levit. 23.) green-ears-of-corne] in Hebrew *Abib*, by which name the first moneth is called, Exod. 13.4. for then barley was eared, and began to be ripe; as is shewed on Lev. 23.10. The Greek translateth it New fruits. parched] for they dreyed them with the fire, in the green-ears, because else they would not be ground in the mill, for that they were moist, saith *Sol. Iarchi* on Lev. 2. ground-corne] or small-broken-corne: Hebr. *Geres*, that is, breaking or grinding; which the Greek translateth corne or grain: The Chaldee, broken-graines: and *Sol. Iarchi* expoundeth it, broken whiles it is moist. *Geres* (saith he) meaneth breaking and grinding; broken with the mill. of the full-ear] or, of the green-ear; called in Hebrew *Carmel* which, here, and in Levit. 23.14. and in 2 King. 1.42. is used for full-green-ears of corne; which the Chaldee expoundeth *tender*: elsewhere it is the name of a mountaine, which was fruitfull with corne, 1 Kings 18.42. and generally a fruitfull place is called *Carmel*, Eley 32.15, 16. and 29.17. The First-fruits chiefly figured Christ, by whom all the rest of the revenue is sanctified, 1 Cor. 15.20. Rom. 11.16. Ioh. 12.24. the parching, breaking, grinding, &c. figured his suffering for us, being bruised for our iniquities, Esa. 53.5. Whereby he was offered for a sweet savour unto God. And with him we are partakers in our measure, Rom. 8.17. Col. 1.24.

15 Ver. 15. shalt put] Heb. shalt give (which the Greeke translateth shalt poure) oile; which was according to other meat-offerings, a log of oile, & an

handfull of frankincense; signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us. See more in the notes on Levit. 23.10. touching this manner of service.



CHAP. III.

1, The Peace-offerings, of the herd; 6, and of the flocke; 7, either Sheepe, 12, or Goat.

1 And if his oblation be, a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; 2 he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kill it, at the doore of the Tent of the Congregation: and Aarons sonnes the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall 3 offer of the sacrifice of the Peace-offerings, a Fire-offring unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the 4 fat which is upon them, which is upon the flanks: & the caule above the liver, with the kidneyes, he shall take-away it. And Aarons 5 sonnes shall burne it on the Altar, with the Burnt-offring, which is upon the wood, that is on the fire; it is a Fire-offring, of a favour of rest, unto Iehovah.

6 And if his oblation, for a sacrifice of Peace-offerings unto Iehovah, be of the flocke: male or female, he shall offer it perfect. If he 7 offer a Lamb, for his oblation: then shall he offer it before Iehovah. And he shall lay his 8 hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer, of the sacrifice of the 9 Peace-offerings, a Fire-offring unto Iehovah: the fat thereof, and the whole rumpe, it shall he take-off hard by the backbone: and the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kid- 10 neyes, and the fat that is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burne it, upon the Al- 11 tar: it is the bread of the Fire-offring unto Iehovah.

12 And if his oblation, be a Goat: then he shall offer it, before Iehovah. And he shall lay his 13 hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the Altar, round-about.

Bbb And

- 14 And he shall offer thereof, his oblation; a Fire-offring, unto Jehovah: the fat that covereth the inwards, and all the fat, that
 15 is upon the inwards. And the two kidneyes and the fat that is upon them, which is upon the flanks: and the caule above the liver,
 16 with the kidneyes, he shall take away it. And the Priest shall burne them, upon the Altar: it is the bread of the Fire-offring for a savour
 17 of rest; all the fat, is Jehovahs. It shall be an eternal statute, for your generations, throughout all your dwellings: any fat or any blood, ye shall not eat.

Annotations.

His oblation] his *korban*, which the Greeke tranflateth his gift unto the Lord: so *korban* is by the Evangelist expounded a gift, Mar. 7. 11.
 Peace-offrings] or, Pay-offrings: Hebr. a sacrifice of Payments, or of pacifications, or of perfecti-
 ons, whereby men paid unto God Confession and thanks for their peace and prosperitie, and for his performing of mercies, and pacification, and paid their vows; as is written, *Thy vows are upon me, O God: I will pay confessions unto thee*, Psal. 56. 13. and Peace-offrings, are upon me; this day have I paid my vows, Proverbs 7. 14. These sacrifices were of sundry sorts, either for Confession (or Thanksgiv-
 ing) Lev. 7. 11. 12. or for a Vow; or for a Volun-
 tary offering; Levit. 7. 16. Here, and usually in the law, the word is *Sbelamin*, as of many payments or thanks, du: unto God for his many benefits, as David professeth, Psalme 116. 12. 14. 17. 18. but in Amos 5. 22. it is used figurally *Shelem*. The Greeke often tranflateth it *Eirenikē*, that is, a Pa-
 cifying (or Peace) offering; but here and most com-
 monly *Soterion*, a sacrifice of salvation, (offred unto God for his salvation of men.) The Chaldee hath, the sacrifice of sanctities (or sanctifications:) whether because none but clean & sanctified persons might eat of it? Levit 7. 19. 20. or for sanctifying the name of God by it. *Sil. Iarchi* saith they are called Peace-offrings, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace-offrings. *R. Menachem* saith, it is of like meaning as that in Elay 44. 28. He shall performe all my pleasure. The mysterie of this sacrifice is opened in Hosea 14. 2. Take-away (Lord) all iniquity, and receive (or give) good: and we will pay, the bullockes of our lips; which the Greeke there tranflateth, the fruits of our lips: and the Apostle likewise saith, By him (that is, by Je-
 su) let us offer the sacrifice of praise to God continu-
 ally: that is, the fruit of the lippes, confessing to his name; Heb 13. 15. These Peace-offrings, were also gi-
 ven when men in their troubles prayed unto God for peace and salvation, Iudges 20. 26 and 21. 4.
 1 Chronicles 21. 26. That as the Burnt-offring (in Lev. 1.) figured our reconciliation to God by the death of Christ; and the Meat-offring (in Lev. 2.)

our sanctification in him before God: so this Peace-offring signified both Christs oblation of himselfe, whereby he became our Peace and sal-
 vation, Ephes. 2. 14. 15. 16. Acts 13. 47. Heb. 5. 9. & 9. 28. and our oblation of praise, thanksgiving, and prayer unto God; in the midst of troubles, tentations, and spirituall combats, which we fight by faith in this life: so that we come boldly unto the throne of grace, that we may receive mercy, and finde grace to helpe in time of need; Heb 4. 16. or female] herein it differeth from the Burnt-offring, which was to be of the males onely, Lev. 1. 3. By this distinction of sexes, the Hebrewes gather, that the beast which was neither perfect male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: *Maimony in Issurei Mizbeach*, chap. 3. Sect. 3. Spiritually we may apply this to the state of the Church in Christ, in whom there is neither male nor female, but all are one in him, Gal. 3. 28. And that God accepteth not only the sacri-
 fice of Christ, but ours also in him, Heb. 13. 15. perfect] in Greeke, without blemish: See Exod. 12. 5. and Lev. 1. 3.

Verf. 2. lay] or, impose his hand, (in Greeke, his hands;) to testifie by this signe his faith in God through Christ: see the notes on Levit. 1. 4. The difference there and here, the Hebrew doctors thinke to be this, that over the Peace-offring, there was no confession (of sinnes,) but speaking words of Praise (unto God) and that hands might be laid on, in any place of the courtyard where he would, in the place where it was killed. *Maimony* treat. of offering sacrifices, ch. 3. Sect. 14. 15. he] that is, the Priest or some other Levite shal kil it: see Lev. 1. 5. It might be killed in any place of the Court; (*Maimony ibi* chap. 5. Sect. 4.) and was not restrained to the Northside of the Altar, as the Burnt-offring, Lev. 1. 11. For these Peace-offrings the Hebrews call the lighter holy things; to distinguish them from the Holy of holies, Levit. 2. 10. sprinkle] according to the manner observed on Levit. 1. 5. For the Burnt-offring, Trespass-offring and Peace-offring; the sprinkling of the blood of these three upon the Altar, was ever alike: *Maimony*, treat. of Offering sacrifices, c. 5. §. 6. It figured the sprinkling of Christs blood, whereby wee, our words and workes are sanctified before God, 1 Pet. 1. 2. Heb. 12. 14.

Verf. 3. unto Jehovah] wholly burnt upon the Altar unto the Lord. There were besides, of every Peace-offring, the Brest and the right shoulder, which were waved and heaved before the Lord, and given the Priests to eat: wherof see Lev. 7. 30. 32. &c. the other flesh of the Peace-offring, was eaten by the owner that brought it, and his family and friends, Lev. 7. 15, 16. the fat] or, the suet. This sometime signifieth the best of all things (as is shewed upon Gen. 4. 4.) and so teacheth to offer the best unto the Lord: sometime it signifieth un-
 believe, dulnesse, and hardnesse of heart, (as fat is without sense,) Psal. 119. 70. Act. 28. 27. so the fat consumed in the fire, signified the ta-
 king away of our corruption by the spirit of Christ. And the kidneyes, (which are the seat of lust) not the heart or braines (which are

are the seat of wisdom and understanding) were likewise burned; to teach mortification of our members which are on earth, fornication, uncleanness, inordinate affection, &c. Colos. 3. 5. See the notes on Exod. 29. 13.

4 Ver. 4. *which is*] underitand againe, *the fat which is upon the flanks*, or (as the Greeke and Chaldee interpret it) *upon the thighs*: so the Hebrew doctors expound it as a distinct fat from the former, and say it was *the fat which is in the roots of the thighs, on the forepart*. Maimony, treat of forbidden meats, ch. 7. lect. 6.

5 Ver. 5. *shall burne it*] The order of offering this sacrifice was, the Priest killed it, and sprinkled the blood, and flayed it, and took out the inwards. Afterwards he cut in pieces the flesh, and separated the breast and the right shoulder, (Levit. 7. 30. 32.) and put the inwards with the breast and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord, on the East side. And if it were a Thank-offring (Levit. 7. 12. 14.) he took of the bread that was brought therewith, one cake of ten, and laid it with the breast, shoulder, and inwards, and waved all upon the owners hands. First he laid the fat upon the owners hands, then the breast, and the shoulder above. And the two kidneys and the caule of the liver, above them. And if there were any bread, he laid it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the breast and the shoulder, were eaten by the Priests; and the remnant of the Peace-offring was eaten by the owners. But the Priests might not have the breast and shoulder, till the inwards were burned. Likewise the bread waved with the Thank-offring, was eaten by the Priests; and the rest of the bread, by the owners. If two brought a peace offering in partnership; the one of them waved it, by leave of his fellow: and if they were 100. one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save onely in the offering of jealousy, (Numbers 5.) and of a Naz. wife, (Num. 6.) Maimony, in treat. of offering sacrif. chap. 9. Sect. 6. 7. &c.

upon the Burnt offering] that is, laying it on the altar after the Burnt-offring; for that alwaies had the first place. Sol. Iarchi here saith; this teacheth us, that the daily Burnt-offring, was before any other oblation. It signified, that we are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God. of rest] Greeke, of sweet smell: in the Chaldee, an offering which shall be received with favour, before the Lord. See Levit. 1. 9. Hereby Gods acceptance of us, and of our service, prayers, thanksgiving, &c. in Christ, was signified. Heb. 13. 15. 16.

6 Ver. 6. *of the flocke*] sheepe or goats, as after is explained: but here is no mention of fowles, as was for the Burnt-offring, Levit. 1. 14. The Hebrews say, Peace-offrings are brought of sheepe, and of goats, and of beeves, of males or of females, of great or of small: but no fowle is brought for Peace-offrings. Small (beasts) are from eight daies old, untill a complete yeere, from day to day: and great (beasts) of the herd, till they be full three yeeres old, from day to day; and of the flocke, till they be full two yeeres old, from day to day; if they

be more then thus, they are too old, and may not be offered. Maimony, treat. of Offring the sacrifice, chap. 1. Sect. 11.

Ver. 7. *a Lamb*] or sheepe; of the first yeere, as is noted on Lev. 1. implying also a sheepe of the second yeere, which was lawfull to be offered, as is before shewed.

Ver. 8. *he*] that is, the Priest or Levite, shall kill it, so in verse 13. see Levit. 1. 5. before] the Greeke translateth, *at the doore of the Tent*, (as Moses said in verse 2.) so after in verse 13. and these phrases explaine one another.

Ver. 9. *whole rumpe*] the perfect (or entire) taylor; which in some kinde of sheepe is very great and fat; especially in those parts of the world, and namely in Syria, as Plinie mentioneth, Hist. b. 8. c. 48. Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

Ver. 11. *the bread*] or, *the food*, meaning the flesh which the fire on the altar was to eat up and consume. The Greeke translateth it, *a savour of sweet smell*: so in verse 16. And because these things were burnt unto God, therefore God calleth them also his bread, Num. 28. 2. Ezek. 44. 7. and the Priests which burned them, are said to offer the bread of their God. Levit. 21. 6. 8. 17. and the holy things which the Priests did eat, are called by the like name, Levit. 21. 22.

Ver. 12. *a Goat*] this is here handled in a section apart, (not together with the sheepe, as was in the law of the burnt-offring, Leviticus 1. 10.) because of some difference in the oblation; as Sol. Iarchi observeth, *there is in the fat of the sheepe, that which is not in the fat of the goat, for the rumpe of the sheepe was offered with the fat, verse 9.*

Ver. 17. *any fat*] to wheet, any such fat, and of such beasts as are here forespoken of, of beeves, sheepe, or goats, as the law after explaineth it, Leviticus 7. 23. and a man was not guilty, save for these three sorts of cleane beasts onely: of other tame or wilde beasts, whether cleane or uncleane, the fat was as the flesh: saith Maimony, in tom. 3. treat. of Forbidden meats, chapter 7. Section 1. Moreover there were three sorts of fat, for eating whereof, men deserved to be cut off, (as in Leviticus 7. 25.) *the fat which is upon the inwards, and which is upon the two kidneys, and which is upon the flanks*: but the rumpe was lawfull to be eaten, it was not called fat, but in the case of sacrifice onely: even as the kidneys and the caule above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawfull: the fat upon the kidneys was forbidden, not that which was within the kidneys. The fat of the beaver, &c. was lawfull. Maimony ibidem Sect. 5. 7. 9.

any blood] to wheet of fowles, or of beasts absolutely, as is explained, Lev. 7. 26. But blood of fishes, Locusts, and other such things, was not within this prohibition: therefore it was lawfull to eat or to drinke the blood of such fishes, locusts, &c. as were cleane for food: saith Maimony ibidem, chap. 6. S. 1. See the annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating & drinke signifieth communion, 1 Cor. 11. 24. and 10. 16. 17. and the forbidding to eat, signifieth a forbidding of communion,

Act. 10. 13. 14. 15. 28. Heb. 13. 10. so this prohibition of eating blood (which was given upon the altar to make atonement for mens soules. Levit. 17. 11.) and of fat, (which was given upon the Altar to be consumed there with fire, and so was the Lords. Levit. 3. 16.) seemeth to forbid figuratively, al ascribing unto our selues of the work of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the worke of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Eph. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.



CHAP. IV.

1. The sin-offerings for the ignorances of the anoynted Priest: 13, of the Congregation; 22, of the Ruler, 27, or of any of the people.

1 **A**ND Jehovah spake unto Moses, say-
2 ing, Speake unto the sonnes of Israel,
saying: A soule, when it shall sinne
through ignorance, of all the commande-
ments of Jehovah, which should not be done:
3 and shall do, of any one of them. If the Priest
that is anoynted, shall sinne to the guiltie sin
of the people: then he shall offer for his sin
with he hath sinned, a bullocke a yongling
4 of the herd, perfect, unto Jehovah for a Sin-
offring. And he shall bring the bullock, unto
the doore of the Tent of the congregation,
before Jehovah; and shall lay his hand, upon
the head of the bullocke, and hee shall kill
5 the bullocke, before Jehovah. And the
Priest, that is anoynted, shall take of the bul-
lockes blood: and shall bring it, into the
6 Tent of the congregation. And the Priest
shall dip his finger, in the blood: and shall
sprinkle of the blood, seven times before Je-
hovah; before the veile of the Holy place.
7 And the Priest shall put some of the blood,
upon the hornes of the Altar, of the incense
of sweet-spices, before Jehovah; which is in
the Tent of the congregation: and all the
blood of the bullocke, he shall poure at the
8 bottome of the altar of the Burnt-offring,
which is at the doore of the Tent of the con-
gregation. And all the fat, of the bullock of
the Sin-offring, he shall take off from it: the
9 fat that couereth the inwards, and all the fat,
which is upon the inwards. And the two
kidneyes, and the fat which is upon them,
which is upon the the flanks: and the caule:
10 about the liver; with the kidneyes, hee shall
take away it. As it was taken off, from the
bullocke of the sacrifice of Peace-offrings:
and the Priest shall burne them, upon the

altar of the Burnt-offring. And the skinn of
the bullocke, and all his flesh, with his head;
and with his legs: and his inward, and his
dounge. Even all the bullocke shall he cary-
12 forth, to without the campe, unto a cleane
place, at the pouring out of the ashes; and
shall burne him on wood, with fire: at the
pouring-out of the ashes, shall he be burne.

And if all the Congregation of Israel, sin
ignorantly; and the thing bee hid, from the
eyes of the Church: and they have done any
one of all the commandements of Jehovah,
which should not bee done, and are guilty.
When the sinne is knowne, which they have
sinned against it: then the Church shall offer
a bullocke a yongling of the herd, for a Sin-
offring; and shall bring him, before the Tent
of the congregation. And the Elders of the
15 Congregation, shall lay their hands, upon
the head of the bullocke, before Jehovah:
and hee shall kill the bullocke, before Jeho-
vah. And the Priest that is anoynted, shall
16 bring of the blood of the bullocke: into the
Tent of the Congregation. And the Priest
shall dip his finger, in some of the blood: and
shall sprinkle seven times, before Jehovah;
before the veile. And he shall put some of the
18 blood, upon the hornes of the Altar, which
is before Jehovah, which is in the Tent of
the Congregation: and all the blood, hee
shall poure at the bottome of the Altar of
the Burnt-offring; which is at the doore of
the Tent of the congregation. And all his
19 fat, he shall take-off from him: and burne it,
upon the Altar. And hee shall doe with the
20 bullocke, as he did with the bullocke of the
Sin-offring; so shall he doe with it: and the
Priest shall make-an-atonement for them,
and it shall bee mercifully-forgiven them.
And hee shall cary-foorth the bullocke, to
21 without the campe; and shall burne him, as
he burned the first bullocke: it is the Sin-of-
fring of the Church.

When the Ruler, hath sinned, and done
any one of all the Commandements of Jeho-
vah his God, which should not bee done,
through ignorance, and is guilty. Or if his
sinne, bee made-knowne unto him, that
wherein he hath sinned: then he shall bring
his oblation, a goat-bucke of the goats, a
male perfect. And he shall lay his hand, upon
24 the head of the goat-bucke, and he shall kill
him, in the place, where he killeth the Burnt-
offring, before Jehovah: it is a Sin-offring.
And the Priest shall take, of the blood of the
25 Sin-offring, with his finger; and put it, upon the

26 the hornes of the altar of Burnt-offering: and shall poure his blood, at the bottome of the altar of Burnt-offering. And all his fat, he shall burne upon the altar, as the fat of the sacrifice of Peace-offrings: and the Priest, shall make-an-atonement for him, concerning his sinne, and it shall be mercifully-forgiven him.

27 And if one soule, sin through ignorance, of the people of the land: while it doth any one of the Commandements of Jehovah, which should not be done, and be guilty.
28 Or if his sinne be made knowne unto him, which he hath sinned: then hee shall bring his oblation, a she-goat of the goats, perfect, a female; for his sinne, which he hath sinned.
29 And he shall lay his hand, upon the head of the Sin-offring: and he shall kill the Sin-offring, in the place of the Burnt-offring. And the Priest shall take of the blood thereof, with his finger; and put it, upon the hornes of the altar of Burnt-offring: and all the blood thereof, he shall poure, at the bottome of the altar.
30 And he shall take away all the fat thereof, as the fat is taken away, from off the sacrifice of Peace-offrings: and the Priest shall burne it upon the altar, for a savour of rest, unto Jehovah: and the Priest shall make an atonement for him, and it shall be mercifully forgiven him.

32 And if he bring a Lambe for his oblation, for a Sinne-offring: he shall bring it, a female perfect. And he shall lay his hand, upon the head of the Sin-offring; and he shall kill it for a Sinne-offring, in the place where he killeth the Burnt-offering. And the Priest shall take the blood of the Sin-offring, with his finger; and put it upon the hornes of the altar of Burnt-offring: and shall poure all the blood thereof, at the bottome of the altar.
33 And he shall take away all the fat thereof, as the fat of the lamb is taken away, from the sacrifice of the Peace-offrings: and the Priest shall burne them upon the altar, according to Jehovahs Fire-offrings: and the Priest shall make-an-atonement for him, for his sin which he hath sinned; and it shall be mercifully-forgiven him.

Annotations.

2 **A** Soule] that is, a person or man, as the Chaldee translateth it. when it shall sin] or, if it sin. Whereas he had taught the justification and sanctification of the Church, by the former sacrifices, and how men ought to walke in newnesse of life: now, because there is not a just man upon earth that

doth good and sinneth not. Eccles. 7. 20. but in many things we offend all, Iam. 3. 2. the Lord appointed means for the cleansing of his Church and all the members thereof, from the infirmities, errors and ignorant sins which they fall into. But if we sin wilfully, after that we have received the knowledge of the truth; there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of judgement, and fiery indignation, which shall devour the adversaries, (or enemies of the Lord,) Heb. 10. 26. 27. Esay 26. 10. 11.

through ignorance] or, in error, unawares, by unadvisednesse. Sbegagah the word here used, signifieth error or going astray out of the right way, through ignorance or forgetfulness, or unadvisednesse, or by being deceived, or the like. The Greek sometime turneth it, *Agnosia Ignorance*, but here and often translateth it, *Aconsios, unwittingly*: which is contrary to that which the Apostle calleth *Heconsios, willingly* or *wilfully*, Heb. 10. 26. contrary also to that which the law calleth sinning *with an high hand*, or *presumptuously*, Num. 15. 27. - 30. We may see the meaning openly by Moses in Numb. 35. 11. where he speaketh of killing a person, *by error*, or *unawares*, which in Deut. 19. 4. is said to be *ignorantly*, or *without knowledge*; and both are joyned together in Ios. 20. 3. *unawares*, (or *by error*) and *without knowledge*, (or *unwittingly*): wherto is opposed a *lying in wait*, that is, a purpose and willingness to kill him, Deut. 19. 11. Exod. 21. 13. The Apostle likewise calleth such sinnes, *Aguemata, Errors-done-of-ignorance*, in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. shewing the Priests dutie to have compassion on the ignorant, and on them that erre. So that these ignorances or errors, were misdeeds arising from error of the mind, or of the affections; when men did either not know or understand the Law aright, or not remember or take heed thereto as they ought, when thew knew not the nature of sinne, or considered not how loathsome it was unto God; but were overtaken and miscaried by their errors or lusts, such are to be restored in the spirit of meeknesse, Gal. 6. 1. for such God appointed sacrifices; but for presumptuous wilful & malicious sins, men were to be cut off: Num. 15. 27. 30. These Errors or Ignorances are such and so many as no man can understand, Psal. 19. 13. and God both cleanseth us of them by the sacrifice of Christ, Hebr. 10. 10. 12. and restraineth us from them by afflictions, Psal. 119. 67. and warneth us to take heed of them, lest he be angry, and destroy the worke of our hands, Eccles. 5. 6. And whereas there followeth a law in Lev. 5. 17. for sinnes not knowne, the Hebrewes put this difference: *Sbegagah* (an error or sinne through ignorance) is when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly:) but he that knoweth not, is he that is uncertaine whether he did the thing or no, Talmud Bab. in *Cheeribogh* (and *Maimony* in his explanations on the same.) ch. 1. of all] understand, by doing any one of all the commandements. So Moses himselfe explaineth it in the words here following, and in v. 13. 22. 27. commandements] or, charges: meaning prohibitions,

bitious, or forbodes. For God commandeth both to eschew evill, and to doe good: and most of the ten commandments (Exo 1.20.) are forbiddings of sinne. And thus the holy Ghost useth the word, both wayes; as *Take heed &c.* lest ye make you the likeness of any thing, which Iehovah thy God hath commanded (that is forbidden) thee: Deut. 4.23. And contrariwise in Deut. 17.3. hath served other Gods, &c. which I have not commanded; to wit, to be done. Hereupon the Hebrew Doctors (*Maimony* and others) divide the lawes into *Commandements to be done*, and *Commandements which should not be done*. The Commandements given by Moses, they have summed up in all to be six hundred and thirteene: of them, they make affirmative precepts of things to be done, two hundred forty and eight; so many as (they say) there are bones in a mans body; and of negative precepts or prohibitions, three hundred sixty & five so many as there are dayes in the year.

Should not] the Greeke translateth it, *ought not*. To these prohibitions, the Hebrew doctors doe restraine this law, saying, *They bring no Sinne-offring, but for ignorance (in doing) that which should not be done, as it is written (Levit. 4.13.27.) any one of all the commandements which should not be done.* *Maimony*, treat. *Shegagoth* (or of Ignorance) c. 1. f. 2. These which are counted the greater finnes, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some sins also which the poorer sort should commit, there were lesser sacrifices prescribed, Le. 5.7.11. Other sins in omitting things to be done, were expiated by Burnt-offrings, which were offered daily for the whole Church, or by particular persons, as they would bring them, as is shewed on Levit. 1. Also by the sacrifices offered on Atonement day, whereof see Lev. 16. The Hebr. account some sins more heavy, and some more light. The heavy transgressions (they say) are those for which men deserve death (by the Magistrate) or cutting off (by the hand of God,) also vaine and false oathes. Other, for which cutting off is not threatned, they hold the light. *Maimony*, tom. 1. treat. of repentance, ch. 1. f. 2.

shall doe] this also they restraine unto deeds or facts, saying: Every transgression, for the presumptuous doing whereof, men deserve cutting off, (as Num. 15.30.) they are bound for the ignorant doing thereof to bring a sinne-offring; except for three transgressions; 1. blasphemie, 2. neglect of circumcision, 3. and of the Passover. The passover, and circumcision, because they are commandements to be done; and they bring no Sin-offring, but for ignorant doing of that which should not be done, Lev. 4.2. And the blasphemer, because in him there is no deed: and it is sayd. **FOR HIM THAT DOETH THROUGH IGNORANCE** Numbers 15. 29. Therefore he that receiveth an idol-trous opinion of God, although he deserve to be cut off, if he doe it presumptuously, he is to be stoned, and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not done any deed; and it is written, when he doth any one, &c. *Maimony* in *Shegagoth*, ch. 1. f. 2. Neither if a man were accused to have done any sinne, and he

denyed it, was he bound to bring a sacrifice: If witnesses say, we saw thee, that thou didst worke on the Sabbath, or eat fat; and he say, I know certainly that I did not this thing: he is not bound (to bring) a Sinne-offring. *Maimony*, *ibidem*, c. 3. f. 1.

V. 3. *anointed*] that is, the High Priest; (as both Greek and Chaldee doe expound it:) for the high Priest onely, in the ages following was anointed; Lev. 21.10. and 16.32. Exod. 29.29. And this law concerneth his sin committed after his anointing onely: that which he doth before, is counted but as of a private man. The anointed Priest or the King, which sin before they be put into office, although it be not knowne unto them, till after they are in office; so they are as a private man. *Maimony* in *Shegagoth*, ch. 15. f. 10. Thus the Law (as the Apostle observeth) made men High Priests, which had infirmitie, who needed daily to offer up sacrifices, first for their owne sins, and then for the peoples: but our High Priest, Christ Iesus, was holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens, Heb. 5. 2.3. and 7.26,27,28. Therefore the legall priesthood could not be perpetuall; but was a figure for the time, till the coming of our Lord Iesus. *to the guiltie sin*] here may be understood, according to the sin of the people, that is, he sinning like them. It may also be meant, that by his teaching, or practice, the people were caused to sin; as David was a guilty sin, that is, a cause of sin, to Israel, 1 Chron. 21.3. And this latter the Greeke version followeth, saying, *so that the people sinne*: and the old Latine expoundeth it, *making the people to offend*: and the Hebrewes, as *Chazkuni*, here openeth it, *to make the people guiltie, in that he hath taught, and permitted them to doe a thing forbidden*. Of this the Hebrew canons say, *If he that ignorantly erreth, in one of these &c. be a private man, he must bring a she goat, or an ewe lambe: and if it be the anointed Priest, he must bring a bullocke for a Sinne-offring. Whereby is meant, he is to bring a bullocke for his unadvisednesse, when he erreth by teaching himselfe, and doth a deed through unadvisednesse of his teaching onely; and is withall a very wise man, as is written, If the anointed Priest sin, to the guilty sinne of the people. Loe the Priest is as the Congregation. As the Congregation, that is, the Judges, are not bound to bring a sacrifice, unlesse they be wise men meet to teach, and do erre in teaching, and the doers doe it at their mouth, &c. so is the Priest, in all these things. If he erre in fact onely, without teaching, whether it be in idolatry or other finnes, he bringeth not the oblation. If the anointed Priest teach with the Synedrion, and both he and they erre in teaching, although they doe according to this teaching wherein they goe a stray: for as much as he relyed not in the time of the fact, upon his teaching onely, but upon the Synedrion also; he is discharged, and needs not bring a bullocke for himselfe, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in generall. If he teach with the Synedrion, in error, and they sinne of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullocke for himselfe. *Maimony*, treat. of Ignorance, ch. 1. f. 4. and ch. 15. f. 1.3.*

4. 5. See after in the notes upon ver. 13, 14. *a bullock*] a greater sacrifice then the common persons, ver. 28. or then the Rulers, v. 12 and equall to the Congregation, v. 14. *yongling*] Hebr. *son of the herd*: see Lev. 1. 5. so after in ver. 14. *perfect*] without blemish, as Levit. 1. 3. therein figuring the perfection of Christ. *a Sinne-offring*] Hebrew, *a Sinne*: so called, because the sinne was confessed, and laid on the head of this sacrifice, offred for the sinner. Figuring Christ, whom God made *sin for us*, though he *knew no sin*, 2 Cor. 5. 21. The Apostle in Greeke tranlateth it, *For sin*, (Heb. 10. 6. from Psal. 40.) that is, *an offring for sin*. So after in this chapter and otherwhere, Exod. 29. 14.

4 Ver. 4. *lay his hand*] and confesse his sin which he hath sinned; as is noted on Levit. 1. 4.) so putting it upon the head of the beaft, Lev. 16. 21. and this should also be with repentance, and forsaking of the sin, Pro. 28. 13. and drawing neere *with a true heart in assurance of faith* in Christ, whom that sacrifice figured, Heb. 10. 4. 10. 22. *Neither Reconciliation day*, (Levit. 16.) *nor Sin-offring*, *nor Trespass-offring*, doe make atonement; *saving for them that repent, and beleeve in their Atonement*; saith Maimony, treat. of Ignorances, c. 3. l. 10. *kill the bullocke*] a figure of the death of Christ, Heb. 20. 5, 6, 8, 10. See the notes on Levit. 1. 5.

5 Ver. 5. *anointed*] in Greeke, *Christ*; in Hebrew, *Messias*: so named, as a type of our great high Priest Christ Jesus, who entred, not into the holy places made with hands, but into very heaven, not with the blood of goats or bullockes, but with his owne blood, and obtained eternall redemption, Heb. 9. 24. 11, 12. This anointed Priest, was the sinner himselfe, (for he offred up sacrifice for his owne finnes, Hebr. 7. 27.) *The anointed Priests bullocke* brought for any of the Commandements; the anointed Priest himselfe tooke the blood, and sprinkled thereof, &c. Maimony, treat. of offring the sacrifices, chap. 5. sect. 15.

6 Ver. 6. *seven times*] a mysticall number, signifying the full and perfect cleansing of sinne, by the sprinkling of the blood of Jesus, Hebr. 9. 13, 14. 1 Pet. 1. 2. 1 Joh. 1. 7. and that our sins need much purgation, Psal. 51. 2, 3. *Seven* is a complete number, used for the perfect finishing of a worke; as was in the seven daies of the Creation, Gen. 3. 2. 3. and is used for many, 1 Sam. 2. 5. Pro. 26. 25. and 24. 16. and in mysteries throughout the Scriptures, as the like seven times sprinkling of blood on atonement day, Lev. 16. 14. seven times sprinkling of oile upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven daies for his cleansing, Lev. 14. 7, 9. seven daies for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Lev. 12. 2. Num. 19. 19. seven times *Naaman* washed him in *Jordan*, 2 King. 5. 10, 14. Seven daies was *Iericho* besieged, & seven Priests with seven trumpets blew, and the wals fell downe, Jos. 6. seven Priests blew trumpets before the Arke, when *David* brought it home, 1 Chro. 15. 24. The lambe (Christ) hath seven hornes, and seven eies, which are the 7 spirits of God, Rev. 5.

6. there also are seven seales on Gods Book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials, Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh yeare, a yeare of rest; & seven times seven yeares brought the Jubilee, Lev. 25. 3, 4, 8. Seven bullocks & seven rams were sanctified by *David*, 1 Chro. 15. 26. by *Ezekias*, 2 Chro. 29. 21. by *Iob* for his friends, Job 42. 8. & by *Balaam*, for *K. Balak*, upon seven altars, Num. 23. 1. 14. with many the like, as may be observed throughout the Bible, Ezek. 43. 25. and 39. 9, 12. Dan. 9. 24. And the mysterie of this number seven was observed also among other of the Heathens. *To purifie my selfe, I wash me in the sea, dipping my head seven times in the waves*; for the divine *Pythagoras* hath taught, that that number is most fit, especially in religion. *L. Apuleij, de Asin. aur. l. 11.* *the veile of the holy place*] Hebr. *of holiness*: which the Greek tranlateth, *the holy veile*. It was that which parted the holy place and the most holy, called the second veile, Heb. 9. 3. This figured the preparation of the way for us into the holy heavens, by the blood of Christ shed and sprinkled, to remission of sins: for, *By the blood of Iesus, we may be bold to enter into the holy place, by the new and living way, which hee hath prepared for us, through the veile; that is, his flesh*, Heb. 10. 19, 20. Moreover, these rites thus described in the Law, were exactly to be observed, as the Hebr. Doctors say, *All the bloods that were to be bestowed within the Sanctuarie, if the e wanted any one of them, there was no atonement made: but all of them were of the foundation of the atonement: for soe the Scripture is careful of the very number, saying seven times. Blood which is commanded to be bestowed before the Lord, in the Sanctuarie, and they bestow it on the Altar that is without: or, that which should be on the Altar without, they bestow it before the Lord, within the Sanctuarie, &c. behold the flesh of the sacrifice is polluted; Maimony, treat. of holy things polluted, c. 2. l. 3, 10.*

Ver. 7. *of sweet spices*] the Greeke tranlateth, of composition; it was the golden Altar, on which the sweet confection was burned, Exod. 30. 1, 34. &c. *The bullockes that were burnt*, &c. the blood of every one of them, was sprinkled seven times, upon the veile that divided betweene the holy place, and the most holy: and foure times, upon the foure hornes of the golden Altar. And all the bloods that were put upon the golden Altar, when (the Priest) entred in, he stood betweene the Altar and the Candlesticke, and the Altar before him. And he put (the blood) on the hornes of the Altar, on the outside: beginning at the North-east horne, and so to the North-west, and to the South-west, and to the South-east: Maimony, treat. of Offring the sacrifices, c. 5. l. 13, 14. This was done, to cleanse and sanctifie the Altar, from the uncleanness of the sinner; Levit. 16. 19. And the Altar of Incense, figuring Christs mediation for us when wee pray in his name, (as is shewed on Exo. 30. 6.) this rite here signified, how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody sweat, when hee prayed in the garden, Luke 22. 44. *the bottome*] or, foundation; in Greeke, *the base*. And the Sinne-offrings that

that were burned, be brought in their blood before (the Lord) into the sanctuary, and sprinkled thereof, as is expressed in the Law: and the rest of the blood, be poured at the west bottom of the Altar that stood without: for that [west bottom] was the first that came to hand, after he came out of the Sanctuary, *Maim. ibidem*, chap. 5. sect. 11. It is recorded, that in the Temple at Jerusalem, there were at the south west horns of the Altar, two holes, like two nostrills, that the bloods which were poured there might passe away, into the brooke Kedron: *Talmud Bab. in Midrash* (or treat. of the measures of the Temple, chap. 3.

8 Ver[8. the fat] or, *fat*: see Levit. 3. 3-4. After the killing and sprinkling of the blood, they cut open (the *Sinne-offrings*,) and took out the fat and inwards, and put them in a vessell, and salted them, and strowed them on the fire, upon the Altar, *Maimony*, treat. of Offring the Sacrifices, chapter 7. sect. 2. Hereby it became a sweet savour unto the Lord, as after is said, in verse 31. For the burning of these fats and inwards upon the altar (which sanctified the oblations, Mat. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, and by our communion with his afflictions: Coloss. 2. 12, 13. and 3. 15. Rom. 6. 4, 5, 6. 10, 11, 12. Psal. 16. 7.

11 Ver[11. the skin] to weat, cleaving to the flesh: for the *sinne-offrings* that were burned, were not stayed at all. But after they were caried out of the campe, they there cut them in peeces, like the peeces of the Burnt-offring, Levit. 1. 6. with their skin; and burned them there, in the place of the ashes, *Maimony*, treat. of Offring the sacrifices, c. 5. f. 18. and c. 7. f. 2.

12 Ver[12. he shall carry] in Greeke, they shall carie forth; so after, and they shall burne. without the campe] and after that they were seated in Canaan, and the Temple was in Jerusalem, they caried them out of the citie: (*Maim. ibid.* The like is after, for the sin-offring of the Church, v. 21. and upon expiation day, Lev. 16. 27. The mysterie hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the campe, wherefore Iesus also, that he might sanctifie the people with his owne blood, suffered without the gate. Let us go forth therefore unto him, without the campe, bearing his reproach: for here have we no continuing citie, but we seeke one to come. Heb. 13. 11, 14. See after in the notes upon Lev. 6. 30.

at the pouring out] that is, as the Greeke explaineth it, where the ashes are poured out. So Christ was sacrificed at the place of skulls, or dead mens ashes, Ioh. 19. 17. and that was part of his reproach, (Heb. 13. 13.) which he suffered to take away our sins.

on wood] all that were burned without the court (of the sanctuary) any wood might serve for the burning of them: saith *Maim.* in treat. of Offring sacrifices. 7. f. 5. Compare herewith the notes on Lev. 1. 7.

burne] Hereby Christs suffering without Jerusalem gates was signified, and so the abolishing of sin, and reconciliation of the sinner unto God. Hebrewes 13. 12. and 10. 10. Rom. 5. 10. Therefore in the sacrifices here following,

ver[20. 26. 31. forgiveness of sinnes is promised, which is also to be understood in this place. Howbeit the Hebrew Doctors observe the differences thus, that of this bullocke, and the goat for the Ruler, ver[26] it is not said, for a sweet savour, &c. because of the bullockes, a part is without (the sanctuary) for to remove away the unclean spirit: and in the sinne-offring of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, untill he make supplication unto his God, for he is the Angell of the Lord of hosts (Malac. 2. 7.) and he ought to be innocent and pure of hands, *R. Menachem* on Levit. 4. It is also here noted by *Baal Hatturim*, how the Law commandeth the Anointed Priest's oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confesse his sinne: for loe the high priest sinneth, and confesseth, and bringeth an oblation for his sinne.

13 Ver[13. all the congregation] This sheweth that the Church may erre. The Hebrew Doctors have here sundry observations, touching the Judges or Magistrates, which taught error, and the people that practised the same: saying, Every thing, for the ignorant sinne whereof men are bound to bring the sinne-offring appointed; if the great Session of Judges ignorantly sinne in the teaching thereof, and teach that it is lawfull; and the people sinne of ignorance by their teaching, and the people doe the thing, and reche upon their teaching. And afterward it is knowne to the Judges, that they have erred; loe the Judges are bound to bring the sinne-offring, for their ignorance in teaching, although they themselves have not done the thing, &c. and the rest of the people are discharged of the sinne-offring, although they were the doers of the thing, because they relyed on the Judges. Provided, that they which teach, be the great Senate of 72. Judges, and that the Chiefe of the Senate be with them when they teach it, and that they be all of them meet to teach, and that they all, or the most of them, erre in the thing which they teach; and that they teach it expressly, and say to the people, it is lawfull for you to doe it. Likewise if they which heare it from the mouth of the Judges, say unto others, it is lawfull for you to doe it, and all the Church, or most part thereof, doe it at their speech, and doe it ignorantly at their speech, thinking that the thing which they teach is according to law. And they teach to infringe some part, and to confirme some part, and not to abrogate the whole body (of the commandment,) and when it is knowne unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Judges are bound to bring the sinne-offring and be that doth the thing at their speech is discharged. But if there want any one of these things, then the Judges are discharged of the offring; and whosoever have sinned of ignorance, and done the deed, he brings the sinne-offring appointed for his ignorance. As for example. If the Judges say, this thing is lawfull: but teach it not to the people, nor say unto them, it is lawfull for you to doe it. And some man beareth, when they determine the thing to be lawfull, and doth and doth according as he hath heard: now who so doth it, is bound to bring the sinne-

sinne offering; and the Judges are free, because they say for them not expressly to do it. Likewise if they teach it, and the lesser part of the Church doe it at their word, and the error be knowne: now the Judges are discharged, and they that doe the thing are bound, and every one brings his sinne-offering, &c. If the Judges teach an unlawfull thing to be lawfull, presumptuously; and the Church doeth it at their mouth ignorantly, the Judges are discharged of the sacrifice, because they sinne presumptuously, and every one that did it at their mouth, is bound to bring a sacrifice for himselfe, because he sinned ignorantly. If the Judges teach it ignorantly, and the Church know that they erre, and that it is not meet to receive it of them, and yet the Church doe it at their mouth: now both of them are discharged of the sacrifice; the Judges are discharged, for the Church did it not because of their teaching which caused them to erre: and all the doers are discharged of the sacrifice, because they sinned presumptuously, for they knew that they erred, and that it was not meet so to doe. Maimony, treat. of Ignorances, ch. 12. and 13. *sinne ignorantly*] or, erre, of ignorance and inadvertence, not presumptuously; as ver. 2. So the Greeke here translateth it, be ignorant, or, doe ignorantly. *the thing*] Hebrew, the word be hid. This the Hebrewes understand of some part of a commandement, not of the whole, which cannot be hidden from the eyes of the Church. The Judges that sinne ignorantly, and teach to abrogate a substantiall-precept (or, body of a precept) of the substantiall-precepts of the law, and all the people doe it at their saying; the Judges are discharged; and every one of them that doe it, is bound to bring the sinne-offering appointed: as it is written, **AND THE THING BE HID**, and not the whole body of the precept. The Judges are never bound (to bring the sacrifice) till they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; and they that doe it at their saying, are discharged. As, if they teach that it is lawfull to worship idols, &c. loe it is as if they should say, there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandement;) and this and the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; and who so doeth it at their saying, he is bound to bring the sacrifice for himselfe. But if they erre, and teach, saying, be that prostrate himselfe to idols, &c. is guilty, for it is said thereof, thou shalt not prostrate thy selfe to another God; but be that bendeth towards the ground, and prostrateth not, that is lawfull; now they are bound (to bring the sacrifice) And so in all the like cases, if they teach, and the most part of the Church doe it at their saying, these are discharged, and the Judges bring the sacrifice for their ignorance. Maimony in Stegagoib. c. 14. *are guilty*] or, doe offend, sinne, trespasse unto guiltinesse. See Levit. 5. 3. 6.

14 Ver. 14. against it] or, as the Greeke translateth, in it. So the Hebrew word *ghal* sometime signifieth, as in Exod. 29. 3. Esay 38. 20. *the church*] or, the assembly: in Hebrew, *kahal*; whence the Greeke word *ekklēsia*, (a church) is derived. This the Hebrew Doctors understand, not onely for the twelve tribes of Israel, but for every tribe, which is

called (*kahal*) a Church, as it is written, (in 2 Chron. 20. 5.) *Iehoshaphat stood in the Church (or assembly) of Iudah*. And from this law they say, Every Tribe was to bring a Bullocke for a sinne-offering; in all twelve Bullockes. And, whether all the Israelites in the land, did the thing, at the saying of the Judges teaching them; or the most of Israel did it, though they were the least number of the Tribes; or, the most of the Tribes did it, though they were the least of all Israel; they brought according to the number of all the Tribes, a bullocke for every Tribe. As, if the Inhabitants of the Land of Israel were 600000 and one, and they that did (the sin) by the teaching of the Judges, were 300000 and one; and all of them of the Tribe of Iudah only: Or, if they that did it, were all of them the children of seven Tribes, though they were but 300000. the Judges were bound (to bring the sacrifice, &c. And the Tribe of Manasses and of Ephraim, were not counted as two Tribes, in this business, but both for one Tribe. Maimony treat. of Ignor. chap. 12. sect. 1. and chap. 13. sect. 2. It is also observed by them, that All the sacrifices of the Church, were either Burnt-offerings, or Sinne-offerings: and among the sacrifices of the Congregation there were no Peace-offerings, save the two Lambs that were brought with the moved loaves, at the solemn assembly, (Levit. 23. 19.) and they were called the Peace-offerings of the Congregation. And the Church never offered a trespass-offering, nor any Bird. Maimony treat. of offering sacrifices, chap. 1. sect. 4. *a Bullocke*] In 15. Num. 15. 24. the law appointeth a Bullocke for a burnt-offering, and an bee Goat for a sinne-offering, when the Congregation ignorantly sinneth: and here, it commandeth a Bullocke for a sinne-offering onely. The Hebrewes reconcile these Lawes thus: *What is the offering they bring for this ignorance?* If it be concerning Idolatry that they (the Judges) ignorantly sinne and teach it; they bring a Bullocke for a Burnt-offering, and an bee-goat for a sinne-offering, for every Tribe; and this is the offering spoken of in Num. 15. 24. which by word of mouth hath become rite, to be spoken of ignorantly sinning by Idolatry. But if it be concerning any other transgressions that they ignorantly offend and teach, for the ignorant doing whereof they are bound to bring the appointed sacrifice; then every Tribe bringeth a Bullocke for a sinne-offering; and this is that spoken of in Levit. 4. 13. 14. Maimony treat. of ignorances, chap. 12. sect. 1. Others doe accord these Lawes thus, that this here is meant of the sinne of all Israel joyntly; and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Levit. 4. 13. speaketh of doing some one of all the commandements which should not be done: that, in Num. 15. 22. speaketh of not doing all the commandements, which the Lord had spoken by Moses.

Ver. 15. *lay their hands*] There is no laying on of hands, upon the offerings of the Congregation, but upon two; viz. upon the scape Goat, (Levit. 16. 21.) and upon the Bullocke for the thing bid from the eyes of the Church, (Lev. 4. 13. 15.) Upon is three of the Synedion, doe lay their hands. Maimony treat. of offering sacrifices, chap. 3. sect. 10. See also the Notes on Levit. 1. 4. It figured their faith in Christ, upon whom God would

would lay the iniquitie of us all, Esay 53.6. and so would not impute their trespasser unto them, 2 Cor. 5.19. *he* that is, the Priest, or Levite shall kill: *he*: Levit. 1.5.

16 Ver. 16. *anointed*] that is, as the Chaldee expoundeth it, the chiefe Priest: in Greeke, Christ, that is, Anointed: a figure of our Lord Christ.

17 Ver. 17. *seventimes*] signifying a full purgation: see the notes on ver. 6. &c. For, the things done to the sacrifice of the high Priest, the same were done to the Congregations.

20 Ver. 20. *the sinne-offring*] in Greeke, the Sinne: meaning the sacrifice which was for the high Priests sinne, ver. 8. &c. the first Bullocke, as it is called in ver. 21. *it shall*] that is, as the Gr. translateth, the sinne shall be forgiven them.

21 Ver. 21. *he shall carry*] in Greeke, they shall carry out the whole Bullocke: as ver. 12.

22 Ver. 22. *the Ruler*] or, the Prince; in Hebrew, Nesi, that is, one Preferred, or Advanced above others; or one that lifteth up and easeth the burdens of the people, by governing them; as Num. 11.17. Exod. 18.22. It is a common name, both to inferiour Rulers Num. 16.2. Exod. 16.22. and to the chiefe, as the King, Ezek. 34.24. and 38.2. and 45.7. The Hebrew Doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the Law? It is the King, over whom, no man of Israel hath power; neither is any about him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other Tribes of Israel. And if there bee many Kings, and one of them doe not serve another, every one of them brings an Hee Goat for his sinne of Ignorance.* Maimony treat. of Ignorances, chap. 15. sect. 6. So in Ezek. 46.2.4. &c. the offerings of the Prince are distinct from those of the people of the Land.

through Ignorance] or, by error: in Greeke, unwillingly: as in ver. 2.

23 Ver. 23. *Or if*] the Greeke translateth it, *And his sinne be knowne*, &c. so in ver. 28. But though *Or*, bee sometimes used for *And*, or *If*: yet here it may be used properly, meaning, if his sinne be knowne of himselfe, or bee made knowne to him by others. So Chazkuni explaineth it, *And is guilty, that he knoweth it of himselfe: or it be made knowne unto him, by the means of others.* This is for his own particular sinne, which he doth when he is a Ruler. For, the Ruler that doeth with the Congregation, by the teaching of the Judges, atonement is made for him, as for the pe ple generally. If the Judges bee they that offer for their Ignorances, all the people and the King are discharged from bringing the Sacrifice as is before shewed. And if they that doe it at the saying of the Judges, bee bound to bring the sacrifice, and the King be one of the doers, then hee brings an Hee Goat: for the Ruler's Hee Goat, is in place of the Ewe Lambe, or Shee Goat of the common person. Maimony treat. of Ignorances, ch. 15. sect. 8. *his oblation*] in Greeke, his gift.

24 Ver. 24. *killeth the burnt offering*] that is, on the north side of the Altar: see Levit. 1. 11. The Greeke translateth, *where they kill* (that is, use to kill) the Burnt-offerings.

25 Ver. 25. *of burnt-offering*] herein it differed from the former of the high Priest, and Church, whose

blood was carried into the Sanctuarie, and put on the horns of the altar of Incense, ver. 7. 18. The Sin-offrings that were eaten (as they were, whose blood was not carried into the Sanctuarie, Levit. 6. 26. 30.) their blood was to be put on the foure hornes of the Altar that stood without, from the midst of the Altar and upward. When the Priest tooke the blood in a bason, hee carried it to the Altar, and dipped the fore finger of his right hand in the blood, and put it upon the borne: and so hee did to every borne. And hee was bound to dip his finger at every borne. And when hee had made an end of putting it upon the borne, hee wiped his finger on the edge of the bason; and after that, hee dipped the second time: for the blood that remained upon his finger, it was not lawfull to put thereof upon another borne. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the Sinne-offring onely. And thus hee began; hee went up on the foot-banke, and turned on his right hand and went round about; and put upon the South-east borne first: after that, upon the next borne, which was the North-east; then upon the North-west; and after that, upon the South-west. And at the bottome of that borne, where hee made an end of striking on the blood, hee poured out the residue of the blood, which was at the Southerne bottome. Maimony, treat. of offering the sacrifices, ch. 5. sect. 7, 8, 9, 10. *pours his blood*] in Greeke, *pours all his blood*: meaning all which remaineth after the sprinkling. So in ver. 30. *Moses saith, All the blood*, likewise in ver. 34. which is to be understood here.

Ver. 27. *one soule*] in Chaldee, *one man*: meaning man or woman, as Numb. 5. 6. *people of the Land*] that is, of the common people, except onely the high Priest, and Prince fore-mentioned: any either Israelite, common Priest, or Levite: as Aben Ezra explaineth it. *one*] The sacrifice here following, is for any one sinne: if many finnes be committed at once, there must, by proportion, so many Sin-offrings be brought: as likewise the Hebrew Doctors explaine, in the foresaid Treat. of Ignorances, chap. 4. where also they say, for example; *Hee that killeth a beast of the holy things, out of the court-yard of the Sanctuarie, on the Sabbath day, in the service of a false god, he is bound to bring three sacrifices; because hee killed the holy things out of the Court: and because hee profaned the Sabbath; and because hee committed idolatry: for here three unlawfull things are done in one.*

Ver. 28. *a shee-goat*] This is the sacrifice appointed of God, which therefore the sinner might not alter, or bring any other in stead thereof: though for some other sins, if he were poore, and not able, he might bring a lesser sacrifice, Lev. 5. 7, 11. The Hebrews have this rule; *All sins that deserve cutting off by the Law; except those three before-mentioned, [and shewed in the notes on ver. 2.] if a particular person transgresse in any of them, through ignorance, he is to bring the Sin-offring appointed: except the unclean person that eateth of the holy thing; and the unclean person that cometh into the Sanctuarie; both of them doe not bring the Sinne-offring appointed, but the oblation mentioned in Levit. 5. 7, 11. a shee-beast, if he be rich; and two doves, or flowre, if he be*

be poore. *Maimony treat. of Ignorances, chap. 1. f. 3.*
perfect] without blemish: see Levit. 1. 3.

which he hath sinned] and not for any other of his
finnes: as, he that separateth a Sinne offering for fat
which he hath eaten, may not bring the same for the
Sabbath which he hath polluted, or for blood which he
hath eaten, &c. for then it is unlawfull. Yea more
then this (they say) he that separateth his Sinne offering
for fat which he did eat yester day, may not bring it
for fat which he did eat this day: and if he bring so,
it makes no atonement for him. *Maimony treat. of Ignorances, chap. 3. sect. 3.* If he bring two Sinne-offerings
for two finnes: the one is to be killed in the name of the
first sinne; and the other, in the name of the second
sinne. *Ibid. f. 6.*

39 Ver. 29 his hand] with confession of his sinne:
see Levit. 1. 4. the Sinne-offring] in Greeke, the
head of his sinne: that is, his sacrifice. he shall]
that is, the Priest or Levite shall kill: Greeke, they
shall kill the Goat of sinne, that is, the goat to be sacri-
ficed for sin. See Levit. 1. 5.

30 Ver. 30. the hornes] the foure hornes of the Al-
tar, after the manner before described on v. 25.

31 Ver. 31. of rest] Greeke, of sweet smell: the Chal-
dee explaineth it, to be accepted with favour: see
the notes on Lev. 1. 9.

32 Ver. 32. a Lambe] or, sleepe. This sacrifice is
spoken of, apart from the former of the goat, be-
cause of the difference in the fat which was burn-
ed; as is shewed in the annotations on Lev. 3. 12.

33 Ver. 33. he shall kill] in Greeke, they shall kill it
for sinne, that is, for a sinne-offring: which Sol.
La. chi expoundeth, that the killing be by the name of
a sinne-offring. All these perfect unblemished sacri-
fices, for the finnes of the people, figured Christ
the lambe without blemish and without spot, 1 Pet. 1. 19.
the Lambe of God, which taketh away the sinne of the
world, John 1. 29. who once suffered for finnes, the just
for the unjust that he might bring us to God, 1 Peter
3. 18. For he made him who knew no sinne, to be sinne
for us, that we might be made the righteousness of God
in him, 2 Cor. 5. 21.

35 Ver. 35. according to] or, upon, or with Jehovahs
Fire-offerings: which the Greeke translateth, upon
the Lords Burnt-offring. For the daily Burnt-offring
was first offred to the Lord; and other sacrifices
after, and as it were upon the same. But it may be
referred to the fat of the Peace-offrings, Levit. 3.
according to which, the fat of the sinne-offring
was to be burnt. As for the flesh or bodies of this
and the former Sinne-offring of the Prince, they
were not burnt without the host, (as the High
Priests and Churches were) but eaten by the
Priests; as is commanded in Lev. 6. 26. - 30.



CHAP. V.

1, He that sinneth, in concealing his knowledge, when
he heareth an adjuration: 2, When he hath touched
an uncleane thing, or person, 4, or in making an oath:
6, His Trespasse-offring, of the flocke, 7, or of fowles,
11, or of fowle. 14, The Trespasse-offring in sacri-
leges, 17, and in finnes of ignorance not knowne.

AND a soule when it shall sin, and heare 1
the voice of an adjuration; and he is a
witaesse; whether he hath seene, or
knowne of it: if he doe not utter it, then he
shall beare his iniquitie. Or a soule, that shall 2
touch, any uncleane thing; either the carkasse
of an uncleane wild-beast; or the carkasse of
unclean cattell, or the carkasse of an unclean
creeping-thing: and it be hidden from him;
and he is uncleane, and is guiltie. Or when 3
he shall touch, the uncleanness of man; ac-
cording to all his uncleanness, that he shall
be uncleane withall: and it be hidden from
him; and he knoweth of it, and is guiltie.
Or a soule, when it shall sweare, pronoun- 4
cing with the lips to doe evill, or to doe
good; according to all that a man shall pro-
nounce, with an oath, and it be hidden from
him: and he knoweth of it, and is guiltie, in
one of these. Then it shall be, when hee is 5
guiltie in one of these: that he shall confesse,
that he hath sinned, concerning it. And he 6
shall bring his Trespasse-offring unto Jehovah,
for his sin which he hath sinned; a female
from the flock, a lambe, or a she-goat of the
goats, for a sin-offring: & the Priest shall make
an atonement for him, concerning his sin.

And if his hand reach not to the sufficien- 7
cie of a lambe; then he shall bring for his
trespasse which he hath sinned, two turtle-
doves, or two yong pigeons, unto Jehovah:
one for a Sin-offring, and one for a Burnt- 8
offring. And he shall bring them unto the
Priest; and he shall offer, that which is for
the Sin-offring, first: and he shall cut-with-
his-naile the head thereof, over-against the
neck thereof, and shall not divide it asunder.
And he shall sprinkle of the blood of the 9
Sin-offring, upon the side of the Altar; and
the rest of the blood, shall be wrung-out, at
the bottome of the Altar: it is a Sin-offring.
And the second, he shall make a burnt-of- 10
fring, according to the manner: and the
Priest shall make an atonement for him, for
his sinne which he hath sinned, and it shall
be mercifully forgiven him.

And if his hand attaine not to two turtle- 11
doves, or to two yong pigeons; then he that
sinned, shall bring for his oblation, the tenth-
part of an Ephah, of fine-flowre, for a sin of-
fring: he shall not put upon it, oile; neither
shall he give upon it, frankincense; for it, is a 12
Sinne-offring. And hee shall bring it, unto
the Priest; and the Priest shall take his hand
full of it, a memoriall thereof, and shall burne
it on the Altar, according to Jehovahs Fire-
offerings:

- 13 *offerings: it is a Sinne-offring.* And the Priest shall make-an-atonement for him, for his sin which he hath sinned, in one of these; and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offring.
- 14 And Iehovah spake unto Moses, saying.
- 15 A soule, when it shall transgresse a transgression; and sinne through ignorance, in the holy things of Iehovah: then he shall bring his trespasse unto Iehovah, a Ram perfect out of the flocke, with thy estimation, of silver shekels, after the shekell of the Sanctuary, for a Trespasse-offring. And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth part thereof he shall adde thereunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespasse-offring; and it shall be mercifully-forgiven him.
- 17 And a soule, when it shall sinne; and doe any one of all the commandements of Iehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocke, with thy estimation for a Trespasse-offring, unto the Priest: and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespasse-offring: trespassing he hath trespassed, against Iehovah.
- 19

Annotations.

1 **A** Soule] that is, any person, or a man, as the Chaldee translateth it. And Moses in v. 15. and 17. saying, *when a soule sinneth, he shall bring*, &c. sheweth a man to be meant hereby. Though under the man the woman also is comprehended, as in Num. 5. 6. touching which the Hebrew Canons say, *All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poore, he brings the poore mans oblation, and if he be rich, he brings by her hand, the rich mans oblation.* Maimony, treat. of *Ignorances*, c. 10. sect. 6. These Trespasse-offerings here following, were for sinnes of lesse importance; as omission of some duties, and not observing the legall washings and purifications, &c. whereas the sinne-offrings in chapter 4. were for greater offences, in doing things forbidden of God. Therefore the oblations for these trespasses, were made lesse, if the sinner were poore, Lev. 5. 7. 11. which in the former Sinne-offrings were never lessened, Levit. 4. *an adjuration*] or, *execration*, *oath*, or *curse*; of which word, see the notes of Gen. 24. 41. The Greeke here also translateth it, *adjuration* (or *execution of an oath*:) when

one by oath or curse is charged to speake if he know; as Iudg. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Matt. 26. 63. where the high Priest said unto Iesus, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the sonne of God.* Unto that adjuration Iesus gave an answer. and confessed it; whereas before, he held his peace. So the Apostle saith, *I adjure you by the Lord, that this Epistle be read unto all the holy brethren,* 1 Thess. 5. 27. And by the Hebrew Canons, *whether a man sweare by his owne mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidell, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his owne mouth. And whether he answer Amen, or speake a word of like meaning, as if he say yes, or I am bound, or doe take upon me this oath; or any the like, in any language: he is as a sworne man for any matter, whether he be (for sinning therein) to be beaten, or to bring an oblation. Whether he sweare or be adjured by Gods proper name, or by any of his titles: as that he sweare by him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is a full oath. And so an execration, and a curse, is an oath. Maimony, tom. 3. in *Shebuth* (or treat. of Oathes,) chap. 2. sect. 1. 2. Accordingly the Evangelists set downe these two as one, *the Sonne of God*; Matth. 26. 63. and, *the Sonne of the Blessed*, Marke 14. 61.*

witnesse] The Hebrewes say, there are severall kinds of oaths; the oath of pronouncing a thing, [whereof see verse 4.] *and vaine* (or rash) oaths [forbidden in Exod. 20. 7.] the oath concerning that which was delivered to keepe, [whereof see Levit. 6. 2. 3.] and the oath of witnesse; here spoken of. Which they explaine thus; *as when witnesse can give testimony concerning goods, and the owner requireth them to witnesse, and they deny that they can give testimony, and sweare that they cannot, &c. for such an oath, they are bound to bring the sacrifice, here appointed, verse 6. &c.* Maimony treat. of Oathes, ch. 1. sect. 1. 12. *not utter*] or, *not sweare, declare, tell it.* And this may be, though a man be not particularly called forth to witnesse: as the Hebrewes say, if the party that requireth testimony, doe say; *I adjure all that stand here, if they can witnesse for me, that they come and beare witnesse: if there be any witnesses among them all, and they deny (or dissemble) it, they are guilty of the oath of testimony.* Maimony, treat. of oathes, chap. 9. sect. 9. *his iniquity*] that is, the punishment of his iniquity, if he repent not, and be reconciled by sacrifice; as the like is said in Lev. 19. 8. and 20. 17. where such as beare their iniquity, are threatned to be cut off. It may also be englished thus, *if he utter, (or shew) it not, and beareth his iniquity, that is, is subject to the wrath of God.* So in ver. 16.

Ver. 2. *carcase*] which who so touched, was by the law uncleane, Levit. 11. 8. 31. *it be hidden*] that is, the uncleanness be hidden from him, as Sol. Iarchi expoundeth it. *is uncleane*] that is, afterward knoweth himselfe to be uncleane; as the explanation in ver. 3. seemeth to manifest. *is guilty*] or, *trespasseth, sinneth*; for of this Hebrew word *Aschem*, the sacrifice appointed for it, is called *Aschem*,

Asham, in v. 6. that is, a Trespass-offring, or Guilt-offring. But what sin or guiltinesse was upon a man, for touching an uncleane carcase? And seeing the Law maketh such uncleane but till evening, Lev. 11. 24, 31. when washing themselves and their clothes, they were cleane, and for uncleannesse by a dead man, the sprinkling water cleansed them, Numb. 19. 16, 17, 18, 19. wherefore is here confessing of sin, and a trespass-offring required, in v. 5, 6. The Hebrew doctors say, this is meant, for an uncleane person, who when he was uncleane, came into the Sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20, 21.) If any eat of the flesh of the Peace-offrings of the Lord, having his uncleannesse upon him, the same person shall be cut off, &c. And of comming into the Sanctuary, it is said, (in Num. 19. 20.) that soule shall be cut off from among the Church, because he hath defiled the Sanctuary of the Lord. And when the Law condemneth men to be cut off, for defiling the Sanctuary, and holy things thereof, [to wett presumptuously] it implieth the sacrifice which they are to bring, for the ignorant doing thereof. *Maim. treat. of Ignorances*, c. 10. f. 1, 5. And thus *Sol. Jarchi* also expoundeth it; *is guiltie*, for eating of the holy thing, or for comming into the Sanctuary. These things figured the pollutions which men have, not only by sins proceeding originally from themselves, but by partaking also with other mens sins, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3. according to all] or, as the Gr. translateth it, of all (or of any) his uncleannesse: which might be sundry waies, as the Law after sheweth, in the 12, 13, 14, and 15. chap. of this book. shall be unclean withall] by touching it, as the Gr. explaineth it, which when he toucheth he is defiled. and he knoweth] to wett, if afterward by some means it be manifested. This the Gr. version plainly sheweth, saying, and after this he knoweth of it. And herein it differeth from another case, following v. 17. which he knew not: whereupon two sorts of trespass-offrings are appointed: for this which he knew, a female lambe, or a lesser sacrifice, if he were poore, v. 6, 7. &c. for that which he knew not, a ram, v. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit, of this matter of uncleannesse, the Hebr. canons say; The case of ignorance, about defiling the Sanctuary and holy things, differeth from the case of other sins that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be knowne unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offring: but for defiling the Sanctuary and holy things, he brings not the offering which is lesse, if the man be poore, (Lev. 5. 7, 11.) unlesse he have knowledge of the uncleannesse, and knowledge of the holy thing, or of the Sanctuary, in the beginning. And the knowledge of the uncleannesse, and knowledge of the holy thing, or of the Sanctuary, in the end; and it be hid from him betwene both. As, a man is uncleane, and eateth of a holy thing, &c. and afterwards it is knowne unto him that he is uncleane, and was uncleane when he did eat; and that it was a holy thing which he did eat. Lo, he is not bound to bring a sacrifice,

unlesse he knew that he was uncleane, and that the thing was holy, before he did eat. As a man is uncleane, and knows that he is uncleane, and knows that the thing is holy. And afterwards the uncleannesse is hidden from him, and he forgets that he is uncleane, and eateth of the holy thing, and knows that it is a holy thing; or he erreth, and forgetteth that the thing is holy, but knows himselfe to be uncleane, and eateth. Or if he erre, or forget, both that he is uncleane, and that the thing is holy, and so eateth: afterwards the things are knowne to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poore. The reason of this exposition, is, for that concerning other ignorances, it is said, (in Lev. 4. 27, 28.) while he doth some one of the commandments of the Lord, which should not be done, and be guilty; or if his sin be made knowne unto him, which he hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleannesse of the Sanctuary and holy things, it is said, and it be hidden from him, and he knoweth of it, and is guiltie. (Lev. 5. 3.) &c. *Maim. treat. of Ignorances*, c. 11. f. 1. &c. So in the Chaldee paraphrase called *Jonathans*, this Scripture is thus interpreted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it, &c. is guiltie] or, is a trespasser, sinneth: as *Sol. Jarchi* againe saith, by eating of the holy things, or comming into the Sanctuary.

V. 4. a soule] in Chaldee, a man when he shall sweare, pronouncing] distinctly uttering. This is that which the Jewes call the oath of Pronunciation, (as is noted before on ver. 1.) and of it they make foure particulars, two of things to come, and two of things past: as when one sweares of a thing past, that it was done, or it was not done; and of a thing to come, that he will do it, or he will not do it. And no oath of Pronunciation is to be used, but for things possible for him to do, whether to come or past. He that sweareth any of these foure oaths, and the thing be otherwise; as, he that sweareth that hee will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; loe, this is a false oath; and of this and such like, it is said, ye shall not sweare by my name falsely, (Lev. 19. 12.) And if he sweare falsely, of presumption, he is to be beaten: if of ignorance, then hee brings the sacrifices here appointed. *Maimony, treat. of Oathes*, chap. 1. sect. 1, 2, 3. to doe evil, &c.] This the Hebrew Doctors understand of thing in a mans power, to doe if hee will, or to leave undone if hee will. Therefore, hee that sweareth to doe evil to others, (as to smite his neighbour, &c.) this is not an oath of Pronunciation, because hee is commanded not to doe it; but it seemeth to be a vaine (or rash) oath. If he sweare to his owne evil and hurt, though hee should not so doe, his oath remaines upon him: and if he doe it not, he is guiltie of the oath of Pronunciation. If he sweare to doe good to others, the good which is in his power to doe, the oath remaines upon him, if he doe it not, he is guiltie of this oath. And, whosoever sweareth to break a commandment, and breaks it not, he is not guiltie of this oath of Pronunciation, but is to be beaten as for a vaine (or rash) oath, &c. is to observe the commandment which he sware to break. If one sweare that he will not sleepe or eat for 7. daies, or the like vaine oath, they must not bid him watch, or fast so long as he is able to indure, and afterward to sleepe or eat: but he is to be bea-

13 *offerings: it is a Sinne-offring.* And the Priest shall make-an-atonement for him, for his sin which he hath sinned, in one of these; and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offring.

14 And Iehovah spake unto Moses, saying.
15 A soule, when it shall transgresse a transgression; and sinne through ignorance, in the holy things of Iehovah: then he shall bring his trespass unto Iehovah, a Ram perfect out of the flocke, with thy estimation, of silver shekels, after the shekell of the Sanctuary, for a Trespasse-offring. And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth part thereof he shall adde thereunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespasse-offring; and it shall be mercifully-forgiven him.

17 And a soule, when it shall sinne; and doe any one of all the commandements of Iehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocke, with thy estimation for a Trespasse-offring, unto the Priest: and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespasse-offring: trespassing he hath trespassed, against Iehovah.

18
19

Annotations.

1 **A** Soule] that is, any person, or a man, as the Chaldee tranſlateth it. And Moses in v. 15. and 17. ſaying, *when a ſoule ſinneth, he ſhall bring*, &c. ſheweth a man to be meant hereby. Though under the man the woman alſo is comprehended, as in Num. 5. 6. touching which the Hebrew Canons ſay, *All ſacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poore, he brings the poore mans oblation, and if he be rich, he brings by her hand, the rich mans oblation.* Maimony, treat. of Ignorances, c. 10. ſect. 6. Theſe Trespasse-offerings here following, were for ſinnes of leſſe importance; as omiſſion of ſome duties, and not obſerving the legall waſhings and purifications, &c. whereas the ſinne-offerings in chapter 4. were for greater offences, in doing things forbidden of God. Therefore the oblations for theſe treſpaſſes, were made leſſe, if the ſinner were poore, Lev. 5. 7. 11. which in the former Sinne-offerings were never leſſened, Levit. 4. *an adjuration*] or, *execration*, *oath*, or *curſe*; of which word, ſee the notes of Gen. 24. 41. The Greeke here alſo tranſlateth it, *adjuration* (or *execution of an oath*:) when

one by oath or curſe is charged to ſpeake if he know; as Iudg. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of ſuch adjuration we have in Matt. 26. 63. where the high Priest ſaid unto Ieſus, *I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the ſonne of God.* Unto that adjuration Ieſus gave an answer. and confeſſed it; whereas before, he held his peace. So the Apoſtle ſaith, *I adjure you by the Lord, that this Epiſtle be read unto all the holy brethren,* 1 Theſſ. 5. 27. And by the Hebrew Canons, *whether a man ſwear by his owne mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidell, or a child, he is bound. For who ſo answereth Amen after an oath, is as if he uttered the oath with his owne mouth. And whether he answer Amen, or ſpeake a word of like meaning, as if he ſay yea, or I am bound, or doe take upon me this oath; or any the like, in any language: he is as a ſworne man for any matter, whether he be (for ſinning therein) to be beaten, or to bring an oblation. Whether he ſwear or be adjured by Gods proper name, or by any of his titles: as that he ſwear by him whoſe name is Gracious, or Mercifull, or Long-ſuffering, or any the like, in any tongue: it is a full oath. And ſo an execration, and a curſe, is an oath. Maimony, tom. 3. in Shebuth (or treat. of Oathes,) chap. 2. ſect. 1. 2. Accordingly the Evangelists ſet downe theſe two as one, *the Sonne of God*; Matth. 26. 63. and, *the Sonne of the Bleſſed*; Marke 14. 61.*

witneſſe] The Hebrewes ſay, there are ſeven kinds of oathes; the oath of pronouncing a thing, [whereof ſee verſe 4.] and *waive* (or *raſh*) oathes [forbidden in Exod. 20. 7.] the oath concerning that which was delivered to keepe, [whereof ſee Levit. 6. 2. 3.] and the oath of witneſſe; here ſpoken of. Which they expaine thus; *as when witneſſe can give testimony concerning goods, and the owner requireth them to witneſſe, and they deny that they can give testimony, and ſwear that they cannot, &c. for ſuch an oath, they are bound to bring the ſacrifice, here appointed, verſe 6. &c.* Maimony treat. of Oathes, ch. 1. ſect. 1. 12. *not utter*] or, *not ſwear, declare, tell it.* And this may be, though a man be not particularly called forth to witneſſe: as the Hebrewes ſay, if the party that requireth testimony, doe ſay; *I adjure all that ſtand here, if they can witneſſe for me, that they come and beare witneſſe: if there be any witneſſes among them all, and they deny (or diſſemble) it, they are guilty of the oath of testimony.* Maimony, treat. of oathes, chap. 9. ſect. 9. *his iniquity*] that is, the puniſhment of his iniquity, if he repent not, and be reconciled by ſacrifice; as the like is ſaid in Lev. 19. 8. and 20. 17. where ſuch as beare their iniquity, are threatned to be cut off. It may alſo be engliſhed thus, *if he utter, (or ſwear) it not, and beareth his iniquity, that is, is ſubject to the wrath of God.* So in verſe 16.

Verſe 2. carkeſe] which who ſo touched, was by the law unclean, Levit. 11. 8. 31. *it be bidden*] that is, *the uncleannesse be hidden from him*, as Sol. Iarchi expoundeth it. *is unclean*] that is, afterward knoweth himſelfe to be unclean; as the explanation in verſe 3. ſeemeth to manifeſt. *is guilty*] or, *treſpaſſeth, ſinneth*; for of this Hebrew word *Aſhem*, the ſacrifice appointed for it, is called

Aſham,

Alham, in v. 6. that is, a Trespasse-offring, or Guilt-offring. But what sin or guiltinesse was upon a man, for touching an unclean carcase? And seeing the Law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes, they were cleane, and for uncleanness by a dead man, the sprinkling water cleansed them, Numb. 19. 16, 17, 18, 19. wherefore is here confessing of sin, and a trespass-offring required, in v. 5, 6. The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean, came into the Sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20, 21.) If any eat of the flesh of the Peace-offrings of the Lord, having his uncleanness upon him, the same person shall be cut off, &c. And of coming into the Sanctuary, it is said, (in Num. 19. 20.) that soule shall be cut off from among the Church, because he hath defiled the Sanctuary of the Lord. And when the Law condemneth men to be cut off, for defiling the Sanctuary, and holy things thereof, [to wett presumptuously] it implieth the sacrifice which they are to bring, for the ignorant doing thereof. Maim. treat. of Ignorances, c. 10. f. 1, 5. And thus Sol. Jarchi also expoundeth it; is guiltie, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have, not only by sins proceeding originally from themselves, but by partaking also with other mens sins, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3. according to all] or, as the Gr. translateth it, of all (or of any) his uncleanness: which might be sundry waies, as the Law after sheweth, in the 12, 13, 14, and 15. chap. of this book. shall be unclean withall] by touching it, as the Gr. explaineth it, which when he toucheth, he is defiled. and he knoweth] to wett, if afterward by some means it be manifested. This the Gr. version plainly sheweth, saying, and after this he knoweth of it. And herein it differeth from another case, following v. 17. which he knew not: whereupon two sorts of trespass-offrings are appointed: for this which he knew, a female lambe, or a lesser sacrifice, if he were poore, v. 6, 7. &c. for that which he knew not, a ram, v. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit, of this matter of uncleanness, the Hebr. canons say; The case of ignorance, about defiling the Sanctuary and holy things, differeth from the case of other sins that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be known unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offring: but for defiling the Sanctuary and holy things, he brings not the offering which is lesse, if the man be poore. (Lev. 5. 7, 11.) unless he have knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the Sanctuary, in the end; and it be hid from him betwene both. As, a man is unclean, and eateth of a holy thing, &c. and afterwards it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. Lo, he is not bound to bring a sacrifice,

unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knows that he is unclean, and knows that the thing is holy. And afterwards the uncleanness is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knows that it is a holy thing; or he erreth, and forgetteth that the thing is holy, but knows himself to be unclean, and eateth. Or if he erre, or forget, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are knowne to him, which were hidden from him: he now must bring the sacrifice here appointed; which is lessened if the man be poore. The reason of this exposition, is; for that concerning other ignorances, it is said, (in Lev. 4. 27, 28.) while he doth some one of the commandments of the Lord, which should not be done, and be guiltie; or if his sin be made knowne unto him, which he hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleanness of the Sanctuary and holy things, it is said, and it be hidden from him, and he knoweth of it, and is guiltie. (Lev. 5. 3.) &c. Maim. treat. of Ignorances, c. 11. f. 1. &c. So in the Chaldee paraphrase called *Inianban*, this Scripture is thus interpreted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it, &c. is guiltie] or, is a trespasser, sinneth: as Sol. Jarchi againe saith, by eating of the holy things, or coming into the Sanctuary.

V. 4. a soule] in Chaldee, a man when he shall sweare pronouncing] distinctly uttering. This is that which the Jewes call the oath of Pronunciation, (as is noted before on ver. 1.) and of it they make foure particulars, two of things to come, and two of things past: as when one sweares of a thing past, that it was done, or it was not done; and of a thing to come, that he will doe it, or he will not doe it. And no oath of Pronunciation is to be used, but for things possible for him to doe, whether to come or past. He that sweareth any of these foure oaths, and the thing be otherwise; as, hee that sweareth that hee will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; lo, this is a false oath; and of this and such like, it is said, ye shall not sweare by my name falsly, (Lev. 19. 12.) And if he sweare falsly, of presumption, he is to be beaten: if of ignorance, then hee brings the sacrifices here appointed. Maimony, treat. of Oathes, chap. 1. sect. 1, 2, 3. to doe evill, &c.] This the Hebrew Doctors understand of thing in a mans power, to doe if hee will, or to leave undone if hee will. Therefore, hee that sweareth to doe evill to others, (as to smite his neighbour, &c.) it is not an oath of Pronunciation, because hee is commanded not to doe it; but it seemeth to be a vaine (or rash) oath. If he sweare to his owne evill and hurt, though hee should not so doe, his oath remaines upon him: and if he doe it not, he is guiltie of the oath of Pronunciation. If he sweare to doe good to others, the good which is in his power to doe; the oath remaines upon him, if he doe it not, he is guiltie of this oath. And, whosoever sweareth to break a commandment, and breaks it not, he is not guiltie of this oath of Pronunciation, but is to be beaten as for a vaine (or rash) oath, & is to observe the commandment which he sweare to breake. If one sweare that he will not sleepe or eat for 7. daies, or the like vaine oath, they must not bid him watch, or fast so long as he is able to indure, and afterward to sleepe or eat: but he is to be be-

ten out of hand for his rash oath; and so may sleepe or eate when he pleaseth. *Maimony, treat. of Oathes, chap. 5. sect. 14. &c.* Compare herewith, *Psa. 15. 4. He that sweareth to doe evil, (that is, to his owne hurt) and changeeth not, &c. it be hidden from him*] that he hath transgressed against his oath, saith *Sol. Iarchi*, on *Levit. 5.* And *Targum Jonathan* explaineth it, and he hath falsified (his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsified it, &c. is guiltie] or, trespasseth: in Greek, sinneith, to weete, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

5 Ver. 5. in one of these] in one of these foure, saith *Targum Jonathan*; meaning the foure sins mentioned in the 1, 2, 3, 4. verses before. shall confesse] laying his hands on the head of the sacrifice, and confessing the iniquitie of his trespass; as is noted on *Levit. 1. 4.* And so other rites were performed according to the manner of the linne-offring in chap. 4. The trespass-offrings, &c. were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat and inward taken out, and salted, and strewed on the fire (upon the Altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the sin-offrings. *Maimony, treat. of Offring the sacrifices, chap. 9. sect. 1.* And touching this confession, they say; The owners of the sinne or trespass-offrings, when they bring their sacrifices, &c. Atonement is not made for them thereby, untill they repent, and confesse with word of mouth, &c. And so hee that is in his neighbours danger, and hath done him damage in his goods; although he payeth him all that he oweth him: Atonement there is none, untill he confesse, and turne away from doing the like again for ever. *Mai. tom. 1. treat. of Repentance, c. 1. f. 1.* See the notes on *Num. 5. 7.*

6 Ver. 6. Trespass-offring] or, Guilt-offring: in Hebrew, *Asham*, that is, Guiltinesse or Trespass; as the Sin-offring, in ch. 4. was for sin (as the words here following manifest) and is likewise called a Sin-offring. And as the former, so this figured out the sacrifice of Christ for our sins; of whom it is prophesied, that his soule should be made an *Asham*, an offering for trespass, (or, for sin, as the Greek translateth it) *Esa. 53. 10.* which he hath sinned] and respect must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. Hee that killeth a Sin-offring, or a Trespass-offring, it is necessarie that his cogitation be on that Sinne by name, which (the sacrifice) is brought for. *Maim. treat. of Offring the sacrifices, ch. 4. sect. 21.* These things taught a speciall care that men should have of their waies, an examination of their owne sins, a particular repentance, sorrow, and sacrifice of a contrite heart, with faith in Christ (whom the trespass-offring figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord, *1 Cor. 11. 31. Ezek. 20. 43. Lam. 3. 40. 2 Cor. 7. 11.*

7 Ver. 7. his hand reach not] that is, he be not able enough to bring a lambe: thus God provided for the poorer sort. This is that sacrifice which the Hebrewes call *Gnoleh vajored*: that is, Ascending

and descending, (*Talmud. Bab. in Cerethorb, ch. 2.*) because it ascendeth, or is greater, if the sinner be rich; and descendeth, or is lesser, if he be poore. And they observe, that Sixe are commanded to offer the oblation *Gnoleh vajored* (greater or lesser:) The Leper at his cleansing, (*Levit. 14. 21. &c.*) The woman after child-birth, (*Levit. 12. 8.*) Hee that sweareth the oath of testimonie, (*Lev. 5. 1.*) Hee that sweareth the oath of pronunciation, falsely through ignorance, *Levit. 5. 4.*) The unclean person that eateth of the holy things ignorantly; and the unclean that cometh into the Sanctuary ignorantly, (*Levit. 5. 2, 3.*) *Maimony, treat. of Ignorances, ch. 1. sect. 1.* In these kinde of sacrifices, the High Priest, or the King, was not charged to bring a greater, as they were in the Sin-offring, *Levit. 4. 3. 23.* but the offering fell lower for the poore, even to a pottle of flowre, *v. 11.* The King and the anointed Priest, brought their offering for the oath of witness, or for the oath of pronunciation, or for defiling the Sanctuary and holy things thereof, as other private persons. For the Scripture puts no difference betwene the offering of the King, Priest or private man, save in the sin-offrings, appointed for their Ignorances, (*Levit. 4.*) *Maimony, treat. of Ignorances, chap. 10. sect. 7.*

turtle-doves] see the notes on *Levit. 1. 14.* If a poore man brought the oblation of the richer sort, hee was discharged: but a rich man that brought the oblation of the poore, was not discharged. *Maimony, treat. of Ignorances, ch. 10. sect. 13.* In that God would have men be at such charges for the expiating of their smallest sins and overlooks; it was to teach them the ugliness of their sins in his sight, and with how great price by the blood of Christ, they were to be redeemed, *1 Pet. 1. 18, 19.* and how they should shew by such cost, their thankfulness to God for his grace, *1 Chronic. 21. 24.* and towards his Priests (the Ministers of his grace) which had their livelihood in part by such sacrifices, *Num. 18. 9. 1 Cor. 9. 13, 14.* And in that he lessened the charge for the poorer sort; it was to shew the riches of his grace, who freely forgiveth the poore as well as the rich, not in respect of their expences, but of his mercie, which is without respect of persons, *Jam. 2. 5. Esa. 55. 1. &c. Rom. 3. 24, 25. &c.*

8 Ver. 8. first] that atonement might be made for his sin; after which was the Burnt-offring, a figure of a new and holy life. For Christ (whom the Sin-offring typed out) bare our sins, in his body, on the tree: that we being delivered from sin, should live in righteousness, *1 Pet. 2. 24.* Albeit, the Burnt-offring also was to make reconciliation for sin; as is noted on *Levit. 1. 4.* cut-with-his-naile] see *Levit. 1. 5.* where the like is for the Burnt-offring. This here (by the Hebr. canons) was to be done, at the South-west borne of the Altar. The Priest held the two feet (of the fowle) betwene his two fingers, and the two wings, betwene his two fingers; and stretched out the necke thereof unto the breadth of his two fingers, and cut it with his naile. And this was one of the hardest services that were in the Sanctuary. *Maim. treat. of Offring the sacrifices, c. 7. f. 6, 8.* Thus the Priests greatest cunning was to be shewed in offering the sacrifices of the poore. not divide] hee might not divide the

the head from the body: and if he did divide it, hee did unlawfully, and was beaten. Maimony *ibidem*. sect. 6. See the notes on Levit. 1. 17.

9 Ver. 9. *the side*] Hebr. *the wall*. He sprinkled of the blood, upon the wall of the Altar, beneath the middest thereof, and the rest of the blood, he wrung-out at the bottome. It is a generall rule, that which was put up in the wall, the residue thereof was wrung-out at the bottome: and this was the neiber wall. Maim. *ibidem*. This rite might fore-shew the manner of Christs suffering, both his sweating drops of blood, Luke 22. 44. and the shedding of his blood on the crosse: which oblation was sanctified by his deity, as the blood of the sacrifice by the Altar, Joh. 17. 19. Heb. 9. 14. Matth. 23. 19.

10 Ver. 10. *the manner*] or ordinance: Hebr. *the judgement*; which word is here, and often used for the manner, or rite of doing a thing, and it hath reference to the Law in Lev. 1. 15. &c. The Greek and Chaldee translate it, *as is fit*, (or *convenient*.) The Hebrews give this reason why the doves were, one a Sin-offring, the other a Burnt-offring; Because the Altar had nothing in the bird that was the Sin-offring, save the blood thereof, which is not food, [as Lev. 3. 11.] therefore it was needfull to bring two, one for a Sin-offring to be meat for the Priest, [Levit. 6. 26.] the other for a Burnt-offring, to be meat for the Altar. Chazkuni on Lev. 5. *for his sin*] or, *from his sin*; that is, cleansing him from it.

11 Ver. 11. *attaine not*] in Greeke, *finde not*: that is, if he be not able: as in ver. 7. hee used another word of like meaning, *reach not*. So in Lev. 14. 21, 22. and 25. 26. 47. Numb. 6. 21. *an Ephab*] that is, a Busbell: the tenth part whereof was called an Omer: about our Pottle: the Chaldee here for an Ephab, translateth *three Seib* (or *pecks*;) see the notes on Exod. 16. 36. *oile*] because sin proceedeth from us, for want of grace, which oile figured; and the memoriall thereof is not sweet or gratefull unto God, which frankincense did signifie: therefore neither oile nor frankincense might bee given with the Sin-offring, nor with the jealousie-offring, which brought iniquitie to remembrance, Num. 5. 15. but with the Meat-offrings, both were given, Lev. 2. 1. &c. In the common Meat-offring, (Lev. 2.) the want of oile made it unlawfull for sacrifice. The sinners Meat-offring, if oile were upon it, or upon the handfull thereof, it was made unlawfull. Maimony, treat. of unlawfull (or polluted) sacrifices, ch. 11. sect. 8, 10.

12 Ver. 12. *shall take*] or, *shall gripe*; *shall gather up with the hand*: see Lev. 2. 2. This was the manner of all Meat-offrings, that a handfull was burned on the Altar, and the residue eaten by the Priests; except the Priests owne Meat-offrings, for sin or otherwise; they were not eaten, but all burnt, Lev. 6. 16. 22, 23. *according to*] or, *upon Iehovahs Fire-offrings*: which the Gr. translateth, *upon the Burnt-offrings to the Lord*: see the notes on Lev. 4. 35.

13 Ver. 13. *shall be the Priests*] the residue which is not burnt on the Altar, shall be for the Priests to eat, the males among the Priests, were to eat it in the holy place, as the Meat-offring: see Lev. 2. 3. and 6. 25. 29. and 7. 6, 7.

Ver. 15. *transgresse*] or, *sacrilegiously-trespass*, *defraud*. The Hebrew *Magbhal*, though it be generally used for all transgression & disloyalty that the inferiour committeth against the superior, as the wife against her husband, Num. 5. 12. and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service and holy things, whereof this Law in speciall is: and so differeth from all the other lawes. The Hebrew Doctors thus explaine it. It is unlawfull for a private man to make profit (or use) of the holy things of the Lord: whether they be things that are offered upon the Altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And whosoever maketh profit (or use) to the value of a mite, of the holy things of the Lord, he transgresseth, Maim. in *Megbilah*, (or, treat. of Transgression) chap. 1. sect. 1. *through ignorance*] or *unadvisedly*, by error: see Lev. 4. 2. If hee did it presumptuously, and God only knew it, he was in danger to be cut off by his hand: if his presumption were knowne to men, the Magistrate punished him. The sacrifice was for ignorance onely. Whosoever sacrilegiously-transgresseth presumptuously, is to be beaten; and must pay for the detriment, &c. Maim. in *Megbilah*, chap. 1. 1. 3.

the holy things] these were many, and manifold waies men might transgresse in them. As for a man to eat within his (private) gates, the tithe of his corne, wine, oile, &c. Deut. 12. 17, 18. to doe worke with his first-borne bullocke, or sheere his first-borne sheepe, Deut. 15. 19. to eate the first fruits of his land, Exod. 34. 26. Jer. 2. 3. to keepe-backe ought of the price of things dedicated to holy use; as did Ananias and Saphira, Act. 5. 1, 2. &c. and many like things. All the most holy things, men might sacrilegiously-transgresse concerning them, (by making profit or use of them) from the time they were sanctified, untill their blood was sprinkled. When the blood was sprinkled, they might transgresse concerning them, in any thing that was wholly for the pre, untill it was burnt and carried out to the place of ashes. As the Burnt-offring, whether beast or fowle; and the handfull (of the Meat-offring) and the frankincense, the Meat-offring of the Priests, &c. they might transgresse concerning them, from the houre they were sanctified, untill they were carried out after their burning upon the Altar, unto the place of ashes. So for bullocks and goats that were burnt (without the campe:) So for the red Cow, (Num. 19.) from the sanctifying thereof, till it were made ashes: for though it were of the holy things for the maintenance of the Sanctuary, yet he it is said thereof, it is a Sin-offring (Num. 19. 9.) The Sin-offring beast, and Trespass-offring, and Peace-offrings of the congregation; they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgresse in the fat and inward parts till they were carried out to the place of ashes, &c. In the Meat-offrings, they might transgresse from the sanctifying of them, (yea though they were not as yet sanctified in a ministring vessel) untill the handfull was burnt on the Altar, &c. The shew-bread, they might transgresse therein, from the sanctifying of it, (yea though it were not as yet baken) untill the incense upon it was burned. The drinke-offrings, men might transgress in them after they were sanctified. The bones, sinewes, hornes and hoofs

of the most holy sacrifices, which were separated, before the sprinkling of the blood, they might transgresse in them. The ashes of the Altar in the courtyard, before they were taken from upon it, or after: they might transgresse in them. Any beast of the most holy things, that had a blemish, &c. they might transgresse therein from the sanctifying of it, till it was redeemed. He that separateth man, for (to buy) his Sin-offring, Burnt-offring, or Trespasse-offring, or for Turtle-doves, or Pigeons: they might transgresse therein, from the house of the separating thereof. A man sanctifieth for the maintenance of the Sanctuary, a thing meet to repaire the same, as stone or timber; or a thing meet for the Altar, as lambs or doves: or he sanctifieth for the Altar, a thing meet to repaire the Sanctuary, as stone or timber. Or sanctifieth for one thing, that which is not meet for it, but for another; or which is not meet for either of both, as bens, lands, &c. yea though it be but dust or ashes: they might transgresse in any of these, from the house they were sanctified, untill such things were redeemed, as were meet to be redeemed. These and many the like cases, are shewed by Maimony in Meghilah, c. 2. &c. of which hee saith in the end, (c. 8. l. 8.) It is meet for a man to set himselfe to understand the ordinances of the holy Law, and to know the end of matters, according as he is able. And the thing whereof he can find no reason, nor know any worth thereof, let it not be light in his eyes. And let him not breake through, to goe up unto the Lord, lest he breake forth upon him, (Exod. 19. 14.) Neither let him thinke of this, as he thinketh of other common things. Behold how great weight there is, in the Law touching sacrilegious transgression. And what though they be wood, and stone, and dust, and ashes? when the name of the Lord of all the world, is called onely upon things, they are sanctified. And who so useth them to common use he transgresseth therein; and though he doe it through ignorance, hee must needs bring an atonement. How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them under foot, because hee knowes not the reason of them, &c. Behold it is said in the Law, (Levit. 19. 37. & 20. 22.) ye shall keepe all my Statutes, and all my judgements, and doe them. Our wise men have said, that keeping and doing, must be applied unto the statutes, as unto the judgements, &c. Now the judgements, they are commandments, the reason (or meaning) whereof is manifest, and the good that cometh by doing them, is knowne in this world; as the forbidding to rob, and to shed blood; the commandment to honour father and mother. But the statutes (or ordinance) are commandments, the reason whereof is not knowne, &c. And all the sacrifices every one generally, are statutes (or ordinances:) and our wise men have said, for the service of the sacrifices, the world doth continue: for by doing the statutes and the judgements, righteous men are made worthy of life in the world to come. And the Law setteth the commandment of the statutes first, saying, And ye shall keepe my statutes and my judgements, which if a man doe, he shall live by them, Levit. 18. 3. In which last words of the Rabbins, it appeareth, how the Jewes (as Paul telleth us) have a zeale of God, but not according to knowledge; being ignorant of Gods righteousness, and going about to establish their own righteousness. For Moses describeth the righteousness which is of the Law,

when he saith, the man which doth these things, shall live by them: but the righteousness which is of faith, speaketh otherwise; That if thou confesse with thy mouth, that Iesus is the LORD, and beleve in thy heart, that God hath raised him from the dead, thou shalt be saved, Rom. 10. 2, 3, 5, 6, 9. his trespass] that is, his trespass-offring: or, for his trespass it selfe, a ram perfect] without blemish. The ram was to be of the second yeare: see the notes on Lev. 1. 10. with thy estimation] or, by thy valuation. This is spoken to the Priest, who was to esteeme and value all holy things, as is expressed in Levit. 27. 8, 12. &c. of silver shekels] Hebr. silver of shekels: see the like transplacing of words in Lev. 6. 21. and 7. 21. and so the Gr. translateth, a ram without blemish out of the sheepe, of price of silver of shekels: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least, and besides that he should pay the principall, and the fift part. Thus Sol. Iarobi expoundeth it, Which is worth two shekels: and R. Levi giveth this reason, Because multiplication in numbers, is first made by two; therefore he saith, shekels, for two shekels. Maimony in Meghilah, c. 1. l. 1. saith, He that transgresseth through ignorance, payeth for that which he hath made use of to himselfe, and addeth a fift part thereto; and bringeth a ram of two shekels (that is, worth so much) and offereth it for a trespass-offring, and makes atonement for himselfe. Of the shekel, see Gen. 20. 16.) Again in another place he saith: All Trespasse-offrings in the Law, are brought bring of the second yeare, and worth two shekels, except the Trespasse-offring of the Leper, and of the Nazarite, for they are of the first yeare, and there is no price of them set. The doubtfull Trespasse-offring, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If rams be cheape, that he find not a ram worth two shekels; let him not buy, but tarry till they be dearer, and bring one of two shekels, For loe, the Law provideth concerning the price, and determineth it; Maim. in Pesulei hamukdashin, c. 4. l. 22, 23. Ver. 16. holy thing] Hebr. holiness, which the Gr. translateth, holies, that is, holy things. The worth of it, or of them, must be paid. fift-part] so much was also added to holy things redeemed, Lev. 27. 13, 15, 19. The payment of the principall; with the addition of the fift part, is commanded to be done together, with the bringing of the sacrifice. The payment of the principall, and bringing of the trespass, binder the atonement, (to weete, if they be not brought together;) but the fift part bindeth not; for it is said (after) he shall make atonement with the ram of the Trespasse: the ram and the trespass binder, but the fift part bindeth not. [Meaning it may remaine as a debt, to be payed afterward:] Maim. in Meghilah, c. 1. l. 3, 4. By the Trespasse (Asham) the Scripture sometime meaneth the principall thing wherein the trespass is committed, which is to be recompensed, besides the sacrifice, Numb. 5. 8. the Priest shall make atonement] Though restitution was made by the transgressor, yet atonement could not be made, but by the Priest and sacrifice appointed; both which figured

gured Christ, by whose blood, sins of all sorts, which men through infirmitie doe commit, are forgiven and purged, 1 Joh. 1.7.

17 Verſ. 17. *though he know it not*] this may alſo be tranſlated thus; *and he know it not, and is guilty, and beareth his iniquitie*: This differeth from the former caſes, in verſ. 4. and 15. where there was knowledge of the ſin, at leaſt, in the end: but this Law was for ſins, though never known certainly, but in doubt or ſuſpence; ſo that David ſaid not without cauſe, *Ignorances*, (or, *Unadviſed ſins*) *who can underſtand? cleaſe thou me from ſecret ſins*, Pſ. 19. 13.

18 Verſ. 18. *a ram perfect*] that is, *without blemiſh*. Of this the Hebrew canons ſay; *Every ſin, for the ignorant-doing whereof, they are bound to bring the Sin-offring appointed*, (Levit. 4.) *they are bound, when it is not knowne, to bring the doubtfull Trespasse-offring*: (Levit. 5. 17, 18.) *And what meaneth this, if it be not knowne? If it be doubtfull unto him, whether he hath ignorantly ſinned in the thing, or no. And this ſacrifice is called Aſham talui, (a doubtfull Trespasse-offring) becauſe it makes atonement for that which is uncertaine and doubtfull unto him, &c.* As for example; there is a Sabbath day, and a working day; and a man doth worke in one of them, and knowes not in which he did it. Hee eateth of a diſh of meat, and one witneſſe ſaith unto him, *this which thou haſt eaten, is the fat (forbidden in the Law, Levit. 3. 17.)* another witneſſe ſaith, *thou haſt not eaten fat: now he bringeth a doubtfull Trespasse-offring*; and ſo in like caſes. *Maim. treat. of Ignorances, c. 8. f. 1, 2.* On the other hand for ſome caſes knowne, they bring another ſort of ſacrifice, called, *Aſham Vaddai*, that is, *a certaine, (or manifeſt Trespasse-offring, concerning which in the ſame Booke, ch. 9. it is ſaid; For five tranſgreſſions, men bring the ſacrifice Aſham, and it is called a manifeſt Aſham; becauſe there is not any doubt therein. And theſe are they: For lying with a bond-maid, (Levit. 19. 20, 21.) For things taken-by-violence, &c. (Levit. 6. 2, 6.) For ſacrilegious tranſgreſſion, (Levit. 5. 15.) For the uncleannesse of a Nazarite, (Num. 6. 12.) And for leproſie, when a man is cleaſed from the ſame, (Levit. 14. 12.)* eſtimation] or valuation. The Greeke tranſlated it, *of price of ſilver*: ſee before in verſ. 15.

19 Verſ. 19. *trespaſſing he hath trespaſſed*] that is, *Hee hath certainly trespaſſed; or, hee is ſurely guilty*. The Chaldee tranſlateth, *It is a trespasse-offring for his ſin which he hath ſinned: hee ſhall offer a trespasse-offring before the Lord*. The rites about this ſacrifice, were the ſame with the former: *Whether it were a manifeſt trespasse-offring, or a doubtfull trespasse-offring, it was killed, and the blood ſprinkled; then it was flayed, the fat taken-out, and ſalted, and put on the fire (of the Altar) and the fleſh was eaten by the Priests, in the court: Mat-mony, treat. of offering the ſacrifices, c. 9. f. 1.* The ſignification hereof, was alſo like the former, that by the death and blood of Chriſt, we are cleaſed from all ſinne, 1 Joh. 1. 7. Heb. 10. 10, 11, 12.



CHAP. VI.

1, The Trespasse-offring for ſins done againſt the Lord, and a mans neighbour; 8, The Law of the Burnt-offring,

14, and of the Meat-offring. 19, The offering at the conſecration of a Prielt. 24, The law of the Sin-offring.

AND Jehovah ſpake unto Moſes, ſaying; A ſoule, when it ſhall ſinne and tranſgreſſe a tranſgreſſion, againſt Jehovah: and falſly deny unto his neighbour in a thing-delivered-him-to-keepe, or in the putting of the hand, or in a thing-taken-away-by-violence; or, hath deceitfully-oppreſſed his neighbour. Or have found a thing loſt, and falſly-denieſt concerning it, and ſweareth with falſhood: for any one, of all that a man ſhall do, ſinning in theſe. Then it ſhall be, when he hath ſinned and is guiltie: that he ſhall reſtore the thing-taken-by-violence, which he violently tooke away; or, the thing-deceitfully-gotten, which he hath got-deceitfully; or, the thing-delivered him-to-keep, which was delivered unto him to keep; or the loſt thing, which he found. Or, all that about which he hath ſworne, with falſhood: and he ſhall pay it, in the principall thereof; and ſhall adde thereto, the fifth-parts thereof: unto him to whom it appertaineth, ſhall hee give it, in the day of his Trespasse. And hee ſhall bring his Trespasse-offring, unto Jehovah: a ram perfect, out of the flock with thy eſtimation for a Trespasse-offring, unto the Prielt. And the Prielt ſhall make atonement for him, before Jehovah, and it ſhall be mercifully-forgiven-him: for any one, of all that he hath done, in trespawning therein.

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And Jehovah ſpake unto Moſes, ſaying; Command Aaron and his ſons, ſaying; This is the law of the burnt-offring: it is the burnt-offring becauſe of the burning, upon the altar all night, unto the morning; & the fire of the altar, ſhall be burning in it. And the Prielt ſhall put on, his linnen rayment; and linnen breeches, ſhall he put upon his fleſh: and he ſhall take-up, the aſhes, which the fire hath conſumed, with the burnt-offring, on the altar: & he ſhall put the, beſides the altar. And he ſhall put-off his garments, & put on other garments: and ſhall carry forth the aſhes, to without the camp; unto a cleane place. And the fire upon the altar ſhall be burning in it, it ſhall not be put out; and the Prielt ſhall burn wood upon it, every morning; and ſhall lay-in-order upon it, the burnt-offring; and ſhall burne upon it, the fats of the Peace-offrings. Fire, continually ſhall be burning upon the altar, it ſhall not be put-out.

And this is the law, of the Meat-offring: the ſonnes of Aaron ſhall offer it, before Jehovah;

- 15 Jehovah; before the altar. And he shall take-up of it, his handfull, of the flowre of the Meat-offring, and of the oile thereof; and all the frankincense, which is upon the Meat-offring: and he shall burne upon the altar, for a favour of rest, the memoriall of it, unto Jehovah. And the remainder thereof, shall Aaron and his sons eat: *in unleavened-cakes*, shall it be eaten; in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be baken *with leaven*; I have given it for their portion, of my Fire-offrings: it is holy of holies; as the sin-offring and as the Trespasse-offring. Every male, among the sons of Aaron, shall eat of it; it shall be a statute for ever, in your generations; concerning Jehovahs Fire-offrings: all that toucheth them, shall be holy.
- 19 And Jehovah spake unto Moses, saying;
20 This is the oblation of Aaron, and of his sons, which they shall offer unto Jehovah, in the day that he is anointed; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: halfe of it in the morning, and halfe of it in the evening. On a pan, it shall be made with oile, hastily-fryed shalt thou bring it: the baken pieces of the Meat-offring, thou shalt offer for a favour of rest, unto Jehovah. And the Priest that is anointed in his stead, of his sons, shall doe it: it is a statute for ever, unto Jehovah, it shall be burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shall be a Whole-burnt-offring: it shall not be eaten.
- 24 And Jehovah spake unto Moses, saying;
25 Speake unto Aaron, and unto his sons, saying; This is the law, of the Sin-offring: in the place where the Burnt-offring is killed, shall the Sin-offring be killed, before Jehovah: it is holy of holies. The Priest that offereth-it-for-sin, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shall be holy: and when there is sprinkled of the blood thereof, upon a garment; that whereon it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is sodden, shall be broken: and if it be sodden, in a brazen vessel; it shall be both scowred and rinsed, in water. Every male among the Priests, shall eat thereof, it is holy of holies. And no Sin-offring, wherof any of the blood thereof, is brought into the Tent of the congregation, to make-atonement *with* in the holy-place, shall be eaten: it shall be burnt, in the fire.

Annotations.

A Sou'e] that is, *man or woman*, as God explaineth it, in Num. 5. 6. so the Chaldee expoundeth it, *a man*. *transgresse*] it is the word before used, in Levit. 5. 15. The Greeke here translateth, *despising*, *despise the commandments of the Lord*: (or, *neglect them*.) *falsly deny*] or *he*, as the Greeke translateth: but the word meaneth lying, by deniall of a thing, as Gen. 18. 15. This sinne, God generally forbiddeth, Levit. 19. 11. And this law here, concerneth sins, both against God, by swearing; and against our neighbour, by injuring him. *a thing-delivered-him-to-keepe*] a thing-committed-to one; which shall againe be required; called in Hebr. *Pikkadon*, of incommending a thing, and requiring it: in Greeke, *Parabeke*, of committing it to ones fidelity, (which word, Paul useth in 2 Tim. 1. 12. of God; *I am perswaded that he is able to keepe that which I have committed unto him*;) in Latine, a *Depositum*. So in 1 Tim. 6. 20. and 2 Tim. 1. 14. In Gen. 41. 36. the word is used for *store* or *provision* laid up. See the judicall lawes for these cases, in Exod. 22. 7, 10. &c. *the putting of the hand*] This phrase (here onely used) seemeth to meane *fellowship*, or *partnership*, when men deale, and put their hands as it were together in a matter: so the Greeke translateth it, *communio* (or *societie*;) and the Chaldee, *the communion* (or *fellowship*) of the hand; that is, commerce. Or, wee may take it, for *putting into the hand*, that is, committing of a thing to ones care and fidelitie, to use or imploy for him. It may also imply, the lending of a thing, or borrowing. Thus Sol. Iarchi expoundeth it, *that he hath put money into his hand to occupy: or hath lent it him*. *a thing-taken-by-violence*] or, *a robbery, rapine*. It implyeth force, as the next doth fraud. 2 Sam. 23. 21. Judg. 9. 25. This God hateth, though it be for Burnt-offring: Esa. 61. 8. *deceitfully oppressed*] or, *defrauded*, by cavillation, calumny, false accusation, or other like unjust means. Of this sinne *Zacharias* cleared himselfe by fourefold restitution, Luk. 19. 8. The Hebrew doctors thus distinguish these. *Who is a taker by violence*, (or *robber*?) *He that taketh a mans goods by force*, as by plucking it out of his hand, &c. or, *that forcibly-taketh ones servant or beast, and useth them for his owne worke*; or *goeth into ones field, and eateth the fruit thereof, and the like*. *Who is a deceitfull oppressor*? *Hee that hath his neighbours goods in his hand, with the owners consent*; and when they are demanded againe, he keepes the goods in his hands by force, and restores them not; and the like, *Maimony*, treat. of *Robbery and lost things*, chap. 1. Sect. 3. 4.

Verf. 3. *a thing lost*] Hebr. *a losse*: which the law bindeth him to reitore to the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with falshood*] that is, *falsly*; and as the Greeke translateth it, *unjustly*. Of this kinde of oath, the Hebrew Canons say; *Who so hath his neighbours goods in his hand, whether they be delivered him to keepe, or lent*

lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which hee hath in his hand, bee demanded of him, and he denieth them, loe he is a transgressor against this law, ye shall not falsly deny, (Lev. 19. 11.) And if hee sweare unto himselfe falsly, concerning the goods which he denied; now he transgresseth another law, ye shall not deale falsly, Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keepe. And for this false oath, he is bound to pay the principall, which hee denied, and to adde the fift part more thereto, and to offer a manifest Trespasse-offring, &c. *Maim. treat. of Oathes, c. 1. f. 8, 9.* *finning*] or, as the Gr. translateth, so that he finne in these.

4 Ver. 4. he shall restore] in Num. 5. 7. God requireth also to confesse the sin; which is to be understood here, and in all like sins and trespasses. About this restitution, the Hebrews have these observations; Whether he be a violent robber, or a fraudulent-appressor, or a stealer, or a borrower, or that hath by him, a thing delivered to keepe, or hath found a thing lost, and falsly denieth it, or that there was partnership betwene him and his neighbour, and some of the goods remaine in his hand, or that he hath done worke for him, and he hath not given him his wages. It is a generall rule for every thing such as these, bee that confesseth, is bound to pay by sentence (of the Judges;) and he that denieth and sweareth, must pay the principall and the fift part, Levit. 6. 2. &c. This is meant, when a man is bound to pay for himselfe, but if he be bound to pay for his father, he payes not the fift part. As, when his father robbeth, or stealeth, or is indebted to others, and the son knoweth it, and denieth it, and sweareth, and afterwards confesseth it; he payeth but the principall onely; for it is written, (Levit. 6. 4.) which he violently tooke away; for his owne violent-taking-away, hee addeth the fift part more, but not for his fathers. This is meant, when the thing violently-taken-away, is not remaining then present; but if his father did violence, and died, and the thing-taken-away remaineth there, and the heire denieth it, and sweareth, and afterwards confesseth; hee payeth the principall and the fift part. If the father rob, and sweare, and confesse it, and afterward dye: now the heire payeth the principall, and the fift part. If he rob, and sweare, and so die: and the heire confesseth it, hee payeth but the principall onely, but in both these cases, the heire is discharged of the Trespasse-offring. *Maim. treat. of Robbery, and lost things, c. 7. f. 2, 3. &c.*

5 V. 5. all] or of any thing: so implying other particulars besides these mentioned; as some are before noted. *principall*] or, *summe*; Hebr. *head*: which *Sol. Iarchi* expoundeth the principall, (the thing it selfe.) *Head* sometime is used for beginning or first: and so *Chazkuni* here noteth, that the meaning may be, Before he bring his oblation, he shall put out of his hand, the thing got by rapine, &c. *the fift-parts*] the Gr. translateth, the fift part, as the Hebr. also was in Lev. 5. 16. And it may be put for every fift part, the fift part of every thing defrauded, as in Ezek. 16. 55. thy sisters, meaneth each of thy sisters. But the Hebrew Doctors insist upon the number; thus; He that restoreth the principall to the owners, and denieth at the second time, the fift part, and sweareth about it; that fift part is made as the principall

in every respect, and he must pay for it another fift part, as it is written, hee shall adde thereto the fift parts thereof teaching that hee must adde a fift part for a fift part, untill the fift part which he denieth, and sweareth for, be become lesse then the worth of a mite. Who so hath by him a thing delivered to keepe, and be pleadeth that it is lost, and sweareth; and returneth, and confesseth that hee hath it by him: And cometh againe, and pleadeth that it is lost, and sweareth, and againe returneth, and confesseth that he hath it by him; he must pay a fift part for every oath, with that one principall; as it is written, He shall adde thereto the fift part thereof, teaching that he may pay many fifts for one principall. *Maim. treat. of Robbery, &c. c. 7. f. 12, 13.* Now what the fift-part is, he there sheweth in Lev. 7. one of foure, with the principall: as if he robbed the value of foure, and sweareth; he payeth five. And if the stolne thing be remaining, he must restore it, and give the price of the fourth part thereof. to whom it pertaineth] or, whose it is, by right, whether the owners, or the heires: to him against whom he is guiltie, Numb. 5. 7. He that robbeth his neighbour, if he that is robbed, dieth: must restore the robbery unto the heires. and if it be lost, or changed, he must give them the price of it. And if he sweare unto him, and afterward be died; he must give to the heires, the principall and the fift part. Hee that robbeth his father, and sweareth unto him, and the father dieth; if the thing taken by robbery, doe not remaine, or if it be changed, he must make an account with his brethren, for the principall and for the fift part. If the thing taken by robbery, remaineth, he is bound to bring forth the thing it selfe, from under his hand. Therefore he is to give the thing taken by robbery, and the fift part also to his brethren, and make an account with them, &c. *Maim. treat. of Robbery, c. 2. f. 1, 2. &c.* But if the man have no kinsman to recompense the trespass unto, it must be recompensed unto the Lord, even unto the Priest, Numb. 5. 8. of his trespass] or, of his guiltinesse, that is, the day wherein he is found a trespasser: which the Gr. interpreteth, the day wherein he is convicted: (or reprehended) Or we may understand it, the day wherein he offreth for his trespass: so *Chazkuni* explaineth it, The robber shall give the goods unto him that is robbed, in the day that he brings his trespass-offring: turning from his sin, that his oblation may be accepted with favour.

Ver. 6. perfect without blemish. This oblation was performed with such rites, as the other before mentioned; in ch. 5. see the notes there; and on Num. 5. 8. in trespassing] or, by guilty-trespass, or, with guiltinesse therein: the Gr. translateth, and hath trespassed therein. These sacrifices could not by themselves make atonement, or procure forgiveness of finnes: but they signified the atonement made by the sacrifice of Christ, Heb. 10. 1, 4, 10, 14. and taught men mortification, and dying unto sin, as David saith, Thou delightest not sacrifice, that I should give it, &c. The sacrifices of God, are a broken spirit, a broken and contrite heart, &c. Pl. 51. 18, 19. And where true repentance, faith in Christ, and amendment of life is found in the sinner; there is promise of grace, and of forgiveness of sins; though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Esay 1. 16, 18.

Here beginneth the 25. Section of the Law; see Gen. 6.9. Hitherto in this booke, God hath shewed what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

9 Verſ. 9. *because of the burning*] or, it is that which ascendeth by the burning. Here is the reason of the name: for the *Burnt-offring*, is in Hebrew *Gnolab*, that is, an *Ascension*; because by burning all in fire, it went up in smoke and vapour. Therefore the Holy Ghost translateth it in Greeke, *Holocaustoma*, that is, a *whole Burnt-offring*, Heb. 10. 6. from Psal. 40. The use of this sacrifice is shewed on Leviticus 1. Here the *Targum* called *Jonabans*, saith, *It was to make atonement for the imaginations of the heart.* *all night*] though the time of the Evening sacrifice began about mid afternoone (as is shewed on Exod. 12. 6.) yet the burning might continue all night, till breake of the day. No sacrifices were offered, but by day: therefore they killed no sacrifice, but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawfull (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended (that is, till breake of the day.) And so the pieces of the *Burnt-offrings*, were burned by night, till breake of the day. But for to keepe men farre from trespassing, our Wise men have said, that they should not burne the fats, or pieces of the *Burnt-offring*, but untill midnight. Although it was lawfull to burne them by night, yet they did not defer them purposely, but indeavoured to burne all by day. Gratefull is a commendement (done) in the houre of the same, Maimony, treat. of offering the sacrific. chap. 4. sect. 1, 2, 3. This Law here given, seemes specially to intend the daily *Burnt-offring* of the Church, which was offered first in the morning, and last in the evening, as the Hebr. Doctors say, *It is unlawfull to offer any sacrifice at all before the daily sacrifice of the morning: neither kill they any sacrifice (to weet, for particular persons) after the daily evening sacrifice, except the sacrifice of the Passover onely.* Maimony, treat. of the daily sacrifice, ch. 1. f. 3. *shall be burning*] or, shall be made to burne, that is, nourished continually; so verſ. 12.

10 Verſ. 10. *his linnen raiment*] or, the linnen robe; as the Greeke translateth, a linnen coat. Such were made for the inferiour Priests to minister in, Ex. 28. 40, 41. The originall word *Middo*, signifieth a large garment, proportionable to the body. It is the Coat (as Sol. Iarchi observeth) and the Scripture calleth it *Middo*, because it was like [*Middatho*] his measure that wore it. Hence the Greekes borrowed their word *Mandue*, which is a coat, or mantle. And the Heb. *Bad*, signifieth finer linnen then that of common flaxe, (which is called by another name,) therefore the Chaldee here translateth it, garments of byss: see the notes on Exod. 25. 4. The linnen raiment (saith Chazkuni on this place) is the Coat, the Miter, and the Girdle, which all are of linnen; and the Scripture speaketh of them as of one, because they all are as one garment, for he is as clothed with one without the other, *his flesh*] in Greeke, *his body*; meaning his secret parts; which for honestie, and re-

verence of Gods Sanctuarie, were to be covered with these breeches next the skin. See the notes on Exod. 28. 43. and compare Ezek. 44. 17, 18.

hath consumed] or, *hath eaten*: ashes are said to be consumed, when the wood and sacrifices are consumed and turned to ashes. So *Meale* is said to be ground, Esa. 47. 2. when the corne by grinding, is turned to meale. *besides the Altar*] on the East-side, furthest from the Sanctuarie, Levit. 1. 16. The taking up of the ashes from on the Altar, is commanded to be done every day, and it is one of the Priests services, Leviticus 6. 10. They did it, when the pillar of the morning ascended [that is, at breake of the day.] And at the feasts, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. Hee whose duty it was to take them up, washed himselfe, and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet: and took a fire-pan, and went up to the Altar, &c. Maimony, treat. of the daily sacrific. ch. 2. S. 10, 11. &c. The taking up of the ashes, is the first of all the services in the day; and the meaning and mystrie of it is, to remove away the spirit of uncleannesse, that remaineth after the digestion of the members and fat intrails, that lyeth on them. And therefore it is not done, but in white garments onely, because by mercie, iniquitie is purged, (Prov. 16. 6.) R. Menachem, on Levit. 6.

Ve. 11. *other garments*] Unto the Altar, no Priest might come, but in the holy garments appointed of God; and those garments they used not, but in the Sanctuarie. Hereupon it is written, when the Priests goe forth into the outer court to the people, they shall put off the garments wherein they ministered, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctifie the people with their garments, Ezek. 44. 19. Yet forasmuch as the carrying away of the ashes, belonged to the Priests, by other garments, the Hebrewes understand, not common clothes, but other holy garments. The Priests garments, wherein he tooke away the ashes, were lesse then those wherein he ministered in other services; as it is written (in Leviticus 6.) hee shall put on other garments, and carry forth the ashes: hee saith not other, for that they were common garments, but for that they were lesse then the former; Maimony in *Tamidin* (or treat. of the daily sacrifices) chap. 2. sect. 10. *without the campe*] As the turning of the *Burnt-offring* to ashes, was a signe of Gods acceptation thereof, Psal. 20. 4. so the carrying out of the campe, into a clean place, signified his regard of the very Reliques of that holy thing: which had accomplishment in Christ his death and buriall, without the gates of Ierusalem, in Golgotha, and in a garden, Heb. 13. 11, 12, 13. Joh. 19. 16, 17, 18. 41, 42. the memorie whereof is blessed. Of these ashes, the Hebrew canons say, *They were to be left in a place, where the wind did not blow strongly. And it was not lawfull for strangers to gather them up: neither might they be scattered there, but laid downe: and it was unlawfull for men to make profit (or use) of them.* Maimony, treat. of the daily sacrifices, chap. 2. f. 15. *a cleane place*] the contrary is said touching the stones and dust of a leprous house, that they should be poured out into an unclean place, Levit.

Lev. 14. 40, 41. for they came from a polluted house; but their albes came from the Lords holy house, therefore were to be laid in a cleane place, where no dead carcases, dung, or other filth was laid.

12 Ver. 12. *shall be burning*] or, *shall be kindled* (or *made burne*) on it. From hence the Hebrews gather, that the fire might not be kindled beneath, and then laid upon the Altar, but was to be kindled on the Altar itself; Maimony, treat. of the daily sacrifice, c. 2. f. 9. And Baal Hatturim noteth, how from hence they have said, Although fire came downe from heaven, yet they were commanded to bring of common fire. *be put out*] or, *quenched*. The Hebrew canons say, Hee that quencheth the fire of the Altar, is to be beaten, for it is said, It shall not be put out, (Lev. 6. 12.) though it be but one coale, and though it be downe from upon the Altar, he that putteth it out, is to be beaten; Maimony, *ibid.* c. 2. f. 6.

wood] no other fuell was allowable for the Altar, and it was to be the wood of the publike Congregation, (as is observed on Lev. 1. 7.) And as all things about Gods service, were to be of the best: so this the Hebrewes say, the wood was to be none but choise, such as had no wormes in it. And that, Timber of buildings pulled downe, was ever unlawfull; they might bring none but new wood; Maimony, in *Issurei Mizbeah*, c. 6. f. 2.

every morning] Hebr. *in the morning in the morning*. Of this service, it is recorded; *In the morning they laid the wood in order, and they made upon the top of the Altar, a great fire, &c. likewise towards evening. Three fires were orderly made upon the top of the Altar, every day: the first was the great fire, on which they offered the daily sacrifice with the other oblations; the second was a little fire in the side, from which they tooke fire in a censer, to burne incense with every day; the third was not for other use, but to confirme the commandement concerning the fire; which is written, FIRE CONTINUALLY SHALL BE BURNING, Levit. 6. 13. Wee have bene taught that that which is said, BECAUSE OF THE BURNING UPON THE ALTAR, Levit. 6. 9. is meant of the great fire: and this, THE FIRE OF THE ALTAR SHALL BE BURNING IN IT, Lev. 6. 9. is the second (fire) for the Incense: and this, THE FIRE UPON THE ALTAR SHALL BE BURNING IN IT, Leviticus 6. 12. is the third, for keeping of the fire, Maimony, in treat. of daily sacrifices, chap. 2. sect. 2, 4, 5.*

13 Ver. 13. *Fire continually*] This commandement for nourishing the fire alwaies, being so oft repeated, sheweth it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, wee should have continually through his Spirit, meanes ready for the purging and taking away of our sins, and access to offer unto God the sacrifices of praise, 1 Joh. 1. 9. Heb. 13. 10, 15. likewise the dutie of God Ministers, by daily preaching of the Word (which is likened unto fire, Jer. 23. 29.) to kindle and stir up the grates of the spirit in men, which may never be quenched, Matth. 3. 11. 1 Thes. 5. 19. It fore-shadowed also the worke of Christ, who came to send fire on the earth, and earnestly desired to have it kindled, Luke 12. 49. likewise the afflictions of Christ and

his Church, which are continuall in this world, and through which we must enter into the Kingdom of God, Mark. 9. 49. Heb. 2. 10. 1 Pet. 4. 12. The Hebrews say of the fire on the Altar, *that it was as a ladder for the Angels to ascend by: as* (in Judg. 13. 20.) *the Angell of the Lord ascended in the flame of the Altar; and in Ezek. 9. 2. six men stood beside the brazen Altar: Baal-Hatturim on Levit. 6.*

14 Ver. 14. *Meat-offering*] the *Mizbeah*, whereof see Levit. 2. and the Annotations there. *before the Altar*: that is, saith Sol. Iarchi, the South, for that was the face (or fore-part) of the Altar; for the foot banke was set on that side.

15 Ver. 15. *of rest*] of sweet smell: see Lev. 2. 2. The Jerusalemic Thargum translateth it, *of favourable acceptation*: and Onkelos, *to be received with favourable acceptation*.

16 Ver. 16. *unleavened cakes*] that is, made into unleavened cakes, as the next verse sheweth. This, and the like that follow, shew, how they that wrought about the holy things of the Sanctuary; and they which waited at the Altar, were partakers with the Altar: so the Lord proportionably ordained also under the Gospel, 1 Cor. 9. 13, 14. Ezek. 44. 29. See Deut. 18. 1, 2. &c. What *leaven* and *unleavened cakes* signified, is noted on Exo. 12.

holy place] meaning the Court of the Sanctuary, in Numb. 18. 10. it is called the *Holy of holies*, that is, the most holy place; yet hereby was meant, neither the most holy within the Tabernacle, (into which none went but the high Priest, once a yeare, Levit. 16. 2. &c.) neither the holy place there: but the court of the sanctuary, where all the most holy things were boiled, baken, dressed, and eaten by holy persons: as is explained after, ver. 26. and Lev. 8. 31. See the notes on Leviticus 24. 9.

17 Ver. 17. *with leaven*] or, *leavened*; as the Greeke translateth it. *holy of holies*] that is, *most holy*: Hebrew, *holiness of holinesses*. The like is said after, touching the Sin-offrings, &c. Levit. 6. 25. and 7. 1, 6. &c. Other things were called holy, as the Pascheover, Tithes, First-fruits, &c. Such the Hebrews call *lights holy things*, to distinguish them from the most holy: and the Lawes concerning them differ. The Sin-offring, Trespas-offring, and remainder of the Peace-offrings, were not eaten but by the males among the Priests; within the court. Other offrings, Tithes, first-fruits, shoulder and breast of the peoples Peace-offrings, and the like, were for the Priests, their sons, daughters, &c. that were cleane, Numb. 18. 9, 10, 11, 19. Again, the most holy things are here limited to be eaten within the court: the light holy things were to be eaten in the place which the Lord should chuse, &c. Deut. 12. 5, 6, 7. & 16. 5, 6. which after, was *Jerusalem*; whereupon the Hebrew canons say, *Who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten, &c. The same judgement is for him that eateth the light holy things, out of Jerusalem. For Jerusalem walls, are for the light holy things; as the walls of the court for the most holy. Flesh of the most holy things, that is carried out of the walls of the court; and the flesh of the light holy things,*

things, carried out of the walls of Jerusalem, is polluted and unlawfull for ever. And although it be brought backe againe to his place, yet it is unlawfull to be eaten; Maim. in treat. of offering the sacrific. c. 11. f. 5, 6. Hereupon Jerusalem is called the holy Citie: Nehem. 11. 1. Esa. 48. 2. and 52. 1. Matth. 4. 5.

18 V. 18. Every male] although he be a blemished Priest, saith Sol. Larchi. all that toucheth] or, whosoever toucheth: whether person or thing, as any vessell of ministerie, and the like: meaning, that no uncleane person, or common vessell, might touch them. The Greeke translateth, Whosoever toucheth them, shall be sanctified: and so Chazkuni, adding this, and he shall purifie him selfe, before he touch them. See after, in ver. 27. and Exod. 29. 37.

20 Ver. 20. in the day] and so, from that day forward, every day. Chazkuni saith, that In here is in stead of From. And that it is used for After, is noted on Exod. 2. 23. the day that he] that is, Aaron himselfe, (as Lev. 8.) or any of his sons after him. The Chaldee called Ionathans, saith, In the day that they anoint him to possesse the high Priests office. The Priethood was by naturall succession to Aarons sons, such as were meet for the same, having no blemishes, or other impediments; which the Magistrates of the highest Court judged of, and put him in place. None doe constitute an high Priest, but the Senate of 71. Judges: and they doe not anoint him, but by day, as it is written, (Lev. 6. 20.) In the day that hee is anointed, &c. and they set not up two high Priests at once. The high Priest, he is the head of all the Priests: and they doe anoint him with the anointing oile, (Exod. 30.) and clothe him with the garments of the high Priesthood, (Exod. 28.) They clothe him with the eight garments, and when he puts them off, they clothe him againe on the morrow, so seven daies, day after day, as it is written, (Exod. 29. 30.) the same that shall be Priest in his stead, shall put them on seven daies. And as they away him with the clothes, seven daies, so they anoint him with oile seven daies, one after another. Maimony, in treat. of the Implements of the Sanctuary, c. 4. f. 15. 12, 13. This high Priest was a figure of Christ, clothed with the garments of justice and salvation, offering himselfe to God for us, and us unto God through himselfe; making us and our service, acceptable unto his Father, Heb. 8. 1. and 7. 25, 28. and 10. 10. 22. and 13. 15. Ephah] or Bushel: the tenth part whereof, was an Omer: see Exod. 36. continuall] or thus, a Meat-offring, continually. The ordinarie Priests offered their Minchah, but at their Initiation, or entring upon their office: the high Priest, continually, every day. See the notes on Lev. 2. 1.

21 Ver. 21. a pan] to wheet, a flat-pan, plate or slice: whereof see Lev. 2. 5. Such being baken dry, without liquor, were the more subject to the heat and parching of the fire. And as the high Priest was in speciall manner a figure of Christ, so his daily Meat-offring being of this kinde, figured out the sufferings of Christ, who was so parched with the fire of afflictions for our sins. hastily-fried] or, baken-with-bubbles: that is, so fried, that it may be hoven as with bubbles: so in Lev. 7. 12. The manner of making these cakes, is said to be thus. The

high Priest brought a whole tenth-deale (of flowre) and sanctified it, and divided it by the halfe tenth-deale measure which was in the Sanctuary: for although the oblation was halfe at once, yet was it not sanctified by the halfe. And hee brought therewith, three logs of oile, as it is written, it shall be made with oile, to adde oile therunto, like the Meat-offrings of the lambe. Then he mingled the flowre with oile, and hastily-baked it with bubbles. And he kneaded of each halfe tenth part, six cakes. And they were made one by one thus, he divided the three logs (of oile) by the quarter measure that was in the Sanctuary: a fourth part for every cake. And he baken the cake a little, and after that, fried it upon the pan, with the other fourth part of oile which belonged to it. And he did not bake it much, as it is written, I spurne nei [i. Bakings, Lev. 6. 21.] betwene baken and raw. And afterwards he divided every cake into two, by measure; that hee might offer the halfe at morning, and the halfe at evening. And hee tooke the halves, and doubled them every one, into two; and brake them in pieces, till he found every piece doubled into two. And hee offered the one halfe, with halfe the handfull of frankincense, in the morning; and the other halfe, with halfe the handfull of frankincense at evening. And if it were the Meat-offring of Initiation, (or first entring upon his office) he divided it not, but offered all at once, with the handfull of frankincense: and both of them were a whole Burnt-offring, for offerings made by fire. Maimony, in treat. of offering the sacrifices, ch. 13. sect. 2, 3, 4. baken pieces] Hebrew, bakings of the Meat-offring of pieces, that is, which was broken into pieces. See the like phrase in Levitic. 5. 15. thou shalt] meaning, thou Priest, whosoever; as the next verse sheweth: therefore the Greeke explaineth it, he shall offer. of rest] that is, of sweet smell, as the Greeke translateth: in Chaldee, to be accepted with favour before the Lord.

Ver. 22. the Priest that is anointed] Thargum Ionathan explaineth it, the high Priest that is anointed with oile. a whole Burnt-offring] Hebr. a Calil: that is, whole, or altogether; in Greeke it is translated here, Hapan, All; in the verse following, Holocaustos, that is, wholly-burnt. The peoples Meat-offring was eaten by the Priests, that made atonement for them, ver. 15, 16. Lev. 7. 7. but because no Priest being a sinner, could make atonement for himselfe; therefore his Meat-offring might not be eaten, but all burnt on the Altar; to teach him to expect salvation, not by himselfe, nor by his legall service or works, but by Christ. For the eating of the Sin-offring, figured the bearing of the sinners iniquitie, Lev. 10. 17.

Ver. 25. be killed] that was, on the North-side of the Altar: see Lev. 1. 11. Hereby was figured, that Christ our Sin-offring, should be killed by the Priests in Ierusalem and Mount Sion, which was on the sides of the North, Psal. 48. 2. crucified on Mount Calvarie, which was on the North-west side of Ierusalem: as by the Jewes tradition, the morning sacrifice was killed at the North-west borne of the Altar.

Ver. 26. offeth] or, expieth-by-it; as the Chaldee translateth, that maketh atonement by the blood thereof: in Greeke, that offeth it. The Priest did

did eat it, and so bare the iniquitie of the sinner: (Lev. 10. 17.) and in type abolished the same. It was also a part of their livelihood, Ezek. 44. 28, 29. which covetous Priests abused, *eating the sinne of Gods people; and lifting up their soule unto their iniquitie*, Hol. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, John 6. 56. as hee hath made us *an holy Priesthood*, even Kings and Priests unto God his father, 1 Pet. 2. 5. Rev. 1. 6. *in the holy place*] within the courtyard of the Sanctuarie, not without the same. Seven other things were also to be eaten there, noted on Levit. 24. 9.

27 Ver. 27. *blood thereof*] of the Sin-offring; whether it were that which was to be eaten, or that which was to be burnt. And this rite was peculiar to the Sin-offring, above all the other most holy things; *Maim. treat. of Offring the sacrific.* ch. 8. f. 1, 2. As the Sin-offring in speciall sort figured Christ (who was made sin for us, 2 Cor. 5. 21) so this ordinance for all that touched the flesh of the Sin-offring to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boyled, to be broken, or scoured and rinsed: taught an holy use of this mysterie of our redemption, wherof they that are made partakers, ought to be washed, cleansed and sanctified, by the Spirit of God; that we possesse our vessels in holinesse and honour, and yeeld not our members as instruments of unrighteousnesse unto sin any more, 1 Thes. 4. 4. Rom. 6. 13. *wash*] This washing was for casuall sprinkling, as when any blood sprung out of the bason, upon a garment; or the like. As the Hebrew canons say, *Nothing was charged to be washed, but the bloody place onely: and that which was upon an instrument apt to receive uncleannesse, and apt to be washed. But if it were sprinkled on an instrument of wood, or of metall, it was not to be washed, because they are things not fit to be washed, but they are onely scraped. If it be sprinkled on the skin of a fish: it is not required to be washed, because that is not a thing apt to receive uncleannesse. If on the skin of a beast, before it be slayed, it is not charged to be washed: if it be after it is slayed, then must it be washed: for though it receiveth no uncleannesse now, yet loe it is apt to receive uncleannesse, after it is dressed for use. If it spring out of the necke, upon a garment, or from upon a borne of the Altar, or after that it is shed on the ground, it be gathered up, and any of it put on a garment, they are not charged to wash it, for it is written, And when there is sprinkled of the blood, &c. It is not meant, but of blood received in a ministring vessell, and fit for to sprinkle; and that there be enough for that use. If hee hath put the blood on the foure hornes of the Altar, and afterward some of the blood left in the bason, be put on a garment, it is not required to be washed, &c. When they wash the bloody place, they must wash it very faire, till there be left no marke of the blood, &c. Maimony, in offring sacrifice: chap. 8. f. 4. - 10. These ordinances shadowed the contagion of sin; (as did all the like in other cases, Levit. 11. 32, 33. &c.) and the care that we should have to cleanse our selves by repentance & faith, 2 Cor. 7. 1. Heb. 10. 19, 22. The ancient Hebrew Doctors had some knowledge of these mysteries; for spea-*

king of this *washing of garments*, they give a reason, *Because it was necessary to doe away uncleannesse, by the waters that are on high: R. Menachem on Levit. 6.* These are the spirituall waters, mentioned in Heb. 10. 22. John 7. 38, 39. Revel. 1. 5. and 22. 1. Zach. 13. 1. Esay 4. 4.

Ver. 28. *scoured*] as the washing was to be in the holy place, or Court, ver. 27. so it was required that the earthen vessell should be broken in the court; and the vessell of metall, should be scoured and rinsed with water in the court. *The scouring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquor. Maimony, ibidem, ch. 8. f. 11, 12.* Of breaking the earthen vessels, see the notes on Levit. 11. 33.

Ver. 29. *boly of bolies*] Hebr. *holinesse of holinesses*, that is, most holy; and the Greeke addeth, *unto the Lord.*

Ver. 30. *into the Tem*] as was the blood of the Sin-offrings for the high Priest; and for the Church: see Lev. 4. 5, 16. The signification of this law, for the burning of such sacrifices, and that the Priests might not eate of them, was to shew the inability of that legall Priesthood, to reconcile men to God: and that men cleaving thereto, and not seeking for the better Priesthood of Christ, could not be saved. For such Sin-offrings as those Priests did eate, so typically bearing the peoples iniquitie, Lev. 10. 17. and taking it away, the blood of them came not into the Sanctuarie before God; which argued their unworthinesse. But Christ with his blood (shed for our sins) entered into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternall redemption, Heb. 9. 11, 12, 24. And in that the legall Priests, might not eate the flesh of that Sin-offring, whose blood was carried into the holy place, but the body was all burnt without the camp: the Apostle from hence saith; *We have an Altar* (meaning Christ) *wherof they have no right to eate, which serve the Tabernacle: so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus;) For the bodies of beasts, whose blood is brought into the Sanctuarie by the high Priest for sin, (wherein Christs sacrifice was most lively figured) are burnt without the campe; (so that the Priest had no meat, or livelihood thereby:) Wherefore Iesus also, that he might sanctifie the people with his owne blood, suffred without the gate; (so accomplishing the type; and shewing withall, that such as would still serve the worldly Sanctuarie, had no right to eat of him, and live by him.) Let us goe forth therefore unto him, without the campe, bearing his reproach, &c. Heb. 13. 10, 13. Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out from our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Colos. 2. 12, 13. and 3. 2. 1. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, Rom. 6. 6.*

CHAP.

28

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CHAP. VII.

1, *The Law of the Trespasse-offring, 11, and of the Peace-offrings; 12, Whether they were for Thanksgiv-
ing, 16, or a vow, or a voluntary-offring. 23, The fat, 26, and the blood are forbidden to be eaten. 28, The Priests portion in the Peace-offrings.*

1 **A**ND this is the law of the Trespasse-
2 *offring*: it is, holy of holies. In the
place, where they kill the Burnt-of-
fring, shall they kill the Trespasse-offring:
3 and the blood thereof, shall he sprinkle upon
the Altar, round about. And he shall offer of
4 it, all the fat thereof: the rump, and the fat
that covereth the inwards. And the two
5 kidneys, and the fat which is upon them,
which is upon the flanks: and the caule,
above the liver; with the kidneys, hee shall
6 take away it. And the Priest shall burne
them, upon the Altar, for a Fire-offring unto
7 Jehovah: it is a Trespasse-offring. Every
male among the Priests, shall eat thereof:
8 in the holy place shall it be eaten, it is holy
of holies. As is the Sin-offring, so is the tresp-
9 passe-offring; there is one law for them: the
Priest, that shall make atonement therewith,
10 his shall it be. And the Priest, that offreth
a mans Burnt-offring: the skin of the Burnt-
offring, which he hath offred; it shall be, for
11 the Priest himselfe. And every meat-offring,
that is baken in the oven; and all that is made
in the frying-pan, and on the pan, shall be
12 for the Priest himselfe that offreth it. And
every Meat-offring mingled with oyle, and
dry: shall be, for all the sons of Aaron, one
as much as another.

11 And this is the law, of the sacrifice of
12 Peace-offrings: which he shall offer unto Je-
hovah. If he offer it, for Confession; then
he shall offer with the sacrifice of Confessi-
on, unleavened cakes, mingled with oile; and
unleavened wafers, anointed with oile: and
13 of fine flowre hastily-fried, cakes mingled
with oile. With the cakes, leavened cakes of
bread, shall he offer for his oblation: with
14 the sacrifice of Confession of his Peace-of-
frings. And he shall offer, one of them, out
of the whole oblation; for an Heave-offring,
unto Jehovah: it shall be of the Priests, even
15 his, that sprinkleth the blood of the Peace-
offrings. And the flesh of the sacrifice, of
Confession of his Peace-offrings; shall be
16 eaten, in the day of the offering of it: he shall
not leave of it, untill the morning. And if
the sacrifice of his oblation, be a vow or a

voluntary-offring; it shall be eaten, in the
day that he offreth his sacrifice: and on the
morrow, the remainder also of it shall be
eaten. But the remainder of the flesh of the
sacrifice: in the third day, shall be burnt with
17 fire. And if any of the flesh of the sacrifice of
18 his Peace-offrings be eaten at all, in the third
day; it shall not be favourably-accepted: he
that offreth it, it shall not be imputed, unto
him, it shall be a polluted-thing: and the
soule that eateth of it, shall beare his iniquity.
And the flesh, that toucheth any uncleane-
19 thing, shall not be eaten; it shall be burnt
with fire: and the flesh; every one that is
cleane, shall eat the flesh. But the soule that
20 eateth the flesh, of the sacrifice of Peace-of-
frings which pertain unto Jehovah, and hath
his uncleanness upon him: even that soule
shall be cut-off, from his peoples. And the
21 soule that shall touch any uncleane-thing;
the uncleannes of man, or an unclean beast,
or any abomination that is uncleane; and eat
of the flesh of the sacrifice of Peace-offrings,
which pertain unto Jehovah: even that soule
shall be cut-off, from his peoples.

And Jehovah spake unto Moses, saying; 22
23 Speake unto the sons of Israel, saying: yee
shall not eat any fat, of ox, or of sheepe, or
of goat. And the fat of a carcase, and the
24 fat of that which is torne in pieces; shall be
used for any worke: but eating ye shall not
eat of it. For whosoever eateth the fat, of the
25 beast, of which he offreth a Fire-offring, un-
to Jehovah: even the soule that eateth it,
shall be cut off from his peoples. And yee
26 shall not eat, any blood, in any of your dwel-
lings: of fowle, or of beast. Any soule that
27 eateth any blood: even that soule shall be
cut-off, from his peoples.

And Jehovah spake unto Moses, saying; 28
29 Speake unto the sons of Israel, saying; Hee
that offreth the sacrifice of his Peace-of-
frings, unto Jehovah, shall bring his oblation
unto Jehovah, of the sacrifice of his Peace-
30 offrings. His hands shall bring, Jehovahs
Fire-offrings: the fat with the breast, it shall
he bring; the breast, to wave it for a Wave-
31 offering, before Jehovah. And the Priest shall
burne the fat, upon the Altar: and the breast
32 shall be Aarons and his sons. And the right
shoulder, shall ye give for a Heave-offring,
33 unto the Priest: of the sacrifices of your
Peace-offrings. Hee of the sons of Aaron,
that offreth the blood of the Peace-offrings,
and the fat; his shall the right shoulder be,
34 for a portion. For the wave breast, and the
heave

heave shoulder, have I taken of the sons of Israel, from off the sacrifices of their Peace-offerings: and have given them, unto Aaron the Priest, and unto his sons, by a statute for ever, from among the sons of Israel.

- 35 This is the anointing of Aaron, and the anointing of his sons; out-off Jehovahs Fire-offerings: in the day when he presented them, to minister-in-the-Priests-office, unto Jehovah. Which Jehovah commanded to give
36 unto them, in the day that he anointed them, from among the sons of Israel: by a statute
37 for ever, throughout their generations. This is the law, of the Burnt-offring, of the Meat-offring, and of the Sin-offring, and of the Trespass-offring: and of the fillings (of the hand) and of the sacrifice of the Peace-offerings. Which Jehovah commanded Moses,
38 in Mount-Sinai: in the day that he commanded the sons of Israel, to offer their oblations unto Jehovah, in the wilderness of Sinai.

Annotations.

- 1 **T**respass-offring] Hebr. *Asham*; that is, trespass, or guiltiness: in Greeke, the *Ram* for trespass. This is an explanation of things commanded in Lev. 5. *holy*] Hebr. *holiness* of holinesses; that is, a most holy thing, so in vers. 16.
- 2 Ver. 2. *the place*] the Northside of the Altar, Lev. 1. 11. figuring the place where Christ, our Sin and Trespass-offring should be killed for us; as is noted on Lev. 6. 25. *he sprinkle*] meaning the Priest, as he sprinkled the blood of the Burnt-offrings, and of the Peace-offrings. See the notes on Lev. 1. 5. and 3. 2, 8.
- 3 Ver. 3. *the rampe, &c.*] Of these rites, see the notes on Levitic. 3. 4, 9. &c. for the same order in most things, was for all these sacrifices. *Whether it were a manifest Trespass-offring, or a doubtful Trespass-offring, he killed it, and sprinkled the blood, as is before declared. And flayed it, and tooke out the inwards, and salted them, and sired them on the fire upon the Altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the sin-offring.* Maim. treat. of offering the sacr. c. 9. l. 1.
- 4 V. 4. *which is upon*] or, and *that which is upon the flanks*: in Gr. upon the thighs, it was a distinct thing from the former: see the notes on Lev. 3. 4. A like phrase is in Psal. 133. 3. *the dew of Hermon, which descendeth, that is, and the dew which descendeth upon the mountains of Zion.*
- 5 Ver. 5. *Fire-offring*] in Chaldee, an oblation, and the Greeke addeth, a *small* of sweet savour.
- 8 Ver. 8. *skin of the Burnt-offring*] and so of other like offerings. Touching this point, the Hebr. canons say; *All the skins of the most holy things, were the Priests: whether they were sacrifices of the congregation, or sacrifices of particular persons. But the skins of the leight holy things, were the owners. And every Burnt-offring, whose flesh was not met to be offered on the Altar; the*

Priest had no right to the skin thereof. All the most holy things, unto which pollution hapneth, before they be flayed, their skins belong not to the Priest: if after they be flayed, the Priests have their skins. And all the skins, the men of custodie (which serve in their court) doe divide them among them, from Sabbath evening, to Sabbath evening. He that taketh his Burnt-offring, for the maintenance of the Sanctuary: likewise, he that sanctifieth his goods, if there be males among them, whose right it is to be offered for Burnt-offrings: the Priests have not their skins; for it is written, **THE PRIEST THAT OFFERETH A MANS BURNT-OFFRING**; particularly distinguishing it from the Burnt-offrings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant; the skins of their sacrifices are the Priests: he saith not, *A mans Burnt-offring*, but to except the Sanctuaries. Maim. treat. of Offering the sacrif. c. 5. l. 19, 20, 21. This ordinance, compared with the coats of skin, wherewith God clothed our naked first parents, Gen. 3. 21. and with the goats skins, wherewith Jacobs hands were covered when hee got the blessing, Gen. 27. 16. may lead to the gift of God, in bestowing upon us Christ and his righteousness, to be clothed with him by faith, and sanctification, partaking of his death and sufferings, Rom. 13. 13, 14. Phil. 3. 9, 10.

Ver. 9. *the pan*] or, the flat plate. Of these, see the notes on Lev. 2. 5, 6, 7. *for the Priest*] or, the Priests, even he that offereth it. The Scripture thus speaketh (as the Hebrew Doctors observe) of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the house of the offering; as, one that is unclean, he hath no part to eat, although he be purified at evening. But in this manner of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the Sanctuary, one as much as another. Maimony treat. of offering the sacrifice, c. 10. l. 14. This figured our thankfulness unto God for his graces, which we should use and imploy unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6. 6. 1 Cor. 9. 7, -11.

Ver. 10. *dry*] that is, not mingled with oile, as the Greeke translateth. Such were the Meat-offrings of the sinner, and the like: see Levit. 5. 11. *one as another*] Hebr. *man as his brother*: that is, every man alike; as the Greeke explaineth it. From this word, *Man*, the Hebrew Doctors say; *A child hath not a share, no not in the light holy things, although it be lawfull for him to eat, even of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the Sanctuary at all, for it is said, MAN AS HIS BROTHER. But he that hath a blemish, whether continuall or transitory; whether he be borne with his blemish, or is unblemished, and yet disabled; he hath a share and eateb, as it is written, The bread of his God, even of the most holy, and of the holy, shall be eat, (Lev. 21. 22.) He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateb, not by share but taketh what he pleaseth; Maimony, treat. of offering the sacrifice, chap. 10. sect. 17. &c.*

12 *Verf. 12. for Confession] or, for Thanksgiving: the Greeke translateth it, for Praise: and the sacrifice of praise, with confessing to Gods name, is mentioned by the Apostle, Heb. 13. 15. alluding to this law. See before in Levit. 3. This Confession, the Hebrews (as Sol. Iarchi on this place) say, was for mercies and deliverances received from God; as by them that goe down into the Sea, or that travell through the d. parts, or have bene prisoners, or sicke and recovered; for such are bound to make confession, as it is written, Let them confesse unto the LORD his mercie, &c. and let them sacrifice the sacrifice of Confession, Psal. 107. 4. 10, 17, 21, 22, 23 &c. If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten, but that day and that night. with the sacrifice] Maim. in treat. of offering the sacrifices, c. 9. f. 3. &c. sheweth, that there were foure sorts of Peace-offerings: One, the Peace-offerings of the congregation: and three, the Peace-offerings of particular persons. The Peace-offerings of the congregation, they were killed, & their blood sprinkled, as is before declared. Then they were stayed, their inwards taken out with the fat, and salted, and burnt on the Altar. And the remainder was eaten by the males of the Priests, in the court, as the Sin-offering, and as the Trespass-offering: for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the peace-offerings of the Chagigah (or Passover, Deut. 16.) and Pentecost (or feast of weekes:) these are called simply, Peace-offerings. The second sort was brought with bread, for a vow, or for a voluntary-offering; this is called Confession (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazarite offered, in the day of the accomplishment of his Nazariteship, this was also brought with bread; and it was called, the Nazarites ram, (Numb. 6. 13, 14, 15. &c.) These three sorts were killed, their blood sprinkled, they stayed, their fat and inwards taken out. Afterwards, the flesh was cut-up, the brest and right shoulder separated: and the inwards, with the brest and shoulder, were put in the hands of the owners of the sacrifices: and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the Annotations on Levit. 3. 5. unleavened] see the notes on Levit. 2. 4. hastily fried] see Levit. 6. 21.*

13 *Verf. 13. With the cakes] namely, with the unleavened cakes aforesaid, he shall also bring leavened cakes. So the Greeke translateth, with the unleavened breads. leavened cakes of bread] The Hebrew Lechem, (that is, bread,) is sometime used for many loaves, or cakes; as in Levit. 23. 17. wave-bread, two: meaning, two wave cakes, or loaves. So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. Hee tooke 20. tembs, (or pottles) of fine flower, and made of them ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them, 30. cakes equally; ten cakes of every sort; to wheet, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily-fried. These 30. cakes were made with the quantitie of halfe a log of oile; a fourth part thereof, for the cakes*

hastily fried: an eight part for the baken cakes; and an eight part for the wafers, &c. And the Priest tooke one of all foure cakes, one of every sort. Maim. treat. of offering the sacrific. c. 9. f. 17. &c. Leaven (figuring corruption of nature and actions, 1 Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God accepteth of it; either to teach us due preparation of our prayers and thanks unto him, (for leavening sometime is used in the good part, denoting the secret working of things in time, Matth. 13. 33.) or to teach us to temper our joyes with sorrow and affliction in this life, (as the Prophets beari was leavened, Pl. 73. 21.) or, to signifie, that he would graciously accept of our thanks and service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, 1 Joh. 1. 8, 9, 10.

Verf. 14. one of them] to wheet, one of the cakes afore-mentioned, of each sort one, as is above noted. The Hebr. is, one of it, to wheet, of the bread, (that is, the cakes) spoken of in verf. 13. the whole oblation] or, all the oblation: the Greeke translateth it, all his gifts. The Priest had but one cake of every sort the rest were eaten by the owners: so in the sacrifice, the Priest had the brest and shoulder; the other flesh was eaten by the owners. Yea, (notwithstanding that law in Lev. 6. 23.) if the owner of the sacrifice of Confession were a Priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of another Israelite: for the bread that cometh with the sacrifice of Confession, or with the Nazarites ram, is not called a Meat-offering. Maimmy, treat. of offering the sacrifices, c. 9. f. 11, 12, 14. an Heave-offering] so called, because it was heaved or lifted up: the Chaldee and Greeke expoundeth it, a separation, or separated thing.

V. 15. eaten in the day] the eating of the Peace-offerings was a religious feast, wherein they rejoiced before the Lord, and gave him thanks, Deut. 12. 6, 7. The eating of it the same day it was offered, taught them to hasten, and not to delay to keepe Gods Commandements; and with speed, whiles it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankfull unto God for his grace, Psalm. 119. 60. Psalme 95. 7, 8. Hebr. 3. 12, 13, 15. See also the notes on Exodus 12. 10. And at the time of (eating) the flesh, so was the time for (eating) the bread, as Sol. Iarchi here observeth.

Verf. 16. a vow, or a voluntary-offering] which he bringeth not for Confession for deliverance, as before is noted on verf. 12. then hee is not bound to bring bread with them, and they may be eaten two daies: saith Solomon Iarchi. The difference between these two is declared in the Hebrew canons, thus; He that saith, Loe upon me be a Burnt-offering; or, Loe upon me be a Meat-offering; or, Loe, the price of this beast be upon me for a Burnt-offering; or a Peace-offering; this is a Vow. But he that saith; Loe, this beast, or the price of this beast, be a Burnt-offering or Peace-offering; or this temb-deale of flower be a Meat-offering: loe, this is a Voluntary-offering. What difference is there betwene vowed, and voluntary-offerings? Hee that voweth, if hee have separated his offering, and

and it be lost or stol'n, he is bound for the worth of it afterwards, till he offer one like that which he hath vowed. But hee that voluntarily promiseth; if the thing die, or be stol'n; he is not bound to bring another for it. Hee that sayeth, the price of this Ox be upon me a Burnt-offering; or, the price of this house be upon me an oblation: if the Ox die, or the house fall, he is bound to pay, &c. Sinne-offerings and Trespasse-offerings, they are not brought, but for sin: they come in by Vow or by voluntary-offering. He that sayeth, Loe, upon me be a Sinne-offering, &c. or, Loe this be a Sin or Trespasse-offering: he sayeth nothing. If he be indebted to bring a Sin or Trespasse-offering; and say, Loe this be for my sin, or for my Trespasse-offering; or, this money be for my Sin or Trespasse-offering: his words must be performed. He that voweth, or voluntarily-promiseth, is not bound, till his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering: and saith, a Peace-offering: he sayeth nothing. If he intend to vow a Burnt-offering, and sayeth (generally) an offering; his words must stand: for the Burnt-offering is an offering; and so in all like cases. In vows and voluntaries, it is not necessary that a man pronounce ought with his lips: but if he have fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. *Maim. in treat. of Offring the sacrif. chap. 14. sect. 1. 5. &c.*

17 Ver. 17. in the third day, shall be burnt] as being unlawfull to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure and sweet, for by the third day, it might easily in those hot Countries putrifie; partly to teach men diligence to apply and make use to themselves, of the signes of grace in due time, as before is noted. But chiefly it seemeth to fore-shadow the time of Christ, who rising from death the third day, abolished all legall offerings: see the Annotations on Gen. 22. 4. And the Scripture useth to day, and to morrow for a short time, set and limited, as Behold I cast out Devils, and doe cures to day and to morrow, and the third day I shall be perfected, Luke 13. 32.

18 Ver. 18. eaten at all] Hebrew, eating be eaten. The rules for this, are thus explained; The Peace-offrings are eaten, the day that they are killed, and all that night, and all the next day, untill Sun-setting, Leviticus 7. 16, 17, 18. so they are eaten two daies, and one night; whether it be the portion of the Priests, or the portion of the owners. The same Law is for the first-borne, and for the Tithes, for they are leight holy things, like the Peace-offrings. But the (sacrifice of) Confession, though it be of the leight holy things, is not eaten, save in the day that it is killed, with the night, Leviticus 7. 15. Likewise the Nazaries Rammes, and the bread that came with it, are like unto them, whether the portion of the Priests; or the portion of the owners. And the same Law is for the Sin-offring, and for the Trespasse-offring, and for Peace-offrings of the Congregation; and the residue of the Meas-offrings, for all are eaten that day and that night, Levit. 7. 15. All the offerings are thus to be eaten; save the Peace-offrings which the Scripture expresseth, and the first-borne, and Tithes, which are like

unto them. All these which are to be eaten that day, and that night, they may be eaten by the Law, untill the break of the day: but for to keepe men far from transgression, our wise men have said, they are not to be eaten, but untill midnight. *Maim. treat. of Offring the sacrif. ch. 10. sect. 6, 7, 8.* By this we may see the reason why the Paschall Lamb, being eaten in the night before, the Jewes on the morrow would not goe into the judgement Hall, lest they should be defiled; but that they might eat the Paschever: Mark. 14. 12. Joh. 13. & 18. 28. For the Paschall Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntarie Peace-offrings sacrificed therewith, (which are also called the Paschever, in Deuteronomy 16. 2.) might be eaten also the day following, but not on the third day; as this Law sheweth. not be imputed] or, not reckoned, counted, or thought: to weet, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Numb. 18. 27, 30. But the Hebrew Doctors gather from hence, another thing somewhat strangely; they say, There are three thoughts (purposes or intendments) that make the offerings unallowable; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, and not by the name thereof; but reputeth the Burnt-offring, that it is a Peace-offring, or the Peace-offring, a Burnt-offring, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burne that which is to be burnt, without the court, or to eat that which is to be eaten, out of the place where it ought to be eaten, &c. The purpose of the time, as hee that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it, or to burne that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called sacrifices killed out of their due time, and they are called Pigul (that is, polluted) in every place, and this is the polluted thing spoken of in the Law. By word of mouth we have bene taught, that that which is said in the Law, (Levitic. 7. 18,) If any of the flesh of the sacrifice of his Peace-offrings be eaten, &c. is spoken but of him that purposeth in the house of offering it, that he will eat thereof in the third day. And the same Law is for every offering, concerning which, he purposeth, in the house of offering it, to eat thereof after the due time. And so if he purpose to burne thereof on the Altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if the purpose concerning it, for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the Altar in due manner, and there remaineth thereof till after the time that it should be eaten: that which remaineth, it is called Nothar (the Remainder, Levit. 7. 17.) and it is unlawful to eat it. But the oblation now is favourably accepted, and hath made atonement. Behold he saith of the blood, I have given it to you upon the Altar, to make an

atonement, (Levit. 17. 11.) when the blood is applied to the Altar in due manner, the owners (of the sacrifices) have atonement made for them, and the offering is accepted, &c. In such services, the sacrifice is polluted by the purpose: in the killing, and in the receiving of the blood, and in the carrying of it (to the Altar) and in the sprinkling of it upon the Altar. And the (sacrifice of) fowles, is two things: in the cutting of the neck with the knife, and in the wringing-out of the blood. And the Meat-offerings, out of which the handfull is taken, in four: in the taking of the handfull; and in the putting of the handfull into a ministring vessel; and in the carrying of it to the Altar; and in the sprinkling of it upon the fire. But if the purpose, in other things, except these: as in the house of slaying, or of cutting in pieces, or in the house when the fat is carried to the Altar, or when the Meat-offering is mingled, and the like: those purposes effect not any thing at all; whether it be the purpose of changing the name, or the place, or the time. And so be that purpose in any of these four services, or in them all, any other purpose, (or thou be) then these three, that purpose causeth no corruption at all: as if the purpose in the time of killing, carrying the blood, or sprinkling, to have of the blood of the sacrifice; or of the fat, till the morrow, or to carry them out of the court, &c. or to put the blood on the golden Altar, which should be put on the brazen Altar, or purpose, that they which are unclean, shall eat the sacrifice, or to mixe the blood of the sacrifice, with the blood of unallowable things; or to break the bones of the Paschall lambe, or to ease of it raw, or any the like; in all such thoughts (or purposes) the sacrifice continueth good, &c. No thought (or purpose) goeth, save after him that serveth: but the purpose of the owner of the sacrifice, availeth nothing: if the purpose of him that serveth, be right, the sacrifice is good. Neither doth the purpose availe, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maim. in Pesukei hamukdashim, c. 13. f. 1. &c. &c. 13. f. 1. 2. To the like effect they write in Talm. Bab. in Zebachim c. 2. but this exposition hath no firm ground: for though such thoughts or purposes were unlawfull, yet it is not manifest that they made the sacrifice a polluted thing; besides that, the Law saith, If it be eaten at all in the third day, it is a polluted thing, Lev. 19. 7. a polluted thing] or abominable, a thing to be refused, for the corruption of it: in Hebrew it is called *Pigul*; and properly it is meant, of a thing polluted by passing the time of eating, offering, or the like; as in the Annotations before going, is shewed. The word is used here, and againe in Levit. 19. 7. Esay 65. 4. and Ezek. 4. 14. and not elsewhere. The Greek translaterh it sundry waies, a thing polluted, unsacrificeable, and profane. The Apostle useth a word *Apobleton*, (that is, a thing to be refused, or rejected) speaking of meats; in 1 Tim. 4. 4. which may be the interpretation of this word: and so *Aquila*, one of the exactest Translators of the Bible into Greeke, turneth this *Pigul*, *Apobleton*, Levitic. 19. 7. the soule] in Chaldee, the man: so in vers. 20. his iniquitie] that is, the punishment of his iniquitie; see the notes on Genes. 19. 15. Any oblation that is become polluted through purpose of the time, as is before declared: who-

soever eateth so much as an olive thereof, presumptuously, is guilty of cutting off, as it is written, the soule that eateth thereof, shall beare his iniquitie. And if he eat thereof, ignorantly, he is to bring the S. offering appointed. Maimony in Pesukei hamukdashim, chap. 8. sect. 6. The Lord himselfe expoundeth it thus; Because hee hath profaned the hallowed thing of Iehovah, even that soule shall be cut-off from among his people: Levit. 19. 8. In the Babylonian Talm. in Zebachim chap. 2. they have these canons; He that killeth a sacrifice, so sprinkle the blood thereof without (the court-yard) or some of the blood thereof without; so burne the fat thereof, or some of the fat thereof without; so eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unallowable thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the morrow; to eat the flesh, or so much as an olive of the flesh thereof on the morrow, it is a *Pigul*, (a polluted thing) and they are guilty of cutting off for it.

Ver. 19. the flesh] that is, as the Chaldee explaineth it, the holy flesh; which Sol Iarchi expoundeth, the holy flesh of the Peace-offerings. burnt with fire] The like Law was for the remainders of things the second or third day, v. 15. 17. And generally, that which remained and was polluted, and all the holy things, that became unallowable, were all burned. An oblation that became polluted or unallowable; was burnt in the Sanctuary, out of hand. Flesh of the most holy things, if they were made unclean within (the Sanctuary) they burned it within: and if it were made unclean without, they burned it without. If any of the leight holy things remained, the owners thereof burnt it in their houses. Who so went out of Jerusalem, and remembered that there was holy flesh in his hand; if he were past the spies, [such as used to watch upon the wals, 2 Kin. 9. 17.] he burned it in his place: and if not, if he had a morfell with him, or more, he went backe, and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burne them, except the bones of the Passover. These are the things that were burned: Holy flesh that was made unclean, or that remained; or was made disallowable. Likewise the Meat-offering, that was made such. And the doubtfull trespass-offering, when it was knowne to a man, before the blood of it was sprinkled, that he had not sinned; and the Sin-offerings of fowles that were brought upon doubt. And the haire of the cleane Nazarite, (Numb. 6. 18.) And the superfluous and mixture of the vineyard, (Lev. 19. 23. Deut. 22. 9.) And the thing which was not accustomed to be burnt, was buried. Such were the holy things that died, and that had unrightly virities: the Ox that was stoned, (Exod. 21. 28.) the Heifer that was beheaded, (Deut. 21. 4.) the Sparrow of the Leper, (Lev. 14.) the haire of the unclean Nazarite, (Numb. 6. 9.) the first-borne asse (Exod. 13. 13.) flesh in milke: and profane things killed in the court of the Sanctuary. All these were buried, the dust of them was unallowable: and all that were burnt, of the holy things, the dust of them was lawfull, except the ashes of the outward and inward Altar, and of the Candlestick. Whatsoever was to be burned, might not be buried; and whatsoever was to be buried, might not be burned. Maim. in Pesukei hamukdashim, ch. 9. sect. 1, 2, 6, 7, 14. and the flesh] that which abideth

abideth cleane, and fit to be eaten; the holy flesh; as the Chaldee expoundeth it: the flesh of the peace-offerings, vers. 21. *that is cleane, shall eat the flesh* in Chaldee, shall eat the holy flesh. Here Sol. Iarchi noteth, that *whereas it is said* (in Deut. 12. 27.) *and thou shalt eat the flesh*, lest any should say, perhaps none may eat of the Peace-offerings but the owners (that bring it) therefore it is said, every one that is cleane, shall eat (or may eat) the flesh.

20 Vers. 20. *uncleanesse upon him*] The Hebrews expound this of *an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sun be set, or before he hath brought his atonement, is to be beaten. But he is not guiltie of cutting off; because it is said, AND HIS UNCLEANESSE UPON HIM, whiles all his uncleanesse is upon him: Maimony in Pesule hamukdashin, ch. 18. sect. 14. that soule shall be cut off*] the Chaldee expoundeth it, *that man shall be destroyed; in Greek, shall perish; meaning, by the hand of God. See Levit. 22. 3. 9.*

21 Vers. 21. *of man*] that is, of an unclean man: such as had leprosie, running issue, or the like, Lev. 13. and 15. See also Levit. 22. 2, 3, 4. &c. *Uncleanesse of man, is put for man of uncleanesse: see the like in Lev. 5. 15. In the Hebrew canons, it is thus explained: Any man that is made unclean with such uncleanesse, as if he come into the sanctuary, he is guiltie of cutting off; if he eat so much as an olive of the holy things, whether it be of the cleane holy thing, or of the unclean holy thing, doing it presumptuously, he is guiltie of cutting off, Lev. 7. 20. and if he eat ignorantly, he must bring the sacrifice appointed (in Levit. 5. 2. 11. Maim. in Pesulei hamukdashin, chap. 18. sect. 13. of Peace-offerings]* and so by proportion, of other sacrifices: for, the same Law is for other holy things of the Altar, saith Maimony ibidem. The flesh of these sacrifices, being a figure of the flesh of Christ, to be eaten of the Saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that professe the Gospel, and partake of the signes and seales of grace unworthily, doe eat and drinke judgement to themselves. 1 Corin. 11. 27, 28, 29.

23 Vers. 23. *fat of oxen*] This explaineth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kindes of beasts: see the annotations there.

24 Vers. 24. *of a carcase*] to weete, *that which dieth of it selfe, or otherwise, after an unlawfull manner. To eat the flesh of carcasses, or of things that were torne; was unlawfull, Exod. 22. 31. Levit. 17. 15. and 22. 8. Deut. 14. 21. Ezek. 4. 14. and 44. 31. to eat the fat of such, was a double trespass. He that eateth the fat of a dead or torne beast, is guiltie both for eating the fat, and for eating the dead or torne beast, &c. Maim. tom. 2. treat. of Forbidden meats, c. 7. f. 2.*

25 Vers. 25. *shall be cut-off*] the Greeke translateth, *shall perish; to weete, if he doe it with a high hand. He that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off: if he doe it ignorantly, he is to bring the Sin-offering appointed. Maim. treat. of Forbidden meats, chap. 7. sect. 1. So for the next case, of eating blood, vers. 27.*

V. 26. *or of beast*] This also is a limitation: whereupon the Jews hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the notes on Lev. 3. 17. and 17. 10. 14. and Gen. 9. 4. So Sol. Iarchi here noteth, *of fowle, or of beasts, to except the blood of fishes, locusts, &c.*

Ver. 29. *his oblation*] in Gr. *his gift*, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

V. 30. *his hands*] he might not do it by another person: but the Priest put the parts of the sacrifices into the owners hands, and received them of him. See the notes on Levit. 3. 5. and 7. 12.

fat with the breast] of which, the fat was the Lords, burnt on the altar; but the breast was the Priests, to eat, vers. 21. *wave it*] the manner of doing this, and the signification of it, see in Lev. 3. 5. and Exod. 29. 24. It figured the giving of our breast, that is, of the heart and affections, unto Christ, in newnesse of life; in the fellowship of his afflictions, Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3, 4, 5, 6. Phil. 3. 10.

Ver. 32. *Heave-offring*] in Greeke and Chaldee, *a separation, or separated thing*; because it was separated from the rest of the body, heaved up towards heaven, and after given to the Lord Priest. It signified an acknowledgement that all good things came downe from God, and an indeavour that all the waies of his people should tend upward unto God, that so their conversation might be heavenly, Jam. 1. 17. Phil. 2. 20. Prov. 15. 24.

Ver. 34. *statute for ever*] or, *an eternall ordinance*, to continue so long as the law of sacrificing should continue, that is, till Christs coming: and after that, the equitie of it to remaine still; for as they which waited at the Altar, were partakers with the Altar: even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14.

Ver. 35. *the anointing*] that is, the portion, or reward of the Anointing; meaning, *of the anointed Priests. For that hee speaketh of their portion, the words before and after manifest; and in verse 36. it is that which Iehovah commanded to give unto them. And Anointing, is figuratively put for the Priest anointed, as Oyle is used for Christ, which had the oyle of grace without measure on him, Eley 10. 27. So Dreames, are put for Dreamers, Ierem. 27. 9. Spirits, for spirituall gifts, 1 Cor. 14. 12. Thanksgivings, for companies of Thanksgivers, Nehem. 12. 31. Circumcision, for persons circumcised, Rom. 2. 26. and many the like. In like manner, Divination is used for the rewards of Divination, sent unto Balaam, Numb. 22. 7. iniquitie, for the punishment or desert of iniquitie, Levit. 7. 18. Job 11. 6. So Chazkuni here expoundeth, the anointing, to be the reward of their anointing. presented] or, offered them, and here in the day, meaneth from that day forward, for ever, as appeareth by vers. 36.*

Ver. 37. *fillings of the hand*] that is, as the Greeke explaineth it, *Perfection, or Consecration*: when the hand was filled with parts of the sacrifices: see Exodus 29. 9. &c. in the Annotations.

2 The manner of the LEVITICUS VIII. Priests consecration.

That sacrifice is here reckoned among the rest; because it was commanded at Mount *Sinai*, Exodus 29. and is after to be shewed in practise, Leviticus 8.

- 38 *Verf. 38. in the wilderness of Sinai*] named of *Sinai* the mountaine in *Arabia*, where the Law was given, which is *Agar*, gendering to bondage, Gal. 4. 24, 25. Before they came thither, they offered no sacrifice; there God gave them these Lawes, (described from the beginning of Leviticus hitherto) as shadows of good things to come, Heb. 10. 1. till the Lambe (Christ) on mount *Sin*, should by the sacrifice of himselfe, when he made his soule a *Trespass*-offring, Esa. 53. 10. cause the Sacrifice and Oblation to cease, Dan. 9. 27. who hath by one offering, perfected for ever them that are sanctified, Hebr. 10. 14. so that now among the Gentiles, in every place, Incense is offered unto the name of God, and a pure Meat-offring, Mal. 1. 11. By him therefore let us offer the sacrifice of praise to God continually, Heb. 13. 15.



CHAP. VIII.

1, *Moses consecrateth Aaron and his sons, to the Priests office.* 14, *Their Sin-offring.* 18, *Their Burnt-offring.* 22, *The Ram of the filling of the hands.* 31, *The place and time of their consecration.*

- 1 **A**ND Jehovah spake unto Moses, say-
2 ing; Take Aaron, and his sons with
him; and the garments, and the anoint-
3 ing oile: and a Bullocke for a Sin-offring,
and two rams, and a basket of unleavened
4 cakes. And gather thou together, all the
congregation: unto the doore, of the Tent
of the congregation. And Moses did as Je-
5 hovah commanded him: and the congrega-
tion was gathered together, unto the
doore, of the Tent of the congregation.
6 And Moses said unto the congregation,
This is the thing which Jehovah commanded
7 to be done. And Moses brought-neere
Aaron and his sons; and washed them with
8 water. And he put upon him the Coat, and
girded him with the girdle, and clothed him
with the Robe, and put the Ephod upon
9 him: and girded him with the curious gir-
dle of the Ephod, and fitly-girded him
10 therewith. And he put the Brest-plate up-
on him, and hee put in the Brest plate, the
Vrim and Thummim. And he put the Miter
upon his head; and hee put upon the Miter,
even upon his forefront, the plate of gold,
the crowne of holinesse; as Jehovah com-
11 manded Moses. And Moses took the anoint-
ing oile, and anointed the Tabernacle, and
all that was therein; and sanctified them.

ven times: and anointed the Altar, and all
the vessels thereof; and the Laver, and the
foot thereof, to sanctifie them. And he pou-
red of the anointing oile, upon Aarons head:
and anointed him, to sanctifie him. And Mo-
ses brought-neere, Aarons sons; and clothed
them with coats, and girded them with gir-
dles, and bound bonnets upon them: as Je-
hovah commanded Moses. And he brought-
nigh the bullocke for the Sin-offring: and
Aaron and his sons, layed their hands upon
the head of the bullocke, for the Sin-offring.
And he killed it, and Moses tooke the blood
and put it upon the horns of the altar, round-
about, with his finger; and purified the altar:
and the blood, he poured at the bottome of
the altar, and sanctified it, to make atone-
ment upon it. And he tooke all the fat that
was upon the inwards; and the caule of the
liver; and the two kidneys, and their fat: and
Moses burned them upon the altar. And the
bullocke, and his skin, and his flesh; and his
dung, he burnt with fire, without the campe:
as Jehovah commanded Moses. And hee
brought-neere, the ram for the Burnt-offring:
and Aaron & his sons, laid their hands upon
the head of the ram. And he killed it; and
Moses sprinkled the blood, upon the altar,
round about. And hee cut the ram, into his
pieces: and Moses burnt the head, and the
pieces, and the fat. And he washed the in-
wards & the legs in water: and Moses burnt
all the ram, upon the altar; it was a Burnt-
offring, for a savour of rest; it was a Fire-of-
fring unto Jehovah, as Jehovah commanded
Moses. And he brought-neere the second
ram, the ram of the fillings of the hand: and
Aaron and his sonnes, laid their hands upon
the head of the ram. And he killed it, and
Moses tooke of the blood of it, and put it
upon the tip of Aarons right eare: and upon
the thumbe of his right hand, and upon the
great-toe of his right foot. And he brought-
neere Aarons sonnes; and Moses put of the
blood upon the tip of their right eare, and
upon the thumbe of their right hand, and
upon the great-toe of the right foot: and
Moses sprinkled the blood upon the altar,
round-about. And he tooke the fat and the
 rumpe, and all the fat that was upon the in-
wards; and the caule of the liver; and the two
kidneys, and their fat: and the right shoulder.
And out of the basket of unleavened cakes,
that was before Jehovah, he took one unlea-
vened cake, and one cake of oiled bread, and
one wafer: and put them on the fats, and on
the

27 the right shoulder. And he put all, on the
 28 palmes-of-the-hands of Aaron, and on the
 29 palmes-of-the-hands of his sonnes: and wa-
 ved them for a Wave-offring, before Jeho-
 30 vah. And Moses tooke them from off the
 palms-of their hands, and burnt them on the
 altar, upon the Burnt-offring: they were the
 Fillings of the hand, for a favour of rest; it
 31 was a Fire-offring unto Jehovah. And Moses
 tooke the brest, and waved it for a Wave-
 offring before Jehovah: of the ram of the
 32 Filling of the hand, it was Moses part, as Je-
 hovah commanded Moses. And Moses took
 of the anointing oile, and of the blood,
 which was upon the Altar; and sprinkled it
 upon Aaron, upon his garments; and upon
 his sons, and upon his sons garments with
 him; and sanctified Aaron, his garments;
 and his sons, and his sons garments, with
 33 him. And Moses said unto Aaron, and to his
 sons, Boile the flesh, at the doore of the
 Tent of the congregation: and there eat it,
 and the bread, which is in the basket of the
 34 Fillings of the hand; as I commanded, say-
 ing; Aaron and his sons shall eat it. And the
 remainder of the flesh, and of the bread: ye
 35 shall burne with fire. And ye shall not goe-
 out of the doore of the Tent of the congre-
 gation, seven daies: untill the day of fulfil-
 ling, the daies of your Filling-of the hand:
 36 for, seven daies shall he fill your hand. As
 he hath done, in this day: Jehovah hath
 commanded to doe, to make-atonement for
 you. And ye shall abide, at the doore of the
 Tent of the congregation, day and night, se-
 ven daies; and shall keepe the charge of Je-
 hovah, that ye die not: for so, I am com-
 manded. And Aaron and his sons did, all
 the things which Jehovah commanded, by
 the hand of Moses.

Annotations.

1 **A** *Aron*] who was before designed unto the
 Priests office, Ex. 28. 1. Hitherto God hath
 given lawes for holy things: now, for holy per-
 sons, both ministers and others; unto ch. 15.
garments] the holy garments which were preferi-
 bed in Exo. 28. 2. &c. and made in Exo. 39. 1. &c.
 So in *Thargum Jonathan* it is explained, *the gar-*
ments which I commanded thee. *oile*] whereof see
 Exo. 30. 23. &c. *a Bullocke*] or Bull, as the Chal-
 dee explaineth it. The Hebrew *Par*, here and al-
 waies in the sacrifices, meaneth a Bull of the second
 yeare at the least; *Maimony*, treat. of *offring sacrif.*
 chap. 1. sect. 14. for a *sin-offring*] Hebr. of *sin*:
 which the Greeke translateth, for *sin*. This and

the other sacrifices, were to sanctifie them unto
 the Priests office; see Exod. 29. 1, 2. &c. *two*
Rams] the one for a *Burnt-offring*, vers. 18. the o-
 ther for Consecration of the Priests, or *Filling*
 their hand, v. 22. These also were to be above a
 yeare old, for all Rams for sacrifice, were to be of
 the second yeare, as Lambes were of the first yeare;
Maim. ibidem.

Ver. 3. *of the congregation*] in Greeke, of *testimonie*:
 see Levit. 1. 1. Thus the presence of God, and of
 the Church, is here at the consecration of the
 Priests. And by the *doore of the Tent*, is meant the
 court-yard of the same, which was before the
 doore; and all the Court was so called, as *Sol. Iarchi*
 noted on Exod. 29.

Verf. 5. *the thing*] Hebr. *the word*: of this com-
 mandement, see Exod. 29. 4.

Verf. 6. *water*] to wash away uncleannesse: a
 signe of their sanctification from sin, by repen-
 tance and faith, through the spirit of our Lord
 Jesus Christ, who came by water and blood, 1 Joh. 5.
 6. Ezek. 36. 25. Heb. 10. 22. Esa. 1. 16. See the notes
 on Exodus 29. 4.

Verf. 7. *put*] Hebr. *gave*. The putting off of his
 own clothes, signified the taking away of his ini-
 quitie, Zach. 3. 4. and these other garments signi-
 fied the gifts of justice and salvation, Psal. 132. 9.
 16. See the particulars observed on Ex. 29. 5. &c.

the Coat] the linnen coat, which was next his
 skin, save only the linnen breeches under it, upon
 his secret parts. See the Annotations on Exo. 28.
 4. &c. *filly girded*] the Greeke saith, *tied-fast*: a
 signe of making him strong and ready in heart, to
 doe his service; see Exod. 29. 5.

Verf. 8. *the Brest-plate*] called *the Brest-plate of*
judgement: the making and meaning whereof, is
 shewed on Exod. 28. 15. &c. *Urim and Thum-*
him] that is, *Lights and Perfections*: in Greeke, *Ma-*
nifestation and Truth: see Exod. 28. 30. These orna-
 ments of the high Priest, figured the perfection of
 all graces in Christ, whom the legall Priests
 typed, Heb. 5. 1, 5. &c.

Verf. 9. *crowne of holinesse*] the holy Diademe, on
 which these words, *Holinesse to Jehovah*, were gra-
 ved: whereof see Exod. 28. 36, 38. and 29. 6. It
 was a signe of the holinesse and excellencie of his
 calling; by the gifts of Gods spirit upon him:
 and figured Christs mediation for his Church;
 for now Aaron did beare the iniquity of the holy things,
 which the sons of Israel should bellow, in all the gifts of
 their holy things, &c. Exod. 28. 38.

Verf. 10. *the anointing oile*] called, the oile of holy
 anointing; it was made of *Mirrbe*, *Cinamon*, *Cal-*
amus, *Cassia*, and oile olive, Exod. 28. 23, 24, 25. and
 it figured the graces of the Spirit, upon Christ
 and his Church, Esa. 61. 1. 1 Joh. 2. 20, 27.

Ver. 11. *seven times*] to signifie a full sanctifica-
 tion: see the notes on Levit. 4. 6.

Ver. 12. *beard*] and it ran down upon his beard,
 and on the collar of his garments, Psal. 133. 2. This
 anointing signified the graces of Gods spirit,
 whereby their ministrations of Gods word, be-
 came a sweet savour unto God, in them that heard
 it, 2 Cor. 2. 15, 16. He anointed him after that he had
 clothed

- cloathed him, as is said in *Targ. Ionathan*: and first he poured it upon his head, and afterwards put it between his eye browes, and drew it with his finger from the one to the other, saith *Sol. Iarchi* on Levit. 8.
- 14 Ver. 14. *sin-offring*] Hebr. *the sin-bullocke*: see Exod. 29. 10. &c. *laid*] or, *imposed their hands*: so renouncing and disburthening themselves of their sins, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exo. 29. 10. and Levit. 1. 4.
- 15 Ver. 15. *killed it*] wherby Christ's death for sin was shadowed; for, *without shedding of blood, is no remission*, Heb. 9. 22. 28. *bornes*] of this rite, see Lev. 4. 7. 25. and Exo. 29. 12. *purified*] or *cleansed from sinne*: see the notes on Exo. 29. 36. *the blood*] that which remained. *sanctified it*] the Altar was by these rites sanctified, that from thenceforth, atonement might be made for the finnes of the people, by the sacrifices that should daily be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it, Matth. 23. 19.
- 16 Ver. 16. *fat*] or, *suet*: see Lev. 3. 3, 4, 5. and 4. 8. Exod. 29. 13. *caule of the liver*] said in Lev. 3. 4. 10. to be the *caule above the liver*. And they used to take a little of the liver with the caule: as the Hebrews doe record. *Maimony*, treat. of *Offring the sacrific.* chap. 1. Sect. 18.
- 17 Ver. 17. *without the campe*] a figure of Christ, suffering without the gate of Jerusalem, Heb. 13. 12. See the Annotations on Exod. 29. 14. Levit. 4. 12. and 6. 30.
- 18 Ver. 18. *Burnt-offring*] the law, and signification hereof, see in Levit. 1. and Exod. 29. 15. &c. Here for the Priests, as the former Sin-offring taught them to have Christ for their justification, and atonement, for the forgiveness of their sins: so this Burnt-offring taught them to expect by Christ, their transformation by the renewing of their minde, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God, Rom. 12. 1, 2.
- 21 Ver. 21. *of rest*] in Greek, *of sweet odour*, in Chaldee, *to be accepted with favour*. See Gen. 8. 21. Ex. 29. 18. so after in ver. 28.
- 22 Ver. 22. *fillings of the hand*] that is, as the Greek saith, *of perfection*, or *of consecration*: see Exod. 29. 9. 19. This Ram was a kinde of Peace-offring, as *Sol. Iarchi* here saith, *The Ram of filling (the hand) is the Ram of Peace-offring (or of perfections) for they filled and perfected the Priests in their Priesthood*. It signified a sanctification of their calling, office, administration, by the sacrifice of Christ; whom *Paul* calleth the *Consecrator*, Heb. 12. 2. through whom they should with thankfulness and joy, performe the worke of their ministerie.
- 24 Ver. 24. *foot*] these rites signified, both the sufferings of Christ, whose hands & feet were pierced; and how the Priests should in Christ be sanctified, to heare and receive the word from God, to administer the same unto others, and to walke themselves accordingly: see Exod. 29. 20. 1 Cor. 11. 23. & 9. 27. *sprinkled the blood*] that is, *all the residue of the blood*, as in *Targum Ionathan* is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.
- V. 25. *the rumpe*] or *taile*, whereof see Levit. 3. 9. 25
- Ver. 26. *oiled*] Hebr. *bread of oile*; meaning, *tempered with oile*: as Exod. 29. 2. *wafer*] which also was unleavened, and *anointed with oile*, Exo. 29. 2. 26
- These Meat-offrings of the Priest, signified how they and their service of God, should be without leaven of hypocrisie, error, wickednesse; & with sincerity & truth, & with the gracious oile of his spirit, given up unto God, acceptably in Christ, Esa. 66. 20. Psal. 141. 2. 1 Cor. 5. 8. 1 Joh. 2. 20. 27. See the Annotations on Leviticus 2.
- Ver. 27. *moved*] that is, moved to and fro: of these and their signification, see the notes on Exod. 29. 24. 27. 27
- Ver. 28. *upon the Burnt-offring*] this *Sol. Iarchi* expoundeth, *after the Burnt-offring*; adding withall, *and we finde not that the shoulder of the Peace-offrings was offered in any place, saving in this*. For usually the shoulder, as well as the breast, was given to the Priest, Lev. 7. 32, 33, 34. Here *Moses* (who was Priest extraordinarily) hath the breast onely, v. 29.
- Ver. 29. *part*] or, *to Moses for a part (or portion)*: see Exod. 29. 26. 29
- Ver. 30. *upon the Altar*] which sanctified the things upon it, and figured Christ; from whom they were to receive blood for atonement and justification, and oile of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.
- Ver. 31. *at the doore*] which the Greeke explaineth, *in the court*: see before on ver. 3. In Exo. 29. 31. it is called *the holy place*: and in v. 32. *the doore of the Tent*. *I commanded*] *Moses* speaketh this in the person of God, whose commandment it was, Ex. 29. 32. The Greeke, for more plainnesse, translateth, *as it was commanded mee*. Elsewhere, the holy Ghost translateth an active, passively; see Gen. 15. 6. Exod. 9. 16. and 20. 12.
- Ver. 32. *the remainder*] which cannot be eaten that night, but remaineth till the morning, Exod. 29. 34. 32
- Ver. 33. *day of fulfilling*] that is, *the day, that the daies of your consecration be fulfilled*: which the Chaldee translateth thus, *till the day that the daies of your offering be fulfilled; for seven daies shall your offering be offered. seven daies shall he fill*] that is, the Lord shall fill, or consecrate. In Ex. 29. 35. God said to *Moses*, *thou shalt fill their hand*: so the same thing is attributed unto the Lord, and unto *Moses*. These seven daies, signified their whole life, which should be consecrated to the service of God: see ver. 11. and Levit. 4. 6. From hence also the Hebrews gathered (as *Sol. Iarchi* here noteth) that the high Priest was to be separated from his house, seven daies before Atonement day every yeare. Of which point, see the Annotations on Lev. 16.
- Ver. 34. *he hath done*] or, *is done*. As, *be told*, 2 Sam. 15. 31. that is, *it was told*. And they brought, Mar. 10. 3. or, *Then were brought*, Matth. 19. 13. 34
- Ver. 35. *abide*] Hebr. *fit*; which word is often used for *abiding*, or *continuing*, as Lev. 12. 4. Jos. 5. 8. 1 Sam. 22. 5. Exod. 16. 29. Act. 18. 11. *charge*] 35
- OR

or watch : *ward*, Hebr. *keepe the keeping* or, *observe the observation*; in Greeke, *the observations*. The Chaldee translateth it, *the charge* (or *observation*) *of the word of the Lord*. This phrase is used in Luke 2. 8. of the *Shepherds, observing the observations* (or *keeping the watches*) *of the night, over their flocks*. So in Numb. 9. 19.

36 Ver. 36. *things*] *Hebr. words.* Thus the covenant of the Priesthood, was confirmed unto the tribe of *Levi*, in *Aaron* and his sons, which covenant was, *Life and Peace*, Mal. 2. 5. But these are made Priests *without an oath*: also they were *many Priests*, because they were *not suffered to continue*, by reason of death, and they served unto the example and shadow of heavenly things, offering gifts and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience; for they were carnall ordinances, imposed on them, till the time of reformation, that is, untill the coming of Christ, who now is sprung out of the tribe of *Judah*, and was made Priest of God, with an oath, and suretie of a better testamentall-covenant, established upon better promises. And because he continueth for ever, he hath a Priesthood that passeth not from him to another; and is a Minister of the Holies, and of the true Tabernack, which the Lord pitched, and not man, and not by the blood of Goats and Bulls, but by his owne blood, he entered in once into the Holy place, (into Heaven it selfe) having found eternall redemption; and is able to save fully and wholly, them that come unto God by him, as the Apostle largely manifesteth, in Heb. 7. 8. 9. and 10. chapters.

which Iehovah commanded } R. Menuchem here
observeth, in every (other) place it is said, As the
LORD commanded Moses; but here, because they
added unto the commandment, he saith not so: for they
did not as the LORD had commanded, and added
moreover unto them, strange fire, which he had not com-
manded them, Levit. 10. 1.



CHAP. IX.

1, The first offerings of Aaron, for himselfe and the people. 8, The Sin-offering, 12, and the Burnt-offering for himselfe. 15, The offerings for the people. 23, Moses and Aaron blesse the people. 24, Fire commeth from the Lord, upon the Altar.

DD-2

1 **A**ND it was, on the eight day, Moses
2 called Aaron and his sons; and the
Elders of Israel. And hee said unto
Aaron, Take thee a calfe, a yongling of the
herd, for a Sin-offring; and a ram for a Burnt-
offring, *both* perfect: and offer before Je-
3 hovah. And unto the sons of Israel, thou
shalt speak, saying; Take ye a goat-bucke of
the goat, for a Sin-offring; and a calfe, and a
lambe, *both* of the first yeare, perfect, for a
4 Burnt-offring. And a Bull and a Ram, for
Peace-offrings; to sacrifice before Jehovah;

and a Meat-offring, mingled with oile : for
to day, Jehovah appeareth unto you. And
they tooke, that which Moses commanded,
before the Tent of the Congregation : and
all the Congregation drew-neere, and stood
before Jehovah. And Moses said; this is the
thing, which Jehovah hath commanded *that*
ye should doe : and the glorie of Jehovah,
shall appeare unto you.

And Moses said unto Aaron ; Goe neere unto the Altar, and make a Sin-offring ; and thy Burnt-offring; and make-atonement for thy selfe, and for the people : and make the oblation of the people, and make-atonement for them, as Jehovah commanded. And Aaron went-neere , unto the Altar : and killed the calfe of the Sin-offring , which *was* for himselfe. And the sons of Aaron brought neere the blood unto him ; and he dipt his finger , in the blood ; and put *it* upon the hornes of the Altar : and poured out the blood, at the bottome of the Altar. And the fat, and the kidneys, and the caule of the liver of the Sin-offring, he burnt upon the Altar ; as Jehovah commanded Moses. And the flesh, and the skin, he burnt with fire, without the campe. And he killed , the Burnt-offring : and Aarons sons, presented unto him, the blood ; and he sprinkled it upon the Altar , round-about. And they presented unto him, the Burnt-offring, by the pieces thereof, and the head : and he burnt *them*, upon the Altar. And he washed the inwards, and the legges : and burnt *them* upon the Burnt-offring, on the Altar.

And he brought-neere, the peoples oblation: and tooke the goat-bucke of Sinne, which *was* for the people; and killed it, and offred-it-for-sinne, as the first. And hee brought-neere, the Burnt-offring: and made it, according to the manner. And hee brought-neere, the Meat-offring: and filled his hand out of it, and burnt *it*, upon the Altar; beside the Burnt-offring of the morning. And he killed the Bull, and the Ram; the sacrifice of Peace-offrings, which *was* for the people: and Aarons sonnes presented the blood, unto him; and hee sprinkled it upon the Altar, round-about. And the fat of the bull, and of the ram; the rumpe, and that which covereth the *inwards*, and the kidneys; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, *for* a wave-offring, before Jehovah; as Moses com-

22 commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-downe, from making the Sin-offring, and the Burnt-offring, and the Peace-offrings. And Moses and Aaron, went into the Tent of the congregation, and came-out; and they blessed the people: and the glorie of Jehovah appeared, unto all the people. And there came out a fire, from before Jehovah; and consumed upon the Altar, the Burnt-offring, and the fat: and all the people saw it, and shouted; and they fell on their faces.

Annotations.

DDD Here beginneth the 26. Section, or Lecture of the Law: see Gen. 6. 9.

1 **T**He eight day] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleanness and imperfection seven daies, and perfected in the eight; as children, by circumcision, Lev. 12. 2, 3. yong beasts, for sacrifice, Lev. 22. 27. persons that were uncleane by Leprosies, Issues, and the like, Levit. 14. 8, 9, 10. & 15. 13, 14. Num. 6. 9, 10. so here the Priests untill the eight day, were not admitted to minister in their office. Whereby the day of Christ was fore-shadowed, who by his resurrection the day after the Sabbath, hath sanctified his Church and Ministerie, and all their actions; and made us an holy Priesthood, to offer up spirituall sacrifice, acceptable to God, 1 Pet. 2. 5. see the Annotations on Gen. 17. 12. and Exod. 22. 30. So in Ezek. 43. 26, 27. it is said, Seven daies shall they purge the Altar, and purifie it; and they shall fill their hands: and when these daies are expired, it shall be, on the eight day, and so forward, the Priests shall make your Burnt-offrings upon your Altar, and your Peace-offrings, and I will accept you, saith the Lord God. the Elders] in Greeke, the Senate: who together with the people, (ver. 23, 24.) were now assembled; the Elders being in speciall, to impose hands on the Sinne-offring of the Congregation, Lev. 4. 15.

2 Ver. 2. a Calf] a beast of the first yeere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people, are declared. This Calf for Aarons Sin-offring, is by Targum Jonathan the Zohar, and other Hebrews, said to be in respect of his sin which hee had committed, in making the golden calfe, Exod. 32. But whether it were for that, or for other sins, God teacheth, that without remission of sins (by Christ, who was made sin for us, 2 Cor. 5. 21.) there can be no acceptance of any mans person, or service. yongling] Hebr. Son of the Herd; that is, a yong Bull: see Gen. 18. 7. Levit. 1. 5. a Ram] a beast of the second yeere: see the notes on Levit. 8. 2. perfect] in Greeke, unblemished: see Lev. 1. 3. offer]

in Greeke, offer them: these were, to make atonement for himselfe, and for the people, v. 7.

Verf. 3. the Sons of Israel] in Greeke, the Senate (the Elders) of Israel; as verf. 1. a goat-bucke] a goat of the second yeere; for the Hebrew Sagbir so signifieth alwaies, as Maimony sheweth in treat. of Offring the sacrif. chap. 1. Sect. 14. where also he saith (in f. 15.) that All the oblations of the congregation were males, and the Sin-offrings of the congregation, were of goats, or bulls, and none of lambs. of the first yeere] Heb. Sons of a yeere: of which phrase, see Ex. 12. 5. Gen. 5. 32. And hence the Hebrews gather, that Chnegel (a Calf) and Cheber (a Lambe) where-soever they are spoken of in the Law, meane yonglings of the first yeere.

Verf. 4. a Meat-offring] of fine flowre or wheat, as Exod. 29. 2. Levit. 2. 1. with oile] and frankincense upon it, according to the Law, Lev. 2. 1.

Jehovah appeareth] that is, the glorie of Jehovah will appeare, as in verf. 6. 23. and so the Chaldee tranlateth it, The glorie of the LORD is revealed. And because of this appearance, the people were to prepare and sanctifie themselves with all kinds of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, whereof it is said, We know that when he shall appeare, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himselfe, even as he is pure, 1 Joh. 3. 2, 3. The presence and assistance of God in Christ, is alwaies necessarie unto his Church, and therefore promised here and other-where, both unto it and all the Ministers thereof, Ezek. 48. 35. Revel. 22. 3, 4, 5. Matth. 28. 20. And of this it is prophesied, When Jehovah shall build up Zion, shall appear in his glory, shall turne unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after; and the people created, shall praise Iah. Psalm. 10. 17, 18, 19.

Ver. 5. they tooke] all they fore-mentioned; as in Targum Jonathan it is explained, Aaron and his sons, and all the sons of Israel tooke. before Jehovah] before the Sanctuary, in the court-yard.

Verf. 7. Goe neere] before this time, Aaron offred not, but Moses for him, Levit. 8. 14, 15. now Moses from the Lord authorizeth him to goe neere himselfe and offer; for no man taketh this honour to himselfe, but he that is called of God, as was Aaron: so also Christ glorified not himselfe, to be made an high Priest, &c. Heb. 5. 4, 5. make] or doe; that is, make-ready, and offer: see the notes on Exod. 10. 25. Thus the legal Priests were to offer for themselves and their owne sinnes first, otherwise then Christ needed: For such an high Priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher then the Heavens, Heb. 5. 3. and 7. 26, 27, 28.

Verf. 9. the Altar] of Burnt-offring, at the bottom whereof, the rest of the blood was poured. And herein this first sin-offring seemeth to differ from the rest that followed after, whose blood was to be carried into the Sanctuary, Lev. 4. 4, 5, 6, 7. because Aaron as yet, had not access into the Holy

Holy place, till hee had prepared a way by this first sacrifice in the court. The like is to be observed in the peoples Sin-offring, ver. 15. compared with Levit. 4. 13, 17, 18. Of this dipping his finger in the blood, see the notes on Levit. 4. 25.

10 Ver. 10. *commanded*] of these rites, see the Annotations on Levit. 4. 8, 9, 10. They figured the purging away of all corruption, by the sufferings & spirit of Christ, likened unto fire: and the giving up of all our inward parts, to serve the Lord, 1 Pet. 3. 18. Esa. 4. 4. 1 Thes. 5. 23. Psal. 103. 1.

11 Ver. 11. *skin*] with all other parts, even the whole beast: see Levit. 4. 11. 12. Sol. Iarchi here observeth, that *We find no Sin-offring* whose blood is sprinkled on the Altar *without to be burned* without the campe, *but this, and that for Consecration*, (Levit. 8.)

12 Ver. 12. *the Burnt-offring*] the ram, which was also for himselfe, ver. 2. *presented*] or, *reached*, brought, as the Gr. translateth, Hebr. *made-to-finde*: so in verse 13. 18. The former oblation, was to purge from sin: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levit. 1. 3. &c.

13 Ver. 13. *pieces*] or, *members*, as the Greek translateth. See Levit. 1. 6, 8.

14 Ver. 14. *washed*] in water, see Levit. 1. 9. *upon the Burnt-offring*] that is, *upon* (or *with*) the other part of the Burnt-offring. The Gr. translateth, *and he put the Burnt-offring upon the Altar*.

15 Ver. 15. *offring*] *which was for the sinne of the people*; faith the Greeke version. *offred-it-for-sin*] The Greeke translateth, *purified it*; so the word sometime meaneth: but it figured also a purifying of others from sinne thereby, as Levit. 6. 26. and so the Chaldee here expoundeth, *and he made atonement by the blood thereof*. *as the first*] spoken of in ver. 8. and he burnt it without the campe, as the other was, in ver. 11. for which he was reproved by Moses, Levit. 10. 16, 17.

16 Ver. 16. *the manner*] or, *the ordinance*; Hebr. *the judgement*: the Greeke saith, *as was meet*. It respecteth the Law, in Levit. 1.

17 Ver. 17. *filled*] that is, took his handfull out of it: see Levit. 2. 2. *of the morne*] that is, which was daily to be offred every morning, as God commanded, Exod. 29. 38, 39, 40. This therefore was extraordinary; that as the daily Meat-offring, was to testify their thankfulness, for Gods ordinarie and daily mercies: so this, for his speciall grace now manifested. Chazkuni explaineth it thus; *It teacheth, that there were two Meat-offrings, one with the Burnt-offring, and one by it selfe*. Sol. Iarchi saith, *All this he did after the daily Burnt-offring*.

18 Ver. 18. *sprinkled*] according to the Law in Lev. 3. 2. The Greeke translateth, *he poured it*.

19 Ver. 19. *fat*] Hebr. *sats*: so in ver. 20. *rump*] or, *taile*, to weet, of the ram: see Lev. 3. 9. *that which covereth*] in Greeke, *the fat which covereth the inwards*; and so the text explaineth it, in Levit. 3. 9.

20 Ver. 20. *they put the fat*] Hebr. *the fats*. Sol. Iarchi saith, *After the waving, the Priest that waved*

gave them to another Priest to burne them.

Ver. 21. *waved*] as was commanded, Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified; by the sin-offring and burnt-offring they had remission and justification from their sins, and reconciliation unto God; by the Meat-offring, their renovation by the spirit; and by the Peace-offrings, their thankfulness unto God, whom they honour with the fruits of his owne graces: all these obtained by faith in Christ, and in his death; for he of God is made unto us, *wisdom and righteousness, and sanctification, and redemption*, 1 Cor. 1. 30.

Ver. 22. *lift-up his hand*] or, *his hands*, as the Hebrew vowel, and reading in the margin, both shew: so the Greeke translateth, *hands*. See Exod. 32. 19. R. Menachem giveth this reason, why it is written *Hand*; to signifie the right hand, because that was lifted up higher then the left. The lifting up of the hand, was a gesture used in speaking or signifying of any weighty thing, Esa. 49. 22. and particularly, in *swearing*, Gen. 14. 22. *praying*, Psal. 28. 2. and *blessing*, either of God, Psal. 134. 2. or of men, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands*, 1 Tim. 2. 8. and David, let the lifting up of my hands, be as the evening sacrifice, Psal. 141. 2. *blessed them*] This appertained to the Priests office, to *blesse* the people in the name of the Lord for ever, Deut. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Jesus, when having finished his ministerie on earth, he *lift up his hands*, and *blessed* his disciples, Luke 24. 50. The forme of Aarons blessing is prescribed in Numb. 6. 23, -27. see the Annotations there. And this being done in the Lords name; by his Priests, (a figure of Christ, whom God hath sent to blesse us, Act. 3. 26.) without all contradiction, *the lesse is blessed of the greater*, Heb. 7. 7.

came downe] from the banke, or hilly place of the Altar, which was higher then the other ground: see Exod. 20. 26. So in Targum Jonathan it is explained, *he came downe from the Altar with joy, after that he had finished the making of the Sin-offring, &c.* On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51. *from making*] or *doing*, that is, *offring*, as ver. 7. After that he had done; as before is shewed.

Ver. 23. *went into the Tem*] the Priest went in (according to the Law, in Exod. 30. 7, 8.) to burne incense on the golden Altar; Moses went in with him, in likely hood, to direct him how to doe the service: so Sol. Iarchi here explaineth it. But hee addeth withall, another exposition thus; *When Aaron saw that they had offred all the oblations, and done all the workes, and the Majestie of God came not downe to Israel, he was grieved; and said, I know that the holy blessed (God) is angry with me, and for my sake, the Majestie of God cometh not downe to Israel, &c.* Immediately Moses went in with him, and prayed for mercie; and the divine Majestie came downe unto Israel. After this manner Targum Jonathan also expoundeth it. *they blessed*.] This was a second blessing by Moses and Aaron, when the people were dismissed. Unto which (and the like at other times, espe-

especially on Atonement day, Levit. 16. David, prophesying of Christs daies, seemeth to have reference, in Psal. 118. 26. *Wee blesse you, out of the house of Jehovah.* glorie] the visible signe of Gods glorie, and favour, out of his holy place: either by the fire, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. and 40. 34. or by them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10, 11, 12.

- 24 Veri. 24. *from before Jehovah*] the Greeke translateth, *from the Lord*. And it was, either from heaven, as after in Solomons daies, *Fire came downe from heaven, and consumed the Burnt-offring and Sacrifices*, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle, God confirmed the people, touching the doctrine and ordinances given by Moses, and the Priesthood now committed to Aaron and his sons, as appeareth by the prayer of Elias, (when the like miracle was shewed from heaven;) *Let it be knowne this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word*, 1 King. 18. 36. consumed] or, *ate up*: by which signe, the Church was assured that their sacrifices were accepted: see Psal. 20. 4. The like was, at the dedicating of Solomons Temple, 2 Chron. 7. 1, 2, 3. and at Elias sacrifice, 1 King. 18. 38, 39. This fire which now came from God, was nourished on the Altar, (as the Hebrews say) unto Solomons time. Chazkuni here writeth thus; *The fire which came out (from the Lord) in the daies of Moses, went not up from the brazen Altar, untill he came into the eternall House [that is, into Solomons Temple, so called because of that promise, in 2 Chron. 7. 16. that Gods name should be there for ever.] And that fire which came downe, in the daies of Solomon, went not up from the Altar of Burnt-offring, untill it went up in the daies of Manasseh. Of the departing of that fire in Manasseh daies, wee finde no mention in the Scriptures. But after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie, (in Talmud Bab. in Ioma, c. 1.) that they had not the Fire from heaven any more. See the Annotations on Exod. 28. 30. stomed] with astonishment and joy, humbly thanking God for this signe of grace towards them: as the Greeke translateth, they were *astonished*; and the Chaldee, *They gave thanks*. So in 2 Chronicles, 7. 3. *When all the sons of Israel saw how the fire came downe, and the glorie of Jehovah upon the house: they bowed themselves with their faces to the ground, upon the pavement, and worshipped; and confessed to Jehovah, (saying) For he is good, for his mercie endureth for ever.**



CHAP. X.

1, Nadab and Abihu, for offering of strange fire, are burnt by fire. 6, Aaron and his sons, are forbidden to mourne for them. 8, The Priests are forbidden wine, when they are to goe into the Tabernacle. 12, The Law

of eating the holy things. 16, Moses blameb the Priests for not eating the Sin-offring. 19, Aaron excuseth the transgression.

AND Nadab and Abihu, the sons of Aaron, tooke *each* man his Censer; and they put fire in them, and put incense thereon: and offered before Jehovah, strange fire; which he had not commanded them. And there went out fire, from before Jehovah, and devoured them; and they died, before Jehovah. And Moses said unto Aaron; This *is it* that Jehovah spake, saying, I will be sanctified in them that come nigh me; and before all the people, I will be glorified: and Aaron, held his peace. And Moses called Mifael and Elzaphan; the sons of Vzziel, the uncle of Aaron: and said unto them; Come neere, carry your brethren, from before the Sanctuarie; out of the camp. And they went neere, and carried them in their coats, out of the campe: as Moses had spoken. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons; Make not bare your heads, neither rend your clothes, that you die not; and wrath come, upon all the congregation: but your brethren, all the house of Israel, shall weep for the burning, which Jehovah hath burned. And ye shall not goe out, from the doore of the Tent of the Congregation, lest you die; for the oile, of the anointing of Jehovah, *is* upon you: and they did, according to the word of Moses.

And Jehovah spake, unto Aaron, saying; Doe not drinke wine or strong-drinke, thou, or thy sons with thee; when ye goe in, to the Tent of the Congregation, that yee die not: *it shall be a statute for ever*, through-out your generations. And that *ye may* separate, between holy and prophane: and between uncleane and cleane. And that *ye may* teach, the sons of Israel: all the statutes, which Jehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar his sons, that were left: Take ye the Meat-offring, that *is* left, of the Fire-offrings of Jehovah, and eat it in unleavened cakes, beside the Altar: for it, *is* holy of holies. And ye shall eat it, in the holy place; for it *is* thy due, and thy sons due, of the Fire-offrings of Jehovah: for so, I was commanded. And the wave brest, and the heave shoulder, ye shall eat in a cleane place; thou, and thy sons and thy daughters, with thee: for they are given, *as* thy due

15 due and thy sonnes due, out of the sacrifices of the Peace-offrings, of the sonnes of Israel. The heave shoulder, and the wave brest, with the Fire-offrings of the fat, shall they bring; to wave for a wave-offring, before Iehovah; and it shall be for thee, and for thy sonnes with thee, by a statute for ever; as, Iehovah hath commanded.

16 And Moses, seeking sought the goat-buck of the Sin-offring; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sonnes of Aaron, that were left, saying. Wherefore, have ye not eaten the Sin-offring, in the holy place? for it is holy of holies; and it, hee hath given to you; to beare, the iniquitie of the Congregation; to make attonement for them, before Iehovah.

17 Behold, the blood of it was not brought-in, to the Holy-place, within: ye should eating have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold this day, they have offred their Sin-offring and their Burnt-offring, before Iehovah; and such things, have befallen me: and if I had eaten the Sin-offring, to day; should it have beene good, in the eyes of Iehovah?

18 And Moses heard it; and it was good, in his eyes.

Annotations.

1 **C**enser] or, fire-pan, a vessell wherein coales of fire were put; see Exod. 27. 3. *ibidem* upon the fire. How the incense was burned, see the notes on Exod. 30. 8. *strange fire* that is, other fire the God had sanctified on his altar. As *strange incense* was expressly forbidden, Exod. 30. 9. so *strange fire* was not commanded, but implicitly forbidden by Lev. 1. 7. & 6. 12. as afterward God plainly sheweth, in Lev. 16. 12. Hereupon it is said in Rev. 8. 5. *the Angell took the censer, and filled it with fire of the Altar.* This transgression of the Priests, in the beginning of their administration; sheweth the weakenesse and imperfection of that Priesthood; and for the weakenesse and unprofitablenesse thereof, it was afterwards discontinued; and a better Priesthood of Christ, (who was holy, harmlesse, undefiled, and separated from sinners;) is come in place thereof: for the Law made nothing perfect: Heb. 7. 18. 19. 26. So in the practise of the Moral law, the people even at the first, fell into open impiety, Exod. 32.

2 Ver. 2. *from before*] or, *from the face of the Lord.* As a fire of merke came from thence to consume the sacrifices for sinne, offered according to the Law, Levit. 9. 24. so now a fire of judgement consumeth, to consume the sinners. Chazkuni here observeth, *Measure for measure; by fire they sinned; and by fire they were plagued.* This is an example of Gods jealousy, for the ordinances of the Law, teaching the same; much more for the Gospel: Heb. 1. 2. 3. and 10.

28. 29. So he shewed an example of judgement upon two sinners, at the beginning of the Christian Church, whereby great feare came upon all; Acts 5. 1. 11. *devoured*] or *ate them*; that is, *killed them*; for neither their bodies, nor their cloathes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their soules, but their bodies were not burnt.* Hereupon our God is said to be a devouring fire; Heb. 12. 29. Deut. 1. 24. See a like judgement, in Num. 16. 35. *before Iehovah*] that is, with sudden death, before the Tabernacle, wherein the Lords glory dwelt. So Vzzai for his error, in putting his hand to the Arke, died before God, 1 Chron. 13. 10. which is expounded, *by the Arke of God*, 2 Sam. 6. 7. And it is observed, that these two Priests, died childlesse, Num. 3. 4. 1 Chron. 24. 2.

Verf. 3. *spake*] but where spake he this? It may have reference to Lev. 8. 35. Or it might be spoken but not written before: as Ioh. 20. 30. Chazkuni referreth it to Exo. 29. 43. others unto Ex. 19. 20.

sanctified] God is said to be sanctified, both when he graciously accepteth, & doth good unto them that serve him aright, Ezek. 20. 41. and when hee punisheth them that transgresse; as, *I will be glorified in the midst of thee (Sidon) and they shall know; that I am Iehovah; when I shall have executed judgements in her, and shall be sanctified in her*; Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23. Likewise God is sanctified of men, when they carry themselves holily and uprightly in his sight; as, *Sanctifie the Lord God in your hearts, &c.* 1 Pet. 3. 15. *that come nigh*] or, *my neighbours*; that is, the Priests and Levites; as in Ezek. 42. 13. *the Priests which are nigh unto Iehovah.* See also Levit. 9. 7. Numb. 16. 9. So judgement beginneth at the house of God, 1 Pet. 4. 17. at his Sanctuary, Ezek. 9. 6. *before*] that is, openly; the Gr: translateth, *in at the congregation*; as if the like danger were unto them also for transgression: see Ios. 22. 18. 20. *glorified*] or, *honoured*; which is also not in shewing mercies onely, as 2 Thes. 1. 10 but in executing judgements; as Exod. 14. 4. Ezek 28. 22. And hee is glorified of men; when their thoughts, words and actions, are according to his will; and to his praise; Act. 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. *held his peace*] or, *was silent*; that is, rested patiently without murmuring against the worke of God, who had killed his Sonnes. So David saith, *I am dumbe, I will not open my mouth; because thou hast done it*; Psal. 39. 10. And God said to Ezekiel the Priest, *Be silent, that is, Forbear to cry, make no mourning for the dead*, Ezek. 24. 17. Or, hee mourned in silence for his sons death; for so the scripture expresseth great sorrow & unutterable, by *keeping silence*; as Lam. 2. 10. Esa. 47. 5. Thus the Greeke translateth, *he was pricked*; and Aarons answer in ver. 19. implieth so much. So the heathens haue said, *Cura letes, loquuntur; ingenuis, stupens.* See in Hippolito.

Verf. 4. *uncle*] in Greek, *the sonnes of the brother of Aarons Father*: for Vzzai was brother to Aniram, Aarons father; see Exod. 6. 18. 26. 22. *carry*] or, *take up*: this duty of buriall was laid upon their cousins the Levites, not upon their next

brethren the Priests; that they might attend still to their holy ministration. See Levit. 21. 1. &c.

out of] or, to (a place) *without the campe*: so they used to bury without their cities, Luk. 7. 12.

6 Verſ. 6. *Make not bare*] or, *Make not free*; that is, let not the haire of your heads grow long. The Hebrew *Pharagh*, signifieth two things, to *make bare*, or *uncover the head*; as Numb. 5. 18. so the Greeke translateth here, *ye shall not put off the miter from your heads*. Secondly, to *make free for the haire to grow*; as the Chaldee here translateth, *ye shall not let your lockes growe*. For this also was a signe of mourning, 2 Sam. 19. 24. See the notes on Gen. 41. 14. It is testified of humane Writers, that the Egyptians at their friends funerals, did let the haire of their head grow long, but shaved their beards; whereas other Nations, at funerals did shave their heads; Herodot. in Enterpe. And that shaving of the beard, was a signe of sorrow in Israel, appeareth by Ieremie, 41. 5. Hereupon is that Law, in Ezek. 44. 20. the Priests shall not shave their heads, nor suffer their lockes to grow long; they shall onely poll their heads: Where both extremities are forbidden. The latter sense may also well bee implied here, as likewise after in Levit. 13. 45. and 21. 10. And concerning this, the Hebrewes haue these rules. A Priest that letteth his haire grow long, it is unlawfull for him to come into (the Sanctuary,) from the Altar forward: and if he doe go in and serve, he is guilty of death by the hand of God, as he that drinketh wine and serveth; as it is written, Neither shall any Priest drinke wine, &c. Ezek. 44. 21. And againe, Neither shall they shave their heads, nor suffer their lockes to grow long, Ezekiel 44. 20. As hee that drinketh wine is guilty of death, Lev. 10. 9. so he that letteth his haire grow long, is guilty of death. Yet profaneth hee not his service hereby; though he be guilty of death, his service is allowable [that is, standeth in force, and is not disannulled by it.] As Priests are not forbidden wine, save in the time of their going into the Sanctuary, so it is not unlawfull for them to let their haire grow, save at the time of their going into the Sanctuary; understanding this of the common Priest. But the high Priest, may never let his haire grow long, nor rend his clothes at any time, Levit. 21. 10. because hee is to be continually in the Sanctuary. How long may a (Priest) let his haire grow? Thirtie dayes as a Nazarite; of whom it is said, Hee shall let the locke of his head grow, Numb. 6. 5. and there is no Nazariteship lesse then thirtie dayes. Therefore the common Priest that serveth, shaveth himselfe every thirtie dayes. The judgement of them that rend their garments, and the judgement of them that make free (or bare) their head, is one; Levit. 10. 6. If he serve with his clothes rent, hee is guilty of death by the hand of God, although his Service is allowable, and not profaned. Maimony in Biath bimikdash, (or, Of entering into the Sanct.) chap. 1. Sect. 8. 14. *rend*] an other signe of sorrow, Levit. 13. 45. and 21. 10. See Gen. 37. 34. From hence the Hebrews gather, that they which mourned for the dead, were bound to rend their clothes, because the Priests heere being forbidden to mourne, were forbidden to rend; so that an other was bound to rend. And they were not to rend, but standing; as (in 2 Sam. 13.

31.) the King rose up, and rent his garments. And they were to rend the forepart, not behinde, or in the sides, nor beneath, save the high Priest, he rendeth beneath. The measure of rending, was an hand-bredth; and this on the upper garment onely. They rend for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the Congregation, as David and the men with him, did for Saul, and for Jonathan, and for the people of the Lord, 2 Sam. 1. 11. 12. Also when they heare the name of God blasphemed, as in Esay, 36. 22. and for the burning of the book of the Law, as Jeremy 36. 23. 24. and for the Cities of Judah, and for Jerusalem, and for the Sanctuary destroyed, as Jere. 41. 5. Maimony, treat. of Mourning, chap. 8. and 9. *rend*] or, *bee* (that is, God) *be wroth*, as at other times, for the sinne of one, or of few, the whole Congregation was afflicted, Josh. 7. 1. 2. &c. and 22. 20. 2 Sam. 24. 1. 15. 17. The Priests dutie also was, to stand in their administration, betweene Gods wrath and the people, Num. 16. 46. 48. And their public duty might not bee interrupted, by private passion or affection.

Verſ. 7. *not goe out*] that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Levit. 21. 12. *the oyle*, &c.] which signifieth the *Anointing*, that is, the graces of the Spirit, wherof Ioyfulness was one speciall, Psal. 45. 8. 1 Theſ. 1. 6. Therefore it was sin for the Priests to mourne, when they administred before the Lord; compare Levit. 21. 10. 11. 12.

9 Verſ. 9. *wine or strong drinke*] The Hebrewes, (as Basilbaturim and others) thinke that Aarons sons had sinned in drinking too much wine, whe they offered strange fire; and that thereupon this law was given. Whether that were so or not, the Lord by his precept required sobrietie in the Priests, and carefulnesse to administer justly; lest they should drinke and forget the Law; as Prov. 31. 5. should erre through wine, and be out of the way through strong drinke, as Esay 28. 7. Accordingly the Ministers of the Gospell must be sober, and not given to wine, 1 Tim. 3. 2. 3. It is likely, that all wine was forbidden the Priests, when they went to serve: yet the Hebrewes have their limitations; as that they might not drinke above the fourth part (of a Log, or of an halfe pint) of wine, and that more wine, and at one time, and of wine that was foure dayes old at the least. But if he drinke lesse then a fourth part (of a Log) of wine, or drinke a fourth part with pause of time betwene, or if it bee mixed with water, or if hee drinke wine from the presse within foure dayes, though more then a fourth part; he is discharged, and profaneth not his service. If he drinke more then a fourth part of wine, though it be mixed, and though he pause betwene, and drinke a little and a little: hee is guilty of death, and his service is disallowable. Maimony in Biath bimikdash, cap. 1. S. 1. But the Law forbiddeth wine absolutely, as here, so in Ezek. 44. 21. Neither shall any Priest drinke wine, when they enter into the inner court.

strong drinke] in Hebrew, *Shacar*, of which the Greekes borrow the word *Sikera*, in Luke 1. 15. and it meaneth all whatsoever maketh

maketh drunken, whether drink made of Mault, or of the juyce of fruits, as Pearrie, Sider and the like.

When ye go into the Tent] meaning the courtyard of the Tent, to serve therein; as it is opened by the Prophet, When they enter into the inner court, Ezek. 44. 21. The Hebrewes understand it of the court, between the Tent and the Altar that stood in the court. Every Priest that is fit for service, if he drink wine, it is unlawfull for him to go into (the Sanctuary) from the Altar forward: and if he do go in and serve, his service is disallowed, and he is guilty of death by the hand of God, as it is written, That ye die not, Leviticus 10. 9. And as it is unlawfull for a Priest to go into the Sanctuary, for drunkenness: so it is unlawfull for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten Dates, &c. if his senses be troubled a little, let him not teach; as it is written, And that ye may teach the Sons of Israel; Leviticus 10. 11. Maimony in Biath hamikdash, chap. 1. Sect. 1, 3.

10 Ver. 10. that ye may separate] or, to make difference; and this is meant not only for themselves, but others, as in Ezek. 44. 23. They shall teach my people (the difference) between holy and profane, and cause them to discern, between unclean and clean. And for not doing this, the Priests are blamed, Ezek. 22. 26. See also Levit. 20. 25. holy] Hebr. holiness: meaning of persons, and things. In Gr. between the holy ones, and the profane.

11 Ver. 11. all the Statutes] a part of the Priests office was to teach the people, as here, and in Deut. 33. 10. therefore it is said, The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the Angell (or Messenger) of the Lord of hosts, Mal. 2. 7. And as they were to teach, so the things to be taught, should be all Gods Statutes; as the Apostle saith, I have kept nothing back, but have shewed you, all the counsell of God, Act. 20. 27.

12 Ver. 12. the Meat-offering] that before mentioned in Levit. 9. 17. unleavened] or, eat it, made into unleavened cakes. See Lev. 6. 16. and 2. 10. where this law was before given; which Moses here repeateth, lest through trouble of mind, for the judgment now befallen them, the Priests should forget, or neglect any of Gods ordinances.

13 V. 13. the holy place] the court of the Sanctuary: as Levit. 6. 16. due] or, statute, ordinance. The Chaldee expounds it, thy portion. So in v. 14.

14 V. 14. wave-breast] of the peoples Peace-offerings before mentioned, Levit. 9. 18-21. in a clean place] in Greek, an holy place, meaning the camp of Israel, and in ages following, the citie Jerusalem, where the light holy things were eaten: see the notes on Levit. 6. 17. Sol. Iarchi here saith, The former things (in ver. 13.) were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and these needed not be eaten within the curtains (of the court-yard) but must be eaten within the camp of Israel, for that was clean, that Lepers might not come into it, (Numb. 5. 6.) so the light holy things might be eaten in all the citie.

15 Ver. 15. by a statute] or, for an everlasting due. Of this statute, see before, Levit. 7. 34.

16 Ver. 16. seeking sought] that is, diligently sought

the Goat; that spoken of in Lev. 9. 15. with Eleazar] and why not with Aaron? seeing he should have eaten of it, ver. 19. Sol. Iarchi saith, For honour of Aaron, he turned his face towards his Sons, and was angry.

Ver. 17. He] that is, God hath given it you; by the law fore-given in Levit. 6. 26-30. to bear] or, to take away; as the Greek translateth, that ye should take away. To bear iniquitie, often signifieth punishment, without forgiveness; Ezod. 28. 43. Levit. 20. 19. & 5. 1. 17. &c. The same word is also used for bearing-away; whereupon God forgiveth the sinner; Exod. 28. 38. So the Priests bare, that is, took away the peoples sins, by eating their Sin-offerings: wherein they figured Christ, Joh. 1. 29. Sol. Iarchi saith, The Priests were they that did eat, and the owners, they that had the atonement.

Ver. 18. within] into the Tabernacle, for if it had, then it should not be eaten, but burnt, Lev. 6. 30. seeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard, Levit. 6. 26.

Ver. 19. they] the Targ. called Ionathans; explaineth it, the Sons of Israel have offered. such things] that is, as the Chaldee expoundeth it, such tribulations: which the Jerusalemie Thargum explaineth thus, And great sorrows hath befallen me this day, for that my two Sons, Nadab and Abihu are dead, and I mourn for them. good in the eyes] that is, pleasing, and acceptable: see Gen. 16. 6. Thargum Jerusalemie expoundeth it, Loe, if I had eaten the Sin-offering to day, were it possible that it could be pleasing, and right before the Lord? meaning, it could not be. So Aaron excuseth himself, by reason of his sorrow, which made him unfit, and unworthy to eat of those holy things. The law requireth them that eat before the Lord, to rejoice, Deut. 12. 7. And when they brought their sanctified things, they were to say, I have not eaten of it in my mourning, Deut. 26. 14. When God would refuse the Sacrifices of sinners, he saith, they shall be unto them as the bread of mourners; all that eat thereof, shall be polluted, Hof. 9. 4. In the Hebrew canons it is also said, An inferior Priest, which is in the Sanctuary, at his service; if he hear that he hath a friend dead, whom he ought to bewail, although he go not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, according to the law, he polluteth his service, whether it be the offering of one man alone, or the offering of the Congregation. But the High Priest serveth when he is a mourner, as it is written, (Leviticus 21. 12.) HE SHALL NOT GO OUT OF THE SANCTUARY, AND HE SHALL NOT PROFANE, &c. as if he should say, he shall abide, and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawfull for him to eat of the holy things, as it is written, (Leviticus 10. 19.) AND IF I HAD EATEN THE SIN-OFFERING TO DAY, SHOULD IT HAVE BEEN GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening, Maim. treat. of Entering into the Sanctuary, c. 2. f. 6. 8. See for the Priests mourning, more on Levit. 21.

Ver. 20. it was good] the Greek translateth, it pleased

pleased him. So Moses admitteth of the answer, as reasonable. For oftentimes, the letter of the law giveth place to great necessities; as David in his hunger, did eat the Shew-bread, which was not lawfull for him; Mat. 12. 3, 4. Ezekiel admitted to the Paschever, some that were not cleansed according to the Law, but healed by the Lord; 2 Chron. 30. 18, 19, 20. Here now, all Israel saw, and Moses and Aaron themselves acknowledged, the impossibility of the Law, and of the Priesthood thereof; to bring them unto God: in that so great imperfections were manifested, at the very first administration; and alwaies after. For the Law maketh men high Priests, which have infirmity: but the word of the oath, which was since the Law, (maketh) the Son, who is perfected for evermore. Heb. 7. 28.



CHAP. XI.

1. A law teaching what beasts may, 4. and what may not be eaten. 9. What fishes, 13. and what fowls. 24. How carcases do pollute. 29. The creeping things which are unclean; 32. How their carcases do defile things. 39. Clean beasts that die of themselves, become unclean. 43. An Exhortation unto holiness, in observing this Law.

1 **A**ND Jehovah spake unto Moses and
2 unto Aaron, saying unto them; Speak
ye unto the sonnes of Israel, saying:
3 These are the beasts, which ye shall eat; of all
the beasts, which are on the earth. All that
parteth the hoof, and cleaveth asunder the
cleft of the hoofs; and cheweth the cud, a-
4 mong the beasts: that, shall ye eat. But this,
ye shall not eat; of them that chew the cud,
or of them that part the hoof: the Camel;
because he cheweth the cud, and he parteth
not the hoof: he shall be unclean unto you.
5 And the Conie; because he cheweth the
cud, and parteth not the hoof: he shall be
6 unclean unto you. And the Hare; because
he cheweth the cud, and parteth not the
7 hoof: he shall be unclean unto you. And the
Swine; because he parteth the hoof, and
cleaveth asunder the cleft of the hoof; and
he, cheweth not the cud: he, shall be unclean
8 unto you. Of their flesh shall ye not eat; and
their carcases, shall ye not touch: they, shall
be unclean unto you.
9 These ye shall eat, of all that are in the wa-
ters: all that hath fin and scale in the waters,
in the seas, and in the rivers, them shall ye
10 eat. And all that hath not fin and scale, in the
seas, & in the rivers: of every moving-thing
of the waters, and of every living soul, that is
11 in the waters: they, shall be an abomination
unto you. Even an abomination, shall they
be unto you: of their flesh, ye shall not eat; &
their carcases, ye shall have in abominati-

on. All that hath not fin and scale, in the wa-
ters: that, shall be an abomination unto you.

And these, ye shall have in abomination
among the fowls; they shall not be eaten,
they shall be an abomination: the Eagle, and
the Ossifrage, & the Osprey. And the Vul-
ture, and the Kite, after her kind. Every Ra-
ven, after his kind. And the Owl, and the
Night-hawk, & the Sea-gull: and the Hawk,
after his kind. And the Great-owl, and the
Cormorant, and the Little-owl. And the
Redshank, and the Pelecan, and the Gier-
eagle. And the Stork; the Heron, after her
kind: and the Lap-wing, and the Bat. Every
creeping-thing that flieth, that goeth upon
all four: that shall be an abomination unto
you. Yet these ye shall eat, of every cree-
ping-thing that flieth, that goeth upon all
four: which hath not legs, above his feet;
to leap with them, upon the earth. These
of them, ye shall eat; the common-Locust,
after his kind; and the Locust-Soleam, after
his kind; and the Locust-Chargol, after his
kind; and the Locust-Chagab, after his kind.
And every creeping-thing that flieth, which
hath four feet; that, shall be an abomina-
tion unto you.

And for these, ye shall be unclean: who-
soever toucheth the carcase of them, shall
be unclean untill the evening. And who-
ever beareth, ought of the carcase of them:
shall wash his clothes, and be unclean untill
the evening. Of every beast, which doth
part the hoof, and it cleaveth not the cleft-
asunder, and it cheweth not the cud; they,
shall be unclean unto you: whosoever tou-
cheth them, shall be unclean. And whatso-
ever goeth upon his paws, of any beast, that
goeth upon four feet; they, shall be un-
clean unto you: whosoever toucheth the
carcase of them, shall be unclean untill the
evening. And he that beareth the carcase
of them; shall wash his clothes, and be un-
clean untill the evening: they, shall be un-
clean unto you.

And these shall be unclean unto you, among
the creeping-things, that creep upon the
earth: the weasel, & the mouse, and the tor-
toys, after his kind. And the ferret, and the
chamæleon, and the lyzard, and the snail,
and the moll. These shall be unclean to you
among all that creep: whosoever toucheth
them, when they are dead, shall be unclean
untill the evening. And upon whatsoever
ought of them when they are dead, doth
fall, it shall be unclean; of any vessell of
wood,

wood, or of cloth, or of skin, or of sackcloth; any vessel, with which work is done: it shall be put into water, and be unclean untill the evening, and it shall be cleansed. And every earthen vessel, whereinto any of them falleth: whatsoever is within it, shall be unclean, and ye shall break it. Of all meat which may be eaten, that on which water commeth, shall be unclean: and all drink, which may be drunk, in every vessel shall be unclean. And every thing, whereupon ought of their carcases falleth, shall be unclean: oven, and pots, they shall be broken down, unclean they are; and unclean shall they be unto you. But fountain and pit, and a gathering-together of waters, shall be clean: but that which toucheth the carcass of them, shall be unclean. And if ought of their carcasses fall upon any sowing seed, which shall be sown; it shall be clean. But if water be put upon the seed, and ought of their carcasses fall thereon: it shall be unclean unto you.

And if any beast die, which is unto you for meat: he that toucheth the carcass thereof, shall be unclean untill the evening. And he that eateth of the carcass thereof; shall wash his cloaths, and be unclean untill the evening: and he that beareth the carcass thereof; shall wash his cloaths, and be unclean untill the evening. And every creeping-thing, that creepeth upon the earth; it shall be an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all foure, or whatsoever hath many feet, of any creeping-thing that creepeth upon the earth: ye shall not eat them, for they are an abomination. Make not your souls abominable, by any creeping-thing that creepeth: and make not your selves unclean by them, that ye should be defiled by them. For I am Jehovah, your God; and ye shall make your selves holy, and ye shall be holy, for I am holy: and ye shall not make your souls unclean, by any creeping-thing, that moveth upon the earth. For I am Jehovah, that bringeth you up out of the land of Egypt, to be a God unto you: and ye shall be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living soul, that moveth in the waters: and of every soul, that creepeth upon the earth. To make a difference, between the unclean and the clean: and between the beast that may be eaten; and the beast that may not be eaten.

Annotations.

Speak ye] As before he gave speciall laws, for the sanctification of the Priests: so now he giveth generall, for all the people: which both Moses the Magistrate, and Aaron the Minister, must speak, and teach, and see carefully practised: as afterward there is example of the Magistrates, in 2 Chr. 29. 5. and 30. 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Num. 9. 6. where men that were unclean, came for judgement before Moses, and before Aaron. And here the first kind of uncleanness, which commeth from things without the man, is described. *the sons of Israel*] to them only, & the Proselytes with them, was this law of unclean meats given; not at all to other nations, as Sol. Iarchi, here saith. *the beasts*] Heb. Chajah, the wild-beast, or, the living-thing: differing from Behemah, beasts, or cattell, the word which next followeth: but the Greek also translateth them both alike. By the beasts, are spiritually signified, people of sundry sorts; and by eating, or not eating, is meant communion with, or abstaining from them, as by the vision shewed unto Peter, the holy Ghost expoundeth this Law, Act. 10. 12, 13, 15, 28. and 11. 6, 7. &c. Likewise the Hebrew Doctors applied the unclean beasts following in vers. 4, 5. &c. to the Babylonians, Medes, Persians, Greeks, Romans, &c. R. Menachem, on Levit. 11.

Vers. 3. and cleaveth asunder] namely, into two hoofs, or claws, Deut. 14. 6. and so the Greek here translateth it. The former word, parteth, may be when it is divided above, but not beneath, as appeareth after in verse 26. such parting is in the feet of dogs, and the like, which have many claws sundred above, and joyned under with a skin. This second word meaneth a cleaving, quite through, as in the feet of sheep, oxen, &c. So by Sol. Iarchi it is expounded, That divideth above and beneath into two claws. A third sort of hoofs are solid and unparted, as in horses, &c. The first and last sort, were unclean. and cheweth] or, chewing again: the Greek also addeth the word and: for both these properties were requisite, to divide the hoof, and to chew again. Chewing the Cud, in the originall, signifieth the bringing up the meat into the mouth, to chew it again. These two signes, must be in every beast, or else it was unclean. In Deuteronomie 14. 4, 5. the clean beasts are reckoned by their names, ten in number: and the Hebrew Doctors say, Thou hast not of all the beasts that are in the world, any that it is lawfull to eat of, except those ten sorts mentioned in the Law; three of cattell, the Ox, the Sheep, and the Goat: and seven sorts of wild beasts, the Hart, &c. those, and the kinds of them, Maimon in Misneh, tom. 2. treat. of Forbidden meats, c. 1. f. 8. among the beasts] to weat, bred of them according to their kind, as God ordained in the first creation, Gen. 1. 24. For, as it was not lawfull to let the cattell ingender with a divers kind, Levit. 19. 19. so by the Hebr. canons, If an unclean beast brought forth her young, after the kind of a clean beast, although it did both part the hoof

and clean the cud, and were in all respects like an ox or sheep, yet it was unlawfull to be eaten; for that which was bred of an unclean beast, was unclean; and that of a cleane beast, was cleane. So that if a cleane fish, were found in the belly of an unclean fish, it was lawfull, because it bred in not, but had swallowed it. Likewise if in a beast there were found (a creature) like a fowle, though it were a cleane fowle, yet it was unlawfull to be eaten. Maimony, treat. of forbidden meats, chap. 1. Sect. 5, 7. shall ye eat] or, ye may eat. Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospell with the Gentiles, he said, Rise Peter, kill and eat; Act. 10. 13, 17, 20, 28. So our communion with Christ, is taught under this figure, of eating his flesh, Joh. 6. 51, 53. The beast, figured men, Act. 10. 12, 28. (as often in the Scriptures, Esa. 11. 6, 7, 8. Ezek. 34. 31. Zeph. 3. 3. Matth. 7. 15.) The parting of the hoof in two, signified the right discerning of the word and will of God, of the difference between the Law and the Gospell; and the walking in obedience to the word, with a right foot, Rom. 2. 18. and 3. 20, 21, 22. and 10. 4, 8. Gal. 2. 12, 14. The chewing of the cud, signified the meditating in the law of God, which the godly man doth day and night, Psal. 1. 2. for that is the food of the soule, Amos 8. 11. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it, to search the Scriptures daily, whether the things be so, Acts 17. 11. and having tried it, to keep that which is good, 1 Thes. 5. 21. and remember the commandments of God, for to doe them, Psal. 103. 18. And as that which was born of an unclean beast, was unclean, and on the contrary: so the children of unbelievers are unclean, and the children of believers holy, 1 Cor. 7. 14. Ezra 9. 1, 2.

4 Vers. 4. not eat] to weete ordinarily, but in case of necessity they might be eaten. Soldiers that come into the Heathens countrey, and subdue them, it is lawfull for them to eat carcases, or to the beasts, or swines flesh, or the like, if they be hungry and finde not what to eat, save these forbidden meats: and so they may drinke wine offered to Idols: saith Maimony in tom. 4. treat. of Kings. ch. 8. f. 1. or of them] Heb. and of them.

Camel] named of the Hebrew Gamal, from which the Greeks also derived the name Kamelos, the Arabians, Gemal; the Chaldeans, Gamla. It is a beast that hath a long necke, and a hump on the backe, upon which men lay burdens, Esay 30. 6. by reason of this shape, it is not easie for a camel to enter in a strait place; whereupon is that proverbe of a camel to goe thorough the eye of a needle: Matth. 19. 24. Camels are of common use in other countries, both for service of warre and of peace, for men to ride upon, to use in charretts, or to lade with burdens, Gen. 24. 10. Judg. 6. 5. 1 Sam. 30. 17. Esay 21. 7. and 30. 6. But for to eat of, the camel was unclean, because it parted not the hoofe, Deut. 14. 7.

5 Vers. 5. conie] in Hebrew Shaphan; which hath the name of hiding in holes; as it is said, The conies are but a feeble folke, yet make they their houses in the Rocks; Prov. 30. 26. and, The Rocks are a shelter for the conies, Psal. 104. 18. In Chal-

dee, it is called Taphsa, of skipping.

Vers. 6. hare] in Hebrew, arnebeth; mentioned onely here, and in Deut. 14. 7.

Vers. 7. swine] in Hebrew, chazir; so named of returning: for this beast returneth after it is washed, wallowing in the mire, 2 Pet. 2. 22. It is also given to wait and spoile, Plal. 80. 14. To feed on it, or offer it for sacrifice, is counted most abominable, Esa. 65. 4. and 66. 3. 17.

Vers. 8. not eat] to weete, any whit of it at any time. The Hebrew canons say: All meats forbidden by the Law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity, we have learned by tradition. And it is forbidden by the Law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any lesse, he is chastised with stripes. Maimony, treat. of forbidden meats, chap. 14. Sect. 1, 2. carcase] The originall word, is used for that which dieth of it selfe, Lev. 22. 8. The Greeke here translateth carcases, or carions. A carcase is one of the principall unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an earthen vessel by the ayre; and maketh men unclean by bearing. Maimony, in Alloth hatumoth, ch. 1. Sect. 1. See after in the notes on vers. 40.

As eating, so touching signifieth communion and fellowship, and is forbidden, to teach us to refraine from all fellowship in evil, Esa. 52. 11. 2 Cor. 6. 17. for dead carcases, figured such as are dead in finnes, Ephes. 2. 1.

Vers. 9. fin and scale] or, as the Chaldee and Greeke translate, finis and scales, one being put for many. The Jewes Canons open it thus: For fishes there are two signes, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleaveth unto all the body; and whatsoever hath scales, hath fins also, &c. If it hath not scales to cover it all over it is lawfull nevertheless; though it hath but one fin and one scale, yet it is lawfull. Maimony, treat. of forbidden meats, ch. 1. Sect. 24. The fin of the fish, serveth as wings to guide her way: the scale is to cover, protect and adorne the body. These two figured in men, faith in Gods word, whereby all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.

Vers. 10. every moving] or, any creeping thing. of the waters] which the waters bring forth: see Gen. 1. 20. and the notes thereon. The Greeke translateth, of all things which the waters bring forth. The Hebrew Doctors say; what is this moving thing of the waters? They be the lesser creatures, as worms and horseleeches, which are in the water; and the greater creatures, which are the wilde beasts of the sea. And generally whatsoever hath not the forme of fishes, &c. as sea-dogs, frogs, and the like. Maimony, treat. of forbidden meats, ch. 2. Sect. 12. foule] that is, fowling creature: see the notes on Gen. 1. 20. an abominable] that is, unclean; as Deut. 14. 10. But from this word Chazkoni teacheth, that it was not lawfull to make merchandize of them.

Vers. 11. their flesh] so Paul mentioneth the flesh of fishes, 1 Cor. 15. 39.

Verse

13 Ver. 13. *Have in abomination* [or, *abhor* of the fowle.] There are no signs of cleane fowles explained in the Law: but it is reckoned the sorts of unclean fowles onely; and other sorts of fowles are lawfull: *saith Maimony in treat. of forbidden meats, c. 1. f. 14.* [eagle] in Hebrew, *Nesher*: it is the chiefe of fowles, flieth most high and swiftly, sucketh blood, and feedeth on carcases, Deut. 28. 49. Job 39. 27, 30. used to signifie violent persecutors, Lam. 4. 19. Jer. 4. 13. and 48. 40. Hos. 1. 8. [offspring] the Greek translateth it, *Gryphen*: in Hebrew *Pteris*, so named of breaking, for with strength of beake and talons, she breaketh her prey. The *Offspring* (by interpretation, *the breaker*) is bigger then the Eagle, and much of the same kind: It is mentioned only here, and in Deut. 14. 12. The Chaldee of Onkelos nameth it *Ar*, and Jonathan *U. 223.* [offspring] in Hebrew, *Omniah*, in Chaldee, *Azja*: (called so of strength in her sight and flying) in Greek, *Haliaetus*, that is, a sea-eagle, or *Osprey*: which is a bird with a great neck and broad taile, strong sighted, and can look on the Sun, and from on high espieth fishes in the sea, and lakes, and falleth violently upon the waters, and taketh them.

14 Ver. 14. *vulture* [called in old English, a *gyr*, in Hebr. here, *dak*, of *spring*, and in Deut. 14. 13. *rash*, of *spring*: (for the Hebrew letters, D. and R. be one like another, and often put one for another, as is noted on Gen. 4. 18.) for the vulture espieth & smelleth her prey from far, & flieth with violence, being an heave fowle, feedeth on carcases, & buildeth her nest on high Rocks. The Gr. also translateth it, *gyps*, (that is, a *gyr* or *vulture*) both here and in Deut. 14. The Chaldee here followeth the Hebrew *Dak*, but in Deut. 14. 13. it hath *Bah capphas*, that is, *daughter of wing*. [kite] a known ravenous bird, called also a *glede*, and a *puttock*. In Hebrew it is named *Ajal*, of her manner of flying, which is as if she did swim; and by the bowing of her taile, seemeth to have taught how to governe ships by a rudder, as *Plin.* noteth in *hist. b. 10. c. 10.* The Scripture elsewhere mentioneth her sharpe eye-light in Job 28. 7. The Chaldee here translateth *Taraphubs*, of *staring* and *ravering* her prey.

[after her kind] This is spoken, because of kites there be two kinds; the greater, of a ruddy colour, common in England: the lesser, of a more black colour, known in Germany: both sorts (& if there be any other) are unclean. In Deut. 14. 13. there is another named, which is not here, *the kite* (*Ajal*) and *the glede* (*Dajab*) after her kind. That *Dajab* (or *glede*) is a fowle that haunteth ruinous places, Esay 34. 15. *The kite* (*Ajal*) is the *glede* (*Dajab*) spoken of in Deuteronomie: saith *Maimony*, in treat. of Forbidden meats, c. 1. f. 14.

15 Ver. 15. *owls* [a known bird, named in Hebrew *Oreb*, in Chaldee *Urba*, of her dark, or black colour; Song 5. 11. It is ravenous, and of unkind nature to her yong, Prov. 30. 17. Esay 34. 11. Job 38. 41. [her kind] as *owls*, *caddow*, *pies*, and the like. *Pro. 30. 17.* after his kind, to imply the *Zarzar* (the pie) saith *Maimony*, *ibidem*.

16 Ver. 16. *the owl* [or, as in Greek, *the ostrich*; the Hebrew *bath ha jagnanah*, properly is, *the daughter of*

the owl (or *ostrich*) that is, the kind of that bird, or the yong thereof. But by this word *bath*, the Hebrew Doctors understand, *the eggs* of this bird, and so of all other unclean fowls, to be unclean also. *Maimony*, *ibidem*. c. 3. f. 1. But *Chazkuni* here expoundeth it, *the Estrich*; and by the daughter understandeth, the yong: because the flesh of the fowle when it is old, is (he saith) as hard as a stick, and so there was no need to forbid the eating thereof. This bird liveth in desarts and solitarie places, Job 30. 29. Esay 43. 20. and 34. 13. and (as the name also implieth) makes a dolefull noise, Mich. 1. 8. and is of a cruell nature, Lam. 4. 3. The *ostrich*, spoken of in Job 39. 13, 14. hath another name. The Chaldee here translateth, *Bath haamitha*, of *pleasantness*, spoken by the contrary; for her unpleasant cry; so in Deut. 14. [night-hawke] or, *night-owl*, as the Greek translateth it. The Hebrew name *Tachma*, signifieth *rapine* and *violence*, which argueth the nature of this bird. Some think it to be the *Night-raven*, others the *Harpie*. The *Night-hawke* feedeth better by night then by day; and hath deadly war with the Eagle, saith *Plinie*, *hist. b. 10. c. 8.* It is mentioned in Scripture, onely here and in Deut. 14. The Chaldee of her wing or flying, calleth her *Tusfa*; but Jonathan, *Chaphtha*; that is, *the Snatcher*, or *Harpie*. [sea-gull] or *sea-cob*: in Hebrew *Shacaph*, and in Chaldee, *Shachpha*: mentioned but here and in Deut. 14. The Greeke translateth it *Laros*, that is, a *sea-gull*, a bird of a greedy and ravenous kind, it nestleth on rocks by the sea: *Aristot. hist. Animal. lib. 5. cap. 9.* Some thinke it to be the *cuckoo*, others a kind of *Hawke*, called the *Martin*. [Hawke] called in Hebrew *Neis*, in Chaldee *Nusa*, in Greeke *Hierax*; in all, she is named of her swift flying and fighting: and of *Neis*, the Latine word *Nisus* is derived. Of it, God saith, *Doth the hawke see by thy wisdom?* Job 39. 26. [his kind] as there are sundry sorts of hawks, (*Arist. hist. Animal. l. 9. c. 36.*) all which are by this law unclean: so the Hebrew Doctors understand this of a second kind, which they call *Sardaka*: *Maimony*, treat. of Forbidden meats, chap. 1. Sect. 14.

17 Ver. 17. *great owl* [called in Latine, *Bubo*, *Aristot.* writes, that it is of the bignesse of an Eagle; and *Plinie*, that it dwelleth in desarts, maketh a dolefull noise, and flieth not right forth, but thwart-wise. So the Prophet complaineth, *I am like the great owl of the desarts*, Psal. 102. 7. In Hebrew it is named *Cos*, of *covering* or *hiding*; and *Chazkuni* saith, *It hideth it selfe from the eyes of men, and dwelleth in places not inhabited*: the Greeke translateth it here, *the Night-raven*: and in Deut. 14. *the Heron*. The Chaldee by Onkelos calleth it *Kadja*, and Jonathan, *Tajra*. [cormorant] in Hebrew *Shalac*, or casting it selfe downe into the water: the Chaldee nameth it *Shalenoma*, that is, *the Fish burner*; and Jonathan addeth, *The burner of the Fish of the sea*. [little owl] or, *Bu*: in Hebrew *Yanshuph*, so named of flying in the twi-light or dark evening, which *Owls* and *Bats* both doe. It dwelleth also in desolate places. Esay 34. 11. The Chaldee name is *Kipphoa*.

Verf.

18

Verf. 18. *the Red-shank*] so the Greeke translateth it here *Porphyryon*, which is either that, or like that which wee call the *Red-shank*. Hieron translateth it, *the Swan*. Some of the Hebrew Doctors, *the Bat*: which is more likely, because the Hebrew *Tinkemeib*, which here is a bird, after in verf. 30. is the name also of a creeping thing, called the *Moll*. Sol. Iarchi saith, *It is like a Mouse, flieth in the night, and is so called, because it is like that creeping thing which lacketh eyes, called Talpa (a Moll.)* The Chaldee here calleth it *Cavib*: and in Deut. 14. 16. *Batha*. *Pelean*] or, *Shovelard*: a fowl that dwelleth in the wilderness, Psal. 102. and in desolate places, Esay 34. 11. Zeph. 2. 14. In Hebrew named *Kaath*, in Chaldee *Kaaba*, of *Vomiting*. So Aristotle and Plinie shew the nature of the *Pelean*, or *Shovelard*, that it vomiteth up shel-fishes, which it before devoured. And Chazkuni saith hereof, *Kaath*, the name differeth not from the custome thereof; which is, to vomit up the meat. *gier-eagle*] or, *Swan* as the Greek here translateth it, but in Deut. 14. 17. the Greek is *the Porphyryon*. The Hebrew *Racham*, hath the signification of *dear-love*, which it beareth to the yong, as Chazkuni saith. The Chaldee translateth it *Ierakrea*, which implieth a greenish coloured fowl, such as the Greeks call *Chlorion*, a *Witwol*.

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V. 19. *Stork*] in Hebrew *Chafidab*, which signifieth *kindness*, such as the yong *Storks* are said to shew unto their dams, whom they feed in their age: or, as Sol. Iarchi here saith, because it sheweth *kindness unto her fellows, in food*. The Greek translateth it diversly. The Scripture noteth this bird for her wings and flying, Job 39. 13. Zach. 5. 9. it is a fowl much like a Crane, white, but her wings partly black; she buildeth on high firr-trees, Psal. 104. 17. and upon tops of houses, and chimnies in cities, as all *Germanie* knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Thessalia* (as Plinie reporteth) men might not kill them, upon pain of death, because they devoured the Serpents. The *Stork* depart out of the countrie towards the end of the summer, no man knoweth whither, and come again at the Spring; whereupon the Prophet saith, *The Stork in the heaven knoweth her appointed times* Ier. 8. 7. No man seeth them either going or coming, but when they are come; & that is a signe that winter is past. Of them Plinie writeth, *hist. b. 10. c. 23.* The Chaldee calleth her *Charvariba*, of her white feathers. So the Latin Poet; *Cum Vere rubenti Candida venit avis longis inuisa colubris*, Vir. Geor. 2. that is, *When in the rose Spring, the white fowl comes, Which unto Snakes is a most hateful thing.*

the Heron] in Greek, and *the Heron*, so in Deut. 14. 18. The *Heron* is in Hebrew *Anaphab*, so named of *anger*: the Greek turneth it *Charadrias*: so in Deut. 14. 18. The Chaldee translateth it *Ibba*, and *Aibba*, which name implieth *enmitie*. Chazkuni writeth, *Anapha*; commonly called *Heron*, it is soon angry: and Sol. Iarchi saith, *It is a furious fowl, and seemeth unto me, to be that which they call the Heron.*

Lapwing] so also the Greek translateth it: the Hebrew name is *Duchipath*, mentioned only here

and in Deut. 14. 18. The Chaldee, *Nagar tira*: the *Cock of the mountain*. But in Hebrew *Ataleph*, in Chaldee *Atalpa*, in Greek *Nucteris*: it flieth in the night, and cannot behold the daylight, but keepeth in holes; whereto the Prophet alludeth in Esay 2. 20. they shall cast their Idols to the *Molls*, and to the *Bats*. Chazkuni saith, *Ataleph* is a little bird that flieth in the night, and hath no eyes. Thus there be twentie severall fowls named, as unclean; to which if we adde those words, *After his kind*, four times repeated, there are 24. and so many particular sorts do the Hebrew Doctors say are forbidden. And whosoever hath certain knowledge of these kinds, and of their names, he may eat any fowl that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition, by the signes which the wise men have given. Every fowl that treadeth on the meat, and eateth, [as is the manner of ravenous fowls that tear their prey,] it is evident that it is of those kinds, and unclean: saith Maimony in treat. of Forbidden meats, c. 1. f. 15, 16. And, *The signes of beasts, are spoken of in the Law; the signes of fowls are not spoken of: but our wise men have said, Every fowl that treadeth (on his prey) is unclean: Talmud Bab. in Cholin, c. 3.* These figured the ravenous, and unclean conditions of ungodly people: as *Babylon* is called, the cage of every unclean and hateful bird, Revel. 18. 2.

Verf. 20. *that flieth*] or, *of the flying-fowl*; as the Greek translateth, *All creeping-things of fowls*: that is, all fowls (or flying things) that creep. Under this prohibition, the Jews understand also, *Flies, Bees, Hornets, Ants*, and the like; as *Targum Jonathan*, and others here explain it. upon all four] or, upon four feet: which word is expressed after, in verf. 23.

Ver. 21. *hath not legs*] or, as the Hebrew readeth in the Margin, *hath legs*. Both Greek and Chaldee do translate as in the Margin, *hath legs*: but because the legs of the Locusts following, are bowed backward, and they go not with them as other creatures, therefore after a sort, they have not legs above their feet. Or rather, because the yong Locusts are born without legs (as Plinie sheweth in *hist. b. 11. c. 29.*) and afterwards their legs do grow. So the Hebrew canons say, *Whatsoever hath not now wings or legs, but they will grow upon them after a time when they are bigger: they are lawfull (to be eaten) presently.* Maimony, treat. of Forbidden meats, c. 1. f. 23. Thus both readings were written by *Mos*: see the like in Exodus 21. 8. The holy Ghost sometime plainly confirmeth these divers readings to be of God; as in 1 Chron. 11. 20. * *Lo, Not*, is in the Margin to be read, *Lo, To him*, and another Prophet, writing of the same person, hath only *Lo, To him*, 2 Sam. 23. 18.

Verf. 22. common *Locust*] or, *Grasshoppers*, in Hebrew *Arbeh*, so named of their multitude: see the notes on Exod. 10. 4, 5, 14. Such in the Eastern countries are used for meat; so *Iohn the Baptist* fed on *Locusts*, Mat. 3. 4. and humane stories tell, how some in *Aethiopia* used to eat them salted and dried in smoke, Plinie, *hist. b. 6. c. 30.* *Locust-Soleam*] which

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which hath the name, (as Chazkuni saith) of Solomon the Rocks, on which they keep: the Greek calleth it *Atakes*: the Chaldees *Rashons*, and *Rashuns*; it is not mentioned in scripture, but in this place.

Locust-Chargol] this word also is not found any other where: the Gr. translateth it *Ophiomachus*, that is, the Serpent fighter: & that there are locusts which kill Serpents, *Pliny* mentioneth, in *b. 11. c. 29*. Chazkuni interpreteth the name *Chargol*, as striving with the feet: to ship with them.

Locust-Chagab] or Grasshopper; which the Greek nameth *Akris*, that is, a Locust, so in *Num. 13. 33*. *Esay 40. 22*. *Eccles. 12. 5*. after his kind] this being spoken foure times, the Hebrews think it implieth four other sorts of Locusts, which they call *Zipporeth cramin*, and *Iothan*; *Ierusalemish*, and *Gnarsubja*, and *Rabmish*; all which are also clean for to eat; *Talmud Bab. in Cholin. ch. 3*. So *Maimony* in *Forb. meats, c. 1. f. 21*. where he calleth the two latter by other names, *Gnarsaraja*, and *Ducanish*: and so maketh eight sorts of Locusts, which the Law permitte to be eaten.

23 V. 23. every creeping thing] to weet, every other, save those Locusts aforesaid.

24 Ver. 24. for these] or, by these; meaning as *Solom.* *Iarchi* explaineth it, these which follow, that not only by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleanness by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing it self; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, he is unclean. And it seems to me, he is defiled if he touch with his nails, or with his teeth, whiles they are joyned to the body, they are as the body; saith *Maimony* in treat. of Poll. by the dead, c. 1. f. 3. till the evening] that is, till the end of that day, and beginning of a new: for the Jews day began at evening, as is noted on *Gen. 1. 5*. And so it figured mans pollution by sins, till he come to the new day of salvation by Christ, and become a new creature, *2 Cor. 5. 17*. & *6. 2*. It signified also, those legall pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, *Coloss. 2. 16, 17, 20, 21*.

25 Ver. 25. beareth] the Hebr. canons say, Although he touch it not, though there be a stone between him and it, forasmuch as he hath born it, he is unclean, whether he bear it on his head, or on his hand, or on any other part of his body. Whether he hath taken it up himself, or another hath laid it on him; yea, though the unclean thing hang by a thread, or hair, and that thread hang on his hand; he beareth it, and is unclean; *Maim. treat. of Poll. by the dead, c. 1. f. 6*. wash his clothes] that is, all the clothes that are upon him. *Solom.* *Iarchi* noteth, that uncleanness by bearing, is more then the uncleanness by touching; for a man is charged for this, to wash his clothes. This washing was a signe of sanctification, as in *Exodus 19. 10*. for, sin defileth men, and all that is about them: but by repentance and faith, our clothes are washed, and made white in the blood of the Lamb (Christ) *Revel. 7. 14*. The Hebrew Doctors say, Every place where

it is said in the Law, of the unclean, that he shall wash his clothes: it is not to teach us, that only the clothes which are upon him, are unclean: but to teach, that every cloth or vessell, which that unclean person toucheth, in the time whiles he is joyned to the thing that makes him unclean, is unclean also. *Maim. treat. of the Red beiffer, ch. 5. sect. 2*.

Ver. 26. them] that is, their dead carcases, as the Gr. here expresseth, and rightly from ver. 24.

Ver. 27. paws, or palms; which the Gr. translateth, hands. And to explain this, *Sol. Iarchi* instanteth, the Dog, and the Bear, and the Cat.

Ver. 29. upon the earth] this is spoken, as Chazkuni saith, to except those that are in the sea. Weasell] named in Hebrew, *Choled*; in Chaldee, *Chulda*; of running hastily from place to place. *Iarchi* explaineth it by the Latin name *Mustela*: in Gr. it is called *Galea*. Mouse] in Hebrew, *Gnachar*; of troubling, gnawing, and rooting things in the house & fields. With such, God marred the Philistians land, *1 Sam. 6. 5*. and the eating of such, is expressly condemned, in *Esay 66. 17*. Tortois] or, as the Greek translateth, the land Crocodile; in Hebrew *Tsab*, so called of the shell that covereth it; for *Tsab* is also used for a coach, or covered wagon, *Numb. 7. 3*. Of this creature, *Sol. Iarchi* saith, It is like a Frog. after his kind] the Greek translateth, and things like unto it.

Ver. 30. Ferret] or weasell-mouse, as the Greek translateth it *Mugalee*, which the Latins call, *Mus araneus*, (the Shrew, as *Gaza* saith in *bist. anim. 18. c. 24*. It is of the colour of a Weasell, and bignes of a Mouse, saith *Erasmus*, in *L. 13. c. 14*. The Hebrew name is *Anakeb*, which signifieth growling; and the Chaldee, *Iela*, of yelling. The Scripture mentioneth it not elsewhere. Chameleon] so the Gr. translateth it; others, the Lizard. In Hebr. it is named *Coach*, of Strength. Lizard] or, *stellio*, which is like a Lizard, spotted on the back, as with stars: and to this later, the Greek *Askalabotes* agreeth. In Hebrew, *Letaab*, which *Sol. Iarchi* expoundeth *Lizard*. Snail] or Lizard, in Hebrew *Chomet*; in Greek *Saura*, that is the Lizard: others think this to be the Chameleon. These creatures names are not elsewhere found in Scripture. The Rabbins say, There are eight creeping things spoken of in the Law, the Weasell, &c. who so eateth of their flesh, the quantite of a Lentell, (or little Pease) is to be beaten; *Maim. in Forb. meats, c. 2. f. 7*. Moll] in Hebr. *Tinsbemet*, in Chaldee *Ashshutba*; which *Iarchi* explaineth by the Latin name *Talpa*; but *Targum Ionathan* calleth it *Sallamandra*.

Ver. 31. toucheth] Creeping things (as the Hebrew Doctors observe) do defile men and vessels, when they are touched, and earthen vessels by the aire, but defile not when they are carried, (as other creatures do, ver. 25.) & the measure of their uncleanness, is by (touching) so much as a Lentell. *Maim. in Aboth batramoth, c. 4. f. 2*. are dead] There is no kind of living creature that is defiled whiles it is alive, or that defileth whiles it is alive, save man only, saith *Maimony*, in treat. of Pollution by the dead, c. 1. f. 14. The creeping thing defileth not until it be dead. All other abominable creeping things, as Frogs, Serpents, Scorpions, and the like, though

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they are unlawfull to be eaten, &c. (Lev. 11. 41, 42.) yet hast thou none of all the creeping things, that defileth (by touching it) when it is dead, save the eight sorts that are expressed in the Law; Maimony, in Aboth batumoth, c. 4. f. 14.

32 Verſ. 32. ought of them] to weat, of their fleſh. For as of beaſts, the Hebrew Doctours ſay, The bones, horns, hoofs, griſtles, ſinews, &c. of their carcaſſes, do not defile; to weat, when they are ſeparated from the carcaſſe; though who ſo toucheth any of theſe things, while they are joyned with the fleſh, he is unclean; ſo they ſay, The bones, ſinews, nails of creeping things, are clean. Maim. in Aboth batumoth, c. 1. f. 7. and c. 4. f. 8. veſſell] or, inſtrument; any thing made for uſe or ſervice. The Hebr. ſay, There are ſeven ſorts of veſſels (or inſtruments) that by the Law do receive uncleanness; which are clothes, things made of ſkin, and Sacks, and things made of bone, and of metall, and of wood, and of Potters earth. Five of theſe they gather from this verſe and the next; for metals, from Num. 31. 22, 23. and for bones, from Num. 31. 20. all work of Goats, &c. which by tradition they learned to underſtand, of veſſels made of the horns, or hoofs, or bones of Goats, and conſequently of other beaſts: Maim. in Celim, c. 1. f. 1. of wood] under this, they underſtand alſo, veſſels made of Bulruſhes (as Elay 18. 2.) and of Reed, of Wicker, of ſhells of Nuts, barks of Trees, and other the like; of things which grow out of the earth like wood. All things made of wood, for the ſervice and uſe of man onely, as Ladders, are clean, and receive no pollution at all. And all things made of wood, for the ſervice of veſſels, and of men, as Tables, Cupboards, Beds, and the like, do receive pollution: (for theſe ſerve both for mans uſe, and for Diſhes, Cups, Plate &c. to be ſet upon.) Things made of wood, for the ſervice of veſſels (or inſtruments) onely, becauſe they ſerve unto thoſe things which ſerve unto man, if they ſerve unto thoſe veſſels, but in the hour of employment onely, then are they clean, and receive no pollution; as a wooden candleſtick, which ſerveth for the candle, in the time that it burneth: and ſo all other the like. But if they ſerve unto the veſſell or inſtrument, in the time of the uſe of it, and in the time when it is not uſed, then it receiveth pollution, as Sheathes, Scabbards, caſes of knives, Swords, and other the like. Maim. in Celim, c. 1. f. 13. and c. 4. f. 1. cloth] whatſoever is woven, be it of Wool, or of Flax, or of Hemp, or of any other thing that groweth out of the dry land; is called cloth, in this caſe of uncleanness. Maim. in Celim, c. 1. f. 11. But cloth woven of Wool that groweth in the Sea, receives no uncleanness. Ibidem, f. 3. ſkin] to weat, of beaſts of the earth; but ſuch as breed in the Sea, their ſkins receive no uncleanness, Maim. in Celim, c. 1. f. 3. Sackcloth] it was made of threads of hair, braided like a chain, or woven as cloth, and made either of Goats hair, or Camels hair, or Horſe tails, or the like. Maim. in Celim, c. 1. f. 12. Hence we may obſerve, that John Baptiſts garment of Camels hair, was ſackcloth oppoſed to ſoft and princely clothing, Mat. 3. 4. & 11. 8. and ſuch the Prophets of old, uſed for to wear, as Eliſa, (in whoſe habit, and ſpirit and power, John Baptiſt came, Luk. 1. 17.) 2 King. 1. 8. & Eſay. Elay 20. 2. and others, Zach. 13. 4. any veſſell] or tool, inſtrument, fit for, and uſed unto

any work. Therefore, A ſkin which had not upon it, the form of a veſſell (or inſtrument) received no uncleanness. Veſſels of metall, received no uncleanness, till the work of them was all finiſhed: imperfect ſtapes were not capable of pollution. Neither any other veſſels whatſoever, till they were wholly finiſhed. And if a clean veſſell were broken, the pieces of it, were not capable of uncleanness: as Maim. ſheweth in Celim, c. 7. f. 2. & c. 8. f. 8. & c. 1. f. 1. & c. 6. f. 1. put] or brought, made come: the Greek tranſlateth, dipped into water. And by the Hebrew canons, All that are unclean, whether men or veſſels, are not cleaned, but by dipping (or baptiſing) in water: And whereſoever the Law ſpeaketh of waſhing a mans fleſh, or waſhing of clothes for uncleanness, it is not but by dipping the whole body therein. And whether they be men or veſſels, there may not be any thing between them and the water, to keep them aſunder, as clay, pitch, or the like, that cleaveth to the body or veſſell: if there be, then they are unclean as they were before, and their waſhing profiteth them not. Maim. in Mikvaot (or Water-places) c. 1. f. 1, 2, 12. and it ſhall] or, then it ſhall be cleaned: which the Greek tranſlateth, and afterwards it ſhall be clean. Before the evening, that the Sun be ſet, it abideth unclean, though in a leſſe degree. And ſo for men, of whom it is ſaid, They ſhall waſh, and be unclean untill the even: as verſ. 25. 28. and Leviticus 15. 5. &c. Hereupon the Hebrews deſcribe the degrees of uncleanness; as, All that are unclean with any principall uncleanness, whether men or veſſels, they are the firſt (or chiefſt) in uncleanness, till they be baptiſed. When he is baptiſed, then is he as the ſecond in uncleanness, untill his Sun be ſet. And he that is ſo baptiſed, (and his Sun not ſet) may not eat or drink of the Trumah (or holy offerings) or of any meat or drink that is holy. If ſuch a baptiſed perſon touch the Trumah, he maketh the third in uncleanness, becauſe himſelf is the ſecond. If he touch the holy meats or drinks, he maketh them the fourth in uncleanness. But if he touch common meats, they are clean. Maim. in Aboth batumoth, c. 10. f. 1, 2, 3.

33 Verſ. 33. earthen] or, veſſels of Pot-bakers earth. For there is a difference between this, and another veſſell of earth, or of ſtone. Any veſſell made of any mould of the earth, and afterward burned in the Kill; that is, the veſſell (Cheres) of earth, here ſpoken of, Maimony, in Celim, c. 1. f. 13. See alſo Lev. 15. 12. whereinto] or, into the miſt whereof. The Hebrews ſcanning this word, ſay, that an earthen veſſell is not made unclean, but in the aire thereof. All other veſſels, if uncleanness touch them, they are unclean: and if an unclean thing come into the aire of them, but toucheth them not, they continue clean. And they count that an earthen veſſell is not made unclean, but in the aire of it, as it is written, Into the miſt whereof any of them falleth, (Leviticus 11. 23.) into the miſt (or inſide) thereof it is made unclean, not in the outer parts. And as it is made unclean in the aire of it, ſo it maketh meats and drinks unclean by the aire of it. As an unclean earthen veſſell, if meat or drink come into the aire of it, though they touch it not, yet are they made unclean, as it is written, Whatſoever is in the miſt of it, ſhall be unclean. But other unclean veſſels make not meat or drinks unclean, till they touch them. Maimony

Maimony, in *Celim*. c. 13. f. 1. 2. break it] so in Lev. 6. 28. and 15. 12. All vessels that are defiled, are made cleane againe by water, except vessels of earth, and of glasse. Of the earthen vessell it is said, and ye shall breake it, (Levit. 11. 33.) and it is not cleansed, but by breaking. Maim. in *Mikvaoth*, c. 1. f. 3. This seemeth to be in respect of the vileneſſe of earthen vessels, more then of wood or of metall; so that the losse was not great, though they were broken. For otherwise, the Hebrew Doctors say, that vessels also of wood, and of skin, and of bone, and of metall, when they are broken, are cleansed from their uncleanness; Maim. in *Celim*, c. 12. f. 1. Of this point Chazkuni here saith, An earthen vessell is not defiled, but by the aire of it, and the reason is, for as much as it cannot be cleansed, but is to be broken; the Law is sparing from having it marred, so that it is not defiled on the outside, as it is written, and every open vessell, which hath no covering bound upon it, is unclean, Numb. 19. 15. Loe, if it have a covering bound upon it, it is cleane, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherewith we are sanctified, Exek. 36. 25. Heb. 9. 13, 14. and 10. 22. so the breaking of the vessell signified the abolishing of sinne and uncleanness by death. We are compared to earthen vessels, 2 Cor. 4. 7. and the breaking of such is death, Jerem. 19. 11. and 48. 38. See the notes on Levit. 15. 12.

34 Ver. 34. Of all meat which may be eaten] Hebrew, which shall be eaten, that is, which usually is eaten of men. The Greeke translateth, And all meat which is eaten on which water commeth] This is understood by some, of such water as whereinto an unclean thing was put to cleanse the same, mentioned before in verse 32. that that water defileth all meats. But the Hebrews understand it of all water generally, which when it commeth upon any thing that is mans meat, it maketh the meat apt to receive uncleanness, by such things as are before mentioned: whereas unlesse water came upon it, it received no uncleanness by the touch of any unclean thing; according to that which followeth in verse 37, 38. where sowing seed is not defiled by any carcase, unlesse water be put upon the seed. So Iarchi explaineth it, Hence wee learne (saith he) that meat is not apt, and prepared to receive uncleanness, untill water come upon it; but after water is once come upon it, it receiveth uncleanness for ever, though it bee dry againe. And wine and oyle, and whatsoever is called *Mafsheh* (drinke or liquor) maketh seeds apt to take uncleanness, as water doth. The like is holden by others of them, and they give these rules; All meat that is properly mans meat, as bread, and fesse, and grapes, and olives, and the like, receiveth uncleanness; and whatsoever is not properly mans meat, is cleane, and receiveth not uncleanness, unlesse there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth not uncleanness, untill it be mixed first with one of the seven liquors: as it is said, But if water be put upon the seed, Levit. 11. 38. The seven liquors that make meats apt for uncleanness, are these; water, and dew, and oyle, and wine, and milke, and blood, and honey. And they make not (meats) apt (for

uncleanness) untill they fall upon the meats by the owners will; and are not putrified: for liquor that is putrified, maketh not apt (for uncleanness.) And when meat is made apt (to receive uncleanness) although it be waxen dry againe, yet it receiveth uncleanness. Meat that is mixed with water of fruits, as with water of Mulberries, or of Pomegranets, although it be mixed, and one that hath a running Issue, or if the flesh of the dead doe touch it: yet it is cleane, because it was not made apt (to take uncleanness) by one of the seven liquors. There is not any liquor that receiveth uncleanness, save onely the seven liquors forementioned; but other water of fruits, as they make not apt, so neither receive they uncleanness at all. Some things receive no uncleanness, though they be eaten by men; because they are not eaten, save to give relish unto meats, or for odour, or for sight; as spices, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleanness till they be plucked up: but so long as they sticke in the ground, though it be but by a little root, whereby they may live, they receive no uncleanness. All meats that are of living things, receive no uncleanness, untill they be dead: so soone as a beast or fowle is killed, they may receive uncleanness. Fishes also receive uncleanness, when they are dead. All meat that is corrupt and putrified, so that it is not fit for mans meat, receiveth no uncleanness. So liquor putrified and corrupt, that it is not fit for man to drinke, receiveth no uncleanness. Maim. in *Tumath*. Ochlin (or Uncleanness of meats) c. 1. and 2. all drinke] or, all liquor. This generall, the Hebrews restraine to seven particulars forementioned; water, dew, wine, oyle, milke, blood, and honey, and such things as are of their kind. Which must be judiciously weighed; for they had many traditions, which agreed, not with the lawes of God, Marke 7. 3, 4, 13. Moreover they say concerning these things, Whatsoever is written in the Law, touching things unclean and cleane, it concerneth not ought save the Sanctuary and the holy things thereof, and the Hebrew-offerings and the second tithe onely. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the Heave-offring, or of the tithe, in uncleanness: (Levit. 12. 4. and 15. 31. Num. 19. 13, 20. Levit. 7. 20, 21. Num. 18. 11, 13.) But of common things, there is no prohibition at all; but it is lawfull to eat common things that are unclean, and to drinke liquors that are unclean. Loe it is said in the Law, and the flesh that toucheth any unclean thing, shall not be eaten, Levit. 7. 19. Wherefore common things are lawfull, for bee speake not save of the flesh of the holy things. And so it is lawfull for a man to touch all unclean things, and to defile himselfe by them: for loe, the Scripture warneth the sons of Aaron, and the Nazariite, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) intimating that all the people may. Tea, and the Priests and Nazariites might defile themselves with other uncleanness, save the uncleanness of the dead. All Israel are admonished to be cleane at every solemn feast; for then they are to be fitted to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their carcase shall ye not touch, (Lev. 11. 8.) is meant at the solemn feast onely: but for other daies of the year, he is not forbidden. The unclean and the cleane person together, Deut. 15. 22. we have been taught, that the unclean and the cleane may

eat in one dish. But the husband may not eat in the dish with his wife that is separated for her uncleanness, (Lev. 15. 19.) &c. Although it be lawfull to eat uncleane meates, and drinke uncleane drinks, the holy men in former times used to eat common meates in their cleanness, and shunned all uncleane meates all their dayes. Maimony in *Tumab Oclm*, c. 16. f. 8. 9. 10. 11. 12. These things are to be understood of cleane meates made uncleane by touching other things: and not of swine and such beasts, fowles and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessitie.

35 Ver. 35. oven] in Greeke ovens: wherein bread is baked, Levit. 26. 26. unto which the heart of man is sometime likened, Hof. 7. 6. pots] so the Gr. *Chytropades* also signifieth pots with feet. Chazkuni saith the oven was for bread; the pots, for flesh; to be baked and boyled in: and Sol. Iarchi saith, they were vessels (or instruments) moveable, and were of potters earth. they shall] Hebrew, it shall, that is, every of them shall be broken downe. Because as Sol. Iarchi saith, an earthen vessell is not made cleane by washing. Therefore were they to be broken as other earthen vessels, v. 33.

36 Ver. 36. and a gathering] The Greeke addeth the word *and*, whereby this is distinguished from pit & fontaine; implying all other places, ditches, ponds, pooles, lakes, rivers, and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the uncleane thing, and water that touched it were taken out, remained cleane.

37 Ver. 37. sowing] or sown seed, which useth to be sowne which shall be sowne] Chazkuni expoundeth it, which shall be rooted in the ground: reaching even of uncleane seeds, that when they are sowne and have taken root, they are cleane.

38 Ver. 38. water is put] Hebrew, is given, meaning willingly: the Greeke saith, is poured. Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shewed. Where also it is said; By word of mouth we have beene taught that this which is said, But if water be put upon the seed, (Levit. 11. 38.) is meant either of water, or of any other of the seven liquors: so that it be put thereon by the owners will, and after that it is pulled from the ground: for it is not spoken of putting water on, save after the meates are plucked up, and the liquors pulled off from where they growe: whatsoever liquor falleth on meates without the owners will, it maketh them not apt (to receive uncleanness.) As if it be mixed with his fruits for feare or danger, or for necessity, and he be not otherwise willing that they should be mixed: it maketh them not apt (for uncleanness) as bee that bidth his fruits in water, because of the heat. &c. Maimony in *Tumab Oclm*, c. 12. f. 1. 2. of their carcase] Chazkuni explaineth it thus; of their carcase, and not of the bones, or of the teeth, or of the nailes, or of the haine of them: for these things made it not uncleane. Iarchi teacheth, that this is not onely whiles the seed is wet with water, but also after it is dry from the water.

39 Ver. 39. any beast dye] to weet, of it selfe; and is not orderly slaine. for meat] that is, any cleane beast, such as the Law permitteth to be eaten. And

uncleane beasts much more. touched the carcase] Sol. Iarchi expoundeth this; the carcase, and not the bones (or sinewes, nor the hornes, or hoofes, neither the skin: for that these defiled not him that touched them.

Ver. 40. that beareth the carcase] see the notes on ver. 25. The Hebrewes say, A carcase is one of the chiefest uncleane things; so much as an olive of the flesh thereof, defileth men, and vessels, by touching, and earthen vessels by the aire, and defileth men by bearing it. Whether it be cattell or beast, lawfull to be eaten or unlawful; if they dye, the flesh of them all, so much as an olive, maketh one uncleane. The killing of a cleane beast, maketh it cleane every where: an uncleane beast, the killing thereof avayleth it not: and whether it be killed, or strangled, or dye of it selfe, it is a carcase, and all carcasses are alike in the case of uncleannes. The marrow is as the flesh; but the blood of the carcase defileth not as the carcase, but is like uncleane liquors, which defile not men or vessels by the Law. The fat of a cleane beast that dyeth, is cleane, as it is written, And the fat of a carcase, and the fat of that which is torne in peeces, shall be used for any worke, but eating, ye shall not eat of it (Lev. 7. 24.) Maimony in *Aboth hatumoth*, c. 1. f. 1. 5. wash his clothes] the Greeke addeth, and wash himselfe in water.

Ver. 41. every creeping thing] besides those eight forementioned in v. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by touching their carcasses. See the notes on ver. 31. Who so eateth so much as an Olive, of any creeping thing on the earth, is to be beaten: saith Maimon. in treat. of Forbidden meates, c. 2. f. 6. Touching this quantitie, observe another rule which they give; This which we have said, of eating so much as an Olive, is when he eateth that quantitie of any great creature, or if bee joyned together a little of one creature, and a little of another of that kind, till hee eat so much as an olive. But he that eateth an uncleane creature by it selfe all of it; he is to be beaten by the Law, although it be lesse then a graine of Mustard seed; whether he eat it dead, or eat it alive, Maimony *ibidem*, cap. 2. f. 21.

Ver. 42. upon the belly] as serpents and the like, Ge. 3. 14. upon all foure] or, upon foure feet. This is the Scorpion, saith Sol. Iarchi. or whatsoever] Hebr. unto whatsoever hath many feet. Iarchi saith, this is the Nadah, (the many-foot) a creeping thing which hath feet from the head thereof to the taile thereof on each side; and they call it (in Latine) Centipoda.

Ver. 43. any thing that creepeth] This implieth all other besides the things spoken of, as creeping things in waters, and the like. Hee that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law, Levit. 11. 43. Lo in this prohibition, are comprehended creeping things of the earth, and creeping things that flye, and creeping things of the waters. Maimony, in *Forbidden meates*, c. 2. f. 12. What the creeping things of the waters are, is shewed on ver. 40.

Ver. 44. make holy] or sanctifie your selves. This is the spirituall use of all these carnall rites: for Meat commendeth us not to God, 1 Cor. 8. 8. neither is any thing uncleane of it selfe, Rom. 14. 14. and, there

there is nothing from without a man, that entering into him, can defile him, Mar. 7. 15. and these ordinances of meats and drinks, and divers washings, were carnall ordinances, imposed on (the Jews) untill the time of reformation (or bettering) Heb. 9. 10. all which are by Christ now done away, Col. 2. 14, 16, 17, 20, 21. who calleth us from our former lusts in our ignorance, to be holy in all manner of conversation, because it is written, be ye holy, for I am holy, 1 Pet. 1. 14, 15, 16. and to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, 2 Cor. 7. 1. The Jewes also themselves saw, that theiſe outward things were figures of heavenly, and to be abolished by Christ, as their owne words noted on Gen. 9. 3. manifest: and R. Menachem on Levit. 11. sheweth how thing beneath, are all answerable to things above; and those above, have their figures here beneath, and that by unclean beasts, the beaſtens of the world were meant, (according to that vision in Act. 10. 12, 18.) and that the eating of unclean beasts here forbidden, signified the going in unto (or unlawfull marriages with) such infidels, according to the phrase in Prov. 30. 20. she eateth, and wipeſh her mouth: and the saying in Gen. 2. 24. They shall be one flesh. Also, that the cleansing with water, signified the water that is above, which is the water of mercie, &c. And Maimon concludeth his Treatise of the Uncleanesse of meats, thus; The cleanness of the body, bringeth one unto the holinesse of the soule, from evill thoughts; and the holinesse of the soule, is a meane to make us like unto the Majestie (of God) as it is written, And ye shall make your selves holy, and shall be holy, for I the Lord I have made you holy, am holy. your selves] that is, your selves; the soule is often put for ones selfe, for the whole person, soule and body. So in v. 43. that moveth] or, that creepeth upon the earth; but the Gr. also translateth, moveſh: and it is of more large signification. Wherefore the Hebr. canons say; These kinds that breed in dungbills, and in bodies of carcases, as Wormes, Maggots, and the like, which are not procreated of male and female, but of rotten dung, and the like, they are called, The things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten, &c. although they doe not increase and multiply (by generation.) But the creeping thing that creepeth upon the earth (Levit. 11. 29.) is that which increaseth and multiplieth of male and female. Those kinds that breed in fruits and in meats; if they be separated, and go forth upon the earth, although they returne againe into the meat; who so eateth so much as an olive of them, is to be beaten; but if they be not separated, it is lawfull to eat the fruit, and the worme that is within it. Provided that the food breed wormes after it is plucked up from growing on the earth: for if it breed wormes while it groweth; those wormes are unlawfull, as those that are separated upon the earth, because they are created upon the earth. And if the case be doubtfull, they are also unlawfull. Therefore all kind of fruits which are wont to breed wormes while they grow, are not to be eaten, untill they search into the fruite, lest any worme be in it. But if the fruit last a twelve-month after it is gathered, it may be eaten without any searching into it: for there is no worm which can live twelve months in it. Maim. treat. of Forbidden meats, c. 2. f. 13, 14, 15.

V. 45. that bringeth you] upon that condition you should receive my commendements, have I brought you up from the land of Egypt: as Iarchi explaineth it. for I am holy] Hence doth the Apostle frame his Exhortation, as he which hath called you in holy, so be ye holy, in all manner of conversation, because it is written, Be ye holy, for I am holy, 1 Pet. 1. 15, 16.

V. 47. To make a difference] or, to separate; and in the next sentence the Gr. addeth, To teach the Sons of Israel, between the living thing, &c. as having reference to v. 1, 2. (where this law is spoken to Moses and Aaron) and to the former Precept, in Lev. 10. 10, 11. the beast] or, the living thing: which the Gr. calleth Zoogonimion, that gender living things. And as wee have heard of the creatures, so for those that come of the creatures; the Hebr. have these rules: All meat that cometh out of any of the kinds of creatures forbidden, for the eating whereof men are beaten: he that meat is by the Law, forbidden to be eaten, as the milke of any unclean beast, and egges of unclean fowles or fishes. Womans milke is lawfull to be eaten, though the flesh of mankind is unlawfull to be eaten. Honey of Bees, or of Hornets is lawfull, &c. Though it be unlawfull to eat the milke or egges of unclean beasts and birds, yet are not men beaten for eating them; for it is said, Of their flesh shall ye not eat, Levit. 11. 8.) for eating the flesh they are beaten, not for eating the egges or milke: yet for eating such, they are chastised with stripes, Maim. in Forbidden meats, chap. 3. sect. 1. &c.



CHAP. XII.

1, The Law for a womans separation, and purification after childbirth; 6, with the offering for her purifying.

¶ ¶ ¶

And Jehovah spake unto Moses, saying; 1
Speak unto the sons of Israel, saying; 2
A woman, when she hath conceived seed, and born a man-child: then she shall be unclean, seven daies; according to the daies of the separation for her infirmities, shall she be unclean. And in the eighth day, the flesh of his superfluous fore-skin shall be circumcised. 3
And she shall continue in the bloods of her cleansing, thirty daies & three daies: she shall not touch any holy thing, nor come into the Sanctuary, untill the daies of her cleansing be fulfilled. And if she beare a maid-child, 4
then she shall be unclean two-weeks, as in her separation: and she shall continue in the bloods of her cleansing, sixty daies and six daies. And when the daies of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lambe of his first yeare, for a Burnt-offering: and a young Pigeon or a Turtle dove, for a Sin-offering; unto the doore of the tent of the Congregation, unto the Priest. And he shall offer it before Jehovah, 7
and make atonement for her; and she shall be cleansed.

F f f

cleaned from the fountaine of her bloods:
 8 This is the law of the childbearing-woman; for a male, or for a female. And if her hand find not enough for a lambe; then she shall take two turtles, or two yong pigeons; one for a Burnt-offring, and one for a Sinne-offring: and the Priest shall make atonement for her, and she shall be cleane.

Annotations.

DDD Here beginneth the seven and twentieth Section of the Law. See Gen. 6. 9.

2 C Onceived seed] or yeeldeed seed; Hebrew, *seeded*: which in Genesis 1. 11. signifieth the bearing, or yeelding of seed. Here also it meaneth the womans yeelding or giving of seed unto conception (as *Aben Ezra* explaineth it) and the word *born*, following, signifies the bringing forth thereof into the world. The Chaldees translateth it, *conceived*. From these words, *yeeldeed seed*, and *borne a male*; the Hebrew Doctors gathered, that the woman which yeeldeth seed first, beareth a male, (and if the man yeeldeth it first, a female) R. Menachem on Levit. 12. and R. Solomon, on Gen. 46. 15. As the former laws concerned uncleanness, which proceeded from without, so this, and the rest that follow, concerne uncleanness which commeth from within; and the cleansing of the same by the grace of God in Christ. And Sol. Iarobi noteth, from a former Author, that *as man was formed after all cattell, and beasts and fowles, in the worke of the creation*, (Genesis 1.) *so his Law is set downe after the Law of beasts, fowles, &c.* (Leviticus 11.) a *man-childe*] or, a male: so after, a *maid-childe*, or female; as in v. 7. And this law the Hebrews say, taketh place, whether the birth be timely or untimely; living or dead, so that it hath the perfect shape; which they limit to be after fortie daies from the conception. If within fortie daies, they hold no uncleanness of childbirth thereby, *Maimony* in *Issurei biab*, chap. 10. sect. 1, 2. *separation*] or, *removal*. The Hebrew *Niddab*, though it be sometimes generally used for any uncleanness, separated or removed away, Ezra 9. 11. 2 Chron. 29. 5. yet commonly it is used for a womans separation for a monthly flours; whereof see Levit. 15. 19. &c. *infirmity*] or, *her menstruall-sickness*; for unto that is the originall word appropriated: that as at such a time, she was separated from all communion with others, and from her husbands bed, and defiled whatsoever shee did lie, sit upon, or touch, Leviticus 15. 20, 21. so at her child-birth, shee should be unclean seven daies for a male, and fourteen daies for a female; with as contagious a pollution as the other. And this is in respect of her child-birth, though no other accident should appeare: as the Hebrew cannons say, *Every woman in child-birth is unclean, as a menstruous-woman; yea, although there be no blood seene*: *Maimony*, in *Issurei biab*, ch. 10. §. 1. Now the uncleanness of a woman in her menstruall-

sickness, was for the time, as great as hers that had an issue: and defiled also by her spittle and urine; as is after noted on Levit. 15. 8. 20. &c. This uncleanness of a woman by child-birth, argueth the corruption of nature, whereby wee all are children of wrath, Ephes. 2. 3. For by one mans disobedience, many are made sinners: and, by the offence of one, judgement is come upon all men to condemnation, Romans 5. 19, 18. that every man should confesse with David, *In sin my mother conceived me*, Psal. 51. 7. Among the Gentiles, this law of uncleanness was also kept, as appeareth by *Iphigenia* in the Poet, saying; *I mislike the sophisme of the Goddess (Diana) who, if any man touch a staine person, or a woman in childbed, or a dead corps; she driveth him from her Altars, counting him as unclean: yet she her selfe delighteth to have men killed in sacrifice unto her*, Euripid. *Iphigenia* in Tauris.

V. 3. *the flesh*] that is, the secret-part, which hath a *superfluous-foreskin* upon it. So by the *flesh of the foreskin*, is meant, the foreskin of the flesh: as by *silver of shekels*, Lev. 5. 15. is meant, *shekels of silver*, and *uncleanness of man*, Lev. 7. 21. is, for a *man of uncleanness*; and many the like. Of this foreskin, and the circumcision thereof, see the notes on Gen. 17. 11. It figured the taking away of mans hereditary sin, and originall uncleanness, in putting off the body of the sins of the flesh, by the circumcision of Christ, Col. 2. 11. Psal. 51. 7. And this circumcision of the child in the eighth day, agreed also with the law for all other yong creatures, which were not fit to be offered unto the Lord, before the eighth day from the birth, Exod. 22. 30. See Gen. 17. 12.

Ver. 4. *shall continue*] Heb. *shall sit*: that is, abide at home, and not come into Gods sanctuary. So sitting is for abiding or continuing, in Lev. 8. 35. and often. *in the bloods*] or for the bloods: which word, in the plurall number, usually signifieth uncleanness, or guiltiness, either for murder, as in Gen. 4. 10. or for naturall pollution by originall sinne that dwelleth in all, as in this place, and after in Lev. 15. Wherefore they that are regenerate, and new creatures in Christ, are said to be borne, not of bloods, Joh. 1. 13. of her cleansing] or, purification: or, of cleanness. The originall word signifieth, both *cleansing* or *purification*, as it is interpreted by the holy Ghost in Luk. 2. 22. and also *cleanness* or *purity*: in which sense, *bloods of cleanness*, is by the Greek interpreters here translated, *her cleane (or pure) blood*: and in *Targum Jonathan* it is expounded, *and the 33. daies next following, all her blood shall be cleane*: for, her greatest uncleanness had an end at 7. daies, v. 22. 33. daies] to which adde the seven daies forementioned, and there are fortie daies: all which time shee was debarred from the holy things of the Lord. Which number of fortie daies, is often used for the time of humiliation before God, as in the fast of Moses, Elias, and Christ our Lord: see the notes on Genesis 7. 4. So this Law taught mortification and humiliation, in respect of that hereditary sin, which by the parents is conveyed to the children, Psal. 51. 3. whereby they naturally are unclean, 1 Cor. 7. 14. and children of wrath, Eph. 2. 3. For

For, who can bring a clean thing out of an unclean? not one, Job 14.4. To shew the contagion hereof, not onely, the child was circumcised from the impuritie of it; but the mother also, cleansed by sacrifice for sin, as after in v.6. And this the Hebr. Doctors observed, saying, No Sin-offring is brought, but onely for sin, &c. and it seemeth unto me, that there is a mystere in this matter, concerning the sin of the old Serpent, (Gen. 3.) saith R. Mejachem, on Levit. 12. holy thing, but for common things, and all evill affairs, she was clean, after the seven daies first spoken of. The Hebrews say, All blood that appeareth of a woman in child-birth, within the 33. daies for a Male, and the 66. for a Female, is called the blood of cleanness, (or of purification:) and there is no prohibition of a woman from her husband, if she be baptised (or washed) after 7. daies for a man-child, and after 14. for a woman-child, &c. But if he lye with her that beareth a Male, within any of the 7. daies: or with her that beareth a Female, in any of the 14. daies: he is guilty of cutting off. Maim. in Issurei biab, c. 4. l. 5, 2. unwill, &c.] This law was observed by the Virgin Mary, the mother of our Lord; who, though he was born without sin, (Luke 1. 35.) yet being born under the Law, (Gal. 4. 4.) & for that it became them to fulfill all righteousness, (Mat. 3. 15.) both himself was circumcised the eighth day; and his mother, when the daies of her cleansing, according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord, in the Sanctuary, Luke 2. 21, 22.

V. 5. two weeks] The time of her uncleanness, and so for the daies of her cleansing, are doubled for a female child; which continued in all, 80. daies; the ground of which law, partly ariseth from nature, which causeth more superfluities, and so requireth longer time for cleansing about the female, then the male. Who so brought forth a male and female, twins, she continued [in the blood of her cleansing] for a female [that is, 66. daies:] If she brought forth a child neither male nor female, or a child both male and female, she continued [in her cleansing] for a male & for a female both. So if she brought forth twins, the one a male, the other of neither kind, or of both kinds, she continued both for a male and a female. If the one were a female, and the other of neither kind, or of both: she continued for a female only. Maim. in Issurei biab, c. 10. l. 18.

Ver. 6. fulfilled] The woman after child-birth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in Leviticus 12. 6. If these daies pass over, and she bring not her atonement, she may not all that while eat of the holy things; as Maimony sheweth, in Mechofres capporah, c. 1. l. 5.

of his first year] Hebr. son of his year: of which phrase, see the notes on Gen. 5. 32. & Exod. 12. 5. And of these two sacrifices, the Burnt-offring, and Sin-offring, see Lev. 1. & 4. There were 4. sorts of unclean persons, bound to bring sacrifices for their atonement, as the law sheweth, and the Hebr. Doctors have noted: The woman that hath an issue, & the man that hath an issue, (Levit. 15.) and the woman in child-bed, and the Lepet (Levit. 14.) Every one of these, although they be cleansed, and baptised, and their Sin be

set, yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation. Maim. in Mechofres capporah, c. 1. l. 1. a young Pigeon] Hebrew, son of a Dove. Basil baturim here noteth, that in every place he mentioneth the Turtles before the Pigeons, save here: the reason wherof he saith is this, Because she brought but one. And if she could find a Dove, she should not take a Turtle; because the fellow (of a Turtle) would mourn for her mate, and would not couple her self with another. a Sin-offring] By these two sacrifices, her full atonement was made with God; the Sin-offring being an expiation for her sins; the Burnt-offring, both for that, and for her transformatiō by the renewing of her mind; that her body might be presented a living sacrifice unto God; which graces she received by faith in Christ, 2 Cor. 5. 21. Rom. 12. 1, 2. See the Annotations on Lev. 1. and 4. chapters.

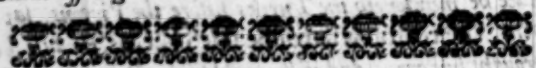
Ver. 7. atonement for her] So these sacrifices were in respect of the womans uncleanness, not of the child, which had circumcision, the signe of purification upon it, the eighth day. And whereas pains in child-birth, are unto woman-kind a chastisement of their sin, Gen. 3. 16. God by this law, gave a means to strengthen their faith, by making atonement for their sins in Christ, whom these sacrifices, Priest, and Sanctuary figured. That as the marriage bed is undefiled, Heb. 13. 4. & that state of life is without sin, 1 Cor. 7. 28. so the children which they bring forth, are a holy seed, Ezra 9. 2. 1 Cor. 7. 14. and a seed of God, Mat. 2. 15. and women shall be saved in child-bearing; if they continue in faith, and love, and holiness, with sobriety, 1 Tim. 2. 15.

fontain] that is, flux, or issue, as the fontain of her blood, in Mar. 5. 29. is expounded, the issue of her blood, in Luke 8. 44. The Chaldee translateth, the uncleanness of her blood: See the notes on Lev. 20. 18. Under this, all like accidents to women within that time, are comprehended: as the Hebrew canons say, Whether she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the daies of accomplishment, [that is, the 40. or 80. daies.] As, if she bear a female, all untimely births that fall from the birth day, to the end of the 80. daies, are counted with the first birth: if she bring forth twins, one after another, yet bringeth she but one oblation. Maimony, in Mechofres capporah, chap. 1. sect. 8.

Ver. 8. find not enough] that is, she be poor, and not able to buy, or bring a Lamb; then she shall bring two Doves. See the Annotations on Levit. 5. 7. Thus God regarded the estate of his poor, and accepteth according to that a man hath, and not according to that he hath not, 2 Corinth. 8. 12. And the mother of our Lord, offering at her cleansing this poor womans sacrifice, (Luke 2. 22, 24.) it sheweth us both the humilitie, and the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty, might be rich, 2 Corin. 8. 9.

One for a Burnt-offring] When Burnt-offrings and Sin-offrings were brought together, the Sin-offrings were first offered, Exod. 29. 14, 18.

Lev. 8. 14. 18. & 9. 7. 8. 12. 15. 16. So in this place *Sol. Tarchi* observeth from the Talmud, that howsoever the Scripture nameth the Burnt-offring first, yet for Offring, the Sin-offring was before the Burnt-offring.



CHAP. XIII.

1. The Laws and tokens whereby the Priest is to be guided in discerning and judging the plagues of Leprosie, arising of a swelling, or of a scab, or of a bright-spot; 18, or of a Bile; 24. or of a Burning. 29. Of the Leprosie in the head, or beard; 38. Of the freckled spot. 40. Of the Leprosie in the bald head, or forehead. 45. How the Lepers are to be arrayed, and put out of the camp. 47. The Law for discerning the Leprosie in garments and skins; and burning them that were unclean.

1 **A**ND Jehovah spake, unto Moses and
2 unto Aaron, saying; A man, when
there shall be in the skin of his flesh,
a swelling, or a scab, or a bright-spot; and it
be in the skin of his flesh, like to the plague
of Leprosie: then he shall be brought unto
3 Aaron the Priest, or unto one of his sons, the
Priests. And the Priest shall see the plague
in the skin of the flesh; and if the hair in the
plague be turned white; and the sight of
the plague, be deeper than the skin of his
flesh; it is the plague of Leprosie: and the
Priest shall see him, and pronounce him un-
4 clean. And if the bright-spot be white, in
the skin of his flesh; and the sight thereof, be
not deeper than the skin; and the hair there-
of, be not turned white: then the Priest,
5 shall shut up the plague, seven daies. And
the Priest shall see him, in the seventh day:
and behold, if the plague standeth in his eyes;
and the plague spread not, in the skin; then
the Priest shall shut him up, seven daies, the
6 second time. And the Priest shall see him, in
the seventh day, the second time: and be-
hold, if the plague be somewhat dark; and
the plague spread not, in the skin: then the
Priest shall pronounce him clean, it is a scab;
and he shall wash his clothes, and be clean.
7 But if the scab spreading, spread abroad in the
skin; after that he hath bin seen of the Priest,
for his cleansing: then he shall be seen the
8 second time, of the Priest. And if the Priest
see, that behold the scab spreadeth, in the
skin: then the Priest shall pronounce him
unclean, it is a Leprosie.

9 The plague of Leprosie, when it shall be
in a man: then he shall be brought unto the
10 Priest. And the Priest shall see; and behold,
if a white swelling be in the skin; and it hath
turned the hair white: and liveliness of li-

ving flesh, be in the swelling. It is an old Le-
prosie, in the skin of his flesh; and the Priest
shall pronounce him unclean: he shall not
shut him up, for he is unclean. And if the
12 Leprosie break out abroad, in the skin; and
the Leprosie cover, all the skin of the plague;
from his head, even to his feet: to all the sight,
of the eyes of the Priest. Then the Priest shall
13 see; and behold, if the Leprosie hath cover-
ed all his flesh; then he shall pronounce the
plague clean: all of it, is turned white, he is
clean. But in the day, that living flesh is seen
14 in him; he shall be unclean. And the Priest
15 shall see the living flesh, and pronounce him
unclean: the living flesh, it is unclean, it is a
Leprosie. Or when the living flesh, turn a-
gain, and is changed into white: then he shall
come unto the Priest. And the Priest shall see
17 him; and behold, if the plague be turned un-
to white: then the Priest, shall pronounce
the plague clean, he is clean.

And flesh, when there shall be in it in the
skin thereof, a bile: and it is healed. And there
be in the place of the bile, a white swelling,
or a bright-spot, white, somewhat reddish:
then it shall be shewed, to the Priest. And if
20 the Priest see it; & behold the sight thereof,
is lower than the skin; and the hair thereof,
is turned white: then the Priest shall pro-
nounce him unclean, it is the plague of Le-
prosie, it is broken out in the bile. But if the
21 Priest see it, and behold there is no white
hair therein; and it is not lower, than the
skin, and it is somewhat dark: then the Priest
shall shut him up, seven daies. And if it spread-
22 ing spread abroad, in the skin: then the
Priest shall pronounce him unclean, it is the
plague. But if the bright-spot stand in his
23 place, and spread not; it is an inflammation
of the bile: and the Priest, shall pronounce
him clean.

Or flesh, when there shall be in the skin
thereof, a burning of fire: and the liveliness
of the burning be, a bright-spot, white som-
what reddish, or white. Then the Priest shall
25 see it, & behold if the hair be turned white,
in the bright-spot; and the sight thereof, be
deeper than the skin; it is a Leprosie; it is
broken out, in the burning: and the Priest
shall pronounce him unclean; it is the plague
of Leprosie. But if the Priest see it, & behold
26 here is no white hair in the bright-spot; and
it is no lower than the skin, and it is some-
what dark: then the Priest shall shut him up,
seven daies. And the Priest shall see him, in
27 the seventh day: if spreading, it be spread-
abroad

abroad in the skin; then the Priest shall pronounce him unclean; it is the plague of leprosie. And if the bright-spot stand in his place, and spread not in the skin, & it be somewhat darke; it is a swelling of the burning: and the Priest shall pronounce him cleane; for it is an inflammation of the burning. And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the Priest shall see the plague: and behold, if the sight thereof be deeper than the skin; and there be in it, yellow thin haire: then the Priest shall pronounce him unclean; it is a skall; it is a leprosie of the head, or of the beard. And if the Priest see, the plague of the skall; & behold the sight of it, is no deeper than the skin; and there is no black haire in it: then the Priest shall shut-up, the plague of the skall, seven daies. And the Priest shall see the plague, in the seventh day: and behold if the skall spread not; and there be in it, no yellow haire; and the sight of the skall, be no deeper than the skin. Then he shall shave himselfe; but the skall shall he not shave: and the Priest, shall shut up the skall, seven daies, the second time. And the Priest shall see the skall, in the seventh day, and behold, if the skall be not spread in the skin; and the sight thereof, be no deeper than the skin: then the Priest shall pronounce him cleane; and he shall wash his clothes, and be cleane.

But if the skall, spreading spread abroad, in the skin, after his cleansing: Then the Priest shall see him; & behold if the skall be spread, in the skin: the Priest shall not seek for yellow haire, he is unclean. But if the skall stand in his eyes, and blacke haire be growne-up therin; the skall is healed, he is clean: and the Priest shall pronounce him cleane.

And man, or woman; when there shall be in the skin of their flesh, bright-spots: white bright-spots. Then the Priest shall see: and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is cleane.

And a man, when his head hath the haire fallen off; he is bald, he is cleane. And if his head hath the haire fallen off, from the part towards his face: he is forehead-bald, he is cleane. And if there be in the bald-head, or in the bald-forehead; a plague; white somewhat reddish: it is a leprosie sprung up; in his bald-head, or in his bald-forehead. And the Priest shall see it; and behold if the swelling of the plague, be white somewhat red-

dish; in his bald-head, or in his bald-forehead: as the sight of leprosie, in the skin of the flesh. Hee is a leprous man, hee is unclean: the Priest shall pronounce him utterly unclean; his plague is in his head. And the leper, in whom the plague is, his clothes, shall be rent; and his head shall be bare; and he shall put-a-covering upon his upper-lip: and he shall cry unclean, unclean. All the daies, that the plague shall be in him; he shall be unclean, he is unclean: he shall dwell alone; without the camp, shall his dwelling be.

And a garment, when there shall be in it, the plague of leprosie: in a wollen garment, or in a linnen garment. Either in the warp, or in the woofe; of linnen, or of wollen: or in a skin, or in any worke of skin. And if the plague be greenish, or redish; in the garment, or in the skin, or in the warp, or in the woof, or in any vessell of skin; it is a plague of leprosie: and shall be seen of the Priest. And the Priest shall see the plague: and shall shut-up the plague, seven daies. And he shall see the plague, on the seventh day; if the plague be spread in the garment, either in the warpe, or in the woofe, or in the skin: of all that is made of skin, for a worke: the plague is a fretting leprosie, it is unclean. And hee shall burne the garment, or the warpe, or the woofe; in woollen, or in linnen; or any vessell of skin, wherein the plague shall be: for it, is a fretting leprosie, it shall be burnt in fire.

And if the Priest shall see; and behold, the plague is not spread; in the garment, or in the warpe, or in the woofe: or, in any vessell of skin. Then the Priest shall command, that they wash, that wherein the plague is: and he shall shut it up, seven daies, the second time. And the Priest shall see, after the plague is washed; and behold, if the plague hath not changed his colour, and the plague be not spread; it is unclean; thou shalt burne it in fire: it is a fret inward; in the bare in-side thereof, or in the bare-out-side thereof. And if the Priest see; and behold, the plague is somewhat darke, after it is washed: then hee shall rend it out of the garment, or out of the skin; or out of the warpe, or out of the woofe. And if it be seene still, in the garment, or in the warpe, or in the woofe, or in any vessell of skin; it is a plague breaking out-abroad: in fire thou shalt burne it; that wherein the plague is. And the garment, or the warpe, or the woofe, or any vessell of skin, which thou shalt wash; and the plague be departed

59 from them: then it shall be washed the second-time, and it shall be cleane. This is the law of the plague of Leprosie, in a garment of woollen, or of linnen; or in the warp, or the woof, or any vessel of skin: to pronounce it clean, or to pronounce it uncleane.

Annotations.

A Man] or Woman; Hebr. *Adam*, used for all mankind: as in ver. 29. meaning all Israelites and Proselytes; to whom the law following doth pertain. So the Hebrew Doctors explain it; *All are defiled by the plague (of Leprosie) though it be a child of a day old, and servants. But not Infidels, nor strangers that sojourn (among the Israelites):* Maim. treat. of Leprosie, c. 9. §. 1. Here the law is given for the third sort of uncleanness, which proceedeth outwardly from the bodies, garments, or houses of men, chastised for their sins by the hand of God: for so Leprosie was often laid upon men for sin; as the examples of *Mary*, *Moses* sister, Num. 12. of *K. Uzziab*, 2 Chron. 26. and of *Gebazi*, 2 King. 5. doe manifest. See the notes on Levit. 11. 2. and 12. 1.

a swelling] or rising; in Hebrew, *Seib*; in Greeke, *Ouke*; that is, a *skar*. Of this he treateth in ver. 9, 10, &c. and of the third and last, the *Bright-spot*, (with the *Seib* which is neere unto it) *Moses* speaketh in the first place.

a scab] or scurf, named in Hebr. *Sapachath*, that is, a clearing-thing: in Greeke, *Semasia*, a signification. This the Hebr. Doctors say, is of two sorts, the one neere unto the foresaid *Swelling*; the other, neere to the *Bright-spot* after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So *Chazkuni* here saith, *Sapachath* is an adjoynt to the *Swelling*, and an adjoynt to the *Bright-spot*: it breedeth of the one, and of the other. *Bright-spot*] or sore, wheale, pimple, which is white and glittering; and both the Hebrew, Greek and Chaldee words signifie. Unto which the Hebrew Doctors adde againe, the *scab* before mentioned, which groweth of the *bright-spot*, as the other did of the *swelling*: so making two principall the *Bright-spot*, and the *Swelling*; and two secundarie, the *scabs* arising of the former; foure in all. They say, There are foure appearances (or sorts) of Leprosie in the skin of the flesh, which are these: first, an exceeding whitenesse, then which there is no greater, which appeareth in the skin of the flesh like snow, and it is called [*baheareth*] a *bright-spot*. Secondly, a whitenesse which is a little inferiour to that, which appeareth like the cleare wool of a lambe the first day it is borne; and it is called [*Seib*] a *swelling*. Thirdly, a whitenesse little inferiour to the swelling, which appeareth like the plaster of the wall of an house; it groweth of a *bright-spot*, and is called [*Sapachath*] a *scab*. Fourthly, a whitenesse little inferiour to the plaster of a wall, which is like the film of an egge, and groweth of a *swelling*, and it is also called a *scab*: Maimon, in treat. of Leprosie, chap. 1. sect. 2. and Talmud Bab. (in Negaim, chap. 1. sect. 1.) accordeth hereunto. These sundry sorts of Leprie in the body, figured the many sins which infect and

defile mans soule: and for which God plagueth him, till his stripes stinke, and are putrified, because of his foolishnesse: Marke 7. 21, 22, 23. Psal. 38. 6.

the skin] Hereupon they say, the places within the eye, and within the eare, and the nostrils, and the mouth, and the wrinkles of the belly, and of the necke, and under the brest; also the arme-boles, and soles of the feet, and the nailes, and the head and beard which have haire upon them; these places in a man, are not defiled with a *bright-spot* neither doth the plague spread within them. &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. Maim. treat. of Leprosie, chap. 6. sect. 1. *to the plague*] that is, like to, or according to the plague: meaning white. The Greeke saith absolutely, *the plague*.

Leprosie] or *Leprie*; which word we borrow from the Greeke *Lepra*: so called of scales like fish scales, which grow upon leprous bodies: in Hebrew it is named *Tsarath*, which is a fretting-soreness, or piercing-infection-scabbednesse, and in colour white, as is noted on Exo. 4. 6. So the Syriack *Grab*, signifieth scabbednesse: but the Chaldee *Seginuth*, is so named of *flourishing up*, because the disease caused men to be secluded. The Hebrews say, *The Leprosie of the skin of the flesh*, is that which makes the place whiter then the (other) skin, and the whitenesse is as the film of an egge, or any thing superiour unto it: but if the whitenesse be inferiour to the film of an egge, it is not the Leprosie, but a freckled spot (or morpheus, Levit. 13. 39.) Maimon, in treat. of Leprosie, ch. 1. sect. 1. And if there be, with any of the foure sorts of whitenesse fore-mentioned, a red colour also mixed: that is likewise a Leprosie; as is after observed, on ver. 19, 20.

Ver. 3. *the Priest shall see*] or, *looke upon*, and consider it; teaching a care to discern and judge rightly. The plagued man is sent to the Priest of God, (not to the Physitian of the body) that he might acknowledge his chastisement to be of God for sin, (the knowledge whereof is by the Law, Rom. 3. 20. and 7. 7.) and might by repentance, and faith in Christ, be forgiven and healed. Deuteronomie 28. 22. Job 33. 27, 28. Psalme 39. 11, 12. Numb. 12. 10, 13. Of this the Hebrew canons say, *All men may lawfully see the plagues, save hee himselfe that hath the plague: but though all may see them, yet the pronouncing uncleane or cleane, depends upon the Priest. As, when a Priest knowes not to discern it; a Wise man may see it, and say unto him, pronounce him uncleane; and the Priest pronounceth, uncleane: say cleane; and the Priest saith, cleane: Stand him up, then the Priest shutteth him up: as it is written (in Deuteronomie 21. 5.) by their mouth, shall every controversie, and every plague be. And though the Priest be a child, or a fool; the Wise man speaketh unto him, and hee either maketh him absolutely uncleane, or freeh him as cleane, or shutteth him up. This is meant, when the Priest resteth upon the words of the Wise man: but if the Priest looke on it, and relie upon himselfe; it is unlawfull for him to looke on any plague; nor will a master have taught him, and hee be expert in all plagues (or sores) and in the names of them; in all plagues that are on men, and on garments, and on houses.* Maim. treat. of

of Leprie, chap. 9. Sect. 1, 2. and Talmud Bab. in Negazin, chap. 7. Sect. 1. *white*] this is the certaine colour to discern the Leprie. But the *white* hair, which is the signe of uncleanness by Leprosie, is not less than two haire. And they must be white at the root. And must be in the body of the bright spot. And turned white by the sore, vers. 10. (not white before naturally.) If the whitenesse of the haire maketh uncleane in any of the (four) sorts, whether it be white as snow, or white in an inferiour degree. Maim. treat. of Lepr. ch. 2. The whitenesse of the haire (as Chazkuni on this place, faith) was a signe that the flesh was weakened, the naturall vigour thereof decayed: for the plague mortifieth the flesh. And so, old men when they grow weake, their haire turne white. But if the haire be white, before the plague cometh, it is no signe of uncleanness. It figured the decay of spirituall strength in the soule, by the power of sin reigning therein, Hos. 7. 9. Ezek. 16. 30. Rom. 7. 5, 9, 13. *signe of the plague*] that is, the plague to see to, (or in sight.) *deeper*] in Greeke, lower. Sol. Lxxi. expresseth it by a similitude, at the appearance of the Sun, is deeper then the shadow. The nature of the Leprie, is to fret, eat and consume the flesh, as the originall name implieth, and as may be seene by Marie, who was smitten with this plague, Num. 12. 12. Let her not be as one dead, of whom the flesh is halfe consumed. And when Naaman was cured of his Leprosie, his flesh is said to come againe, 2 King. 5. 10. 14. This signified the nature of sin, in speciall, of Heresie, which eateth as a canker, 2 Tim. 2. 17. *pronounce him uncleane*] or, declare him uncleane: the Hebrew phrase, (as also the Greeke and Chaldee) is, make him unclean, or, pollute him; and in vers. 6. *cleane him*: which is meant of pronouncing or manifesting him to be, with power: as Lxxi. expoundeth it, *hee shall say unto him, Thou art unclean*. So Ezekiel is said to destroy the citie when he pronounced, or prophesied the assured destruction of it, Ezek. 43. 3. And the Ministers of Christ are said to binde and to loose, to remit sins, and to retaine them; when they certainly declare them to be, by the Word of God, Matth. 16. 19. and 18. 18. Joh. 20. 23. So here, before the Priest may make him unclean; God (by these signes) faith, *It is the plague of Leprosie*; and so often in this chapter. Accordingly, the Hebrew Doctors say, A Priest that maketh unclean, him that is cleane; or maketh cleane, him that is unclean, doth not any thing: for it is said, *He is unclean, and the Priest shall make him unclean*, (Lev. 13. 44.) *he is cleane, and the Priest shall make him cleane*. Maim. treat. of Lepr. chap. 9. Sect. 3.

4 Vers. 4. *deeper*] Any appearance of Leprosie in the skin of the flesh, is not called the plague (of Leprosie) neither deserveth it a man, untill the appearance of the plague, be deeper then the skin of the flesh, &c. Maimony, treat. of Lepr. chap. 1. Sect. 6. *shut up the plague*] in Greeke, separate the plague: that is, him that hath the plague; or, the plagued man. A figurative speech, often used in the Scriptures, as *charge*, Ezek. 44. 11. is for such as have charge: and *thou proud*, Jer. 50. 31. for, thou proud man. If the uncircumcision keep the righteousness of the Law, Rom. 2. 26.

that is, the uncircumcised man. So Dreames, for Dreamers, Jer. 27. 9. and, *wickednesse perverteth sin*, that is, the sinner, Prov. 13. 6. and (undry the like.) And that such is the meaning here, appeareth plainly by the 12. vers. This shutting up of the suspected Leper, taught a care of righteous judgement according to Gods law, upon certaine knowledge; that nothing be judged before the time, 1 Cor. 4. 5. but to expect till God reveale sins, of which, some are open before hand, going before unto judgement, and some follow after 1 Tim. 5. 24.

5 Vers. 5. *the Priest*] This is meant of the same Priest that saw him before; because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, The Priest that saw the plague at the first; he is to see it at the end of the first seven daies, and at the end of the second seven, &c. If the Priest that saw him at the first, be dead, or sick; another Priest may looke on him; but this second, may not pronounce him unclean by the spreading (of the sore) because he knoweth not whether it be spread or no. Maimony, in Lepr. chap. 9. Sect. 4. *in the seventh day*] except it be the Sabbath: for so they write; On any day they looke on them that have the plague, except on the Sabbath, and festivall day. If the seventh day fall out to be the Sabbath or feast, they put him off till the day following. Maimony, treat. of Lepr. c. 9. § 7. And he saith, in the seventh day: whereupon Chazkuni noteth, He doth not make him tarry seven full daies, to teach thee, that a part of the day is on the whole. *standeth in his eyes*] that is, in the Priests eyes; as the Greeke translateth, *abideth before him*: or *standeth in his colours*, as after in v. 55. the eye is used for the colour of the plague: & thus the Chaldee expoundeth it, *standeth as it was*. By *standeth*, meaning, keeps at a stay: being neither whiter, nor spread wider. Therefore the man thus plagued, must doe nothing to the sore, whereby to change the naturall state of it. So the Hebrew canons say, *Hee that pulleth off the signes of uncleanness*, either all or some; or that seareth the quicke flesh, all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house: whether it be before he come to the Priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: loe he transgresseth the commandement, which saith, (in Deut. 24. 8.) *I have been in the plague of Leprosie, that thou observe diligently, to doe all that the Priests, the Levites, shall teach you: as I commanded them, so shall ye observe to doe: that he pull nothing off, nor cut it out*. Maim. in Lepr. chap. 10. Sect. 1.

6 Vers. 6. *the seventh day the second time*] This the Hebrewes expound to be the thirteenth day, from the first: because the seventh day goeth to the count of the first weeke, and to the count of the second weeke, in all plagues, whether they be upon men, or on houses, or on garments. In the daies betweene, what signes soever fell out, they might doe nothing. Maim. in Lepr. c. 9. sect. 9, 10. And in two weekes, the case was fully tried; for pronouncing him cleane or unclean, he was to be shut up no longer: so the Talmud (in Negag. chap. 3. Sect. 3.) faith, *The skin of the flesh, is made unclean in two weekes, and by three signes; by white-haire, (Levit. 13. 3.) by quicke*

quicke flesh (Lev. 13. 14.) and by spreading, (Lev. 13. 8.) somewhat darke] or dimme, obscure; namely of a more darke colour, then any of those foure sorts of whitenesse, which make it leprosie. The Hebrews explaine it thus. There are three signes of uncleannesse, in the leproie of the skin of the flesh, white haire, and quicke flesh, and the spreading (of the sore) and these three are expressed in the Law. As, who so hath a bright-spot grow upon him, and in it white haire, or quicke flesh, when the Priest looketh on him, hee shall pronounce him absolutely uncleane. If there be no white haire in it, nor quicke flesh: hee shall shut him up seven daies, and in the seventh day shall looke upon him, whether any white haire be growne in the bright-spot, or any quicke flesh, or that it be spread: if there be, then he is to be pronounced uncleane: If no quicke flesh, nor white haire be growne upon it, neither is he spread in the skin, he shall shut him up the second weeke. If any of these three grow upon him in that time, he shall pronounce him uncleane; if not, then he is cleane; and he shall set him free; for there is no shutting up, for plaques in the skin of the flesh, more then two weekes. And if after he is freed and cleansed, the plague doe spread, or there grow on it white haire, or quicke flesh; then he is absolutely pronounced uncleane. The bright-spot, that is, very white as snow, and after the shutting up, becometh somewhat darke, like the filme of an egge; or, that which was at first like the filme of an egge, and is made like snow; for this is as it was (before:) for the greater brightnesse of the appearance, is no signe of uncleannesse: neither is the darknesse thereof a signe of cleannesse; except it be become lesser then the foure sorts (fore-mentioned) and be made somewhat darker then the filme of an egge; so that it be made a freckled spot, and therefore cleane, (Levit. 13. 39.) If it be so, what is that which is said in the Law, (Levit. 13. 6.) if the plague be somewhat darke? &c. It is, that if it be somewhat darker then the foure sorts (of white) he is cleane. Likewise, if it be not somewhat darker, neither be spread, nor have white haire grow on it, nor quicke flesh, behold he is cleane. Maim. treat. of Leprie, ch. 1. Sect. 10, 11. a scab] in Hebrew, Missachath, that is, a thing adjoyning, or cleaving: Iarchi saith, it is the name of a cleane plague, (or sore.) wash his clothes] and how much more his bodie, (saith Chazkuni) forasmuch as he stood suspected of uncleannesse: and as Iarchi saith, Because he was bound to be shut up, he is called uncleane, and needeth to be washed. This signified, that even upon lesser chastisements for sin, men should reforme their waies; and by the spirit of sanctification from God, (figured by the waters, Ezek. 36. 25, 26, 27.) should indeavour to perfect holinesse in his feare, 2 Cor. 7. 1. Hebr. 10. 22. For though the man was pronounced cleane, (namely from Leprosie) yet was hee to wash, and be cleane: teaching, that the righteous man is not wholly cleane, but needeth still to be washed; repenting, acknowledging, and asking mercie of God in Christ, and amending his life; Prov. 20. 9. 1 Joh. 1. 8, 9, 10. And herewith wee may compare that speech of Christ; He that is washed, needeth not, save to wash his feet; but is cleane every whit, Joh. 30. 10.

8 Ver. 8. spreadeth] The spreading maketh uncleane, wherefoever it is, if it be in any of the appearances (or

sorts) of the plague (of leprosie mentioned in Levit. 13. 2.) but if it be in a freckled spot, (Levit. 13. 39.) it is no spreading. Also, the spreading is no signe of uncleannesse, untill it be after the shutting up: but if at his first coming, the Priest seeth the plague, that it spreadeth and goeth on, hee shall not pronounce him uncleane, but shut him up till the weekes end, and then looke upon him againe. Maimony, treat. of Leprie, chap. 4. Sect. 1, 2. The change of naturall colour, the deepnesse of the sore, (ver. 3.) and the spreading of the same, being the chiefe signes of Leprosie: signified the malignitie and contagion of sin, which eateth as the Gangrene, 2 Tim. 2. 17. causeth no soundnesse in the flesh, nor peace in the bones, Psal. 38. 4. but changeth the state of man: Lam. 4. 1, 7, 8. pronounce him uncleane] for the spreading signified, that more corruption was still within the body, and the inward parts were not sound. And it figured the dominion of sin in our mortall bodies; which maketh men uncleane in Gods sight; for such are free from righteousness, and not under grace, Rom. 6. 12, 14, 20.

Ver. 9. The plague] to weet, the other principall plague, that cometh of a swelling, first mentioned in ver. 2. but handled here in the second place.

V. 10. and liveness of living flesh] or, quickness (reviving) of quicke flesh; by liveness meaning soundnesse, or recovery; as after in v. 24. & as the Gr. here expoundeth it; and in v. 15. living flesh, is in Greeke sound flesh: and in other Scriptures, when men were healed of their wounds or sores, they are said in Hebrew, to live; that is, to recover health, as in Jos. 5. 8. 2 King. 20. 7. So the Hebrews, as Sol. Iarchi here saith, liveness in Sanimens (that is, soundnesse) in other language, when some of the whitenesse, which is within the swelling, is turned like the flesh, that also is a signe of uncleannesse. The Chaldee translateth it, a marke (or signe) of living flesh. The reason hereof was, that leprosie did mortifie, or make the flesh dead, Numb. 12. 12. The Hebrews also here take and, for or; saying, It is not necessary that there be them both, the haire, and the living flesh, but either of them is a signe of uncleannesse: and it is not written, white haire, with the liveness of living flesh, &c. Maim. in treat. of Lepr. ch. 3. Sect. 4.

Ver. 11. It is an old leprosie] or, The leprosie, is waxt-old, in the skin. he is uncleane] The Hebrew Doctors say; The liveness (or, quicknesse of flesh) is no signe of uncleannesse, untill it be as big as a lentile (or small vetch) square, or bigger then so. If it be scattered abroad, so that the living flesh be as the graine of mustard-seed in one place, and as much in another place, though all be within the bright-spot, they are not to be counted together so big as a lentile, untill it be in one place, in the midst of the bright-spot, as big, square, or bigger then a lentile. Living flesh defileth, in any appearance (or colour) whether it be red or blacke, or white; yea, though it be not of those foure sorts of white fore-mentioned. Neither is living flesh a signe of uncleannesse, till it be within the body of the bright-spot, &c. Maimony, treat. of Lepr. ch. 3. Sect. 1, 2, 3.

Ver. 12. of the plague] that is, of him that hath the plague: as in ver. 4. So ver. 13, 17, &c. to all the sight of the eyes] that is, wherefoever the Priest looketh,

looketh, with all his heed and diligence. From these words the Hebrew doctors gather, that although a Priest that had blemishes, might look on a leper; yet he that was blind, though his eye be, or that was dim sighted, might not look on him that had the sore. Moreover they say, They looked not on the sores, but in the day time, &c. for in all this business, (the Scripture saith) IN THE DAY, and, IN THE DAY. They looked not on them in the morning, nor in the evening, nor within any house, nor in a chudy day, neither at noon day, &c. but in the fourth and fifth hour, (that is, at 10, and at 11, of the clock before noon) and in the 8, and 9, hour (that is, at two and three of the clock in the afternoon) whether the plague were on men, on garments, or on houses. Maimon, in treat. of Lepr. chap. 9. sect. 5, 6. and Talmud in Negaim, chap. 2. sect. 2. This they observed, because in the morning and evening, the light is not clear, and at noon, the brightness dazeleth, and may cause to mistake the colour.

13 Ver. 13. *pronounce the plague clean*] Hebr. make clean the plague, that is, pronounce him clean that hath the plague. Hereupon they say, Every unclean person when the Leprosie breaketh out abroad over all (his body) is clean. If there appear upon him, quick flesh, so much as a lentil, he is unclean, if again he be all covered with Leprosie, he is clean. If quick flesh appear again, he is unclean, though the quick flesh begin to appear 100 times) &c. Maimon, treat. of Lepr. chap. 7. sect. 5. This is explained by Moses himself, in the verses following: and the naturall reason hereof, seemeth to be, that when the disease is all driven out, it argueth strength and soundness in the inward parts.

15 Ver. 15. *living flesh*] the Greek translateth it, sound (or whole) flesh: see verse 10. it is Leprosie. This is one of the most remarkable things in all this Law, that quick or sound flesh in the sore, should be judged Leprosie, and the man unclean: whereas, if the Leprosie covered all his flesh, he was pronounced clean, ver. 13. And hereby the holy Ghost seemeth to teach, that we would judge our selves, we should not be judged of the Lord, 1 Cor. 11. 31. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Joh. 1. 9. But if any quick or sound flesh, any part of health or life be pretended in our sinful nature, or any whit of righteousness by the works of the Law (by which, no flesh shall be justified, Galat. 2. 16.) then God pronounceth us unclean; for we cannot be justified but by the faith of Jesus Christ, Gal. 2. 16. And by grace we are saved, Eph. 2. 5. so then it is not more of works, but of grace is no more grace, Rom. 11. 6. And, whosoever are justified by the Law, are fallen from grace, Gal. 5. 4. Wherefore David, that he might find grace in the eyes of God, acknowledged there was no soundness in his flesh, Psal. 38. 14, 8. on brow.

18 Ver. 18. *flesh*] the Chaldee translateth it, man: and so the word, flesh often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in ver. 24. *a Bile*] in Hebrew Shekin, which signifieth an inflammation, or push, which is

with inflammation, yet differing from the burning after mentioned in v. 24. for that is with fire properly; but this may proceed outwardly of a stroke with a stone, or with rod, and the like; or from inward diseases, inflammations, burning-fevers, and the like, which break out and corrupt the skin: as the Hebr. Doctors do distinguish them, Maim. treat. of Lepr. c. 5. f. 1. Such Biles figured sins, and punishments for them, Exod. 9. 9, 10. Deut. 28. 27. Rev. 16. 2. is healed] A Bile, or a burning, all the while they are matterie sores, make not a man unclean at all. But if they have been fully healed, though the place have a scar, and be not like the rest of the skin, yet it is as the skin of the flesh for any thing, and they become unclean by three signes, and are to be shut up, as is before declared. Maim. ibid. chap. 5. sect. 3. The healing of the Bile, figured the forgiveness of sin, and release of punishment for the same: Exod. 15. 26. Matth. 13. 15. with Mark 4. 12. Psal. 41. 5.

Ver. 19. *or a bright spot*] the same equitie is, for the scab of the bright spot, and the scab of the white swelling, fore-mentioned; as the Hebrews affirm, Maimon, in Lepr. chap. 1. sect. 4. *some what reddish*] that hath any red colour, little or much mingled with it. Which mixed appearance the Hebrew Doctors distinguish, and compare with the four appearances (or sorts) of white before mentioned, by this similitude, of four cups full of milk; and in the first cup there are mixed two drops of blood; in the second, four drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot, hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright spot, is as the appearance of the second cup: and the mixture in the scab of the swelling, is as the appearance of the first cup. All these mixed appearances are accounted as one. Maim. treat. of Lepr. chap. 1. sect. 4, 5. The Greek translateth, white, or somewhat reddish, as if they were distinct. So after in ver. 42.

Ver. 20. *plague of Leprosie*] This sore, arising of a Bile after it was healed, ver. 18. and now turned to a worse, even to a Leprosie, sheweth how sins, after we are healed of them, when they return, do make us worse then before: as the Apostle saith, If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning, 2 Pet. 2. 20. Wherefore our Saviour also said, Behold, thou art made whole, sin no more, lest a worse thing come unto thee, Joh. 5. 14.

Ver. 21. *seven daies*] for the former, they might be shut up twice seven daies, ver. 5. Moses, for this and the next sort, mentioneth but once. So the Hebrew Doctors say, The Bile, and the Burning do make one unclean, in one week; and by two signes; by white hairs, and by the spreading. [And there is for them, no shutting up, but one week.] Talmud in Negaim, c. 3. f. 4. Maim. treat. of Lepr. c. 5. f. 4.

Ver. 22. *it is the plague*] to weet, of Leprosie, as the Greek version addeth.

Ver. 23. *an inflammation*] or, a shar, a prim, as the

the Greek and Chaldee do translate it: so in vers. 28. The Hebrews explain it thus; *If the Bile and the Burning begin to be quick, and to heal; and there come upon them a rinde like the rinde of Garlick; that is, the T sareth (or inflammation) of the Bile, spoken of in the Law; and the Michjath (or cured-skin) of the Burning spoken of there, &c.* Maimony, treat. of Lepr. chap. 5. sect. 4. *pronounce him clean* to weat,

from the contagion of Leprosie. By this was figured, that though the signes and marks of our former sins (which God hath healed by forgiveness) do remain in us; yet if they spread not, that is, reigne not in our mortall body, they shal not be imputed unto us, but forgiven; for we are *not under the Law, but under Grace*, Rom. 6. 12, 14. 1 Joh. 1. 9, 10. 2 Cor. 12. 9.

24 Vers. 24. *flesh* in Chaldee, a man: as vers. 18. *burning of fire* The Hebrews understand this properly, to be done with coals, embers, red-hot iron, or the like: Maimony, in Lepr. c. 5. §. 1. This also figured sin; as, *Can one go upon hot-coals, and his feet not be burnt? So, he that goeth in to his neighbours wife; whosoever toucheth her, shall not be innocent*, Prov. 6. 28, 29. *Livingness* that is, living, or quick flesh; meaning soundness, or the cured-skin. This seemeth to answer unto the word *healed*, in vers. 18. and so the Greek here translateth it (*bugiasthen*) a healed-place; and the Chaldee (*roschem*) a skin, or print; and to these, the old Latin version agreeth; and the Hebrew Doctors, as is before noted on vers. 23. The Hebrew also, which properly signifieth *Living*, is used for *healing* or *recovery*, as is shewed on vers. 10. *be* that is, become, or, *have in it a bright-spot*. or *white* that is, *only white*, without any red mixed: see the notes on vers. 19.

25 Vers. 25. *Leprosie* The reason and signification hereof, was the same before noted on vers. 20.

26 Vers. 26. *somewhat dark* not so white as any sort of Leprosie; see ver. 6. *seven daies* to weat, one seven, not moe; as is before noted on ver. 21.

28 Ver. 28. *an inflammation* or, *skin, print, character*: as the Greek and Chaldee translate: see ver. 23. where also the meaning hereof is shewed.

29 Vers. 29. *plague* the Greek addeth, *the plague of Leprosie*.

30 Vers. 30. *a skull* in Hebrew *Netbek*, which is a name peculiar to the Leprie on the head or beard, not on other places; and it hath the name of *breaking*, or *plucking-up*. And so the Greek also nameth it *Thrausina*, a broken sore. The Hebrews describe it thus; *The plague of the head or beard, is, when the hair that is on them, falleth off by the roots, and the place of the hair remaineth bare; and this is that which is called Netbek*. Maimony, treat. of Lepr. chap. 8. sect. 1. *or of the beard* this teacheth, that they are counted two severall, saith Maimony, *ibid.* l. 14. Hair is both an ornament to the body, and a signe of naturall strength, as proceeding from kindly heat and moisture: which when they fail, and corrupt humors come in place, there breedeth a Leprosie in the body: whereby God figured a like estate in the soul, destitute of the heat of his spirit, and moisture

of grace, and replenished with sinful corruption.

Ver. 31. *no black hair* for *black hair* is a signe of healing, ver. 37, as in nature it signifieth health, and strength of body, wherefore Christs locks are in myserie, said to be *black as a Raven*, Song 5. 11. *Yellow hair, and thin (or small)* is a signe here of the Leprie, ver. 30. as arguing decay, and corruption of nature. And the *yellow hair*, spoken of in this business (as the Hebrews say) is that which is of the colour of gold; and that which is called *thin (or small)* is that which is short: but if it be long, though it be yellow as gold, it is no signe of uncleanness. Two yellow small hairs, are a signe of uncleanness; whether they be one hard by another, or one far from another; whether they be in the midst of the skull, or in the edge of it; whether they be there before the skull, or the skull be there before the yellow hair; it is a signe of uncleanness: Maim. in treat. of Lepr. ch. 8. sect. 4, 5. *the plague* that is, *both that him the plague*: as vers. 4. So in vers. 33.

Ver. 33. *shave himself* The manner hereof, they say, was this; He shaved (the hair that grew) without the skull, and left two hairs close by it, that they might discern whether it spread or no. Maimony, in Lepr. chap. 8. sect. 3. *the second time* and no more. There is no shouting up for the skull, more then two weeks: and if after he be released, there grow yellow hair therein, or it spread; he shall then be pronounced unclean. Maimony, in Lepr. chap. 8. sect. 2. See before on vers. 6.

Ver. 37. *stand in his eyes* in Chaldee, *stand as it war*; to weat, at a stay, without spreading: see v. 5. So the Greek saith, *if before him is abide in the place*.

black hair See the notes on vers. 31. The black hair freeth not a man in skulls, unless there be at least two hairs: neither do they free a man, till their length be such, as the top of them may bow towards the root of them, &c. If two hairs grow up, one black, and another white or yellow; one long, and another short; they free not a man. The skull that is pronounced unclean, for the yellow hair, or for the spreading; if there grow black hair in it, and he be pronounced clean: although the black hair go away; yet is he clean; untill other yellow hair grow in it, or it spread further again, after the black hair is gone: for it is said, *The skull is healed, he is clean. When it is healed, he is clean; although signes of uncleanness be in the place*. Maimony, treat. of Lepr. chap. 8. sect. 6, 7, 8. *he is clean, and the Priest, &c.*

Hereupon Sol. Iarchi noteth; *Loe the unclean whom the Priest pronounceth clean, is not clean*. Teaching, that the truth of a mans estate, discerned by the Law and Word of God, (which is the truth, Joh. 17. 17.) made the man clean or unclean; and not the sentence of the Priest, if it swerved from the Law.

Ver. 39. *darkish* or *somewhat-dark*, as in v. 6. So that their whiteness (saith Sol. Iarchi) is not strong, but *somewhat-dark*. *a freckled-spot* or *white-morphew*: in Hebrew *bobak*, a word not used; but in this one place; and it hath the signification of *cleanness* or *whiteness*: and is not a Leprosie, but a foregoer of it, and near thereunto. The Greek calleth it *Alphos*, which is a kind of *white-spot* defiling the skin: for as *Corn. Celsus* (in l. 5. c. ult.) saith, though

though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the body. *hee is cleane*] to weet, from leprosie: for though it spotted the skin, yet it fretted not the flesh. God sheweth himselfe hereby, mercifull to the infirmities of his people; not esteeming every spot or deformitie in them, as malignant sin. So in the case following, ver. 40, 41.

40 Ver. 40. *haib the haire fallen-off*] or, *is pilled bald*] to weet, behinde; from the crowne towards the necke; which baldnesse the Hebrew calleth *Karachath*; and it is distinguished from the forehead-baldnesse called *gabbathath*, ver. 41, 42. which is, from the crowne of the head, towards the face. And so the Hebrew doctors do explain them, as two sorts: *Maimony*, treat. of *Lepric*, ch. 5. sect. 8, 10. The Greeke also translateth them by two divers words; *Phalacroma*, the baldnesse-behinde; and *Anaphalanoma*, the baldnesse-before.

42 Ver. 42. *the bald-head*] or, *baldnesse-behinde*: Heb. *karachath*. *bald-forehead*] or *fore-baldnesse*: Heb. *gabbathath*. *somewhat reddish*] the Greeke translateth, or *somewhat reddish*: see the notes on ver. 19.

43 Ver. 43. *swelling*] by naming this one, he comprehendeth also the other, as the *bright-spot*, the *bile*, and the *burning*, spoken of before in ver. 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the body: and discerned as the former, saving by the haire. *leprosie in the skin*] or, *the leprosie of the skin of the flesh*. From these words, the Hebrew Doctors gather the signes of this kinde of leprosie, according to those fore-mentioned; saying: *The bald-head, and the bald-forehead, desile by two signes, the quicke flesh, and by spreading. And they are shut up for them two weekes: for it is said of them, As the sight of leprosie in the kin of the flesh. And because in them there is no haire, the white haire is no signe of uncleannesse in them. They make one. uncleane by two signes, and in two weekes, thus: If there be a bright-spot in the bald-head, or bald-forehead, And there be a quicke flesh therein, he is pronounced uncleane: if there be no quicke flesh, he shutteth him up, and seeth him at the seven daies end; if there be growne any quicke flesh on it, or if it be spread, hee is pronounced uncleane: if not, hee shutteth him up seven daies more. If then it be spread, or have quicke flesh growne on it, hee is pronounced uncleane: if not, hee is set free. If after he is freed it spread, or quicke flesh grow up, he is pronounced uncleane. The bald-head, or bald-forehead, or the beard whose haire is fallen off; if there be upon them a bile, or a burning; they make a man uncleane, as doe the bile and the burning, upon the skin of the flesh: for the head, or beard whose haire is fallen off, is in the skin of the flesh for every thing, save that they make not uncleane by the white haire, &c. *Maim.* treat. of *Lepr.* c. 5. l. 9, 11. Of these two signes, the quicke flesh, and the spreading; see the notes on v. 8, 10.*

44 Ver. 44. *utterly uncleane*] Hebr. *making-uncleane*, *he shall make him uncleane*; or, as the Greeke saith, *shall pollute him with pollution*. This signified; that if unto infirmities, be added malignitie, or presumption; it maketh the sinner a spiritual leper in the sight of God.

Ver. 45. *the plague is*] to weet, so pronounced by the Priest, as ver. 4. *rem*] in signe of sorrow: see Gen. 37. 29. Levit. 10. 6. *Chazkeni* expoundeth it, *He shall mourne for his deeds: for because of his evil deeds, the plague is come upon him.* *bare*] or free, to weet, from cutting, that is, it shall be unshorn: for to let the haire grow, was another signe of sorrow: see the notes on Gen. 41, 24. & Lev. 10. 6. Or free, from cap or bonnet, that is, as the Greeke translateth, *uncovered*; so the word also signifieth, Numb. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of the mourners, 2 Sam. 15. 30. The Hebrew canons say, *It is commanded, that the Leper pronounced uncleane, doe cover his head all the daies that he is excluded; and put a covering on his upper-lip, as a mourner; and rend his clothes; and make it knowne to those that passe by him, that he is uncleane*, Levit. 13. 45. *Although it be the High-Priest that is a Leper, he makes his head free, and rends his clothes: for an affirmative precept puts away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper-lip: but she sitteth without the citie, and makes it knowne to others, that she is uncleane.* *Maimony*, treat. of *Lepr.* chap. 10. sect. 6, 8. *put a covering*] or, *cover, wrap over*; the Chaldee addeth, *cover as a mourner*: for as the covering of the head, so of the mouth or lip, was a signe of sorrow and shame: as is said, *The Seers shall be ashamed, &c. they shall all cover the upper-lip, for there is no answer of God*, Mich. 3. 7. So in Ezek. 24. 17. when he had said, *make no mourning, &c.* he addeth, *binde the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not the upper-lip*. Hereby also was implied, as the Hebrews say, that he might not salute any man, all the daies of his uncleannesse, as being a mourner, *Maimony*, treat. of *Lepr.* chap. 10. sect. 6. *the upper-lip*] or, *the beard of the upper-lip*, as Sol. Iarchi interpreteth it, *the haire of the lips*: the Greeke translateth it, *his mouth*.

uncleane, uncleane] understand, *I am, or, here is one uncleane*: so confessing and proclaiming his miserie, and giving others warning, lest they be defiled by touching him. Therefore, *Onkelos* the Chaldee Paraphrast translateth it, *Be not ye made uncleane, be not ye made uncleane*: and *Jonathan*, *Avoid, avoid from the uncleane*. This is opened in Lament. 4. 15. *They cried unto them, Depart, (I am) uncleane: depart, depart, touch not.* Likewise in Esa. 52. 11. *Depart, depart, goe out from thence; uncleane (it is) touch it not.* The Hebrew doctors say, *The Leper is the chiefe of all things that are most uncleane, he defileth men and vessels by touching him; and earthen vessels by the ayre: and defileth men by carrying of him, and defileth his bed and his seat, &c.* *Maimony*, in *Lepr.* chap. 10. sect. 11. These Rites figured our mortification, confession of sins, and suffering of miseries for the same; James 4. 8, 9, 10. For, *we are all as an uncleane person*, Esa. 64. 6. and *David* acknowledged himselfe to be a Leprous sinner, in Psalm. 51. where he maketh confession of his misdeeds, and desireth to be purged with bysop, as were the Lepers, Levit. 14. 4. And from *Solomons* words in 2 Chron. 6. 29. *when every one shall know his owne plague, and his owne griefe: Baal hatturim inferreth,*

inferreth, that at first it is needfull that a man know his plague, and be cleansed from it by repentance, before hee pray.

46

Verf. 46. dwell] or sit alone, as the Greeke translates, separated from other cleane mens societie. So King Azarias being a Leper, dwell in a severall house, 2 King. 15. 5. And Mary stricken with leprosie, was shut out of the campe, Num. 12. 14. as all Lepers were to be, Num. 5. 2. So that dwelling alone, debarreth him not from conversing with other Lepers, but with the cleane onely. By the Hebr. canons, If a Leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a cleane person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct roome apart, ten handbreadths high, and foure cubits broad, and he came in first, and went out last; that his situation might be by himselfe alone, and he might not sit among the people, and defile them. Maim. treat. of Leprie, c. 10. l. 12. The Lepers were thus to be secluded, that they defiled not their campes in the midst whereof, the Lord dwelled, Num. 5. 3. figuring the putting of polluted sinners out of the Church, lest others by them be leavened and defiled, 1 Cor. 5. 6, 7, 13. Heb. 12. 15. and the abstaining from familiaritie with them; 1 Cor. 5. 11. that they might be ashamed, and humbled for their offences, 2 Thes. 3. 14. Lam. 1. 1, 8. and 3. 1, 28. &c. The Hebrew doctors also, have thus understood these figures; they say, When a man considereth this thing, he will be abashed and ashamed for his iniquitie: for every iniquitie is a plague, and a blemish in his soule, &c. And as it is written of the Leper, His clothes shall be rent, and he shall put a covering upon his upper lip, and shall cry unclean, unclean: and it is said, He shall dwell alone, without the campe shall his dwelling be: so the pollution which is in the soule, and removeth far from the holinesse that is on high, that causeth the body beneath, to be likewise removed far from the camp of Israel. And if a man turne by repentance, to cleanse his spots, by receiving chastisements upon him; so he is cleansed from his leprosie; otherwise, his Leprosie cleaveth to his soule; and in this world, and in the world to come, he is removed far from all the Campe that is on high, untill he be made cleane. R. Elias, in Sepher Reshith chochmah, treat. of the Feare of God, c. 9. These ordinances for Lepers, shewed also the effect of the law in sinners; which driveth them from the communion of God and his people: till by repentance and faith, they come unto Christ, who then will touch and heale them, as Matth. 8. 2, 3. & 11. 28. As for the Law, it leaveth them in their uncleannesse, & to mourn for the same: but meanes to heale them, it sheweth none; that grace was reserved for Christ to give, Matth. 11. 5. and 8. 16, 17.

47

Verf. 47. woollen garments] Hebr. in a garment of wooll, or in a garment of flax. These things the Hebrew doctors understand strictly, of the wooll of sheepe, and of flax only, not of hempe or the like: saying, No garments are made unclean by plagues (or spots) but garments of wooll, and of flax onely; and all vessels (or instruments) of skin, &c. Camels haire and sheepes wooll, that are spun (or twisted) one with another,

if the most part be of Camels haire, it is not made unclean by plagues; but if the most part be of sheepes wooll, it is made unclean: or if halfe to halfe, it is made unclean. And the same law is for flax and hempe, one with another. And if the warpe be flax, and the woofe hempe; or the warpe hempe, and the woofe flax: it is not made unclean by plagues. Likewise if the warpe, or the woofe be flax, or wooll, and the residue, Goats haire, or the like, it is not made unclean. Maimony, treat. of Leprie, chap. 13. sect. 1, 3. and Talmud Bab. in Negagim, chap. 10. sect. 2. The Law, which shewed no way to cure the Leper, but left him in his uncleannes, sorrow, and solitarie estate; proceedeth here, to shew the contagion of this sickness, how it defileth not onely the bodies of men, and separateth them from the campe of God and his people; but polluteth also their garments and instruments, so making them unfit for any use, save for the fire, verf. 52. Hereby the nature of sin was signified, and the increase of the strength thereof by the Law.

Verf. 48. woofe] so named of weaving in: the Hebrew word properly signifieth mixture; because the woofe is mixed with, and woven into the warp or threads that run along. These are thus distinguished, because, if the plague appeare in the warp only, the woofe is cleane: or if it appeare in the woofe only, the warpe is cleane. Maimony, in Lepr. chap. 13. sect. 9. Moreover they say, Garments that are dyed (or coloured) are not defiled by plagues; whether they be dyed by the hand of man, or by the hand of God; unlesse they be white. If the warpe of a garment be dyed, and the woofe white; or the woofe dyed, and the warpe white: the whole goeth after that which appeareth. A garment that hath many pieces sowed on; some dyed, and some white: if there appeare a plague in the white, they shut it up: if it abide two weeks, it is all unclean, and to be burnt. If it be all dyed, and there be but one small white piece in it, and there appeare a plague thereon, he shutteth it up: if it continue so two weeks, it shall be burnt. Ibid. c. 12. l. 10, 13.

of linen] Hebr. of flax, and of wooll. worke of skin] that is, any vessel, or instrument made of skin, for any work or use; as is after explained in v. 51, 52. Here the Hebrew doctors except the skins of the creatures in the sea, that they receive no uncleannesse by plagues. But if any thing that liveth on, or groweth out of the land, be joyned unto them, though it be but a thread of wooll, or of flax, or of other skin of beasts, and so any vessel be made of them, they are made unclean by plagues. Talmud in Negagim: chap. 10. sect. 1. Maim. in Lepr. chap. 13. sect. 5.

Verf. 49. greenish] or, very Greene: and so after, very red. The Hebrews say, Three signes of uncleannesse are in garments; greenesse, rednesse, and spreading. Greenesse, is such a colour as is in Greene herbs, which is very much Greene. And the red, is very much red, like fair-crimson. And for both these colours, they shut up the garment: and if it abide in this colour two weeks, they pronounce it unclean, and burne it. Likewise, if it spread, they pronounce it unclean, and burne it. As, if in a garment there appeare a Greene spot, or a red, they shut it up 7. daies: and in the seventh, he looketh on it; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour, but

48

49

but spread; or if it be spread, but be dimmer then the two colours wherein it was shut up: or if the colour be grown more red, or more green, but not spread; they wash the spotted place, and shut it up seven daies more. And in the end of those 7. daies, which is the 13. day, he looketh if it be dimmer in colour the third time, then is he bound to wash it, and it is clean. And if the colour be changed from that it was; as if it was green, and is become red, or was red, and is become green, he rendeth out the spotted place, and burneth that which is rent out; and seweth a piece into the rent place: and the residue of the garment is free, and washed all over the second time; and is clean. But if it abide in the colour wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week; if any spot come again into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. *Maim. treat. of Leprosie, chap. 12. sect. 1. 2. 4.*

50 Ver. 50. shall shut up] in Greek, shall separate the plague; meaning the thing that hath the plague of leprosie on it: see ver. 4.

51 Ver. 51. fretting] or rancid: this word is not used, but in this case of leprosie, and in Ezek. 28. 24. where it is applyed to a pricking or rancid brier. The Greeke tranlateth it a continuing leprosie, the Chaldees a diminishing; because that which fretteth, both continueth long, and waltereth the thing wherein it is. So in chap. 14. 44. it is unclean] it is one of the maine unclean things, and as the Hebrewes write, it maketh unclean by touching it, or by bearing it, or by coming in where it is. As, a leprous garment, or warp, or woofe, or any vessell of skin plagued (with leprosie:) if but so much as an olive of them come into a clean house; all that is in the house, is made unclean, both men and vessels, and are all made principall unclean things, &c. The leprous thing is like unto the dead, as it is said. Let her not be as one dead. Num. 12. 12. How doth the dead (defile?) by so much as an olive: so these things also, by so much as an olive. *Maim. in Lepr. chap. 13. sect. 13. 14.*

5 Ver. 52. in wooll] Heb. in wooll, or in flax; that is, made of wooll or of flax. This burning of leprous garments, signified the abomination which all should have of sinne; for the consuming and abolishing of it, and of all instruments and monuments thereof; as by comparing scriptures for some particular evils, may be gathered. See Deut. 7. 25. Eia. 33. 22. Jude verse 23. Act. 19. 19.

54 Ver. 54. command, that they wash] the commandment, is by the Priest; the washing, by any man: as *Baal hatzim* here observeth.

55 Ver. 55. his colour] Hebrew, his eye: the colour is so called, because it is discerned by the eye: so in Num. 11. 7. Ezek. 1. 16. and 8. 2. fret-inward] or, a deep-fret, that diminisheth and consumeth it: the Chaldees tranlateth it, a breaking: the Greek thus, it is confirmed, (or fast-fetted) in the garment, or in the warp, or in the woofe. bare-inside] Hebrew, the fore-baldnesse thereof, or in the binder-baldnesse thereof. The words before used in verse 42. for the baldnesse of the head before or behind, are here applyed to the garment; which when the wooll or stuffe is eaten off in the out side or in the

inner, with the fretting leprosie, is thereupon called bald. The Greek tranlateth them the warp and the woofe; as before is noted: the Chaldees, in the worne (or old) part thereof, or in the new part thereof: and so other the Hebrew doctors explain it, saying, *Kirabath*, is the old-worne places: and *gabbachath* is the new. *Maim. treat. of Lepr. c. 12. f. 9.*

Ver. 56. rend it] rend the place of the plague, out of the garment, and burn it. *saith Sol. Iarchi.* But if it were still seen in the garment after this, then the whole garment was burnt; v. 57.

Ver. 57. a plague breaking out abroad] or, a spreading (as the Chaldees saith an increasing) leprosie. In Greek, a flourishing leprosie.

Ver. 58. washed the second time] *Chazkuni* explaineth it, the second time, for to cleanse it, and the first time, for to put away the plague of it. These legall washings were carnall ordinances, imposed on them, until the time of reformation, Hebrew. 9. 10. but our washing is by the blood and spirit of Christ, whereby he hath washed us from our sins, Revel. 1. 5. so that we draw neer unto God, with a true heart, and full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. 13. 22. and clenfing our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, (2 Corinth. 7. 1.) in us may be fulfilled that which is written, These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Rev. 7. 14.



CHAP. XIV.

1, The rites and sacrifices, in clenfing of the Leper: with two birds, cedar wood, scarlet, eyzop, and living water. 10, with lambs, flowre, and oile. 21, Lesser sacrifices for the poor leper. 33, The signes of leprosie in an house: 40, the pulling out of the stones thereof, and putting in new. 45, The breaking down of the leprous house. 49, The clenfing of it, if the plague be healed; with birds, cedar, scarlet, eyzop, and living water.

¶ ¶ ¶

1 **A**ND Iehovah spake, unto Moses saying. This shall be, the law of the Leper; in the day, of his clenfing: that he shall be brought, unto the Priest. And the Priest shall go forth, out of the campe: and the Priest shall see; and behold, if the plague of leprosie be healed, in the leper. Then the Priest shall command, and he shall take for him that is to be clenfed, two birds alive, and cleane: and Cedar wood, and scarlet, and eyzop. And the Priest shall command; & he shall kil one of the birds: in an earthen vessel, over living water. As for the living bird, he shall take it; and the Cedar wood, and the scarlet, and the eyzop: and shall dip them, and the living bird, in the blood of the bird that was killed; over the living water.

G g g And

7 And he shall sprinkle, upon him that is to be
cleansed from the leprosie, seven times : and
shall make him clean ; and shall let go the
8 living bird, upon the face of the field. And
he that is to be cleansed, shall wash his
clothes, and shave off all his hair ; and wash
himselfe in water, that he may be clean ; and
after, he shall come into the campe : and shall
tary ; abroad out of his tent, seven dayes.
9 And it shall be, in the seventh day, he shall
shave off all his hair ; his head and his beard,
and his eye-brows ; even all his hair, he shall
shave off : and he shall wash his clothes ; and
he shall wash his flesh in water, and he shall
10 be clean. And in the eight day, he shall take
two he-lambs, perfect ; and one ewe-lambe,
of the first yeer, perfect : and three tenth-
deals, of fine-flowre for a Meat-offring, mingled
with oile ; and one Log of oile. And the
11 Priest that maketh *him* clean, shall present
the man that is to be made-clean, and those
things : before Iehovah ; at the doore, of the
12 Tent of the congregation. And the Priest
shall take, one he-lambe ; and offer him, for
a Trespasse-offring, and the Log of oile : and
he shall wave them, for a Wave-offring, be-
13 fore Iehovah. And he shall kill the he-lamb,
in the place where he shall kill the sin-offring,
and the Burnt-offring, in the place of holi-
nesse : for as the Sin-offring, so the Trespasse-
14 offring is the Priests ; it is holy of holies. And
the Priest shall take, of the blood of the
Trespasse-offring ; and the Priest shall put it,
upon the tip of the right eare, of him that is
to be cleansed : and upon the thumb, of his
right hand ; and upon the great toe, of his
15 right foot. And the Priest shall take, of the
Log of oile : and poure it, upon the Priests
16 palm of the left hand. And the Priest shall
dip, his right finger ; in the oile, that is on the
palme of his left hand : and shall sprinkle of
the oile with his finger, seven times before
17 Iehovah. And of the rest of the oile, that is
on the palme of his hand ; shall the Priest put,
upon the tip of the right ear of him that is
to be cleansed ; and upon the thumb, of his
right hand ; and upon the great-toe, of his
right foot : upon, the blood of the Trespasse-
18 offring. And the remnant, of the oile that is
on the Priests palm of the hand ; he shall put,
upon the head of him that is to be cleansed :
and the Priest, shall make-atonement for him,
19 before Iehovah. And the Priest shall make,
the Sin-offring ; and make-atonement, for
him that is to be cleansed, from his uncleanness :
and after, he shall kill the Burnt-offe-

ring. And the Priest shall offer-up, the Burnt-offring and the Meat-offring, upon the Altar : and the Priest, shall make-atonement for him, and he shall be clean.

And if he be poor ; and his hand attaine
it not : then he shall take one he-lambe for
a Trespasse-offring, for a waving, to make-
atonement for him : and one tenth-deale of
fine-flowre, mingled with oile for a Meat-
offring, and a Log of oile. And two turtle-
22 doves, or two yong pigeons ; which his
hand can attaine : and the one shall be a Sin-
offring ; and the other, a Burnt-offring. And
he shall bring them, in the eight day, for his
cleansing, unto the Priest : unto the door,
of the Tent of the congregation, before
Iehovah. And the Priest shall take, the he-
24 lambe of the Trespasse-offring, and the Log
of oile : and the Priest shall wave them, for
a wave-offring before Iehovah. And he shall
25 kill, the he-lambe of the Trespasse-offring,
and the Priest shall take, of the blood of the
Trespasse-offring : and put it, upon the tip of
the right ear, of him that is to be cleansed :
and upon the thumb, of his right hand ; and
upon the great toe, of his right foot. And
26 of the oile, shall the Priest pour ; upon the
Priests palme of the left hand. And the
27 Priest shall sprinkle, with his right finger ; of
the oile, that is in his left hand : seven times,
before Iehovah. And the Priest shall put, of
28 the oile, that is on the palme of his hand :
upon the tip of the right ear, of him that is
to be cleansed ; and upon the thumb, of
his right hand ; and upon the great toe, of
his right foot : upon the place, of the blood
of the Trespasse-offring. And the remnant,
29 of the oile, which is on the Priests palme of
the hand ; he shall put, upon the head of him
that is to be cleansed : to make-atonement
for him, before Iehovah. And he shall make
30 the one, of the Turtle-doves ; or of the yong
pigeons : of that which his hand can attaine.
That which his hand can attaine, the one for
31 a Sin-offring, and the other for a Burnt-off-
ring, with the Meat-offring ; and the Priest
shall make-atonement, for him that is to be
cleansed, before Iehovah. This is the law, of
32 him in whom is the plague of leprosie : whose
hand cannot attaine, to his cleansing.

And Iehovah spake, unto Moses and unto
33 Aaron, saying. When ye be come, into the
34 land of Canaan ; which I give unto you,
for a possession : and I put, the plague of
leprosie ; in a house, of the land of your
possession. Then he shall come, whose
35 the

the house *is*; and tell the Priest, saying: as *it* were the plague, appeareth to me in the house. And the Priest shall command, and they shall empty the house; before the Priest goe-in, to see the plague; that all which *is* in the house, be not made unclean: and afterward, the Priest shall goe in, to see the house.

37 And he shall see the plague; & behold *if* the plague, *be* in the walls of the house; with hollow-strakes, greenish; or reddish; and the sight of them, *be* lower then the wall. Then the Priest, shall goe out of the house, to the door of the house: and shut-up the house,

39 seven dayes. And the Priest shall return, in the seventh day: and shall see, and behold, *if* the plague be spread, in the walles of the house. Then the Priest, shall command; and they shall take-away, the stones; in which, the plague *is*: and cast them, into (*a place*) without the citie; into an unclean place.

41 And he shall cause the house, to be scraped within, round-about: and they shall poure-out, the dust which they have scraped off, in (*a place*) without the citie; in an unclean place.

42 And they shall take, other stones; and put *them* in the place of those stones: and he shall take, other dust, and shall plaister the house. And if the plague returne, and break-out in the house; after, *that* he hath taken-away the stones: and after he hath scraped the house, and after *it* is plaistered. Then the Priest, shall come; and shall see, and behold, *if* the plague be spread, in the house: it *is*, a fretting leprosie in the house, it *is* unclean. And he shall break-down the house; the stones of it, and the timber of it; and all the dust of the house: and he shall cary *them* forth, to (*a place*) without the citie; to an unclean place. And he that commeth, into the house; all the dayes, *that* he hath shut it up: he shall be unclean, untill the evening.

47 And he that lieth in the house; shall wash his clothes: and he that eateth in the house, shall wash his clothes. And if the Priest, coming, shall come in; and see, and behold the plague hath not spread, in the house; after, the house was plaistered: then the Priest, shall pronounce the house cleane; because, the plague is healed. And he shall take, to purifie the house, two birds: and Cedar wood, and scarlet, & hysope. And he shall kill, the one bird: in an earthen vessell, over living water. And he shall take the Cedar wood, and the hysope, and the scarlet, and the living bird: and dip them, in the blood of the killed bird: and in the living water: and he shall sprinkle the

house, seven times. And he shall purifie the house, with the blood of the bird; and with the living water: and with the living bird, and with the Cedar wood, and with the hysope, and with the scarlet. And he shall let-go the living bird, out of the citie, upon the face of the field: and shall make atonement for the house, and it shall be cleane. This *is* the law; for every plague of leprosie, and skall. And for the leprosie of a garment, and of an house. And for a swelling, and for a scab; and for a bright-spot. To teach, in the day of the unclean; & in the day of the clean: this *is* the law, of Leprosie.

Annotations.

Here beginneth the 28. section or lecture of the Law, called in Hebrew *Meisarah*, that is, *the Leper*, See Gen. 6. 9.

That he shall be brought] The leper dwelt without the host, and in the day of his cleansing, he was brought to the utmost part of the host, (and in ages following to the gates of Jerusalem,) and the Priest went out thither to meet him, and performed certaine rites for him, and after that, he came into the host or citie, and so by degrees into the Sanctuary, as after is explained. And this coming to the Priest, was requisite for every leper, though he were never so well healed: wherefore Christ said to him whom he had cured, *Goe shew thy selfe to the Priest, and offer the gift that Moses commanded*: Matth. 8. 4.

Verf. 3. be healed] The Priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer, Deut. 32. 39. Exod. 15. 26. Neither doth the Law, send the Leper to the Physicia, or prescribe salves or medicines to cure him; but leaveth him unto the worke of Gods grace, which should after be fully manifested in Christ, who *himselfe tooke our infirmities, and bare our sicknesses*, Matth. 8. 16. 17. And the rites and sacrifices following, which were a profession of thanks unto God in Christ, closely taught them this: but the Gospel declar-eth the way of curing to be by faith, as unto the Samaritane that was healed of his leprosie, Christ said, *Thy faith hath made thee whole*, Luk. 17. 19. which faith, causeth Lepers, though they stand a farre off, to lift up their voices, and cry unto Iesus for mercy, Luke 17. 12. 13. who *sendeth his word, and healeth them, and delivereth them from their corruptions*, Psal. 107. 20. Matth. 10. 7. 8. For, *being moved with compassion*, he putteth forth his hand, toucheth and speaketh; and immediately the leprosie departeth, Mark 1. 41. 42. and so healeth he the soules of sinners, that come unto him. The Heb. say, *Leprosie is the finger of God, therefore it is unlawfull to endeavour to heale it*, &c. the only healing of it, is by the hand of the

Priest that maketh atonement; for by mercy, atonement is made for iniquity; (Prov. 16.6.) even as uncleanness, which is not done away but by water. R. Menachem on Levit. 13. This being the judgment of the Jewes themselves, the Lepers whom Christ healed, were a good testimonie against them, that he was the son of God; Matt. 8.4. and by that and other like workes, he declared himselfe to be he that should come, Matth. 11.3.4.5. And he is the Priest, who cleanseth us all leprous sinners, and bringeth us into the true Sanctuary, being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God; 1 Cor. 6.11.

4 Ver. 4. and he shall take] the Greeke saith, and they shall take, speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing. *birds*] whether doves or turtles, commonly used in sacrifices (which are called birds in Gen. 15.9.10.) or any other cleane fowls; for the scripture determineth them not otherwise, then that they must be clean; such as all are, save those excepted, in Lev. 11.13.13.&c. & all that are clean for meat, are called *birds*, in Deut. 14.11. The Hebrew canons say of these, they must be free birds, that is, such as are not tame, or any mans owne, but at libertie to flie from place to place: and as God saith, he shall take them for him; so they expound it, they must be taken in the name of cleansing of leprosie, that is, designed for that purpose onely. Maimony, in treat. of Lepr. chap. 11. sect. 1. These two birds, of which one was killed, the other let goe alive; were to figure out Christ, who should be killed for our offences, and rise againe for our justification, Rom. 4.25. The like was figured by the two goats, on expiation day, Levit. 16. Cedar wood] or, a Cedar sticke; which the Hebrewes say was to be a cubit (that is, a foot and an halfe) long, and so thicke as the square foot of a bed. Maimony, ibidem: and Talmud. Bab. in Negagim, chap. 14. sect. 6. Cedar wood rotteth not; the pitch that runneth out of it, is said to keepe dead bodie: from corrupting, but corrupteth living bodies: and it is good against the Leprosie, and other foule ulcers: Plinie hist. lib. 24. cap. 5. and Dioscorides, lib. 1. cap. 89.

scarlet] this the Jewes say was wooll died in scarlet or crimson colour: (and so the Apostle in an other like case, calleth it scarlet wooll, Heb. 9.19.) and there was to be of it a shekel weight: (which weighed 320. graines of barley:) Maimony ibidem. This scarlet colour resembled Christs blood; and the efficacie therof in the soul, restoring the naturall lively colour & vigour; which the pale white leprosie of sinne had done away. *hyssope*] or, hyssope: whereof see the notes on Exod. 12. 22. This was for length, not to be lesse then an hand-bredib; and (they say) it might not be Greeke hyssope, nor Roman hyssope, nor wilde hyssope, nor any other sort that was surnamed by the place, but the common hyssope that grew in gardens. Talmud in Negagim, chap. 14. sect. 6. These two plants, were the greatest and the smallest that grew: and so the Cedar is opposed to the hyssope, 1 King. 4.33. The Cedar that will not rot, figured incorruption & immortalitye; and the Cedar is used to signifie Christ him-

selfe, in Ezek. 17.22.23. The hyssope, of sweet savour, was used to sprinkle with and cleanse from sin: see Psal. 51.9. And the Cedar wood, or the hyssope, that had the barke pilled off, was unlawfull: saith Maimony, treat. of Lepr. chap. 11. sect. 1.

Verle 5. and he shall kill] in Greeke, and they shall kill; meaning some man. Chazkuni saith, The commandment was by the Priest, and the killing, by any man. *earthen vessell*] the Hebrew doctors say, by tradition, it was to be a new earthen cup. It figured the basenesse and infirmities of the Ministers of the Gospel, 2 Cor. 4.7. See further in Nu. 5.17. *living water*] that is, spring water, as the Chaldee translateth it; called living, because of the continuall motio. See the notes on Ge. 26.19. And thus Christ expoundeth living water, to be a well of water springing up unto eternall life, John 4.10.14. The Rabbines here say, it might not be water that had beene used about any businesse, nor salt water, nor water that had beene melted (or warmed) nor of waters that lie [or faile, as in Ieremie 15.18. that is, whose course or spring doth cease at any time;] nor raine water, but living water, which aboaves springeth and ceaseth not: R. Sampson, comment. in Talmud. in Negagim. c. 14. And that of this water, there was a quarter of a Log, put into a new earthen vessell. That quarter was as much as an egge and a halfe: see the notes on Exo. 30.24. They killed the fairest of the two birds, (though they were as much as might be, of equall bignesse and price) over the water in the earthen vessell, and turning it so that the blood might be discerned in the water: and then they digged and buried the bird there before them. Maim. treat. of Lepr. chap. 11. sect. 1. And Chazkuni noteth, that the living water was mixed with the blood, because the blood of it selfe was not enough to dip the cedar, scarlet and hyssope in.

6 Ver. 6. dip them, and the living bird] He bound together the hyssope and the cedar, with the scarlet (wooll) wound up lengthwise, and about them he put the tops of the wings and tip of the taile of the living bird, and dipped them foure, in the water and blood that was in the vessell, and sprinkled seven times upon the head of the Leper, [and some say, on his forehead] and so let the bird loose. Maimony ibidem. This manner of cleansing the leper figured the cleansing of us sinners by Christ, who (as the killed bird) was put to death in the flesh, but (as the living bird,) quickned by the spirit, 1 Pet. 3.18. For though he was crucified through weaknesse, yet he liveth by the power of God, 2 Cor. 13.4. who came, not by water onely, but by water and blood, 1 John. 5.6. whose blood (sprinkled) purgeth our conscience from dead workes to serve the living God, Heb. 9.14. and 12.24. But we have this treasure in earthen vessels: that the excellencie of the power, may be of God, and not of us, 2 Cor. 4.7. By the Hebrew doctors opinion the mixing of the blood of the bird, and of living water, signified judgment and mercy joyned together. R. Menachem on Levit. 14.

7 Ver. 7. seven times] signifying hereby a full cleansing; for seven is a perfect number, see the notes on Lev. 4.6. So Naanian the Leper, washed himselfe seven times in Jordan, 2 King. 5.10.14. And David praying to be cleas'd of his spirituall leprosie,

leprosie, saith, *wash me thoroughly from mine iniquitie, Psal. 51.* *make him cleave*] that is, *promove him cleave*; or by these rites *cleanseth him*: the Greeke translateth, *and he shall be cleane.* let goe] or, let loose, and send away. The like was done with the two goats on atonement day; the one was killed, the other let goe into the wilderness; Levit. 16.

7.-10. These figured the deliverance of Christ from death, and of all such as are cleansed from their sinnes by his blood: for *he bare our griefes, and carried our sorrowes* (or *sicknesses*:) Esa. 53.4. Matth. 8.17. And Solomon liketh the escaping of the curse, to the flying away of a bird, Prov. 26.2. Chazkuni maketh this comparison; that the Leper had sitten as a bird solitarie on the house top, and was bound and restrained from conversing with other men; but now was permitted to come among his fellows; even as the bird had been bound in the hands of men; but now was let goe, and set free to goe among her fellows. the face of the field] that is, the open field: like that phrase in Genes. 1.20. on the face of the firmament. The Greeke translateth it, into the field. Hence the Hebrew doctors say, he that letteth the bird loose, may not turne his face towards the sea, nor to the cite, nor to the wilderness: for it is said (in Levit. 14.53) out of the cite, into the face of the field. If when he lets it goe, it comes againe: he shall let it goe againe, though it be an hundred times. Moreover they say; the Cedar wood, and hysope, and scarlet, with which one leper was cleansed; he may with them cleanse other lepers: and so the bird that is let goe, he may cleanse other lepers with it, after it hath bene sent away; and it is lawfull to be eaten. But the bird that was killed, is unlawfull to be used for any thing; and who so eateth ought thereof transgresseth. Maimon. treat. of Lepr. chap. 11. sect. 1.7. These legall ordinances, led the people unto Christ; for, if the blood of birds; and water, with cedar, hysope and scarlet, sprinkling the uncleane, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot unto God, purge the conscience from dead works, to serve the living God? Heb. 9.13.14.

8 Ver. 8. *all his haire*] on every part of his bodie: so the Hebrewes say, he must cause the razor to passe over all his flesh that is seene, even his secret parts, and the haire all over his body: Maimon. ibid. The haire naturally springeth of hot and grosse matter or fume, and argueth strength of nature: so in the Leprous and unclean, the haire signified the strength of uncleanness; which was to be cut off: for it is needfull to beat downe the power of uncleanness, which abounded in him; saith R. Menachem, on Levit. 14. So at the consecration of the Levites, they were to cause a razor to passe over all their flesh, Numb. 8.7. and Sampson when he lost his haire, lost his strength, Iudg. 16.17. And God threatning to weaken the state of his people, useth this similitude of shaving them with a razor; Esa. 7.20. Contrariwise, the Nazarite, whiles he was to be holy unto the Lord, by his vow, no razor might come upon his head: Numb. 6.5. *that he may be cleane*] or, *and he shall be cleane*; to weete, in part, or in the end, after the performing of these and the rites fol-

lowing; for he was not cleane all at once, but by degrees; and was to be shaven againe seven daies after, verse 9. Therefore the Iewes explaine it thus, *he shall be cleane from polluting by coming in, and from polluting his bed and seat.* Maim. treat. of Lepr. chap. 11. sect. 1. This figured the endeavour which Gods people should have to cleanse themselves, that they may be againe received of the Lord, when they have perfected holiness in his feare; 2 Cor. 7.1. *And every man that hath this hope in him, purifieth himselfe, even as he is pure: 1 Ioh. 3.3.* out of his tent] and so as the Greeke translateth, out of his house; for Tents are often used for houses, or dwelling places, Ios. 22.4. Deut. 33.18. 1 Sam. 13.2. 1 King. 8.66. and from these words the Hebrewes gather, that it was unlawfull for him to company with his wife in bed, these 7. daies, Maim. ibid. and Talmud in Negaim. chap. 14. sect. 2.

9 Ver. 9. *all his haire*] In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a razor; if he shave him not with a razor, and if he leave him two haire, he hath not done anything. And none may shave him, but a Priest. And if there be left but two haire, at the first shaving, and he shave them off the second time; it serveth him but for one shaving onely, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be done by day: and all his other works, either by day or by night, These are to be done by men; and all the other works; either by men or by women. These, by Priests, and all other works, either by Priests or (other) Israelites. Maim. treat. of Lepr. chap. 11. sect. 2.3.5. *wash his clothes*] as being yet uncleane: whereupon the Hebrews gather, All these seven daies (to weete, from his first shaving,) he is yet one of the chiefe unclean persons, defiling men, and vessels by touching, not by bearing; for it is said, in the seventh day he shall wash his clothes, &c. to teach that he had made his clothes unclean, &c. and whatsoever defileth clothes, defileth men. Maim. ibid. The washing of the Lepers garments was to signifie that the spirit of uncleanness should be put away from him: saith R. Menachem, on Levit. 14.

14. *shall be cleane*] from defiling other men: and he is as other unclean in the day they are washed, and may eat of the timber; and when his sun is set, he may eat of the heave-offring; and when he brings his atonement, he may eat of the holy things. Maim. ibidem. And Talmud in Negaim. chap. 14. sect. 3. where this is added, there are found three cleannings of the Leper, and three of the women in childbed.

10 Ver. 10. *two be-lambs*] one for a Trespass-offring, ver. 13.14. & the other for a Burnt-offring: v. 19.20. For both these sacrifices must be males: see the notes on Lev. 1.3. and 5.18. *perfect*] that is, as the Greeke translateth *unblemished*. See the notes on Exod. 12.5. and Lev. 1.3. *of the first yeere*] Hebr. *daughter of her yeere*: which the Greeke translateth a *yeerling*: but it must not be more then a yeere old: see the notes on Exo. 12.5. and Genesis 32. This ewe-lambe was for a Sin-offring, verse 19. Levit. 4.32. *three tenth deales*] to weete, of an Ephah or Bushell; (as is expressed in Numb. 28.5.) that is, three Omers or Potikes:

an Omer for every of the three sacrifices forementioned. *log* for half pinte: the *log* is an Hebrew measure, containing so much as six hennes eggs; as is noted on Excd. 30. 24. The Greeke calleth it *conyk*, which was a measure of about nine ounces. This Log of oile figured the measure of grace, & joy of the Spirit, bestowed upon us in our sanctification. Esa. 61. 1. Pla. 45. 8. 2 Cor. 1. 21. 22. It was, to sprinkle 7. times before the Lord, to sanctifie the eare, hand, foot and head of the Leper, and for the Priests to eat the remainder.

11 Ver. 11. *of the congregation*] the Greeke translateth it, *the Tent of the testimonie*. Herein the worke of Christ our Priest, was figured: who hath sanctified and cleansed us leprous sinners, with the washing of water, by the word; that he might present us to himselfe glorious. Eph. 5. 26. 27.

12 Ver. 12. *Trespasse-offring*] or, *guilt-offring*. whereof see the notes on Levit. 5. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ, whose soule was made a *Trespasse-offring*, Esa. 53. 10. *ware*] that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be *waved alive*, as Sol. Iarchi here noteth.

13 Ver. 13. *where he shall kill*] that is, *where he useth to kill*: which was on the north side of the Altar: see Levit. 1. 11. *place of holinesse*] in Greeke, *the holy place*, meaning the court-yard of the Sanctuary.

14 Ver. 14. *tip of the right eare*] These rites were to signifie how by the blood of Christ, the ear should be sanctified to obey, the hand to worke, the foot to walke in the commandements of God; and so the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was done at the consecration of the Priests, whereof see Exodus 29. 20. Leviticus 8. 24. If the leper had no thumbe on his right hand, or toe on his right foot, or no right eare: he was never cleansed; saith Maimony, in *Mecchofrei capporah*, chap. 5. sect. 1.

15 Ver. 15. *the Priests palme*] meaning either into his owne, or another Priests; for by the Hebrew canons, both were allowable: they describe the order of his cleansing thus. *When a Leper is healed of his leprosie, after they have cleansed him with cedar wood, and isope, and scarlet, and the two birds, and shaved all his flesh, and baptised him; after all this, he cometh into Jerusalem, and reckoneth seven dayes. And in the 7. day he is shaved the second time, as at the first, and baptised, &c. And on the morrow, in the 8. day, he is baptised the second time, and afterwards they offer his offerings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shaven in the 7. day, but in the 8. or some dayes after; in the day that he is shaven, he is to be baptised; and when his Sun is set, on the morrow he brings his offerings, after he is baptised the second time, as is before said. Then unto the leper, they doe thus. He standeth without the court of Israel, (that is, the mens court) over against the easterne doore, in the porch of the gate of Nicanor, with his face to the west. And there stand all they that want their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drinke, (Numb. 5.) And the Priest takes the Lepers*

*Trespasse-offring, whies it is alive, and wavereth it, with the Log of oile, towards the east, as all wave-offrings, &c. After this, he brings the Lepers Trespasse-offring unto the doore, and he brings in both his hands into the court, and layeth them upon the (offring) and they kill it out of hand. And two Priests take the blood of it: the one takes it in a vessell, and sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand, and sprinkleth with the finger of his right hand: and if he doe otherwise, and take it with his left hand, it is unlawfull. The Priest that takes some of the blood in a vessell, carrieth and sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palme of his hand, cometh unto the leper, the Priest standing within, and the leper without. And the leper putteth in his head, and the Priest putteth of the blood that is in his hand, upon the tip of his right eare: afterward he putteth in his right hand, and he putteth of it upon the thumbe of his hand; and after that, he setteth in his right foot, and he putteth of it upon his toe. And if he put it upon the left, it availeth not. And afterwards he offereth his sin-offring, and his burn-offring. After that he bath put of the blood, upon his thumbe and toe; the Priest taketh of the logge of oile, and poureth into the left hand of his fellow (Priest,) and if he poure it into his owne hand, it will serve. And he dippeh the finger of his right hand into the oile that is in his hand, and sprinkleth seven times towards the most holy place; every time that he sprinkleth, he dippeh his finger in the oile. Then he cometh to the leper, and putteth of the oile, upon the place of the blood of the trespasse-offring, to wete, on the tip of his eare, and on his thumbe and toe. And the residue of the oile in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oile, is divided among the Priests. And that remnant of the log of oile, is not eaten but in the court, by the males of the Priests, as other the most holy things: and it is unlawfull to eat thereof, untill he hath sprinkled of it 7. times, and put of it upon the thumbe and toe, &c. Maimony, in *Mecchofrei capporah*, chap. 4. and *Talmud Bab. in Negagim*, ch. 14. f. 7. &c. The gate of Nicanor forementioned (whereof see the annotations on Num. 2. 27.) was the East gate betweene the womens court, and the court of Israel, (the mens court:) and into Israels court, none might enter, that wanted his atonement, and the blood of the Trespasse-offring, might not be carried out of the courtyard; therefore the leper stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be laid upon them.*

Ver. 16. *in the oile*] or, *of the oile*; that is, taking some of it. But of is here in stead of in, as Chazkuni also noteth. *before Teborah*] that is, towards the Sanctuary, as before is shewed.

Ver. 17. *upon the blood*] that is, the same place, where the blood was put; as is explained in ver. 28. and so the Greeke translateth here: wherefore the Hebrewes say, whether he put the oile upon the blood it selfe, above; or put it by the bloods side; and although the blood be wiped off, it will serve the turne. Maimony, in *Mecchofrei capp. chap. 5. sect. 1.*

Ver. 18. *shall make atonement*] but without this

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this rite in speciall, no atonement was made, by the Hebrew canons, as is before noted. This putting of oile upon all these parts of the body, figured the graces of the spirit of Christ, for the sanctifying of such as are redeemed from their sins by his blood, 1 Iohn 2.20. 2 Corin. 1.21. See the notes on Exodus 30.26.

19 Ver. 19. *make the Sin-offring*] or, *doe*, that is, offer the Sin-offring; a figure of Christ, made sinne for us sinners, 2 Cor. 5.21. *the Burnt-offring*] which figured also Christs oblation of himself, Heb. 10. 8.9.10. and the reasonable service of a sanctified person, acceptable to God, Rom. 12.1. therefore before it, the Sin-offring was made (or offred,) because reconciliation for sin, must be before any service be accepted.

20 Ver. 20. *the Meat-offring*] that of three tenth-deales of floure, ver. 10. which served both for expiation of sinne, and to be signe of sanctification, and a new creature: see the notes on Lev. 2.1. The Heb. doctors write (from the Law in Num. 15.5.) that with every tenth deale of floure, there was also the fourth part of an Hin of wine; and that no sinne or trespasse offring save this of the Lepers, had the Meat-offring and Drink offring added unto them. *Maimony in Magnaseh hakorbaneth*, ch. 2. sect. 5.6. See the annotations on Num. 15.

21 Ver. 21. *attaine it not*] or, *reach, get it not*; the Gr. expounds it, *find it not*: it meaneth, want of ability. So after ver. 22.30.31. & Lev. 27.8. *a waving*] or, *wave-offring*, to be waved a live, as before, in ver. 12. and after, in v. 24.25. *tenth-deale*] of an Ephah; as verse 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

29 Ver. 29. *to make atonement*] the Greeke explaineth it, *and the Priest shall make atonement*: so Moses wrot before, in ver. 18. See the like, noted on Gen. 2.3. Exod. 17.10. and otherwhere.

30 Ver. 30. *shall make*] or *doe*; that is, *shall offer*. *hand can attaine*] in Greeke, *as his hand hath found*.

32 V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for meere povertie. Wherefore the Hebrewes write, *The poore man that brings the offring of the rich; it may passe: but the rich that brings the offring of the poore, it passeth not*, Talmud in Negagn. ch. 14. sect. 12. Also they say; *If a rich man vow and say, the oblation of this leper be upon me; and the leper be poore: yet must he bring the offerings of the rich; because the hand of him that voweth, can reach unto it. And if a poore man say, the oblation of this leper be upon me; and the leper be rich: he also must bring the offerings of the rich; because he that voweth is bound for the offerings of the rich*. Maimony in *Mechosiri capporab*, ch. 5. sect. 11. By all these rites about the cleansing of a Leper, after he was healed; God taught his people thankfulness unto himselfe in Christ, for whose sake, by whose death, resurrection & mediation, their sin (which was the cause of their plague,) was forgiven and purged; and by whose grace and spirit, the corruption of nature is done away, and the man

made a new creature, to serve the Lord in holines. Wherefore when Christ had healed tenne lepers, and but one of them turned backe, and with a lowd voice glorified God, and fell down on his face as (Iesus) feet, giving him thanks: then Iesus answering said; *were there not ten cleansed: but where are the nine? There are not found that returned to give glory to God, save this stranger*, Luk. 17.15.-18.

Ver. 34. *and I put &c.*] by mentioning before the Land of Canaan, and now saying *I put (or give)* he teacheth this to be an extraordinary and supernaturall plague, peculiar to that land and people; unknowne in any other place: and so the Hebrew doctors doe confesse, that the *Leprosie of garments, and of houses, is not wont to be in the world, but was a signe and miracle in Israel, to give them warning of an evil tongue, &c.* Maimony treat. of Leprie, cha. 16. sect. 10. From Maries example in Num. 12. they gather that leprosie is a punishment for an evil tongue. *of your possession*] or *tenement: firm-bold*. Hence the Hebrewes gather, that *Ierusalem, and (houses) without the land, were not defiled with plagues; for Ierusalem was not parted unto the tribes (of Israel): the houses also of heathens which were in the land of Israel, were not defiled with plagues*. Maimony treat. of Leprie, ch. 14. sect. 11.

Ver. 35. *as it were the plague*] to weet, of leprosie: the speech is doubtfull, because the sentence was to come from the Priest. *Although he be a wise man, and knoweth certainly that it is the plague, he may not determine and say, The plague appeareth to me in the house; but he shall say, As it were the plague &c.* saith Maim. in treat. of Leprie ch. 14. sect. 4. and Sol. Iarchi on Lev. 14.35.

Ver. 36. *and they shall empty*] or, *that they empty*: which phrases are shewed to be one, on Gen. 27.4. The word *empty* properly signifieth to prepare, by removing all things out of sight. *that all &c.*] because the leprous house, was one of the most contagious things; defiling all things, as after shall appeare: therefore all things were to be taken out, *though stacks of wood, or of reed, as the Hebrew doctors observe*, Maimony in *Lepr. ch. 14. sect. 4*. And God in mercy, would thus preserve the stuffe from pollution, by being removed in time.

V. 37. *bollow-strakes*] or *deep-strakes: concavities*, as the Greeke translateth the word, which is never found, but in this one place. Hence the Hebrewes say; *no plagues in houses doe make them uncleane, till the appearance of the plague be lower then the wall; as it is said, bollow strakes, that they be deepe in the walls*; Maimony in *Lepr. chap. 14. sect. 3.* or *reddish*] these two colours, and the spreading ver. 39. are the three signes of leproy in houses. By the Hebrew canons, *if the house were darke, they opened not the windows, to see the plague; but if the plague appeared not in it, it was cleane*. Maimony *ibidem*, ch. 14. sect. 5.

Ver. 38. *to the doore*] there without the house, by the post of the doore, the priest was to shut it up, (that is, command it to be shut up) or pronounce it uncleane, or cleane; and not in any other place. *Maimony ibidem, chap. 14. sect. 5.* *seven dayes*] though he see the plague to be deepe, greenish or reddish, & so find it all at the first, yet he shutteth it

it up 7. dayes. Maimony *ibidem*. chap. 15. sect. 2.

39

Ver. 39. *be spread*] then the things after commanded must be done: but if not, and the plague be dim, and I need not say, if it be gone away; he scrapeth the place of the plague onely, and the house is cleane. If he find that it standeth as a stay in his eyes, and is not spread, he shuts it up seven daies more, and looketh on it the thirteenth day; if the plague be dim, or gone away, he scrapeth the place of the plague, and maketh the house cleane with the birds. And if he finde that the plague is spread, at the end of the second seven dayes, or that it standeth as a stay in his eyes; then he pulleth out the stones, wherein the plague is, and some of the dust, carrying them out of the citie, and plaistereth all the house, and shutteth it up the third seven dayes, and in the nineteenth day he looketh on it; if the plague come againe into it, this is spreading after the plaistering, and he pulleth downe all the house. If the plague returne not into it, he maketh it cleane with the birds. Maimony treat. of Leprie, cha 15. sect. 2. Thus there were three weekes for the shutting up of houses, whereas for men, or garments, there were but two weekes, and in some cases but one, as is noted on Lev. 13. 21. And so the Hebrews say, *Plagues of houses*, there is for them a shutting up three weekes, which are 19. dayes; for the seventh day is reckoned for the last of the first weeke, and first of the second weeke; and the thirteenth day is reckoned for the last of the second weeke, and first of the third weeke, *ibidem*. chap. 15. sect. 1. As the plague was greater, and Gods judgement more severe upon an house, then on a person or garment: so the Law requireth more care in the discerning, and longer respite before it was pronounced uncleane and destroyed.

40

Ver. 40. *and they shall take away*] or, *and they shall* (or that they) pull out the stones. As the law speaketh here of stones, and after of wood, and dust: so the Hebrewes understand these strictly, saying that No house is polluted with plagues, unlesse it hath foure walls, and be builded on the land, of stone and dust (or earth) and of wood. And bricks, and marble are not counted for stones. Maimony in Leprie c. 14. sect. 6. 7.

uncleane place] or, place that is uncleane: because of the pollution that commeth hereby: For, A house plagued with leprosie, is one of the principall uncleane things; whosoever toucheth it, is made uncleane. Like wise the stones pulled out of it, after it is shut up, or the stones, timber and dust of the house that is pulled downe; all of them are of the principall uncleane things; and so much as an olive of them defileth a man by touching, and by carrying, and by coming in where it is. As, if so much as an olive of them be brought into a cleane house; all that is in the house, is made uncleane, both men and vessels: for they all are defiled by the bringing of it in, as by a leprous man: and they are all unlawfull for any use. And if they be burnt, and lime made of them, even that is unlawfull to be used, &c. and must all be carried out of the citie, though it be a citie without a wall. Maimony treat. of Leprie, ch. 16. c. 1. On the contray, the ashes caried out of the Sanctuary, were laid in a cleane place, Lev. 6. 11.

42

Ver. 42. *other stones*] He may not bring one stone, in stead of two that be pulled out; nor two in stead of one: but must bring two for two &c. Maim. *ibid*. c. 15. c. 3.

Ver. 44. *be spread*] though it be but so much as two graines of barley, (for so much spreading the Hebrews hold enough to make it uncleane) Maimony in Leprie. ch. 15. sect. 2. *a fretting leprosie*] the Greeke translateth it a continuing, the Chaldee a diminishing leprosie: see Lev. 13. 51.

44

Ver. 45. *he shall breake*] in Greeke, *they shall breake* (or pull) downe; that is, it shall be broken downe.

45

the timber] or, *the stickes*: all wood works. *he shall carie*] in Greeke, *they shall carie*, meaning some men. The Hebrews (as Chazkuni on Lev. 14.) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, Deut. 12. and were manifested to be such, by the plague of leprosie on them. But God speaketh of them also, after the Israelites were come in to dwell there, verse 34. so that for the idolatries and other finnes of Israel, God would not onely plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgment, taught men to shun all sinne, and in speciall idolatry; and to abolish all instruments and monuments thereof, Eia. 30. 22. Maimony in Leprie. ch. 16. maketh Leprosies to be a judgement of God against an evill tongue, and in speciall for speaking against the Prophets as did the Israelites, 2 Chron. 36. 16. which he confirmeth by the example of Marie, who for speaking against Moses the Prophet of the Lord, was smitten with this plague of leprosie, Numb. 12.

V. 46. *into the house*] An house shut up, defileth not but (that which commeth) within the same, Lev. 14. 46. all the dayes that (the Priest) hath shut it up, it maketh a man uncleane untill the evening. But that which is pronounced uncleane, defileth both within it and without it; for who so toucheth it on the out parts of it, is uncleane; as it is written. It is a fretting leprosie in the house, it is uncleane, Lev. 14. 44. Maimony, in Leprie. ch. 16. sect. 2. *untill the evening*] then at evening, after that he hath washed himselfe, he is cleane againe: so Chazkuni here saith, after that he hath washed his flesh, according to the Law.

46

Ver. 47. *wash his clothes*] The lying in the house (as Chazkuni noteth) is more weightie, for he that doth so, is bound to wash his clothes, and to wash his flesh: for whosoever is bound to wash his clothes, is bound to wash himselfe also, and it was not needfull to repeat, he shall be uncleane till evening; for who so eateth or lyeth in the house, he commeth into the same, for which he was uncleane till evening, ver. 46.

47

Ver. 48. *pronounce cleane*] Hebrew *make cleane*, in Greeke, *purifie*; to weet, by his words: see Lev. 13. 3.

48

Ver. 49. *to purifie*] to weet, from sinne: as the word properly signifyeth. For as persons were plagued with leprosie for sinne, Numb. 12. 1. 19. 2 Chron. 26. 19. 26. so for the same, their garments and houses were likewise plagued: even as the Lords house was made uncleane by the finnes of the people, Lev. 16. 16. See the notes on Exod. 29. 36. *birds*] whereof see ver. 4. &c. For the cleansing of the house, was like the cleansing of the man. The Hebrewes say: *T hey cleanse the house*,

49

as they cleanse the man foretold of, in every point. Save that in the man, they sprinkle 7. times upon his hand; but in the house they sprinkle seven times upon the upper doore post of the house, without all other actions are alike. Maimony, treat. of Leprie. c. 15. l. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the leprous man brought afterward, for the house was cleansed, & atonement made for it, without those sacrifices, ver. 53.

Ver. 54. for every plague.] From hence the Hebrewes say of him that judged leprosie, that he might not view the plagues: until he were expert in them all, and in all their names were written. Chazkuni on Lev. 14. 54.

Ver. 57. in the day] that is, concerning the day: meaning, as the Greeke translateth, what day he shall be uncleane, and what day he shall be made cleane.



CHAP. XV.

1, The law concerning uncleanness of men, in their issues: 4, and how they make other things and persons uncleane. 13, The cleansing of them with sacrificing of doves. 18, Uncleanness by seed going from a man. 19, The uncleanness of women, in their issues. 28, Their cleansing by sacrifices. 31, The cause of these lawes.

1 **A**ND Iehovah spake, unto Moses & unto Aaron, saying. Speake ye, unto the sonnes of Israel; and say, unto them: Any man, when he shall have, an issue out of his flesh; his issue, it is uncleane. And this shall be his uncleannes, in his issue: whether his flesh run, with his issue; or his flesh be stopped, from his issue; it is his uncleannes. 2 Every bed, which he shall lye upon, that hath the issue, shall be uncleane: and every vessell, which he shall sit up on, shall be uncleane. And the man, that shall touch his bed, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. 3 And he that sitteth, upon the vessell; which he sate upon, that hath the issue: shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And he that toucheth, the flesh of him that hath the issue, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. 4 And if he that hath the issue, spit upon him that is cleane; then he shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And every saddle, which he shall ride upon, that hath the issue; shall be uncleane. And every-one that toucheth, anything that shall be under him; shall be un-

cleane, untill the evening: and he that beareth them; shall wash his clothes, and bathe himselfe in water, & be uncleane untill the evening. And every-one, whom he shall touch, that hath the issue; and he hath not rinsed his hands in water: he shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And the vessell of earth, which he shall touch, that hath the issue, shall be broken: and every vessell of wood; shall be rinsed in water. And when he that hath an issue, shall be cleansed of his issue: then he shall number to him selfe, seven dayes, for his cleansing; and wash his clothes: and shall bathe his flesh, in living water, and shall be cleane. And in the eight day, he shall take to him, two turtle doves; or two yong pigeons: and he shall come before Iehovah, unto the doore of the Tent of the congregation; and shall give them, unto the Priest. And the Priest, shall make them; the one a Sin-offring; and the other, a Burnt-offring: and the Priest, shall make atonement for him, before Iehovah; for his issue.

And a man, when seed of copulation, shall goe-out from him: then he shall bathe in water, all his flesh, and shall be uncleane untill the evening. And every garment, and every skin: whereupon shall be the seed of copulation: it also shall be washed in water, & be uncleane untill the evening. And the woman, with whom man shall lie, with seed of copulation: they shall also bathe themselves in water; and be uncleane, untill the evening.

And a woman when she shall have an issue; and her issue in her flesh, be blood: she shall be in her separation, seven daies; and every-one that toucheth her shall be uncleane untill the evening. And every-thing, which she shall lie upon, in her separation, shall be uncleane: and every-thing, which she shall sit upon, shall be uncleane. And every-one, that toucheth her bed: shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And every-one that toucheth, any vessell, which she shall sit upon: shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And if it be on the bed, or on the vessell which she sitteth upon, when he toucheth it: he shall be uncleane, untill the evening. And if a man lying shall lye with her, and her fluors be upon him; then he shall be uncleane, seven dayes: and every bed, which he shall lye upon, shall be uncleane.

And a woman, when the issue of her blood

blood shall flow many dayes; out of the time of her separation; or when it shall flow, over her separation: all the dayes of the issue of her uncleannesse, as in the dayes of her separation, she shall be uncleane. Every bed, which she shall lye upon, all the daies of her issue; it shall be unto her, as the bed of her separation: and every vessell, which she shall sit upon; shall be uncleane; as the uncleannesse, of her separation. And everyone that toucheth them, shall be uncleane: and shall wash his clothes, and bathe himselfe in water, and be uncleane untill the evening. And if she be cleansed, of her issue: then she shall number to her selfe seven dayes; and after that she shall be cleane. And in the eight day, she shall take unto her two turtle-doves; or two yong pigeons: and shall bring them, unto the Priest; unto the doore, of the Tent of the Congregation. And the Priest shall make, the one a Sinne-offring, and the other a Burnt-offering: and the Priest, shall make atonement for her, before Iehovah; for the issue, of her uncleannesse. And ye shall separate the sonnes of Israel, from their uncleannesse: that they dye not, in their uncleannesse; when they make uncleane my Tabernacle, which is among them. This is the law, of him that hath an issue: and of him whose seed of copulation shall goe-out from him, to make him uncleane therewith. And of her that is sicke of her flowers; and of him that hath his issue running; of the male, and of the female: and of the man, which shall lye with her which is uncleane.

Annotations.

1 **A**nd to Aaron] the reason why he is ioyned with Moses, was because both of them in their places, were to looke unto the sanctification of Israel: as is noted on Lev. 11.1. And here followeth the Law touching the fourth and last sort of ordinary uncleannesse, which proceedeth from within the man secretly: see the annotations on Lev. 11.2. and 12.2. and 13.2.

2 Ver. 2. *sonnes of Israel*] to whom this law peculiarly did belong, for they onely, their servants and all profelytes were unclean and made others uncleane by running issues. So the Hebrewes say; *Servants doe make uncleane by issues, by mensuall-flowers, and by childbirth, as Israelites: but the heathens make not uncleane, either by issue, flowers, or childbirth, (Lev. 15.2.)* Maimony, in *Mitamei Mishcab* &c. chap. 2. sect. 10. *Any man*] or, Every man Hebrew, *man man*; which Thargum Ionathan expoundeth *yong man* or *old man*. So *berd berd*, for

every berd, Gen. 32.16. *have an issue*] Hebrew, *when he shall be flowing (or issuing) namely with seed, out of his flesh, that is, his secret parts*; for so the flesh sometime signifieth, as is noted on Gen. 17.13. The Greeke translateth, *to whom there shall be a flowing (to weet, of seed,) out of the body*. This disease the Greekes call *Gonorrhois*, we in English, *the running of the reines*: when through infirmity of the inward parts, seed issueth against the mans will. This differeth from that *seed of copulation* in v. 16. So the Hebrewes say, *The issue spoken of in the law, is the seed that cometh by infirmity of the concavities (the spermaticall parts) wherem it is gathered, and cometh not with difficulty, as the seed of copulation, nor with desire nor with pleasure, &c.* Maimony in *Mechosrei capporah*, ch. 2. sect. 1. *his issue, it is uncleane*] and so the man, because of his issue, he is uncleane. But the Greeke and Chaldee follow the propriety of the Hebrew, saying *his issue is uncleane*. So the Hebrew doctors, from these words conclude, *The issue of him that hath an issue, is a most uncleane thing, as the man (himselfe) that hath the issue; for it is said, his issue is uncleane: and it maketh one uncleane by touching, or by hearing any of it.* Maimony in *Meamei mishcab* &c. ch. 1. sect. 12. The like is after for his *spittle*, in ver. 8. As leprosie was oftentimes a punishment for sin, Num. 12.10. 2 Chr. 26.19. so the running issue, as David laid this imprecation on Iob for his murder, *Let there not faile from the house of Iob, one that hath an issue, or that is a Leper* &c. 2 Sam. 3.29. And as the disease is fowl by nature, so it was a figure of sin, issuing from the corrupt nature of man, whereby we are unclean in the sight of God. And it signified in speciall manner, errors, heresies, false doctrines, and idolatries flowing from them, Ezek. 23.20. and 36.17.18. Lam. 1.9.17. opposite to the true faith, religion and service of God; which proceedeth from the incorruptible seed of the word of God, and ministerie of the same, Jam. 1.18. 1 Pet. 2.23. 25. 1 Cor. 4.15.

Ver. 3. *his uncleannes*] namely, the mans that hath the issue. The Greeke addeth, *And this is the law his uncleannesse.* *his flesh*] his secret parts. *run*] or *distill*, to weet, thin, and continually. In Hebrew *Rar*, of which *Rir*, that is *spittle*, is derived 1 Sam. 21.13. Here the Greeke translateth it, *Gonon*, seed. *be stopped from his issue*] or *be stopped because of his issue*; or, *both made a stoppage (or obstruction)*, and by this reason of the thicknesse, as *Sol. Iarchi* explaineth it: so signifying two sorts of this disease. Or, if it have begun, and after a while be stopped, yet he is uncleane. The Hebr. gather from hence, that there is no measure (or quantity) of the issue limited, but every whit thereof, that is discerned, maketh one uncleane: Maim. in *Mechosrei capporah*, c. 2. f. 9. Howbeit, they make a difference in respect of the times, saying *He that seeth one appearance of an issue, he is like him that hath an accident of uncleannesse, (wherof see Deut. 23.10.11.)* If he see two, he hath the issue; and must count 7. daies, and go into living water, but is not bound to bring an oblation. If he see three; he hath the issue complete, and is bound to bring an oblation. And there is no difference

difference between the second appearance, and the third, but the obligation. Maimon *ibidem* sect. 6. it is his uncleanness: the Greek explaineth it, his uncleanness is in him.

4 Ver. 4. bed] He that hath an issue, defileth his bed (and so his seat and saddle) five ways; standing, sitting, lying, hanging, leaning: and the bed defileth men seven ways: by standing, sitting, lying, hanging, leaning, touching, bearing. Talmud. Bz. in Zabim. ch. 2. f. 4. Which is explained thus; A thing that is made for a bed, or a seat, or saddle, though it be under a stone; if one of them that defile the seat, stand upon the stone, or sit, or lie, or lean, or hang upon it, he is defiled. Maim. in Metamei mishcab c. 7. f. 1. vessel] or instrument: any thing whatsoever. So in v. 6. and after. The Hebrewes have for these things a limitation, they say, He that hath an issue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle. Yet, if he stand upon two beds; with one foot upon one bed, and his other foot on the other; they are both of them unclean. Maim. in Metamei mishcab. c. 7. f. 3. 4. This figured the contagion of sin, which defileth men, and all the good creatures and benefits which God giveth us in this life: unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure. Tit. 1. 15.

5 V. 5. and bathe] or wash, baptise, to wet himself, or his flesh, as is expressed in ver. 13. 16. meaning his whole body: and so the Greek translateth, shall wash his body. The Hebrews say, Every place where it is said in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not meant, but of baptizing the whole body in water. Maim. in Mikvaoth, c. 1. f. 2. See after on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw near to God, having hearts sprinkled from an evil conscience, and bodies washed with pure water, Heb. 10. 22. See also Levit. 11. 25. till the evening] that is, till that day be ended, and a new begin: till then he is not clean. See the notes on Leviticus 11. 24. 32.

8 Ver. 8. shall spit] The spittle of him that hath an issue is unclean, and defileth even as the issue it self, v. 2. Hereby was figured the pollution that cometh to the souls of men, by the impure doctrine which false Prophets and hereticks spit out of their mouths; 2 Pet. 2. 1. 2. 3. 1 Tim. 4. 1. 2. Tit. 1. 9. 10. 11. as may be gathered by the contrary, when Christ by spitting on men, opened and loosed the eyes, ears and tongues of the blinde, deafe, and dumb; Mark 8. 23. and 7. 33. Ioh. 9. 6. whereby the power and efficacie of the word out of the mouth of Christ was signified. And here under the name of spittle, all excrements of the mouth and nose (except blood) are comprehended: as the Hebrew canons say; The man and woman that hath an issue, and the menstruous, and the woman in childbirth: every one of these four, are of the principall sorts of things; defiling vessels by touching, and men by touching and bearing them; and defile bed, and seat, and saddle, and all under them, and makes them most unclean. The spittle of him that hath an issue, and his seed, and his urine, every of them three are most unclean by the law; and do every whit of them defile

by touching and by bearing. For it is said of the spittle, and if he spit upon him that is clean, (Lev. 15. 8.) and his urine, and his seed, it is impossible that there should not be some of the issue in them. Both man and woman that hath an issue, and the menstruous, and the woman in childbed, the spittle and urine of every of them is most unclean. And so every place where it is said in these passages, He that hath an issue, it implieth both him and the residue of the source. The thicke spittle, excrements and matter of the nose, these are as the spittle in every respect, and are generally reckoned as the spittle. Maimony in Metamei mishcab c. 1. f. 1. 14. 15. 16. So in Talmud Bab. (in Zabim. c. 5. f. 7.) it is said, Who so toucheth the issue of him that hath an issue, or his spittle or his seed, or his urine, or the blood of the menstruous; he is defiled.

Ver. 9. saddle] or, thing to ride with, as the word 9 generally signifieth.

Ver. 10. under him] wherefore they say, If he 10 that hath an issue, and a clean person sit in a boat, or on a peece of timber, or ride on a beast together; though their clothes touch not: yet they are unclean. Talmud. Bab. in Zabim, ch. 3. f. 1. Likewise if it be not immediately under him, but a stone or other thing between; yet it is unclean; as is before noted, on verse 4. beareth] hereupon is that which sundry times is before mentioned, of pollution by bearing, although they touch them not. The contagion of heresie, idolatry, and other sins, was hereby shadowed: that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. Matthew 7. 15. 1 Ioh. 5. 21. 1 Tim. 5. 22. 2 Cor. 6. 17.

Ver. 11. rinsed his hands] or, washed them. Al- 11 though in other cases sometimes the hands onely and feet were washed, as Exod. 30. 21. yet in this case of uncleanties, as the whole man was defiled, so the whole was to be washed; and the hands here are put, the part for the whole. So the Hebrewes explaine it, saying; that which is said of him that hath an issue, (in Lev. 15. 11.) and hath not rinsed his hands, is as if he should say, that he should baptise his whole body: and the same ordinance is for other unclean persons; so that if a man baptise himselfe all over, saving the tip of his little finger, he is yet in his uncleanness, &c. Be- hold it is said (in Levit. 11. 32.) it shall be put (or brought) into the water: so all the principall unclean persons, must be put into water. Whosoever is baptised (or washed) he must baptise all his body, when he is naked, in one place: and if he have locke of hair, he must wash all the hair of his head, for by sentence of the law, it is as his body, and any unclean that are baptised in their clothes, it will serve the turn, because the water passeth through them, and they part is not from the body: and so the menstruous woman that is baptised in her clothes, it is lawfull for her to company with her husband. If there be any thing that part between the body or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel, it is unclean still as it was, and the baptising profiteth them nothing. Maimony in Mikvaoth. ch. 1. f. 2. 7. 12. This rinsing and washing of the hands in water, figured the cleansing of the body and spirit, from all filthinesse,

2 Cor. 7. 1. Heb. 10. 22. So the Apostle saith, *Cleanse your hands, ye sumers, and purifie your hearts, ye double minded,* Lam. 4. 8.

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Verf. 12. of earth] or of potters earth, such as pot-bakers burne in the kil: see the notes on Lev. 11. 33. All vessels that are unclean, are made clean by water save vessels of potters-earth, and vessels of glasse: such have no cleanness but breaking. Maim. in *Mikvaoth*, ch. 1. f. 3. Earthen vessels sometime signify reprobate persons, Pla. 2. 9. Jer. 19. 11. so the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant believing sinners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels, it figured the utter abolishing of sin & uncleannes, by death; as is shewed on Lev. 11. 33. of wood] or of other strong matter, as of silver, brasse, copper, and the like. About the washing of vessels, the Jewes have these rules; that nothing must part the vessell, or any part of it, and the water, as pitch, clay, or the like that cleaveth to the vessell: that if a vessell be turned the mouth downward and baptised, it is as if it were not baptised, because the water so comes not to all parts of it. Likewise a vessell full of any liquor (except water,) and baptised, it is as if it were not baptised. Maimony in *Mikvaoth*, c. 3. f. 1. 12. 18. Vnto the ordinances of the Lord for washing men and vessels that were unclean; the Pharisees after added traditions of their owne, washing when they were not unclean, for, except they washed their hands oft, they did not eat; and when they came from the market, except they were baptised, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds. For these, Christ blamed them, that they layd aside the commandment of God, and held the tradition of men: Mark. 7. 4-8. yea so farre proceeded they in their superstition, that they said; whosoever eateth without washing of his hands, he is as one that lyeth with a harlot: abusing for this, that scripture in Prov. 6. 28. as R. Menachem on Deut. 8. alledged from the Talmud in *Sotah*.

13

Verf. 13. shall be cleansed] that is, healed; but the means of healing are not declared, save that by the rites & sacrifices following, God would teach the, that his grace in Christ maketh them whole; & by the Prophet he saith, *I will save you from all your uncleanneses*, Ezek. 36. 29. and, *from all your subtilties, and from all your idols, will I cleanse you*, Ezek. 36. 25. which cleansing is shewed to be, by pardoning iniquities, Jer. 33. 8. and by creating a clean heart in sinners, Psal. 51. 12. so that they come unto Christ in faith; as the woman that had an issue of blood, and had spent all her living on Physicians, but could not be healed of any; when she touched the border of Christs garment, her issue stanchd; and Christ said unto her, *Thy faith hath made thee whole*; Luke 8. 43. 44. 48. seven daies for his cleansing] to try whether he be perfectly cured and clean; and to lead him in mystery unto the day of Christ, and Sabbath or rest from sin under him: for so the number seven signified; as is noted on Ex. 12. 15.

Levit. 4. 7. And from hence the Hebrewes gather, he must count seven clean daies, and be baptised in the seventh, and bring his offering in the eight. If he see any appearance of his issue, though it be at the end of the seventh day, after he is baptised; all that he hath done is nothing, but he must begin again to reckon seven clean daies, after the day of the last appearance of his issue. Maimony in *Mechofroi capparab*, ch. 3. sect. 1. baibe] or, wash his flesh, wch the Greek translateth, wash his bodie. See verf. 5. living water] that is, as the Chaldee expoundeth it, spring (or fountain) water: whereof see the notes on Levit. 14. 5. The Hebrewes explain this law thus. The man that hath an issue, is not cleansed but in a fountain, for he is in said of him, In living water: but the woman that hath an issue, and other unclean either men or vessels, are baptised though in a gathering of waters. Maimony in *Mikvaoth*, c. 1. f. 5. The Pond, or gathering of waters (called in Hebrew *Mikveh* whereof see Levit. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. All unclean either men or vessels, &c. were not cleansed but by baptising in waters gathered together upon the ground. By the law they might baptise in all waters gathered together, into one place; so many as would suffice to baptise the whole body of a man. The quantitie, their wise men determined to be fortie Seabs of water: (the Seab was more then our English peeke, as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawfull to wash in, by change of the colour of the water onely; not by change of taste, or change of smell. Running waters that flow from a spring; are as the spring it selfe, for any matter. Standing water is not allowable for men that have the issue, nor for the Lepers, nor for the water of purification, (Numb. 19. 17.) These things and sundry the like, Maimony hath recorded in *Mikvaoth*, ch. 1. f. 1. and c. 4. f. 1. and c. 7. f. 1. and ch. 19. f. 13. Among the Latines, spring and running waters, were called also living; as, *Attrectare nefas, donec me flumine vivo Abluero*. Virgil, *Aeneid*. 2. This living water, figured the blood and spirit of Christ: for he hath washed us from our sins in his own blood, Rev. 1. 5. from his throne proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is a well of (water of) life, Prov. 10. 11. and 13. 14. John 4. 10. and the Spirit which they that believe in him doe receive, is as rivers of living water, John 7. 38. 39. These clean waters, when God sprinkleth upon sinners, they shall be clean, Ezek. 36. 25. 27. and shall be clean] if then he washed not, he could not be clean: as by the Hebrew canons, The man or woman that hath an issue, and the menstruous, and the woman in childbed; they are unclean for ever, and doe defile men and vessels, and seat and saddle, untill they be baptised. Although they tary many yeers, and have no appearance of their uncleannesse: yet if they be not baptised, they are still in their uncleannesse. Maim. in *Meamei mishcab*, e. 5. f. 1. So sinnes that men have committed, though they doe them not every day, yet the guilt of them remaineth as uncleannesse upon them, till by repentance and faith they wash themselves in the blood of Christ, 2 Cor. 12. 21. 1 Joh 1. 9. 10.

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14 Verſ. 14. *young pigeons*] Hebrew, *sons of the dove*: one for a *Sin-offring*, and the other for a *Burnt-offring*: ver. 15. The like ſacrifice, the woman alſo was to offer, ver. 29. But the woman in childbed, brought for her offering, a Lambe for a burnt-offring, (or a dove if ſhe were poore) and a dove for a ſin-offring, Lev. 12. 6, 8. The Leper brought for his offering, three beaſts; one he-Lambe for a trefpaſſe offering, one ewe Lambe for a ſin-offring, and one he-Lambe for a burnt-offring, (and for poverties ſake, the two later were doves) Levit. 14. 10. &c. All theſe, and onely theſe ſorts of uncleane perſons, brought offerings after their waſhing: others were cleane by waſhing and ſprinkling. For as the pollutions were greater, ſo were the expiations: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have ſinned, and are forgiven, ſhould be in a ſort, proportionable to our iniquitie. *ſhall come*] ſo teſtifying his faith and thankfulneſſe; with expectation of full cleaſing by Chriſt, from all ſinne.

15 Verſ. 15. *for his iſſue*] or, *from his iſſue*: that is, from the uncleanneſſe which he was in by reaſon of his iſſue. For as the iſſue was a diſeaſe, with which God ſometime plagued finners, 2 Sam. 3. 29. and for which they were to be put out of the hoſt of Iſrael, Numb. 5. 2. and ſignified the contagious ſins, which coming from within the man, doe defile him, Mark. 7. 20, -23. ſo this Prieſt, and theſe ſacrifices, ſignified Chriſt, (as in the beginning of this booke is ſhewed) by whom we have atonement made by his blood for all ſin, 1 Joh. 7. and from whom *veritas* proceedeth, to heale us by his ſpirit; as it healed the woman that had a bobbily iſſue of blood twelve yeare; when no Phyſicians could cure her, Marke 5. 25, -30. For, *Hee hath taken our infirmities, and borne our ſickeſſes*, Matthew 8. 17.

16 Verſ. 16. *a man*] Chazkoni obſerveth here, that this word *man*, excepteth a little (*childe*) and he is not exempted from being counted a *childe*, untill he be nine yeares old and a day. *ſeed of copulation*] or, *the effuſion of ſeed*; the Hebrew and Greeke properly ſignifieth the *lying*, or *bed of ſeed*, that is, by changing the order of words, *the ſeed of the bed*, or of *copulation*: and it is not meant here of the *iſſue* foreſpoken of, nor when he lyeth with a woman, whereof ſee ver. 18. but of the ſeed of the healthfull, who by imagination, dreame, or by any accident in the night in his ſleep, may be uncleane, Deut. 23. 10. Lev. 22. 4. *all his fleſh*] that is, as the Greeke tranſlateth, *all his bodie*. See the notes on verſ. 5. *untill the evening*] notwithstanding his waſhing, he continueth uncleane, till his Sun be ſet, and a new day begin. See the notes on Lev. 11. 24, 32. The Hebrewes ſay, *The ſeed of copulation, is a principall uncleane thing, defiling men and veſſels (or other things) by touching: and earthen veſſels by the ayre, but it defileth not by bearing; neither doth he which is defiled therewith, defile garments, when hee hath touched it.* Maimon in *Aboth batumoth*, chap. 5. ſect. 1. After in Deut. 23. 10, 11. all ſuch were commanded out of the campe, (when Iſrael went

out to warre) whereinto they might not come againe, till they were waſhed, and their *ſunne was downe*.

V. 17. *skin*] any thing made of ſkin: ſee Lev. 11. 32. By theſe lawes God teacheth us, to *bate even the garments ſpotted by the fleſh*; Jude, v. 23.

Verſ. 18. *they alſo ſhall bathe*] or, *and they ſhall waſh*, to weet, both of them. By this we may ſee the reaſon, why the people which were to be ſanctified at the giving of the Law, were to abſtaine from their *wives*, Exod. 19. 15. and why the Prieſt put this caution to David, *If the young men have kept themſelves at leaſt from women*, 1 Samuel, 21. 4. For this law ſeemeth to imply a pollution, even in ordinary carnall copulation, which in it ſelfe was lawfull, as being the ordinance of God, Gen. 2. 24. But by reaſon of ſin, nature is ſo corrupted, that there is no act of generation, where-to ſome legall pollution cleaved not; as there was alſo no procreation of children, but brought much more uncleanneſſe with it, Lev. 12. both of them figuring that originall and hereditarie ſin, whereby wee all have ſinned in one man; and wherein our mothers do conceive us, Rom. 5. 19. Pſal. 51. 7. The Hebrew doctors ſay; *The man and the woman that doe the act of generation, both of them are uncleane by the ſentence of the Law. And the woman is not uncleane, by reaſon of touching the ſeed of copulation, (for that is not the touching which the law ſpeaketh of) but he that doth the act, is as he that ſeeth an accident (of uncleanneſſe, Deut. 23. 10.) &c.* Among the Heathens, there remained monuments of this religion; as appeareth by that ſaying of the Poet: *Discedat ab aris. Cui tuſtis beſterna gaudia nocte Venus Al. Tibull. l. 2. Eleg. 1.* And another ſaith, *Ille petit veniam, quoties non abſtinet uxor Concubitu, ſacris obſervandiſque diebus.* Juvenal Sat. 6. Some refer this to the former caſe, as being ſpoken of the man, that had an accident of uncleanneſſe in the night, and before he was cleaſed, ſhould companie with his wife.

Verſ. 19. *in her fleſh*] the Greeke ſaith, *in her body*: *ſleſh* is here meant, as in verſ. 2. and *blood* is meant of her monethly cuſtomes. It may alſo be read thus, (*when*) *blood, ſhall be her iſſue, in her fleſh*. Hereupon the Hebrewes ſay, that *no other thing maketh her uncleane, but blood onely*; (as not that which made the man uncleane, ver. 2. or any ſuch like;) and that *all blood maketh her uncleane, though it be not come forth to the exterior parts*: becauſe it is ſaid, *in her fleſh*. Alſo, that the *blood of virgins is cleane*, and is neither the blood of ſeparation, nor the blood of iſſue; becauſe it is not from the fountain, (whereof ſee Levit. 20. 18.) Maim. in *Iſſurei biab*, c. 5. ſect. 6. 18. *in her ſeparation*] or, *in her removall*, to weet, for the uncleanneſſe of her menſtrues: during which time, ſhee was not onely ſeparated from the holy things as all other uncleane perſons; but ſeparated alſo from her husband, Lev. 18. 19. and if they companied together, during that time, preſumptuouſly, they were to be cut off, Lev. 20. 18. This uncleannes, was (as the reſt) a figure of ſinne, proceeding from the fleſhly and corrupt heart of man; as God himſelfe teacheth,

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saying, *When the house of Israel dwelt in their own land; they defiled it by their own way, and by their doings: their way was before me, as the uncleanness of a removed (or menstruous) woman*, Ezek. 36. 17. And this was the sin of idolatry, Jer. 2. 23, 34. *seven daies*] this was the limited time for the separation, or *menstrues*: during which space, shee was uncleane as a separated woman, though there had but one drop of blood appeared. (*Maimony in Issurei biash*, c. 6. f. 2. if any appeared after this time, it was not called her separation, but her issue; whereof he speaketh after in v. 25. *that toucheth her*] the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, v. 2. &c.) and as of the woman that hath an issue, (spoken of after, v. 25. &c.) even the spittle, and the urine of every one of them, is unclean, (as is before noted on v. 8.) *Maimony in Metamei misheab*, c. 1. f. 15. And these things figured the pollution of sinne, Ezek. 36. 17. and taught to avoid all communion therewith, 2 Cor. 6. 17. And unto a menstruous woman, Ierusalem was likened; when for her sins she was wasted, and her people captived by the Babylonians, Lam. 1. 17. Her uncleanness was upon her skirts; and she had sinned a sinne: therefore she was removed, Lam. 1. 8, 9.

24 V. 24. *lying shall lye*] that is, shall at all, or by any occasion lye with her, to weet, ignorantly: for if he did it presumptuously, not onely pollution, but cutting off was his punishment, Lev. 20. 18. Therefore the Prophets complaine of this sin, Ezek. 22. 10. *her flows*] or (as before) her separation, which the Greeke here translateth, *her uncleanness*.

25 Ver. 25. *many daies*] Here he passeth from the *menstrues*, which were naturall purgations, and healthfull for the body (though legally unclean) unto the *issues*, which were diseases that decayed naturall strength, if they continued long; as the woman, which had it *twelve yeares, and suffered many things of many Physicians*, but all in vaine, till shee came to Christ, Marke 5. 25, 26. These *many daies*, must also be, out of the time of her separation, or *menstrues*, that is, out of the seven daies forementioned; and by *many*, the Hebrew doctors understand, from three upward. They say, *When shee seeth blood first, in the due time of her customes, then is shee in her separation, all the seven daies. If shee see it in the eight day, then this is the blood of issue, because it is out of the time of her separation. And so all the blood that is seene in the daies that are betwene the times of her customes, is the blood of issue. [And the space between (they say) was eleven daies onely.] When a woman seeth blood in the daies of her issue, but one day onely, or two daies one after another, shee is said to have the lesser issue; if shee see it three daies one after another, shee is said to have the greater issue, or issue absolutely; as it is written, when the issue of her blood shall run many daies, (Levit. 15. 25.) a few, are two daies; many, are three. There is no difference betwene her that hath the greater issue, and her that hath the lesse, but the numbering of seven daies, and the bringing of a sacrifice, (Levit. 15. 28, 29.) For she that hath the greater issue, is bound to number seven cleane daies: but she that hath the lesser, numbereth but one onely. And she which hath*

the greater, bringeth a sacrifice when she is cleansed. Otherwise as touching uncleanness, and restraint from companying with her husband, they are both alike. Maimony in Issurei biash, ch. 6. sect. 2. &c. *over*] to weet, over the time, or after her separation, as the Greeke translateth: which the Hebrews explaine thus; *that if shee see it three daies next after her separation (or menstrues:) then it is an issue. As, if shee see it in the eighth day of her separation, and in the ninth, and in the tenth; for they are the first, second, and third of the eleven daies, which are the daies of the issue. Maimony in Issurei biash*, chap. 6. sect. 17. These things taught the care and diligence, that all should have in looking to their life and conversation; both for the judging of themselves, and purging by repentance, 1 Cor. 11. 31. 2 Cor. 7. 11.

Verf. 26. *every vessell*] any thing for the use and service of man, is called a *vessell* or *instrument*. The particulars of these pollutions, are noted before. Observe here, that whereas the woman thus diseased, made every thing uncleane that she touched: onely Christ, when he was touched by such a one, was not by her defiled; but she by him, and the vertue that proceeded from him, was cleansed. For he was undefiled, and separated from sinners; Heb. 7. 26. and though he bare our infirmities, Esay 53. 4. yet continued he the *Lambe without blemish, and without spot*, 1 Pet. 1. 19.

Verf. 27. *in water*] ordinary cleane water: not being restrained to *living water* onely, which was peculiarly appointed for the man that had an issue verf. 13. and for the Leper, Levit. 14. 5. and for the water of sprinkling, Num. 19. 17.

Ver. 28. *seven daies*] as the man also did, see before on ver. 13. *she shall be cleane*] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from sin by his blood and spirit, whereof it is prophesied, *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Ierusalem for sin, and for separation for uncleanness*, Zach. 13. 1.

Verf. 30. *make atonement*] for her *sin-offring* was a figure of Christ, to be offered for the forgiveness of sins, Matt. 26. 28. 2 Cor. 5. 21. and her *burnt-offring*, figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and soules as holy and acceptable sacrifices, Heb. 9. 9. 12. 14. Rom. 12. 1. He is the Lord, that hath washed away the filth (or excrements) of the daughters of Sion; and purged the bloods of Ierusalem, from the midst thereof: by the spirit of judgement, and by the spirit of burning, Esay 4. 4.

V. 31. *shall separate*] or, shall religiously separate, and holyly exempt and sever them; by teaching them to understand & carefully to keepe these ordinances. Le. 11. 47. The G. translateth, *ye shall make the wary* (or, religiously careful:) the original word is of Nazar, whereupon the Nazarites had their name, who were separated and sanctified unto the Lord: Numbers 6. *that they dye not*] or, and let them not dye, in their uncleanness, that is, (as Chazkuni expoundeth it,) for their

their uncleanness: meaning both these figurative pollutions, of issues, leprosy, and the like; as also their sins, especially Idolatry, and corruptions of Religion; for which, the Prophets often reproved the people, under this name of pollution or uncleanness, and making the Lords Sanctuary unclean: Jer. 2. 23. & 7. 30. Ezek. 5. 11. & 14. 11. & 22. 3, 4. & 37. 23.



CHAP. XVI.

1, Moses is taught how to direct the high Priest for to doe his service on Atonement day; 3, with what sacrifices hee must come into the Holy-place; 4, and with what garments. 6, The bullocke for the Sin of the Priest himselfe. 7, The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11, The killing of the high Priests bullocke. 12, The burning of incense in the most holy. 15, The killing of the goat for the people, and sprinkling of his blood. 16, The cleansing of the most holy place, 18, and of the holy. 20, The sending away of the scape-goat. 29, The yearly Fast on Expiation day, the tenth of the seventh month.

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1 **A**ND Jehovah spake unto Moses, after the death of the two sons of Aaron: when they offered before Jehovah, and dyed. And Jehovah said unto Moses; 2 Speak unto Aaron thy brother, that he come not at all time, into the Holy-place, within the veile; before the Covering mercie-seat, which is upon the Arke, that hee die not; for in the cloud I will appeare, upon the 3 Covering-mercies-seat. With this, shall Aaron come, into the holy-place: with a bullock a yongling of the herd, for a sin-offring, 4 and a ram for a Burnt-offring. He shall put on an holy linnen coat; and linnen breeches, shall be upon his flesh; and with a linnen girdle, shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holiness; and he shall wash his flesh in water, and put them on. And he shall take, of the Congregation of the sons of Israel, two goat-bucks, of the goats, for a Sin-offring: 5 and one ram, for a Burnt-offring. And Aaron shall offer, the bullocke of the Sin-offring, which is for himselfe: and shall make-atonement for himselfe, and for his house. And he shall take the two goat-bucks, and present them before Jehovah; at the doore of the 6 Tent of the congregation. And Aaron shall give lots, upon the two goat-bucks: one lot for Jehovah, and one lot for the scape-goat. 7 And Aaron shall bring neere the goat-buck; that, upon which the lot for Jehovah did ascend; and he shall make him a Sin-offring.

But the goat-buck; that, upon which the lot for the Scape-goat, did ascend; shall be presented alive, before Jehovah, to make-atonement with him: to send away him for a Scape-goat, into the wilderness. And Aaron shall bring neere the bullock of the Sin-offring, which is for himselfe; & shall make-atonement for himselfe, and for his house: and shall kill the bullocke of the Sin-offring, which is for himselfe. And he shall take a Censer full of coales of fire, from off the Altar, before Jehovah; and his hands full of incense of sweet spices, beaten-small: and he shall bring it within the veile. And hee shall put the incense upon the fire, before Jehovah: that the cloud of the incense, may cover the Covering-mercies-seat, which is upon the testimonie, that hee dye not. And he shall take of the blood of the bullock, and shall sprinkle with his finger, upon the Covering Mercies-seat, Eastward: and before the Covering-mercies-seat, he shall sprinkle of the blood with his finger, seven times. And he shall kill the goat-bucke of the Sin-offring, which is for the people; and bring his blood within the veile: and shall doe with his blood, as he did with the blood of the bullock; and sprinkle it upon the Covering-mercies-seat, and before the covering-mercies-seat. And he shall make atonement for the Holy place, because of the uncleannesses of the sons of Israel; and because of their trespasses, and all their sins: and so shall he doe for the tent of the congregation, that dwelleth with them, in the midst of their uncleannesses. And there shall not be any man, in the tent of the congregation; when he goeth in, to make atonement in the Holy place, untill he come out: and he have made atonement for himselfe, and for his house, and for all the Church of Israel. And hee shall goe out, unto the Altar which is before Jehovah, and make-atonement for it: and shall take of the blood of the bullocke, and of the blood of the goat-bucke; and put it upon the hornes of the Altar, round about. And he shall sprinkle of the blood upon it, with his finger, seven times: and shall cleanse it, and sanctifie it, from the uncleannesses of the sonnes of Israel. And hee shall make an end of making-atonement for the Holy place; and the Tent of the Congregation, and the Altar: and hee shall bring neere the goat-bucke that is alive. And Aaron shall impose both his hands, upon the head of the live goat-bucke; 10 11 12 13 14 15 16 17 18 19 20 21

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and shall confesse over him, all the iniquities of the sons of Israel; and all their trespasses, and all their sins: and shall put them upon the head of the Goat-bucke, and shall send him away, by the hand of a fit man into the wilderness. And the Goat-buck shall beare upon him, all their iniquities, unto a land of separation; and he shall send away the Goat-buck, into the wilderness. And Aaron shall come into the Tent of the congregation; and shall put off the linnen garments, which he did put on, whē he went into the holy-place; and shall leave them there. And he shall wash his flesh with water, in the holy-place; and shall put on his garments; and he shall come forth, and shall make his Burnt-offring, and the Burnt-offring of the people; and make atonement for himselfe, and for the people. And the fat of the Sin-offring, he shall burne upon the Altar. And he that sent away the Goat-bucke, for the Scape-goat; shall wash his clothes, and bathe his flesh in water: and afterward, he shall come into the campe. And the Bullock for the Sin-offring, and the Goat-buck for the Sin-offring; whose blood was brought in, to make atonement in the Holy-place, he shall cary-forth without the campe: and they shall burn it with fire, their skins, and their flesh, and their dung. And he that burneth them, shall wash his clothes, and bathe his flesh in water: and afterward, he shall come into the campe. And this shall be to you, a statute for ever: in the seventh moneth, in the tenth (day) of the moneth, ye shall afflict your soules; and shall not doe any worke, the home borne, or the stranger that sojourneth among you. For in this day, he shall make atonement for you, to cleanse you from all your sins: before Jehovah shall ye be cleansed. A Sabbath of Sabbathisme shall it be unto you; and ye shall afflict your soules: (it is) a statute for ever. And the Priest whom hee shall anoint, and whose hand he shall fill, to administer the Priests-office in his fathers stead; he shall make the atonement, and shall put on the linnen garments, the garments of holinesse. And hee shall make atonement for the Sanctuarie of holinesse, and for the Tent of the congregation; and for the Altar shall he make atonement: and for the Priests, & for all the people of the Church, shall he make atonement. And this shall be to you, a statute for ever; to make atonement for the sons of Israel, for all their sins, once in a yeare: And he did, as Jehovah commanded Moses.

Annotations.

DDD Here beginneth the nine and twentieth Section or Lecture of the Law: see Gen. 6. 9.

THe two sons] Nadab and Abihu, Lev. 10. 1. after whose death, for transgressing Gods ordinances, this Law is here given, for the purging and reconciliation of the Church unto God, one day in the yeere. they offered] to weat, strange fire, as the Gr. and Chaldee versions here annex; and as Moses shewed before, Lev. 10. 1.

V. 2. *speake unto Aaron*] God appointeth Moses to informe the Priest of his duty, and to see that he performed this service aright: so in ages following, there were appointed with the High-Priest, Elders, of the Elders of the Synagron, which did read before him, and taught him the service of this day, and the order of it: as Maim. recordeth in Misneh, in Iom. hakippurim (or Day of atonement) ch. 1. sect. 5.

that he come not] or, as the Greek translateth it, and let him not come. Of this the Apostle saith, The Priests went alwaies into the first Tabernacle, accomplishing the services: but into the second, (went) the High Priest alone, once in the yeare, &c. The holy Ghost this signifying, that the way into the Holies was not yet manifested, while at the first Tabernacle had yet a standing. Which was a figure, for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service, perfect, as pertaining to the conscience, &c. But Christ being come, an High-Priest of the good things to come; by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or building,) neither by the blood of Goats and Bullocks, but by his owne blood he entered in once into the Holies, bringing forth an eternall redemption, Heb. 9. 6, 7, 8, 9, 11, 12. But now we have libertie to enter into the Holies, by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veile, that is, his flesh: Heb. 10. 19, 20. the Holy-place] Hebr. the holinesse: which the Greek translateth, the Holy: meaning the Holy of holies, or most holy place; which the Apostle therefore calleth, Holies: and sheweth it to be a figure of Heaven it selfe, into which Christ our High-Priest entred for us, Heb. 9. 12. 24.

that he die not] for presuming to do that which he is not commanded, as his sonnes, Levit. 10.

I will appeare] Targum Jonathan expoundeth it, The glorie of my Majestie (or presence) shall be revealed, upon the Covering-mercie-seat] Compare this with Exod. 25. 22. Because Gods Majestie dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meaneth the cloud of glorie which should be upon the Mercie-seat, saith R. Menachem, on Levitic. 16. It may be understood of the cloud (the smoke) of the incense, whereof see vers. 13.

Vers. 3. With this] in Greeke, Thus. a youngling] Hebrew, a son of the herd: this was to be of the second yeere, or a two yeerling Bullock, as is noted on Exod. 29. 1. And of that age was the Ram, after mentioned. Observe, that on this day, hee offered also the two Lambes, for the daily sacrifice,

fice, Numb. 28. 3. and one bullocke and seven lambs, for a Burnt-offring; and an he-goat for a Sin-offring, (besides that goat after mentioned, in vers. 5.) as is expressed in Numb. 29. 7, 8, 11. all which (with other services) the high Priest himselfe offered this day; which on other daies, might be done by other Priests. The Hebrew canons lay them downe thus: *In the day of the Fast, they offer the daily sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullocke, and a ramme, and seven lambs; all of them Burnt-offrings. And a goat for a Sin-offring, which is eaten at evening. Over and besides this, they offer a Bullocke for a Sin-offring, and that is burnt, and a Ram for a Burnt-offring: and these both, are for the high Priest. And the Ram which is for the Congregation, is spoken of in Levitic. 16. and it is the Ram spoken of in the generall addition, Numb. 29. and it is called, the peoples Ram. And further, they bring for the Congregation, two goat bucks, the one is offered for sinne, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fiftene: the two daily sacrifices, and a bullocke, and two rammes, and seven lambs; all of them Burnt-offrings: and two goats, for sinne: the one done without, and eaten at even; the other done within, and burnt: and the high Priests bullocke for sinne, and that is burnt. The service of all these fiftene beasts, offered this day, is not (performed) but by the high Priest onely. And if it fall out to be the Sabbath day, the sacrifice added for the Sabbath (in Numb. 28. 9.) none doe offer it, but the high Priest. And so the other services of this day, as the burning of the daily Incense, and the trimming of the lampes; all is done by the high Priest, &c. Maimony in Iom. hakippurim, c. 1. f. 1. 2. The high Priest, and his worke this day, figured Christ, and his worke of reconciling the Church unto God, Heb. 9. 7, 8, 11, 12. and in that the high Priest performed all the services himselfe, it signified how Christ should by himselfe purge our sins, Heb. 1. 3. and shewed the weaknesse of the legall Priesthood, which served but untill the time of reformation, and then should be abolished, Heb. 9. 10. & 8. 4, 5, 6. a burnt-offring] these both, were for the Priest himselfe, as after in vers. 11. 24. Therefore the other sacrifices are not here mentioned.*

4 Vers. 4. *holy*] Heb. of holinesse, the Gr. calleth it, a sanctified linnen coat. This and the rest were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, hee performed this day in his other priestly garments; as appeareth by v. 23, 24. What the high Priests eight ornaments were, which he usually ware, are noted on Ex. 28. 4. &c. and the foure that were for this day, are here expressed. These the Hebr. call, his *white garments*, the other, his *golden garments*, because some were made with gold thread woven in them. These 4. were made of sixe double twisted ibread; and they were of flaxe onely, saith Maim. in the Implements of the Sanctuarie, c. 8. f. 3. It figured the base estate of Christ here on earth, and how he should without worldly glory perform the work of our redemption, Esa. 53. 2, 3. &c. but with puritie, innocencie

and holinesse. Putting on *Iustice*, and it clothed him: his judgement, was as a Robe and a *Miser*, Job 29. 14. *his flesh*] in Greeke, *his skin*: the secret parts are hereby meant: see Exod. 28. 42. Compare herewith, Ezekiel 44. 17, 18. there theire foure linnen garments are mentioned, and no other: and that is a mysticall prophesie of the state of the Church under the Gospel: where the Priests have no other attire, then for atonement, or expiation day; which mysterie is opened, in 2 Cor. 5. 19. *garments of holinesse*] in Greeke, *holy garments*. *wash his flesh*] that is, as the Greeke translateth, *wash all his bodie*. Sol. Iarchi here noteth, that hee was charged to wash himselfe everie time that he changed (his garments;) and he changed them five times, &c. This washing signified his cleaning or sanctification, by repentance and faith in Christ, Hebr. 10. 22. the garments figured the justice and salvation, wherewith, by faith in Christ, hee should be clothed, Psal. 132. 9, 16. which they onely that are sanctified, doe put on. When the Priest put off these garments, and put on other, he washed againe, v. 24. It figured also the holinesse and puritie that should be in Christ himselfe, in whom *was no sinne*, 1 Joh. 3. 5.

and put them on] This was after the performance of his other morning services, which were due every day, and to be done in other garments. The order whereof is said to be this: *About midnight* (for the high Priest might not sleepe all that night, lest any accident of uncleannesse, such as is spoken of in Deut. 23. 10. should befall him) *they went about the taking away of the ashes*, (from the Altar) and ordered the wood, &c. *untill at breake of the day, they began to kill the daily sacrifice*; then they hanged a fine-linnen cloib, betwene the high Priest and the people. And he put off his common clothes, and washed himselfe, and put on the golden clothes, (those eight mentioned in Exodus 28.) and sanctified (that is, washed) his hands and his feet, and killed the daily sacrifice, and tooke the blood and sprinkled it on the Altar. After that, he went into the holy place, and burnt the Incense of the morning; and trimmed the Lampes, and burned the fesh of the daily sacrifice, and the meat offering and drinke offering of the same, as was done every day. After the daily sacrifice, hee offered the bullocke and the seven lambs, which were appointed more for that day, (Numb. 29. 8.) Afterwards, he sanctified his hands and his feet, and put off his golden garments; and washed himselfe, and put on his white garments, and sanctified his hands and his feet, and came to his bullocke, (spoken of in v. 6.) &c. Maimony in Iom. hakippurim, ch. 1. sect. 6. and ch. 4. sect. 1. and Talmud Bab. in Ioma, ch. 3.

V. 5. a Sin-offring] figuring Christ, who should be a Sin-offring for his Church, 2 Cor. 5. 19. 21. & these goats, the one was killed, v. 15. the other sent away alive, v. 21. to signifie, how Christ suffering for our sinnes, should be put to death in the flesh, but quickned by the Spirit, 1 Pet. 3. 18. The Hebrews write, that these two goats were to be alike to see to, of equall stature, and price; and to be taken both at one time. Maimony in Iom. hakipp. ch. 5. sect. 14.

Burnt-offring] which was offered after
H h h 3 the

the former Sin-offring, and in other garments, ver. 24. and signified (besides reconciliation) a new and holy life, through the grace of Christ; after the purging us from our sins, Rom. 12. 1. See the notes on Levit. 1.

- 6 Ver. 6. *for himselfe*] or, *which shall be his owne*: and so Sol. Iarchi hence teacheth, that it was to be of his owne, and not of the congregations: and Targum Ionnathan expoundeth it, *of his owne goods*. This was the first sacrifice which was peculiar for this day, and for the worke of Reconciliation: which beginning with the Priest himselfe, sheweth the imperfection of that legall Priesthood; and the impossibility therof to bring men to God. So the Apostle teacheth, that every high Priest, was himselfe also compassed with infirmitie; by reason wherof he ought as for the people, so for himselfe to offer for sinnes. Thus the Law made men high Priests, which had infirmitie; but the word of the oath, which was since the Law, maketh the Son (of God) who is perfected for ever, Heb. 5. 1, 2, 3. and 7. 28.

and for his house] in Chaldee, *for the men of his house*. And hereby the Hebrewes understand, all the Priests: see after on ver. 11. As in all sinne-offrings, they laid their hands on the head of the sacrifice, confessed their sins, and then killed it, Lev. 4. so was the order of this: which the Hebrewes have declared thus. After that the Priest had washed his body, put on his white garments, and sanctified his hands and his feet; he came to his bullocke, which (afterward in Solomons Temple) stood betwene the porch and the Altar, with the head thereof to the South, and the face to the West; and the Priest stood Eastward, with his face to the West; & laid both his hands on the head of the bullocke, and confessed, saying; O God I have sinned, done iniquitie, and trespassed before thee, I and my house: I beseech thee, O Lord, make atonement now, for my sins, iniquities and trespasses which I have committed before thee, I and my house; as it is written in the Law of Moses thy servant. For in this day he shall make atonement for you, &c. (Lev. 16. 30.) Maim. in Iom. bakipp. c. 4. f. 1. and Talmud in Ioma, c. 3.

- 7 Ver. 7. *present them*] Hebrew, *make them to stand*: After the slaying of his own sin-offring, the Priest came to the North-side of the altar, and two with him, the one called Sagan [who was the second chiefe Priest, next in order to the high Priest] on his right hand; and the other called Rosb beth ab, [that is, the chiefe of the house of the father, or principall household, as 1 Chron. 24. 6.] on his left hand; and there the two goats were presented, with their faces to the West, and their backe parts to the East, Talmud in Ioma, c. 3. Maim. in Iom. bakipp. c. 3. f. 2. at the doore] that is, within the court-yard: see the notes on Levit. 8. 3.

- 8 Ver. 8. *give lots*] that is, *cast lots*; the Greeke translateth, *impose* (or *put lots*;) The manner is said to be thus. The two lots, the one had written upon it, FOR JEHOVAH; and on the other was written, FOR A SCAPE-GOAT: and they might be of any matter, either of wood, or of stone, or of metall: but the one might not be great, and the other little; the one of silver, and the other of gold; but both alike. And they were of wood: But in the se-

cond Temple they made them of gold. And they put the two lots in one vessell, which was a common vessell, and of wood; and it was called Kalphi. On the East part of the court, on the North-side of the Altar, there they set the Kalphi. The goats were set with their faces towards the West, and their hind parts to the East. The high Priest came, with the Sagan (or second Priest) at his right hand, and Rosb beth ab at his left: and the two goats stood before him, the one on his right hand, and the other on his left. Hee shaked the Kalphi, and tooke out of it the two lots, with his two hands, in the name of the two goats: and opened his hand. If the Lords lot were in the right hand, the Sagan said to the high Priest, hold up thy right hand on high: if it were in his left, then Rosb beth ab said unto him, hold up thy left hand; and he laid the two lots on the two goats; the right, on that which was at his right hand; and the left, on that which was at his left, Maim. in Iom. bakippurim, chap. 3. sect. 1, 2, 3. This casting of lots, was, that the Lord (of whom the whole disposition of the lot is, Prov. 16. 33.) might shew which of the two goats he would have to dye, and which to live: and it figured, how the sufferings of Christ, (who was to be put to death in the flesh, but quickned by the Spirit, 1 Pet. 3. 13.) should be no other, then whatsoever Gods hand, and his counsell determined before to be done, Act. 4. 28. *for Iehovah*] in Chaldee, *for the name of the LORD*: so after. the Scape goat] called in Hebrew, Azazel, that is, the Goat-gone-away; which the Greeke translateth, Apompation, Sent-away: the Chaldee, and many Interpreters keepe the Hebrew name untranslated; and it is thought to be the name both of the Goat, and of the place whereinto he was sent in the wilderness, as ver. 10. so by Sol. Iarchi it is expounded, *a strong and hard mountaine, &c.*

Ver. 9. *did ascend*] that is, *did light, or fall*: 9 which is said here, to ascend or come up, because it was first taken up out of the vessell, and after was laid upon the beast. So in ver. 10. and elsewhere, lots are said to ascend or come up, as in Josh. 18. 11. sometimes to come forth (as out of the vessell,) Num. 33. 54. Josh. 19. 1. and sometimes to fall, as Jon. 1. 7. 1 Chro. 26. 14. Act. 1. 26. *make him*] that is, as the Gr. explaineth it, *offer him, for sin*: the manner is after shewed in ver. 15. by killing him; to figure out the death of Christ, according to the flesh. Sol. Iarchi expoundeth it thus, *When hee layeth the Lot upon him, he shall call him by this name, saying, A Sin-offring for the Lord.*

Ver. 10. *presented alive*] after that the Priest hath 10 killed his owne bullocke, and the other Goat, whose lot was to die: v. 11. 15, 20. In the meane time, after the casting of these lots; the Hebrews say, that the Priest bound a long piece (they call it a tongue) of scarlet, of two shekels weight, upon the head of the Scape-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing, and then he killed the Sin-offring bullocke, which was for himselfe. Maimony in Iom. bakip. ch. 3. sect. 4. and Talm. in Ioma, c. 4. to make atonement] as the Goat which was slaine, was for atonement or expiation, v. 16, 17. so was the live goat

goat, as here, and in vers. 21, 22. so that both of them were figures of Christ, who is the atonement (or propitiation) for our sins, 1 Joh. 2.2. & 4.10. for a scape-goat] or, to Azazel, which is by some, thought here to meane the place in the wilderness, where this goat was let goe.

11 Vers. 11. shall make atonement] laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses and sins, as is before noted on v.6. This he was to doe for himselfe first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ) to make atonement for the people. Of this the Hebr. doctors say (speaking of the practise in the ages following:) Hee came to his bullocke the second time, and laid both his hands on the head thereof, and confessed a second confession, for himselfe, and his house, and for the sins of Aaron, (all the Priests) and asked mercie of God, and then killed the bullocke. Maimony, in Iom. hakipp. c.4. f.1. So elsewhere (in the same Treatise, c.2. f.6.) he mentioneth three confessions which the Priest made this day. One which hee made for himselfe at the first, a second, which hee made for himselfe with the other Priests, and both these were upon the bullocke of Sinne-offring which was for himselfe. And the third confession was for all Israel, upon the Scape-goat. for his house] that is, saith Sol. Larchi, for his brethren the Priests, for they all are called his house, as it is written, O house of Aaron, blesse yee the Lord, Psal. 135. 19. And all their atonement was not, save for the uncleannesse of the Sanctuarie, and holy things thereof, as in vers. 16. That he made atonement for the Priests, is expressly mentioned, in v.33.

12 Ver. 12. shall take a censur] after the bullock was killed, before the blood was sprinkled, this service of burning incense, came between, as to prepare the way into the holy place, by the cloud (the smoke of the incense upon the Mercie-seat) v.13, 14. So Christ before he entred with his own blood into the most holy place of heaven (Heb. 9. 11, 12, 24.) prepared and sanctified himselfe and his way, by prayer, (which was figured by incense, Rev. 8.3, 4.) Joh. 17. Mat. 26.36. &c. This Censer or Fire-pan (as the word is Englished in Exod. 27.3.) is called in Greeke Pureion, that is, a Fire-vessel, in the new Testament never so named, but Libanotos, an Incense vessell or Censer, Rev. 8.3, 5. where mention is made of a golden Censer. Of this here, the Hebrews say; Every (other) day, he whose duty it is to use the Censer, putteth coales in a Censer of silver, &c. but this day the high Priest putteth coales in a Censer of gold. Maimony in Iom. hakipp. c. 2. sect. 5.

before Iehovah] this was the burnt-offring altar, in the court-yard, where fire alwaies burned: but from this manner of speech, the Hebrews say, they tooke the fire from that part of the Altar, which was next to the West; (that is, towards the Sanctuarie:) Maimony, ibidem. chap. 4. sect. 1. So Larchi expoundeth it, from that side (of the outer-altar) which is before the doore, and that is the West side. of Incense] the making, and signification hereof, is shewed on Exodus 30.34. &c. It figured the prayers and mediation of Christ, Psa. 141.2.

beaten-small] it was beaten the evening before this day: see the notes on Exodus 30. 34, 36. This beating of the Incense, figured the agonie of Christ in his prayers before his death, which hee offred up with strong crying and teares, Luke 22. 44. Heb. 5. 7. within the veile] meaning the second veile, (as the Apostle calleth it, Heb. 9. 3.) and so into the most holy place: a figure of Heaven it selfe, into which the Incense of Christs prayer and mediation should come before God, for his Church, Heb. 9.24. Rev. 8.3, 4. Maim. (in Iom. hakippur. c. 1. f. 7.) telleth how the Sadduces, which were in the daies of the second Temple, said that the Incense for atonement day, was to be put upon the fire in the Temple, without the veile; and when the smoke thereof ascended, it went into the Holy of holies; and their reason was this, because it is written, in Levit. 16. 2.) I will appeare in the cloud upon the Mercie-seat; they said that was the cloud of the Incense: but our Wise men (saith he) have taught, that the Incense was not burnt, but in the Holy of holies before the Arke; as it is written, (Levit. 16. 13.) upon the fire before the Lord. And forasmuch as they were carefull, in the second Temple, lest the high Priest should incline to the Sadduces side; they did sweare him, in the evening of Atonement day: the Messengers of the Synedriou, saying unto him; We adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change (or alter) any thing of all that wee doe say unto thee.

13 Vers. 13. the cloud of the Incense] that is, as the Greeke translateth it, the vapour of the Incense. This cloud covering the Mercie-seat, figured the mediation of Christ, by which Gods wrath is turned from his Church; as is after said, that he die not. Compare Rev. 8.3, 4. The manner of doing this service, they say was thus; the high Priest tooke the Censer with fire in his right hand, and the Cup with Incense in his left, &c. and went within the veile, till hee came at the Arke: there he put the Censer betweene the two barres. And in the second Temple, where there was no Arke, he put it upon a stone there set, &c. And he filled the palme of his hand with Incense, and put it upon the coales in the Censer: and stayed there till the house was full of smoke, and went out. And he went out backward by little and little, with his face to the holy place, and his backe to the Temple, untill he came without the veile. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and lest they should say, he is dead in the Temple. Maimony in Iom. hakippurim, chap. 4. sect. 1. Chazkuni here saith, It is said before (in vers. 2.) In the cloud I will appeare, &c. and to the end that he might not beheld the Majestie of God, as it is written, No man shall see me and live, (Exod. 23. 20.) it was necessary, that he should first darken the house with Incense, and after that, he brought the blood in thither. upon] or, over the Testimanie, that is, over the Tables of the Law, which were in the Arke: see Exod. 25. 16. and 31. 18.

14 Vers. 14. blood of the bullocke] which was killed for his owne finnes, vers. 6. 11. and which had beene given (as the Hebrew Doctors write) unto one to stirre the same. Hence the Apostle obser-
veth

veth how the high Priest went in, *not without blood, which be offered for himselfe, &c.* wherein he figured Christ, who should enter heaven, *not by the blood of Goats and Bulls, but by his owne blood,* Heb. 9.7.11, 12. though his blood was shed, not for himselfe, (in whom was no sinne) but for our iniquities.

sprinkle with his finger] this was *one sprinkling*, as *Sol. Iarchi*, and others doe note; and besides this, he after sprinkled seven times. *upon*] Hebrew, *on the face*, that is, the upper part; which the Greeke tranlateth, but *upon*: and so the Hebrew it selfe, as in vers. 15. *and before*] Hebrew, *and to the face*: so in vers. 15. *seven times*] a number oft used in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Lev. 4.6. and compare Heb. 9. 14, -23. 1 Pet. 1. 2. The Hebrews understand these *seven times*, to be besides the former, and so to be eight in all: they relate the order of it thus: He killed the bullocke of the *Sin-offring*, which was for himselfe, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and fortie sprinklings. First he sprinkled of the blood of the bullocke, eight sprinklings, in the most holy place, betwene the barres of the Arke; neere the Mercie-seat, within an hand-bredth: as it is said, **AND BEFORE THE MERCI-SEAT, HE SHALL SPRINKLE, &c.** (vers. 14.) And he sprinkled there, one above, and seven beneath. By word of mouth wee have beene taught, that this which is said, **SEVEN TIMES**, is more then the first sprinkling: And he counted them one, two, three, &c. lest he should forget. And afterwards, he sprinkled of the goats blood, betwene the barres of the Arke, eight times; one above and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veile, of the bullockes blood, eight times, one above and seven beneath; for so it is said, **OF THE BLOOD OF THE BULLOCKE, UPON THE MERCI-SEAT, AND BEFORE THE MERCI-SEAT.** And he turned and sprinkled of the goats blood likewise, upon the veile, eight times, one above and seven beneath; (vers. 15.) and counted them as the former. And afterwards, he mixed together the two bloods, the bullockes blood, and the goats blood. And sprinkled of them both foure times, upon the foure corners of the golden Altar, which was in the Temple, (vers. 18.) and seven times on the midst of the same Altar, (vers. 19.) And at all these three and fortie sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with one dipping. And the rest of the blood, he poured at the Westerne bottom of the (brazen) Altar that was without. *Maim. in Iom. hakipp. c.3. f.4.5.*

15 V.15. *he shall kill the goat*] after he had sprinkled of the bullockes blood, for himselfe, he left it in the Temple, upon a base of gold that was there; and afterwards went out of the Temple, and killed the goat: saith *Maimon* ibidem, ch.4. sect.2. *for the people*] that as he had offered for himselfe, so he might doe, for the ignorances of the people, as the Apostle saith, Heb. 9. 7. *within the veile*] into the most holy place, a figure of heaven, whither Christ, the *forerunner* cured for us; and whither also our hope, the

sure Anker of our soules, entreth by him, Heb. 6. 19. 20. and 10. 19, -23.

16 Vers. 16. *because of*] or, *from the uncleannesse*, that is, purging it from them. Hereby appeareth the horror of sin: for though the people never went into the Holy place, much lesse into the Most holy; yet such was the power of their iniquities, that the holy Altar, Arke and Sanctuarie it selfe was defiled in the sight of God; and could not be cleansed without blood: so our sins doe defile Gods Church, & his most holy ordinances therein, and doe come up into heaven it selfe; wherinto we can have no entrance, but by the blood of Christ, cleansing us and our way, and purging our consciences *from dead workes*, to serve the living God, Heb. 9. 7, 11. 14. &c. *and all*] or, *in all their sins*: see after, on vers. 21. *that dwelleth*] that is, is placed, and remaineth; the Greeke tranlateth builded: unto which phrase, Paul hath reference, speaking of Christs greater and more perfect Tabernacle, not made with hands, that is, *not of this building*, Heb. 9. 11. The Temple of his bodie, (Joh. 2. 21.) and veile of his flesh, (Heb. 10. 20.) were by imputation of our sins, made as uncleane, and sprinkled with his owne precious blood; that he might reconcile us unto God, Esa. 53. 2 Cor. 5. 19. 21. *It was necessary that* (Moses Tabernacle, and Solomons Temple) the *paternes of things in the heavens*, should be purified with these (sacrifices fore-mentioned:) but the heavenly things themselves, with better sacrifices then these, Heb. 9. 23.

17 Vers. 17. *not be any man*] neither of the people, nor of the Priests: onely the high Priest himselfe performed this service in the sight of God. Figuring herein, our high Priest Christ Jesus, on whom God laid the iniquitie of us all, Esa. 53. 6. *who his owne selfe*, bare our sins in his owne body on the tree, 1 Pet. 2. 24. *who hath by himselfe purged our finnes*, Heb. 1. 3. and God by him, hath reconciled all things unto himselfe, even by him; whether they be things in earth, or things in heaven, Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, *Wherein he hath abounded towards us, in all wisdom and prudence*, and hath gathered together in one, all things in Christ, both which are in the heavens, and which are on earth, even in him, Ephes. 1. 8, 10. These things, the Angels desire to look into, 1 Pet. 1. 12. and now unto the Principalities and powers in heavenly places, is made knowne by the Church, the manifold wisdom of God, Ephes. 3. 10.

18 V. 18. *shall go out*] from the most holy place. to the altar] of incense which stood in the holy place. *and of the blood of the goat*] both bloods mixed together in a bason; as before is noted. *and put*] Hebr. *and give*: so this was a striking of his finger with the blood upon the hornes. *And he began* (they say) at the Northeast borne; so to the Northwest: then to the Southwest, and so to the Southeast: *Maim. in Iom. hakipp. c.4. sect.2.* And of this, when God first appointed the Altar to be made, he said, *Aaron shall make atonement upon the hornes of it, once in the yeare; with the blood of the Sin-offring of atonements*, Exod. 30. 10. This Altar being for incense, which figured prayers, (Psal. 141. 2.) and the hornes signi-

signifying the power of Christs mediation, (as from which voices, or answers to the prayers of the Saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Sin-offring, shewed how the infirmities in the faith and prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

19 Ver. 19. *blood upon it*] After the Priest had put blood upon the foure hornes, He removed the coals and ashes which were on the golden Altar, so that the gold appeared: then he sprinkled of the mixed blood, on the cleane place of the Altar, seven times: by the south side, by the place where he had finished the putting there-of upon the hornes. And he went out, and poured the residue of the blood, at the Westerne bottome of the (brazen) Altar that was without; Maim. in Iom. hakipp. chap. 4. sect. 2. *seven times*] for a full and perfect purification, as in ver. 14. *from the uncleannes*] the imperfections and sinnes, which the people fell into, in their most holy service and prayers.

21 Ver. 21. *shall impose*] or, *shall lay both his hands*; which he now did in the name of the people, by this signe discharging them, and laying the burthen of all their sinnes upon the beast, a figure of Christ. See the notes on Levit. 1. 4. *and all their sinnes*] or, *in*, or, *with all their sinnes*: But the Greeke translateth it, *and*: and so the Hebr. often signifieth, as is noted on Gen. 2. 3. and on Exod. 17. 10. These three, comprehend sin of all sorts, which the Priest confessed in generall, with the three names here used, (as in the ages following is recorded) and asked mercie also for them all; saying, *O Lord, thy people the house of Israel, have sinned, and done iniquitie, and trespassed before thee: O Lord make atonement now for the sinnes, and for the iniquities, and for the trespasses that thy people, the house of Israel, have sinned, and unrighteously done, and trespassed before thee: as it is written in the Law of Moses, Thy servants, that in this day, bee shall make atonement for you, &c.* Maimony in Iom hakipp. chap. 4. sect. 2.

shall put] Heb. *shall give*, that is, affixe or fasten them upon the head of the Goat; which being also a figure of Christ, shewed how our sinnes should be imputed unto him, and God would lay upon him the iniquitie of us all; that he which knew no sinne, should be made sinne for us, Esa. 53. 6. 2 Cor. 5. 21. *a fit man*] or, *a man appointed and prepared*: Hebr. *an opportune* (a timely) *man*: which the Greeke translateth, *a ready man*; the Chaldee, *a man that is prepared* (or appointed) to go: and Sol. Larchi expoundeth it, *appointed for it from the day before*. Of this, the Hebrews write, that (in the ages after) the live Goat was led away by one of the Priests thereto appointed, unto a rocke in the wilderness, twelve miles (that is, *nineteen furlongs*) distant from Ierusalem. Every mile (they say) was seven furlongs and an halfe. They made ten booties between Ierusalem and that rocke in the wilderness, between every bootie, there was a miles space: and in every bootie, one man or more, that some might accompany him that led the Goat, from one bootie to the next: So there being a mile (that is, *two thousand and cubits*) between bootie and

bootie, that was a Sabbath daies journey: and so farre they might accompanie him. And there remained between the last bootie and the rocke in the wilderness, two miles. At every bootie, they said unto the man, *Loe here is meat, and here is water, if his strength failed him, and hee had need to eat, hee might eat: but there never was man* (they say) *that needed so to doe*. [And without necessitie, no man might eat, for it was their most solenne Fast.] From the last bootie, they went not with him to the rock, but halfe way (one mile, their Sabbath daies journey) and stood a far off, to see what he did with the Goat. When he had put the Goat downe the rocke, they (at the booties aforesaid) *waved with linen clothes* (or white flags) to the end that they in Ierusalem, might know that the Goat was come to the wilderness. Talmud in Ioma, chap. 6. and Maimony in his Comment thereon, and in his Mischna, in Iom. hakippurim, chap. 3. sect. 7. &c. Of their Sabbath daies journey, see the notes on Exod. 16. 29.

Ver. 22. *all their iniquities*] by this it appeareth, that as the killed Goat figured Christ killed for the sins of his people: so this living Goat figured him also, who bare our griefes, and carried our sorrowes; and on whom God laid the iniquitie of us all: Esa. 53. 4, 6. And because Christ was not onely to die for our offences, but also to rise againe for our justification, Rom. 4. 25. to be crucified through weakness, yet to live by the power of God, 2 Cor. 13. 4. to be put to death in the flesh, but quickned by the Spirit, 1 Pet. 3. 13. and for that these two things could not fitly be shadowed by any one beast, which the Priest having killed, could not make alive againe; therefore God appointed two, that in the flaine beast, Christs death, in the live beast, his life and victorie might be fore-shadowed, Heb. 9. 23, 24, 28. See the like myserie in the two birds, for the cleansing of the Leper, Levit. 14. 6, 7. Or, the sending of this Goat into the wilderness (as the former was sacrificed in the Sanctuarie) might figure out the salvation of Christ, communicated with the Gentiles and people of the world, as Esa. 42. 1, 4, 11. & 49. 6. For the wilderness is sometime used to signifie peoples, Ezek. 20. 35. The Heb. say, *The scape Goat made atonement for all the transgressions of the Law, both the lighter, and the more heauie transgressions, whether done presumptuously, or ignorantly, whether they were knowne unto a man, or unknowne; all are expiated by the Scape-goat, if so be the partie doe repent.* Maimony in treat. of Repentance, chap. 1. sect. 2. This Goat was but a shadow of Christ: and unto Repentance, must be added Faith: for God hath set him forth, to be a propitiation through faith in his blood, Rom. 3. 25. *land of separation*] or, *a land cut-off, a land separated*, to weet, from other lands, or from all people: that is, as the Chaldee translateth it, *a land that is not inhabited*; which the Greeke calleth *Abaton*, *waylesse*, or *inaccessible*; where no man goeth: afterward Moses calleth it a wilderness. Or it may meane, a place decreed of, & determined whither to send him: for the Hebrew word sometime signifieth a decree, Job 22. 28. Dan. 4. 17. Hereby was figured, the utter

ter abolishing of our sinnes by Christ; both from the face of God, that they should not appeare against us before him, to be imputed unto us: and also from us, that sin should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead workes, should serve the living God, 2 Cor. 5. 19. Heb. 9. 26. 1. Rom. 6. 6. 12. So the Prophet speaking of the like grace, saith unto God, *Thou wilt cast all their sins into the depths of the sea*, Mich. 7. 19. And this word which *Moses* here useth, is not elsewhere used in like sort for a *land*, but for cutting off of other things, and in particular is applied to Christ, working our redemption, that *he was cut-off out of the land of the living*, Esa. 53. 8. which the holy Ghost expoundeth thus; *His life was taken from the earth*, Act. 8. 33. and wherof himselfe speaking, said, *Whither I goe, ye cannot come*, Joh. 13. 33. That eternall Spirit, through which Christ offered himselfe without spot unto God, (Heb. 9. 14.) and by which he was made alive after death, (1 Pet. 3. 18.) inabled his flesh or manhood, to suffer such things as no other creature could come neere unto: and thereby *Sin* is put away, and the body of *sin* abolished, Heb. 9. 26. Rom. 6. 6. The Hebrews say, of this goat sent away, that the man which carried it, threw it downe the rocke, and so it died: *Talmud in Ioma*, chap. 6.

23 Ver. 23. *Avim shall come*] whiles the goat afore-said was going to the wilderness, these services following began, and other after them in this order, as the Hebrews have recorded; After he hath sent away the goat, by the hand of him that led him, he returneth to the bullocke and goat, whose blood he had sprinkled within the (Sanctuarie) and openeth them, and taketh out their fat, which he putteth in a vessel, to burne them upon the Altar. And he cutteth the rest of their flesh into great pieces, but one cleaving to another, and not parted asunder: and then he sendeth by the hand of others, to be carried out to the place of burning (without the campe, Levit. 16. 27.) When the (Scape-) goat is come to the wilderness, the high Priest goeth out into the womens Court to reade the Law. And while he is reading, they burne the bullocke and the goat in the place of the ashes (without the citie:) therefore he that seeth the high Priest when he readeth, seeth not the bullocke and the goat burne. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the booke of the Law, and giveth it to the Chief of the Congregation, and he to the Sagan (or second chiefe Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and Levit. 23. 27. - 32. &c. And when he readeth, he blesseth (God) before and after, &c. After this, he putteth off his white garments, and washeth himselfe, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat, which is for the generall addition to this daies service, (Num. 29. 11.) and offereth his owne ram, and the peoples ram; as it is said, **AND HE SHALL COME FORTH, AND SHALL MAKE HIS BURNT-OFFERING, AND THE BURNT-OFFERING OF THE PEOPLE: Levit. 16. 24.** And he burneth (on the Altar) the fat of the bullocke,

and of the goat that were burnt (without the Campe) And he offereth the daily evening sacrifice, [the Lambe, Numbers 28. 3.] and trimmeth the Lampes, as on other daies, (Exodus 27. 21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his owne (common) garments, and goeth to his house; and all the people doe accompanie him to his house; and he keepes a feast, for that he is come out in peace, out of the Sanctuarie. *Maimony in Im. hakippurim*, chap. 7. sect. 7. - 11. and chap. 4. sect. 2. *leave them there*] to weete, (as in the ages following) they left them in some of the holy chambers which were about the Sanctuary, Ezek. 44. 19. Of this, the Hebrewes write, *The white garments, wherein he served on the fasting day, he never served in them the second time; but they were laid up in the place where he put them off; as it is said, HE SHALL LEAVE THEM THERE; and they might not be put to any use*, *Maim. in Kilei hamikdash* (or, Implements of the Sanctuarie) chap. 8. sect. 5.

24 Ver. 24. *wash his flesh*] that is, as the Greeke translateth, *his body*: so he washed before he put on the linnen garment, ver. 4. and this was an usuall rite, so oft as he shifted his clothes; as from this place the Hebrews teach, saying; *Every time that he changeth garments, and putteth off garments, and putteth on other garments, he is charged to wash (or baptize.) And the high Priest washed five times, and sanctified, that is, washed his hands and feet) ten times this day. As, at first he put off his common garments which he wore, and washed (or baptised his whole body) and came-up and wiped himselfe, and put on the golden garments, and sanctified his hands and his feet. And he killed the daily sacrifice, and trimmed the Lampes, &c. and offered the bullocke and seven lambes. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himselfe, and put on the white garments: and sanctified his hands and his feet, and served the service of the day, [as is before shewed.] Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed himselfe and wiped, and put on the golden garments, and sanctified his hands and his feet; and offered the Goat for sinne, which was added to this daies service, and his owne Ram, and the peoples Ram, which were burnt-offerings: and burnt on the Altar the fat of the bullocke, and goat that were burnt without, and offered the daily evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himselfe, and put on the white garments, and sanctified his hands and feet; and went into the most holy place, and brought out from thence the incense-cup and the censur; and after that, sanctified his hands and his feet, and put off the white garments: and washed and wiped himselfe, and put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lampes; and sanctified his hands and feet; and put-off the golden garments, and put on his common garments, and went out. All these washings and sanctifications were in the Sanctuary, except the first washing, which he might doe without, &c. If the high Priest were an old man, or sicke: they tooke off the cold from the water by irons made hot in the fire, or by mixing hot water with the cold.*

eld. All other daies, the high Priest sanctifieth his hands and feet from the Laver [of brasse] as the other Priests doe: but this day, for honours sake, he sanctifieth from a golden vessell. Maimony in Iom. bakipp. chap. 2. sect. 2, 3, 4, 5. Of these and the like, the Apostle saith, their services stood *only in meats and drinkes, and divers baptismes (or washings) and carnall ordinances imposed on them, untill the time of reformation (or bettering:)* Heb. 9. 10. which spiritually taught them and us, to draw neare with a true heart, and full-assurance of faith, having our hearts sprinkled from an evil conscience; and our bodies washed with pure water, Heb. 10. 22. See the notes on Exod. 30. 19, 20. his garments] his ordinarie high Priests garments, appointed in Exod. 28. wherein he was to performe his daily service in the Sanctuarie. Sol. Iarchi expoundeth it, the eight garments wherein he serveth all daies of the yeare. shall make] or, shall doe, that is, shall offer his burnt-offring, that was the Ram, in ver. 3. and the peoples ram, ver. 5. which figured the accomplishment of their atonement, Levit. 1. 4. and the presenting of themselves unto God, as new creatures, to performe unto him their reasonable service, Rom. 12. 1.

25 Ver. 25. shall burne] or shall perfume: for the burning of the fat upon the Altar, and the burning of the body without the campe, ver. 27. Moses expresseth here, and usually by two divers words. What the fat signified, is noted on Ex. 29. 13. Lev. 3.

upon the altar] the braze altar in the courtyard; for on the golde altar it might not be burnt, Ex. 30. 9. 26 Ver. 26. be that sent away] that is, as the Chaldee explaineth it, be that led (or carried) away: that fit man fore-mentioned in ver. 21. for the scape-goat] Heb. for (or to Azazel,) which some take here to be the place in the wilderness. The Greeke translate it, that which was sent away unto dismission.

his flesh] in Greeke, his body: which was a signe that he was uncleane, as Levit. 15. 5. The like is said of the man that burned the red beiffer, of whose ashes, the water of sprinkling the unclean, was made, Num. 19. 8. afterward] at evening, for till then he was uncleane, Levit. 15. 5. After he had bene with the goat, at the rocke, he came and remained under the last boote, (of the ten before noted on v. 21.) untill it was darke: saith Maimony in Iom bakipp. c. 3. f. 7.

27 Ver. 27. without the campe] So the blood of this sacrifice was carried into the holy and most holy place; the fat was burned on the Altar in the court-yard; the body was burned without the camp. The mysterie is opened by the Apostle, that Christ our Sin-offring & sacrifice of atonement, and also our high Priest, entered into the holy place of heaven, not with the blood of others, but by his own blood, and obtained eternall redemption: Heb. 9. 11, 12, 13. And as the bodies of these beasts, were burnt without the campe: so, Iesus, that he might sanctifie the people with his own blood, suffered without the gate (of Jerusalem:) Let us goe forth therefore unto him, without the campe, bearing his reproach; for here have we no continuing citie, but we seeke one to come, Heb. 13. 11, -14. See the notes on Levit. 4. 12. and 6. 30.

28 Ver. 28. his flesh] in Greeke, his bodie: for

the cause fore-shewed on ver. 26.

Ver. 29. a statute for ever] Hebr. for a statute of eternitie: that is, an everlasting ordinance. Meaning from yeare to yeare: till the yeare of Jubilee (as the Jewes use to speake) that is, till Christ should come, in whom all these figures have an end. So ever is ended at the Jubilee, as is noted on Exod. 21. 6.

tenth day] This service being done upon this day, every yeare; shewed the inability both of this Priesthood, and of these sacrifices, to make atonement in deed for the people; as it is written; For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered yeare by yeare continually, make the commers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of finnes: But in those, (there is) a remembrance againe of finnes every yeare. For it is not possible that the blood of bulls and of goats, should take away finnes. Wherefore, when [Christ] cometh into the world, he saith; Sacrifice and offring thou wouldest not; but a body hast thou prepared me, Heb. 10. 1, -5. The commandement of fasting, and sanctifying this tenth day, is againe repeated in Levit. 23. -27. -32. the sacrifices which it should have, more then other daies, are expressed in Numb. 29. 7, -11. And the Jubilee (which was every fiftieth yeare) began, and was solemnly proclaimed with trumpet, upon this tenth day, Lev. 25. 8, 9. a shadow of that acceptable yeare of the Lord, the yeare of freedome, which Christ hath proclaimed by the trumpet of his Gospel, Luke 4. 18, 19, 21. 2 Cor. 6. 2. afflict your soules] the Greeke translate, humble your soules; by the soule, the body also is comprehended, even the whole person, as is noted on Levit. 2. 1. Gen. 12. 5. Affliction or humiliation, is inwardly by godly sorrow for sinne, which worketh repentance, carefulnesse, indignation, feare, vehement desire, zeale and revenge, 2 Cor. 7. 10, 11. and a judging of our selves, 1 Cor. 11. 31. and washing our selves for the evils which we have committed, Ezek. 6. 9. Outwardly by fasting, and abstinence from all fleshly delights. By the Hebrew canons, they were to abstain this day from five things; from meat & drink; from washing themselves, from anointing, from putting on the shoes (and all fine apparell) and from carnall copulation. Maimony in treat. of the Rest of the tenth day, c. 1. f. 4, 5. The Scriptures confirm these; as David afflicted his soule with fasting, Psal. 35. 13. Daniel, by it, and by not anointing, Dan. 10. 3. 12. Israel, by putting of their ornaments Exod. 33. 4, 6. David, by going barefoot, 2 Sam. 15. 30. and wearing sackcloth, Psal. 35. 13. and not washing nor anointing. 2 Sam. 12. 20, 21. Uriah, by not lying with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the Fast, in Act. 27. 9. & the time by the Law, is from evening to evening, beginning the ninth day of the moneth at even, Levit. 23. 32. by which words the Hebrewes gather, that they were to begin to fast, and to afflict themselves in the evening of the ninth day, next before to the tenth, and so in the end of it, to tarry in their affliction, a litle of the night after the tenth day; and therefore, that it was

was necessary to adde somewhat of the working day, unto the holy day, both before and after. But they exempted from this Fast, such as were sicke, and all children under nine yeares of age. Maimony in treat. of the Rest of the tenth day, chap. 1. sect. 6. and chap. 2. sect. 8, 10. Moreover, under this name of afflicting themselves, and fasting, the Lord required the putting away of all sin; and amendment of life; as, To loose the bands of wickednesse; to undoe the heauie burthens, and to let the oppressed goe free, and to breake every yoke; to deale bread to the hungry, to cover the naked, and the like, Esa. 58. 6, 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his humiliation unto the death, was fore-shadowed, Phil. 2. 8. so by the humiliation of the Church, our sufferings with him were signified; our baptising into his death and buriall, and our walking in newnesse of life, our old man being crucified with him; that the body of sin might be destroyed, Rom. 6. 3, 4, 6. 1 Pet. 2. 21. Unless we doe this, we may fast, but the Lord seeth it not; and afflict our soules, but hee taketh no knowledge, neither can wee make our voice to be heard on high, Esa. 58. 3, 4.

any worke] for this was a solemne Sabbath, vers. 31. and by ceasing from worke, figured that they which would have expiation and atonement by Christs day, must cease from their owne workes, to doe the workes of God; beleeving in him whom hee hath sent, Heb. 4. 10. Joh. 6. 29. stranger] in Greeke, Proselyte: by the homeborne, are meant, Israelites borne in that land: the stranger, was of the heathens, joynd to the Faith and Church of Israel: such were bound to all Israels ordinances. See Exod. 12. 19. 48, 49.

30 Ver. 30. he shall] that is, God by the Priest (as ver. 32. shall make atonement (or expiation) to cleanse (or purifie) you. Herein was figured, the power and efficacie of Christs Priesthood, and sacrifice: that he expiateth and maketh atonement for our sins with God, 1 Joh. 2. 1, 2. and cleanseth us by his blood and spirit from all sinne, 1 Joh. 1. 7. Romans 8, 9, 10, 11.

31 Ver. 31. sabbathisme] or rest: this word the Apostle keepeth in Heb. 4. 9. and being joynd to the word Sabbath, it noteth an exact and carefull rest: therefore God threatneth to destroy them that did any worke this day, Levit. 23. 30. See also the notes on Exod. 16. 23.

Ver. 32. whom he] that is, whom God shall anoint; or, which shall be anointed, as the Greek translateth, whom they shall anoint. Such words are often used without designing any person; as is noted on Gen. 16. 14. By this anointed, the high Priest is meant, Levit. 21. 10. shall fill] that is, shall consecrate, see Exod. 29. 9. The Greeke translateth, shall perfect (or consecrate) his hands. Herein he also figured the Sonne of God, who is our high Priest perfected (or consecrated) for evermore, Heb. 7. 28.

32 garments of holinesse] the foure fore-mentioned, ver. 4. called in Greeke, a holy stole (or robe:) which word is used in Revel. 6. 11. and 7, 9, 13, 14. where the Saints that came out of their tribulation, are arrayed in white stoles (or robes) which they have washed, and made white in the blood of the Lambe

Christ. The mysterie of these garments is there touched: and by it we may learne, why the high Priest, in the worke of Expiation, might have none but white garments this day.

Ver. 33. the Sanctuarie of holinesse] that is, as the Greeke translateth, the holy of the holy, meaning the most holy place: into which hee went first with incense and blood: vers. 12, 13, 14, 15, 16.

the Tent] the Holy place, or first Tabernacle, which he secondly expiated, ver. 16. &c. all the people] in Greeke, all the congregation. Because the expiation of the whole Church dependeth thus on the high Priest; so that if he were uncleane, or erred in his ministrations, he was in danger of death by the hand of God, (Lev. 10. 1, 2, 3. & 16. 2.) and so the Church should want atonement for their sins: therefore the high Councell or Magistrates, looked carefully unto him, both for his puritie, and for information of him in his duty this day.

It is said, that Seven daies before the day of atonement, they separated the high Priest from his owne house, to his chamber which was in the Sanctuarie: and kept him from his wife all those seven daies, lest his wife should be in her disease, and so he become uncleane seven daies, [as Levit. 15. 24.] and might not serve. And they appointed with him, another high Priest; that if any pollution happened unto him, the other might serve in his stead. Whether the pollution happened unto him before the daily morning sacrifice, or after he had offered the oblations; this (other) that was taken in his stead, needed no institution (or consecration) but began his administration where the first did leave off, &c. During these seven daies, they sprinkled him with the ashes of the heiffer, in the third day after his separation, and in the seventh, [according to Num. 19. 10, 12.] which was the evening of Expiation day; lest he should be defiled by any dead, and not know of it, &c. All the seven daies, they incured him with the services. Hee sprinkled the blood, and burned the incense, and trimmed the lampes; and burned the daily sacrifices on the Altar, that hee might be acquainted with the service on Expiation day.

And they appointed unto him some Elders, of the Elders of the Synedrion (or Councell) which did reade before him, and teach him the service of the day, and the order of it. And they spake to the high Priest to reade himselfe, lest he should have forgotten; or lest he should not have learned this thing. And on the even of the Atonement day, in the morning early, they set him at the East gate, and brought before him, Bulls, and Rammes, and Sheepe, that he might be acquainted, and incured with the service. All the seven daies, they restrained him not from meat or drinke: but in the even of Atonement day, they suffered him not to eat much, because meat bringeth sleepe; and they would not suffer him to sleepe, lest any accident (of the night, as Deut. 23. 10.) should be seene, &c. Maimony in Iam. bakip. chap. 1. sect. 3, -6. and Talmud. Bab. in Ioma, chap. 1. How ever it were for all these rites, the Lord who required sanctitie and cleannesse in all his Priests, at all times of their service, Lev. 22. 3. required it most carefully of the high Priest on this day; wherein he most solemnly figured Christ in his office and worke; of whom it is said, that In all things it becomed him to be made like unto his brethren, that hee might

might be a mercifull and faithfull high Priest, in things pertaining to God, to make atonement for the sinnes of the people. For such an high Priest became us, who is holy, blamelesse, undefiled, separate from sinners, and made higher then the heavens; Heb. 2. 17. and 7. 26.

CHAPTER XVII.

Alaw that all sacrifices must be killed and offered in the Sanctuary, and no other where; 7, that they might no more sacrifice unto Devils. 18, They that did othe wife, should be cut off. 10, All eating of blood is forbidden upon like penalty. 13, A law for covering the blood of beasts and birds that were slain. 15, Against eating the flesh of any carcase, or of any torne thing, and how they that did it should cleanse themselves.

1 **A**ND Jehovah said unto Moses, saying.
2 Speake unto Aaron, and unto his
3 sonnes, and unto all the sonnes of Isra-
4 el; and say unto them: This is the thing,
5 which Jehovah hath commanded, saying.
6 Every man of the house of Israel; that killeth
7 an Oxe, or Lamb, or Goat, in the Camp; or
8 that killeth it out of the Camp: And bring-
9 eth it not, unto the doore of the Tent of the
10 congregation; to offer an oblation to Jeho-
11 vah, before the tabernacle of Jehovah: blood
shall be imputed unto that man, he hath shed
blood; and that man, shall be cut off, from a-
mong his people. To the end that the sonnes
of Israel may bring, their sacrifices, which
they sacrifice, on the face of the field; even
that they may bring them unto Jehovah, un-
to the doore of the Tent of the congregati-
on, unto the Priest; and sacrifice them for sa-
crifices of Peace-offrings, unto Jehovah.
And the Priest shall sprinkle the blood, up-
on the Altar of Jehovah; at the doore, of the
Tent of the congregation: and burn the fat,
for a savour of rest, unto Jehovah. And they
shall not sacrifice any more, their sacrifices,
unto Devils; after whom, they have gone a-
whoring: This shall be unto them, a statute
for ever, throughout their generations. And
thou shalt say unto them; Every man, of the
house of Israel; or of the stranger which so-
journeth among you: that shall offer a burnt-
offring, or a sacrifice: And shall not bring it,
unto the doore of the Tent of the congrega-
tion; to doe it, unto Jehovah: even that man,
shall be cut off, from his peoples.

10 And every man, of the house of Israel; or
11 of the stranger, that sojourneth among
them; that shall eat, any blood: I will even
set my face, against the soule that eateth
blood; and will cut it off, from among the
people thereof. For the soule of the fleh, it is

in the blood: and I have given it to you, up-
on the Altar to make atonement, for your
soules: for it is the blood, that maketh atone-
ment for the soule. Therefore have I said, un-
to the sons of Israel; no soule of you, shall
eat blood: and the stranger, that sojourneth
among you, shall not eat blood.

13 And every man, of the sonnes of Israel;
14 or of the stranger, that sojourneth among
them; which shall hunt a hunting of wilde-
beast, or of fowle, that may be eaten: he shall
even pour out, the blood thereof; and cover
it, with dust. For it is the soule of all fleh; the
blood thereof it is for the soule thereof: and
I have said unto the sonnes of Israel; ye shall
not eat, the blood of any fleh: for the soule
of all fleh, it is the blood thereof; whoso-
ever eateth it, shall be cut off.

15 And every soule, that shall eat a carcase,
and a torne thing; whether it be an home-
borne person, or a stranger: he shall both
wash his clothes, and bathe (his fleh) in wa-
ter, and be uncleane untill the evening, and
then he shall be cleane. And if he wash them
not, and bathe not his fleh: then he shall
beare, his iniquitie.

Annotations.

2 **H**is sonnes] the Priests; for they were the sacri-
ficers for the people; therefore this law is first
directed unto them, then unto all the people. And
as the extraordinary sanctification of the Church
was appointed in chap. 16. so the ordinary and
daily sanctification of all and every one is here
taught; and how after their purification from all
their sinnes, they should be carefull to serve the
Lord in newnesse of life, in that place, and after
that manner which he prescribed. *the thing]*
Hebr. the word. Every man] or, Any man, who-
soever. Hebrew, *man, man*, of the house of Israel;
whereunto the Greeke addeth, *or of the Proselytes*
that are adjoynd unto you: and so Moses addeth in
verse 8. *Targum Jonathan* explaineth it, *young man*
or old: and so in verse 10. and 13. *killeth an*
Oxe] or *Bull*, meaning for sacrifice to God, verse
4. 5. for this law concerneth holy things, sancti-
fied, and meet for the Altar, which might not be
killed, nor offered (as v. 8.) out in the Lords Court.
This is often and instantly commanded, Deut. 12
5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The
Hebrew canons say, *He that killeth holy things out of*
the court (of the Sanctuary) *although he offer them*
not; *if he doe it presumptuously, is guilty of eating-off*,
Lev. 17. 3. 4. *If he kill in ignorance, he is to bring the*
Sin-offering appointed, *Maim* in *Mignash* *bakrba-*
noth (or treat. of offering *Lev. c. 18. l. 3.* *Hebr.* *Israel*
was taught to serve God in Christ only; for he
is the true Tabernacle, Heb. 9. 11. in whom God
dwelleth among men, & by who all our service &

sacrifices are sanctified and made acceptable unto God in his church: so that none can come unto the Father but by him: Ioh. 14. 6. and he is the doore of the sheepe, Ioh. 10. 7. 9. The Tabernacle also figured the Church, where God requireth his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20, 21, 22. Act. 2. 47. And so it is written, *For in me the holy mountaine, in the mountaine of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.* Ezek. 20. 40. *in the Camp* which is described in Numb. 2. answerable whereto the city Jerusalem was, in the ages following: as is noted on Exod. 40. 33.

4 Ver. 4. *blood* that is, *murder*: for such corruption of Gods worship, is hatefull unto him as blood-shed. So in Esa. 66. 3. he saith, *He that killeth an ox, is as if he slew a man.* So the Hebrews, as Sol. Iarchi here saith, *As if he shed the blood of man, for which he is guilty of his life.* *he hath shed blood* Targum Ionathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood.* *cut-off* in Chaldee, destroyed: so the Greeke, *that soule shall be destroyed.*

5 Ver. 5. *the face of the field* that is, *the open field*: see the notes on Levit. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed every where in the fields, high places and mountaines. The Hebrewes say, *Before the Tabernacle was set up, the high places were lawfull; and the service was by the Firstborne: after the Tabernacle was erected, high places were unlawfull, and the service (was performed) by the Priests.* Talmud Bab. in Zebachim, chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so but might sacrifice other where, as did Iob and his friends, Iob 1. 5. and 42. 8. 9. And in the Hebrew canons it is said, *He that killeth the holy things of the heathens, without (the Sanctuary,) is guilty: likewise he that offereth them without. But it is lawfull for the heathens to offer burnt offerings unto God, in every place; and he himselfe may offer in an high place which he hath builded. But it is unlawfull (for a Jew) to helpe him, &c. for loe we are forbidden to offer without (the Court.) And it is lawfull to teach them, and to learne them how they may offer unto the name of the Blessed (God.)* Maim. in *Maaseh hakorbanoth*, ch. 19. sect. 16. The same liberty which the nations had before the Law, we have now againe spiritually under the Gospel, Ioh. 4. 21. - 24. which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering.* Mal. 1. 11. *unto the doore* that is, into the courtyard: see the notes on Levit. 3. 3.

of the congregation or, *of assemblie*: in Greeke, *of the testimonie*: so in verse 9.

Verse 6. *a favour of rest* in Greeke, *a favour of sweet-smell*: which the Chaldee expoundeth, *to be accepted with favour before the Lord.* Of these words and rites, see Levit. 1. 9.

7 Ver. 7. *unto devils* as all Jewes and Gentiles did, which sacrificed not by faith in Christ, and in

such sort and place, as God approved of. Deut. 32. 17. 1 Cor. 10. 20. and as they had done when they made the golden calfe, Exod. 32. at which time, they sacrificed unto the idol, Act. 7. 41. and so unto the divell; as Ieroboams idols are also called *Devils*, 2 Chron. 11. 15. and Antichrists likewise. Revel. 9. 20. *Devils* are in Hebrew named here *Sagmim*, that is, *rough and ragged as hairy goats*; because in such shape they sometime appeared, like Satyres: Esa. 34. 14. or of their *horror and terror* which they cause unto men: for so the word originally signifieth. The Chaldee calleth them *Shedin* of their *wasting and destroying* the creatures: which name Moses after giveth them in Deut. 32. 17. The Greeke translateth *unto Vaine things*.

gone a whoring the Chaldee expoundeth it, *or committed idolatrie*: which sin is often called *whoredome* or *fornication*: (see the notes on Exodus 20. 5. and 34. 15. Levit. 20. 5. 6. Deut. 31. 16.) because it violateth the covenant betwene God and his people, which is called *marriage*, Hosea 2. 2. 19, 20, and 3. 1.

Ver. 8. *stranger* or *sojourner*, in Greeke a *prophete*: meaning a heathen joyned to the Jewes religion and church: so after in vers. 10. and 13. *shall offer* as the sacrifice might not be killed, ver. 3. so neither might it be offered out of the Sanctuary, though it were killed therein. Whereupon the Hebrewes say, *He that killeth the holy things, and offereth them out of (the Sanctuary,) is twice guilty: once for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within, he is guilty for killing.* Maimony in *Maaseh hakorbanoth*, chap. 18. sect. 5. And Sol. Iarchi (on Levit. 17.) saith, the Law speaketh of offering a Burnt-offering, to shew that a man is guilty for burning the pieces (of the Sacrifice) without the campe, as is he that killeth it without: that if one kill, and another offer, both of them are guilty. *a sacrifice* to weat, of Peace-offerings, as the Chaldee explaineth it. As by the doctrine of our Saviour, in Matth. 23. 19. the Altar sanctified the gift: so the Hebrewes understand this Law, for sacrifices offered by fire, and upon an altar without, saying: *He that offereth without, is not guilty, till he offer upon an altar which he hath made without: but if he offer on a Rocke or on a stone, he is free, [to weat,] from the judgement of death; for it is not called Korban (an offering) except it be on an Altar, yea though it be without: as it is written. (in Gen 8. 20.) And Noe built an altar.* Maim. in *Maaseh hakorbanoth*, chap. 19. sect. 1.

Ver. 9. *doore of Tent* and so in ages following, to the doore of the House or Temple, that is, in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, 2 King. 25. 9.) yet was it lawfull to offer in the courtyard upon the altar, as Ezra did after their returne, Ezr. 3. 3. 4. 5. 6. So the Hebrewes say, *Who so killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within. For loe it is lawfull to offer, although there be no house. Because the first bullesse sanctifieth for that time present, and for the time to come.* Maimony in *Maaseh hakorb.* chap. 19. sect. 25. It figured, that

that our service unto God, must be by faith in Christ, and is the communion of his Church; as before is shewed on verse 2.

to do it, that is, to offer it; see the notes on Exod. 10. 25. *See also*

off] in Greeke, that *soule* shall be destroyed; as in v. 14.

10 Verse 10. every man] Hebr. *man* man; which Jonathan expoundeth *young man* or *old man*: as in vers. 3. and 13. *the stranger* in Greeke, *of the people* *admitted unto you*. This Law therefore seemeth not to binde the heathens, any more then the former of sacrificing. vers. 5. so in v. 12. & 13.

say blood] so weet, of *soule* or *beast*; as is explained in Leviticus 7. 26. and this at his common table; for as the former lawes were for sanctifying the people in their holy things; so these which follow are for their civill conversation.

is said it maketh atonement for the *soule*; (verse 11.) *let any should think he is not guilty save for the blood of holy things, the scripture saith any blood*. Chazkuni on Leviticus 17.

will fit] Hebr. *will give my face*, which the Chaldee expoundeth *my anger*; and so face is often used for *anger*; which appeareth in the countenance; as, *I will appease his face*, Gen. 32. 20. and, *the face of the Lord hath divided them*, Lam. 4. 16. and, *I will not cause my face to fall upon you*, Jer. 3. 12. and *the face of the Lord*, is upon them that do evil, 1 Pet. 3. 12. and many the like.

the *soule*] which the Chaldee expoundeth *the man*. See the notes on Gen. 12. 5.

cut it off] that is, destroy him, as the Chaldee and Greeke translate. The Hebrewes say, *He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off*: if ignorantly, he is to bring the sin-offering appointed. And the thing is plain by the law, that he is not guilty, but for all blood of cattell, beasts and birds only; whether they be unclean or cleane, Leviticus 7. 26. But the blood of fishes, and of locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of cleane fishes, and locusts, is lawfull to be eaten or drunke. And the blood of unclean locusts and fishes is unlawfull, because it is the juice of their bodies. *Man's blood is unlawfull, by the doctrine of the scribes, if it be separated (from the body)*: but one may swallow downe the blood of his teeth, without prohibition. Maimony in treat. of Forbidden meats, chap. 6. sect. 1. 2.

11 Verse 11. the *soule*] that is, the life: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in verse 13. the *life* of the *soule*.

of the *flesh*] the Gr. addeth *of all flesh*; & so Moses speaketh in v. 14. *is in the blood* the Greeke saith, *is the blood thereof*; as in verse 14. which blood is figuratively called the *life*, because the seat thereof is in the blood, as Moses here sheweth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David saith, *What profit is in my blood?* Psal. 30. 10. that is, *in my life*: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, *For the soule of the flesh, i. of every creature, is hanged in the blood; and therefore I have given it to make atonement for the soule of man: the soule commeth and maketh atonement for the soule.* have given it]

to weet, the blood, and so the life or soule of the

beast, to make atonement for your soules, that is, to be the expiation and rancome for your life or soule: in figure of Christ, whose blood was to be shed for the remission of finnes, Matth. 26. 28. through which he should make peace, Coloss. 1. 20. and men have redemption, Ephes. 1. 7. who was to give his *soule* (or life) for a rancome for many, Matth. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith and reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drinke by faith, unto the life and salvation of their soules, Joh. 6. 53. 54. 55. And to teach the people not to ascribe the work of their salvation unto themselves, or their owne workes, but unto Christ onely, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Levit. 3. 17. and 7. 25. 26.

it is the blood] not of bulls and goats (save onely in shadow) for it is impossible that such blood should take away sin, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all sin, Heb. 9. 12. and 10. 19. 1 Joh. 1. 7. And as the Apostle saith, *Without shedding of blood is no remission*, Heb. 9. 22. so the Hebrew doctors, from these words of Moses, say, *There is no remission of sins, but by blood; as it is written, For it is blood that maketh atonement for the soule.* Talmud in Ioma. c. 1.

12 Verse 12. Therefore] in Greeke, *For this cause*. Although other reasons may be rendered of the forbidding of blood, as to restrain men from cruelty, or from communion with Idolaters, (for the *Idols*, or wise men of Chaldea, used to eat blood, when they conversed with devils, and by them, fore-told things to come, whereas otherwise, the Chaldeans eschewed blood as an unclean thing, as Maimony sheweth in *Morah nebuchim*;) yet the maine, if not the only cause, is given here of God, to be the use of blood upon the Altar, for their atonement; which was moerly figurative, and which had the end & accomplishment in Christ, Coloss. 2. 16, 17. And besides the former signification, as the not eating of the flesh of such sacrifices, as had their blood carried into the holy place, signified that they which cleaved to the rudiments of Moses law, should have no portion in Christ, (as is shewed on Lev. 6. 30: sic Heb. 13. 10, 13.) so the not eating of blood, which made atonement for the soules of men, seemeth also to signify, that they which cleaved unto the legall sacrifices, should not eat, that is, not have communion, benefit or nourishment to their soules: but they which come unto Christ by faith, do eat the flesh, and drinke the blood (in spirit and truth) by which their atonement is made with God, Joh. 6. Matth. 26. compared with Heb. 13. 10. &c. And as the way into the Holiest of all, was not yet made manifest, while the first Tabernacle was yet standing, Heb. 9. 8. so the communion with that blood, whereby atonement for sins was made, was not yet fully manifested, while as the outward Tabernacle, and figurative sacrifices therein, were in use.

13

Verse 13, *thou shalt kill* and so take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them; as is said Deut. 12. 21. *thou shalt kill of thy herd and of thy focke, &c. and thou shalt eat.* And as it is said in Deut. 15. 22. of the blemished firstlings, which were to be eaten in their cities, as the Roe-bucke, and as the Hart, From which words the Hebrewes say, *Here thou art taught, that the wild-beast and the tame, are alike in his business of killing, &c.* Maimony in *Schechitah* (or treat. of killing beasts:) chap. 1. sect. 1. *that may be eaten* for which is usually eaten: which Targum Jonathan expoundeth *that is lawfull to be eaten.* *thou shalt not eat the flesh of any beast which is slain by itself, or, when shall be shed the blood thereof:* so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a warre, flying upon the spoile, slew cattell on the ground, and did eat the flesh not purified from the blood, they sinned against the Lord: till Saul tooke order for the more lawfull killing of them, 1 Sam. 14. 32. 33. 34. Of this point, the Hebrewes have these rules. It is commanded, *that who so will eat the flesh of any cattell, wild beast, or fowle; it be slain, and afterwards eaten.* He that slayeth, bleaseth God first, who sanctifieth us by his commandments, and hath given a charge concerning the slaying. And it is unlawfull to eat of that which is slain, all the while that it doth tremble. And who so eateth thereof, before the soule (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawfull. Behold he saith (in Numb. 11. 22.) *Shall the flocks and the herds be slain for them to suffice them? or shall all the fishes of the sea be gathered for them?* The gathering of the fish, is as the slaying of the beasts. So of the Locusts, there is mentioned their gathering, *ovely*, *Esa. 33. 4.* *that if any of them dye in the water, they may be eaten, yet it is lawfull to eat them alive.* The place where the beast must be slain, is the necke. The instrument to slay it with, may be any knife of metall, or of stone, or of glasse and the like cutting things, which are sharpe, and have no gap in them. It is lawfull to slay in all places without the court (of the Sanctuary,) for within the court, they slay but the holy things of the altar onely: common beasts or fowles, may not be slain within the court: Deut. 12. 14. 15. So that which is slain out of the place (which God hath chosen) is lawfull to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawfull to be used; but they bury it. Any man may slay, as the deafe, or the foole, or the childe, &c. if others looke that it be slain lawfully: but if a knife fall of it selfe, and slay, though it be after the manner of slaying, yet it is unlawfull; for it is said *THOU SHALT KILL*, (Deut. 12. 21.) *so it must be slain by mankinde.* He that slayeth a beast in the name of a sacrifice for a vow, or a sin-offering which he oweth; it is unlawfull to be eaten: &c. Maim. in *Schechitah* ch. 1. and 2. &c. The taking of beasts and birds by hunting, may signifie the converting of sinners by the preaching of the Gospell; as the catching of fishes, is applied to the catching of men, Luk. 5. 9. 10. And as Peter when he was called

to preach the word unto, and communicate with the Gentiles, was bidden in a vision to *kill beasts, and eat*, Act. 10. 12, 13. 28. so this law for killing of beasts and burying their blood, seemeth to figure out the mortifying of sinners by the word of God, and burying of the old man and naturall sinfull life; after which, communion with them is lawfull. Rom. 6. 2, 3, 4. *or it is with dust* The Greeke translath, *earth shall cover it.* The covering of blood is in use (they say) both within the land of Israel, and without the land: of common beasts, but not of the sanctified. Talmud in *Cholin*, c. 6. This taught a reverend regard which they should have of the soule or life of the beast, which was in the blood: that it should be buried with a kinde of honour: for buriall is honourable. *Eccles. 6. 3.* It also shewed the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, *Iob 16. 18.* *O earth, cover not thou my blood;* and *Ezek. 14. 7, 8.* *Her blood is in the midst of her; she set it upon the top of a Rocke, she poured it not upon the ground, so cover it with dust: that it might cause honour to come up to take vengeance, &c.* where blood not covered, signifieth a crying to God for vengeance. The Hebrewes performed this charge carefully; for in their canons it is said, *We are commanded to cover the blood of the cleane beast or cleane fowle that is slain*, *Leviticus 17. 13.* *Therefore we are bound to blesse before the covering of it.* *Blessed art thou O Lord our God, King eternal, which hath sanctified us by his commandments, and given us a charge to cover the blood.* He that killeth fowles and many sorts of wild-beasts in one place: bleaseth with one blessing for them all; and maketh one covering of all (their blood.) If the blood be mixt with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood be suncke into the ground, yet if the signe (or marke) thereof may be discerned; it ought to be covered. We are not bound to cover any blood, but of the slain beast which is lawfull to be eaten; as is said (in *Levit. 17. 13.*) **THAT MAY BE EATEN: &c.** *Wherewith must it be covered? With any kinde of dust, or earth, lime, chaffe, sand, or other like rubbish that is small as powder: but not with a basket, or a stone, or thicke dung &c. which are no kinde of dust.* It may be covered with embers, or ashes of any sort. He that slayeth must lay dust underneath, and after that slay, and after that cover it with dust: and he that slayeth, he must cover it. And if he have not covered it, and see it afterward, he is bound to cover it: for this is a commandment by it selfe, and dependeth not upon the slaying onely. And he may not cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel,) lest this rite grow into a contempt, and so the commandment concerning it be contemned. For the honour is not to the commandment it selfe, but to the blessed (God) which commanded it; who hath delivered us from groping in darknes, and hath ordained us a Lampe, to make straight the things that are crooked, and a Light to teach the pathes of righteousness: and so it is said, (in *Psa. 119. 105.*) *Thy word is a Lampe unto my foot, and a light unto my path.* Maimony in *Schechitah*, chap. 14. sect. 1. &c.

Verse

14

Verf. 14, the soule] that is the life: as Jonathan expounds it, the life of the soule. for the soule] Heb. in the soule. It is often in stead of For: but some here keepe the usuall signification, and change the order; as Chazkuni interprets it, in the blood thereof is the soule thereof. But Iarchi thus, the blood is to it in stead of the soule; for the soule hangeth in it. the blood of any flesh] to wit, of beasts or birds, not any of their blood. Lev. 7. 26. So not onely that which commeth out in the slaying of the beast, but that remaineth within in the heart or other parts, is unlawfull to be eaten. The blood which is the iuyce (of of the beast) and the blood of the members, as the blood of the milke, and the blood of the kidneies, and the blood of the stones, and the blood that is gathered in the heart, and the blood that is found in the liver; who so eateth of them is not to be cut off, but is beaten: for it is said, ye shall not eat, any blood. Of that for which a man is to be cut off, he saith, FOR THE SOULE OF THE FLESH IS IN THE BLOOD: he is not guilty of cutting off, but for the blood wherein the soule (or life) goeth out. Maimony in treat. of Forbidden meates, chap. 6. sect. 4. is the blood] figuratively spoken, for it is in the blood, as verse 11.

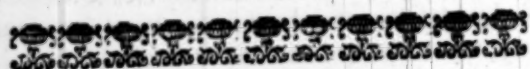
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Verf. 15, every soule] that is, as the Chaldee translath, every man: as verse 10. a carcase] to wit, that which died of it selfe, or is killed by an other thing, and is not orderly slaine: see Lev. 7. 24. Of this the Hebrewes say, He that eateth (presumptuously) so much as an olive of the flesh of any cattell that is dead, or wilde beast that is dead, or foule that is dead, is to be beaten. And whatsoever is not killed so as is meet, loe that is a dead-carasse. Nothing is forbidden by the name of a carasse, but the sorts of cleane things onely; because they are fit to be slaine, and if they be slaine, after a lawfull manner, they are lawfull to be eaten. But uncleane things, whose slaying availeth them not, whether they be duly slaine, or dye alone, or the flesh be cut off from them alive; who so eateth of them is not beaten as for a carasse, or a torne thing; but as for eating of uncleane flesh. Who so eateth a cleane bird alive all of it; is beaten as for eating a carasse. Who so eateth of the flesh of an untimely-birth of a cleane beast, is beaten as for eating of a carasse. And it is unlawfull to eat of any beast that is borne, untill the eight night (after,) Exodus 22. 30. for who so varieth not eight dayes for a beast, it is as an untimely-birth: though he is not beaten for that. The law forbiddeth a dead thing, and that is a carasse: and forbiddeth that which inclineth to dye, though it be not already dead, and that is the torne thing. There is no difference in the death, whether it dye of it selfe alone, or whether it fall and dye, or whether it be strangled untill it dye, or that a wilde beast hath rent and killed it. Maimony in treat. of Forbidden meates, chap. 4. sect. 1, 2, 3, 4, 8. As the forbidding of uncleane meates. Levit. 11. spiritually forbad communion with wicked persons, Acts 10. 12-28. So this prohibition of things not duly slaine, forbiddeth in myserie, to have religious communion with such as are dead in their trespasses & sins, and which are not mortified by the works of Gods word and spirit, Ephes. 2. 1, 2, 3, 2 Cor. 6. 16, 17. Colos. 2. 13. and 3. 5. By the former explanation out of Maimony it appeareth

that the strangled thing forbidden by the Apostles unto the Gentiles together with blood, in Acts 15. 20, 29. was the carasse or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deuteronomy 14. 21. where the Gentiles are permitted to eat such things; giveth light to the true meaning of that decree in Acts 15. and a torne thing] and is here for or, distinguishing and disjoyning it from the carasse aforesaid. Any cleane beast or bird, which by other beast or fowle, or any other way, was torne or maimed, but not fully dead, is here meant: as is noted upon Exodus 22. 31. where this law is first given, and shewed to tend also unto sanctification. If it be torne and dead, it is a carasse (forementioned,) but this is a different precept, and so meaneth torne things yet living: as the Hebrewes observe. Maimony in Forbidden meates, chap. 4. sect. 6. Again, The torne thing spoken of in the Law, is that which is inclining to die. And it is not called torne, but that the scripture speaketh by an instance; as that a Lion or the like, hath torne it and broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torne. Maimony in Shechitah, chap. 5. sect. 1, 2. These beasts torne, or inclining to death, figured such persons as the Apostle liketh unto naturall brut beasts made to be taken [for a prey] and destroyed, which shall be corrupted (or utterly-perish) in their owne corruption: 2 Pet. 2. 12. Where the Greeke words eis balosin, that is, for a prey, or to be taken: seeme to expresse the Hebrew zerephab, the torne thing here mentioned: as in Job 24. 5. the Hebrew lat areph, for a prey; is turned in Greeke eis balosin, by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dogge: Exodus 22. 31. borne borne] the naturall Israelite. or a stranger] of the Profelytes, as the Greeke translath: that is, heathens converted to the faith & Church of Israel. For if they were not joyned Profelytes, the strangers in Israel might eat these things; as Moses sheweth in Deuteronomie 14. 21. laying of the dead thing (or carasse,) thou shalt give it unto the stranger that is in thy gates, (which the Chaldee there expoundeth the uncircumcised inhabitant,) that he may eat it. For the scripture mentioneth three sorts of strangers, open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatrie, but yeilded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or profelytes, which were bound to all the Law, as the Jewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exodus 12. 43, 45, 48. his flesh] or, as the Greeke translath, his body: which supply is here added from the next verse, where Moses expresseth it. the evening] the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ to remission of sinnes, with sanctification

by the spirit, 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levit. 15.

- 16 Ver. 16. *his flesh*] *his body with water*, saith the Greeke version: so Paul speaketh of our bodies washed with pure water, Heb. 10. 22. It figured their cleansing by repentance, as Iohn said, *I baptise you with water unto repentance*, Matth. 3. 11. *his iniquitie*] that is, his guiltinesse, and his punishment. See the notes on Gen. 19. 15.



CHAP. XVIII.

1 God forbideth his people to doe after the manner of the heathens. 6, Unlawfull mariages and copulations, with neere kindred. 19, Other unlawfull lusts. 21, Idolatrie. 23, and beastinesse; 24, wherewith the Canaanites were defiled, and for which the land should spue them out. 26, By whose example Israel is warned to keepe Gods statutes and judgments, lest the like evils came upon them also.

- 1 **A**ND Jehovah spake unto Moses, saying. Speake unto the sonnes of Israel; and say unto them: I, *am* Jehovah
2 your God. After the doing of the land Egypt, wherein he dwelt, shall ye not do: and
3 after the doing of the land of Canaan, whither I bring you, shall ye not doe: and in
4 their statutes, ye shall not walke. My judgements shall ye doe, and my statutes shall ye
5 keepe, to walke in them: I, *am* Jehovah your God. And yee shall keepe my statutes, and
6 my judgements, which a man shall doe, and shall live by them: I, *am* Jehovah.
7 None of you shall approach, unto any neere-kinne of his flesh, to uncover (*their*)
8 nakednesse: I, *am* Jehovah.
9 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakednesse.
10 The nakednesse of thy fathers wife, shalt thou not uncover: it, *is* thy fathers nakednes.
11 The nakednesse of thy sister, the daughter of thy father, or the daughter of thy mother; *whether* she be borne at home, or born abroad: thou shalt not uncover their nakednesse.
12 The nakednesse of thy sonnes daughter, or of thy daughters daughter; thou shalt not uncover their nakednesse: for they, *are* thy nakednesse.
13 The nakednesse of thy fathers wives daughter, begotten of thy father; she *is* thy sister: thou shalt not uncover her nakednesse.
14 The nakednesse of thy fathers sister, thou shalt not uncover: she, *is* thy fathers neere-kin.

The nakednesse of thy mothers sister, thou shalt not uncover: for she, *is* thy mothers neere-kinne. 13

The nakednesse of thy fathers brother, thou shalt not uncover: unto his wife. thou shalt not approach; she, *is* thine aunt. 14

The nakednesse of thy daughter-in-law, thou shalt not uncover: she, *is* thy sonnes wife; thou shalt not uncover her nakednesse. 15

The nakednesse of thy brothers wife, thou shalt not uncover: it, *is* thy brothers nakednesse. 16

The nakednesse of a woman, and of her daughter, thou shalt not uncover: her sonnes daughter, or her daughters daughter, thou shalt not take, to uncover her nakednes; they *are* neere-kinne, it *is* wickednesse. 17

And a woman unto her sister, thou shalt not take; to vexe (*her*), to uncover her nakednesse upon her, in her life. 18

And unto a woman, in the separation of her uncleannesse: thou shalt not approach, to uncover her nakednesse. 19

And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile *thy selfe* with her. 20

And of thy seed shalt thou not give, to cause-to passe-through (*the fire*) unto Molech: and thou shalt not profane, the name of thy God; I, *am* Jehovah. 21

With a male; thou shalt not lye, *like* copulation *with* a woman: it, *is* abomination. 22

Neither shalt thou give thy copulation, with any beast, to defile *thy selfe* therewith: neither shall a woman, stand before a beast, to lye downe thereto; it, *is* confusion. 23

Be not ye defiled, in any of these (*things*): for in all these, the nations are defiled; which I cast-out, from your faces. And the land is defiled; and I doe visit the iniquity thereof, upon it: and the land spueth out, the inhabitants thereof. 24

You shall therefore keep my statutes, and my judgements; and shall not doe, any of these abominations; *neither* the homeborne, nor the stranger that sojourneth among you. For all these abominations, have the men of the land done, which *were* before you: and the land, is defiled. That the land 25

spue not out, you *also*; when ye defile it: as it spued out, the nation, which *was* before you. For whosoever shall doe, any of these abominations: even the soules that doe 26

them, shall be cut-off, from among their people. Therefore, ye shall keepe my charge; not to doe, *any* of the statutes of abominations, 27

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tions, which were done before you; and ye shall not be defiled in them: I am Iehovah your God.

Annotations.

3 **D**oing] that is, doings or actions, as the Greek and Chaldee translate: the singular number impheth all and everie one of their unlawfull practices. Land] which the Chaldee explaineth, the people of the land. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had beene defiled, Eze. 20. 7. 8. and 23. 8. Likewise of Canaan, Levit. 20. 23. therefore these two are expressly named, and all other implied. statutes] or, decrees, ordinances described by their lawes; either for religion or otherwise if they were superstitious. The Hebrew doctors explaine it thus; We may not walke in the statutes of the beathens, nor be like unto them, either in apparell, or in haire [Lev. 19. 27.] or any the like, Lev. 18. 3. But Israel must be separated from them and knowne by their apparell and their other workes, as they are separated from them in their knowledge and opinions: and so he saith (Lev. 20. 26.) I have separated you from (other) peoples. A man must not apparell himselfe with the apparell that is peculiar unto them, nor let the locks of his head grow, like the lockes of their heads, nor shave off the sides, and leave the haire in the midst, as they doe; &c. nor build places, as they build temples for idolatrie, &c. Maimony treat. of Idolatrie, chap. 11. sect. 1.

4 **Verf. 4. my statutes]** that is, mine only; as, him thou shalt serve, Deut. 6. 13. is expounded by our Saviour, him only thou shalt serve: Matt. 4. 10. It meaneth also all my statutes, Deuter. 12. 32. and so The words of this law, Deut. 27. 26. is explained by the Apostle, all things which are written in the booke of the law, Ga. 3. 10. therefore in the next verse here, the Greeke version addeth, And ye shall keepe all my statutes. Of this it is said; Iehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, him shall ye feare, and him shall ye worship, and to him shall ye doe sacrifice, and the Statutes, and the judgements, and the Law, and commandments which he wrote for you, ye shall observe to doe for evermore, and ye shall not feare other Gods; and the Covenant which I have made with you, ye shall not forget, &c. 2 King. 17. 36, 37, 38. By this therefore God forbiddeth them all mens inventions, Eccles. 7. 29. the works of their owne hands, Ier. 25. 6. and the statutes of the Kings of Israel, which they after made without the commandment of the Lord, 2 King. 17. 8. Mat. 6. 16.

5 **Verf. 5. shall live by them]** or, in them: that is, shall have eternall life of God, for doing them; and so the Chaldee paraphraseth, he shall live by them to life eternall: and as Solomon Iarchi saith, in the world that is to come. This and the like promises elsewhere, as in Eze. 20. 13. are legall, and differ from the promises of the Gospell; as the Apostle observeth saying; The just shall live by faith: and the Law is not of faith, but the man that doth them,

shall live by them, Gal. 3. 11. 12. and againe, For Moses describeth the justice which is of the Law, that the man which doth them, shall live by them, (allegding the very words of this text, according to the Greeke version:) but the justice which is of faith, speaketh on this wise; Say not in thine heart, who shall goe up to heaven, &c. That, if thou shalt confesse with thy mouth, that Iesus is the LORD; and shalt beleve in thine heart, that God hath raised him from the dead, thou shalt be saved: Rom. 10. 5. - 9.

Verf. 6. None of you] Heb. Man man ye shall not approach: that is, not any man. To approach or (come neere) is used for carnall copulation, as in Gen. 20. 4. Abimelech had not come neere unto her. So in Ezek. 18. 6. and Esa. 8. 3. I approached unto the Prophetesse, and she conceived, &c. Moreover from this word approach, the Hebrewes (comparing herewith the 30. v.) doe say, Who so cometh to any of these nakednesse (the unlawfull copulations following,) either by way of copulation, or that embraceth or kisseth by way of lust, any of his kinne, is to be beaten by the Law. For the meaning is, ye shall not approach unto the things which may bring you unto the uncovering of their nakednesse. And it is unlawfull for a man to make signes with hand foot or eye (as Prov. 6. 13.) to any of these, or to sport with her, or to gaze on her beautie, &c. Maimony in Issurei biah, chap. 21. sect. 1. 2.

neere-kin] The Hebrew Sheer signifieth flesh, Psal. 73. 26. Prov. 5. 11. and 11. 17. And as Basar, flesh, is sometime used for kindred, Gen. 29. 14. so is Sheer, in this case of mariage & copulation; and so by the Chaldee and Greek it is translated neer, and neere-of kinne. **nakednesse]** that is, the secrets, or shamefull part of the body, whereof since sin came on mankind, we are most ashamed: therefore the Greeke translateth it shame or uncomeliness; which also the holy Ghost alloweth in Re. 16. 15. and in Rev. 3. 18. it is called the shame of nakednesse. To uncover nakednesse here, meaneth carnall copulation, and incest; not onely out of married estate, but also unlawfull and incestuous mariages. The Hebrewes say, Whatsoever copulation is forbidden in the Law, for which one is guilty of cutting off, and which are spoken of in Levit. 18. they are called Nakednesse; and every one of them is called incest (or nakednesse,) as with mother, or sister, or daughter and the like. Maimony, treat. of Wives, chap. 1. sect. 5.

Verf. 7. of thy father, and the nakednesse of thy mother] This is one fact but a double sinne: for by uncovering the fathers nakednesse, is meant the lying with his wife; as Lev. 20. 11. and as after in verse 8. and in verse 14. the uncovering of the uncles nakednesse, is expounded the approaching unto his wife, The Hebrewes say, He that lieth with his mother, and she his fathers wife, is double guilty; (whether it be while his father is living, or after his death;) once for that she is his mother, and againe for that she is his fathers wife. Maimony in Issurei biah, chap. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, The woman shall not lie with her father, and the man shall not lie with his mother.

Ver. 8. thy fathers wife] though she be not thine owne

owne mother, but mother in law. This was Reubens sinne; who lay with Bilhah his fathers concubine, Gen. 35. 22. It was a sinne infamous among the heathens, 1 Cor. 5. 1. The Hebrew canons say; *A mans fathers wife, and his finnes wife, and his brothers wife, and his fathers brothers wife, these foure are a nakednesse unto him* [that is, unlawfull for him] *for ever: whether they be of the betrothed, or of the married, be they divorced or not divorced, be their husbands alive or dead; except it be his brothers wife who hath left no child (at his death, Deut. 25. 5.) And if he lye with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his neere kinne, and againe for that she is another mans wife.* Maimony in *Issurei biab*, chap. 2. sect. 1. *it is thy fathers nakednesse* that is, it belongeth to him onely to uncover the same.

9 Ver. 9. whether she be borne at home, &c. Hebr. of the birth (or kindred) of the house (or home; or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by the father, of an other woman; or of thy mother, by an other man. The Hebrew canons further explaine it, thus; whether she be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whoredome with others, and he hath a sister from fornication; for this is a nakednesse [that is forbidden] unto him; as it is written. Borne at home, or borne abroad, Maimony in *Issurei biab*, chap. 2. sect. 2. So in Targum Jonathan it is expounded, whom thy father hath begotten of an other woman, or of thy mother; or whom thy mother hath borne by thy father, or by an other man.

10 Ver. 10. daughters daughter] and so other of further descent: how much more then his next daughter, though she be not named. The Hebrewes say; *Who so committeth with a woman by way of fornication, and begetteth a daughter of her, that daughter is a nakednesse (forbidden) him, in the name of his daughter.* And although it be not said in the Law, *Thou shalt not uncover thy daughters nakednesse: for as much as it forbiddeth the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes onely, Maimony in Issurei biab chap. 2. sect. 6.* *thy nakednesse* that is, borne of thy nakednesse.

11 Ver. 11. begotten] or, the generation, or kin of thy father. This some doe understand, a kin to thy father by marriage with her mother, and not begotten of his body: but the Greeke translateth it *Homo patris*, begotten of the same father; and the Chaldee expoundeth it likewise. The Hebrew doctors also explaine it, *The daughter of his fathers wife, which is his sister by his father: she is a nakednesse (unlawfull) for him.* But if his father marry a wife, and she hath a daughter by an other man, that daughter is lawfull for him, for she is not (Molested) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it said, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore he that committeth with his sister, which is his fathers daughter in marriage, is double guilty; once by the name of *Thy sisters nakednesse*; and againe by the name of *The nakednesse of thy fathers wives daughter,*

But if his father have forced a woman, or inticed her, and begotten a daughter of her, and (the same) committeth with her, he is not guilty but by the name of his sister onely: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in *Issurei biab*, chap. 2. sect. 3. 4.

V. 12. fathers sister] thy aunt, by thy fathers side. 12
Ver. 13. mothers sister] thy aunt, by the mothers 13
side. Of these the Hebrewes say; *His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; for she is a nakednesse (forbidden) unto him, by the name of his mothers sister.* And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister. Maimony in *Issurei biab*, chap. 2. sect. 5.

Ver. 14. fathers brother] meaning his wife (as the 14
next words shew,) called his nakednesse, because man and wife are one flesh, Matth. 19. 6. So in verse 16. So the notes on verse 8. *not approach* in Greeke, *not goe in*: that is, not lye with her: see the notes on verse 6. *thyne aunt* the Chaldee explaineth it, *thy fathers brothers wife.*

Ver. 15. daughter-in-law] that is, thy finnes wife 15
as it is after explained. The Hebrew name *Callah*, elsewhere signifieth a spouse or bride: here it is, the finnes wife; touching whom, see what is noted on verse 8.

Ver. 16. brothers wife] except when the brother 16
deceaseth without children; then the next brother marieth her, Deut. 25. 5. See the notes on v 8.

Ver. 17. or her] Hebr. and her: but *and* is often 17
used for *or*; as is noted on Gen. 13. 8. Of these lawes, the Hebrewes write thus; *When a man marieth a woman, there are sixe women of her kinne, unlawful for him for ever, whether his wife live with him, or be divorced, whether she be alive or after her death: and they are these; her mother, and her mothers mother, and her fathers mother, and her daughter, and her daughters daughter, and her finnes daughter.* And if he lye with any one of them, whiles his wife liveth, both of them are to be burned, (Levit. 10. 14.) Maimony in *Issurei biab*, chap. 2. sect. 7. *wickednesse* in Hebrew *Zimmah*, which properly signifieth a wicked thought or purpose; but is applied also to wicked acts, and particularly to unlawfull copulations; the Chaldee here translateth it *consell* (or purpose) of finnes: the Greeke, an impietie (or impious-act,) and in Levit. 20. 14. an unlawfull-act.

Ver. 18. a woman] or, a wife unto her sister, which 18
the Chaldee translateth with her sister. Which word sister, may be understood of any other woman, (as brother is often used for any other man, (Gen. 26. 31. and 19. 7.) & then the law here forbiddeth to take any more wives then one; which the reason following seemeth to confirme. The Hebrewes understand it of her next sister in blood, whether she be her sister by the mother, or her sister by the father; whether in way of marriage, or in fornication. Maimony in *Issurei biab*, chap. 2. sect. 9. *to vex her* or, vexing her, or for an adversarie, as Penimah is called the adversarie (or vexer) of Anna, the other wife of Elkanah, 1 Sam. 1. 6. whereby it is probable, that the sister forementioned, is any other wife; and the Greeke

Greeke here and there translateth a like *Anizelos* an emulator or envier. For when one man hath two wives, they are ready to envie and vex one another: see Gen. 4. 23. and 30. 15.

in her life or, *while she is alive*, as the Greeke explaineth it.

19

Verf. 19. *a woman* [or, *a wife*] even from his own wife, every mā was to abtain, during this her uncleanness. See Levit. 12. and 15. chapters.

separation that is, so long as she is separated for the uncleanness of her monthly fluors; whereof, see Lev. 15. 19. They that transgressed this Law presumptuously, were to be cut-off, Levit. 20. 18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22. 10. And by the Hebrew Doctors, this uncleanness was as the residue of all the nakednesses forementioned; who so uncover her nakedness so, deserveth to be cut off. Maimony in *Issurei biab*, ch. 4. sect. 1.

20

Verf. 20. *not give thy copulation, for seed* [or, *of seed*]; that is, *not lie fleshly with her*; *not commit adultery*: which the Hebrew expresseth here by the *ying* (or *bed*) *unto seed*: and in Leviticus 19. 20. the *ying* (or *bed*) *of seed*; and so the Greeke translateth it here. The phrase meaneth carnall copulation: and not only when it is unto effusion of seed, but any other uncleanness. The Hebrew cannons distinguish between the beginning of this act (which they call *the uncovering of nakedness*) and the accomplishment thereof. And in all these copulations spoken of, whether he hath uncovered her nakedness (beginning the act with his body,) or hath accomplished it; yet though it be not to the effusion of seed, &c. when he hath begun the act with his body, they are both of them guilty of death by the Magistrate, or of cutting off, or of beating, or of chastisement. Maimony in *Issurei biab*, ch. 1. sect. 10.

21

Verf. 21. *of thy seed* that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18. 10. See also Lev. 20. 2. through the fire] this word fire, is after expressed in Deut. 18. 10. and in 2 Kings 11. 3 which another Prophet expoundeth, *burne in the fire*, 2 Chron. 28. 3. which was the abominable custome of the heathens, so dedicating their children unto idols and devils: and the like abomination, the Israelites committed in a valley neer to Jerusalem, 2 Chron. 33. 6. Jer. 32. 35. which King *Iosias* abolished, when he defiled *Tophet*, which was in the valley of the *sonnes of Hinnom*; that no man might make his sonne or his daughter, to passe through the fire to *Molech*, 2 Kings 23. 10. This sin is here forbidden amongst whoredomes and incests, because even it is spirituall whoredome; as in Lev. 20. 5. it is called a *going a whoring after Molech*. The manner of doing this wickedness, is not now certainly known: but is thought to be done two wayes, some being burned to death, other some made to passe onely betweene two fires, for a signe of consecration. So of *Achaz* King of Judah, it is said, *he burnt his sons in the fire*, 2 Chron. 28. 3. and of the Jewes, that they burnt their sonnes and their daughters in the fire, Jerem. 7. 31. and that they burnt their sonnes with fire, for burnt offerings unto *Baal*, Jerem. 19. 5. yet they sacrificed their sons and their daughters unto Devils; and feed in-

necent blood, the blood of their sonnes and of their daughters; whom they sacrificed unto the idols of Canaan.

Psal. 106. 37, 38. R. Bechisi (on Lev. 18.) saith that the parents were perswaded, that by this sacrifice the rest of their children shold be delivered from death, & that they themselves should prosper for it, all dayes of their life. Of the manner of consecrating and not killing their children, the Hebrewes write thus;

*There was a great fire kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fire: and the same Priests gave the same unto his father; after that he was delivered into their hand, to cause him to passe through the fire, by his leave: and the father of the sonne, was he that made his sonne passe through the fire, by the leave of the Priests, and he led him through on his feet, from one side to another in the midst of the flame; but burned him not to Molech, after the manner that they burned their sonnes and their daughters to other Idols; but this service named Molech, was by passing through onely. Maimony treat. of Idolatry, ch. 6. sect. 3. And for the manner of killing their children, in the honor of Molech, it is thus recorded in an Hebrew Commentary called *Liklut*, upon Jerem. 7. fol. 61. col. 4.*

Through all (other) houses of Idolatry were in Jerusalem, yet Molechs house was without the city, in a place apart. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad like a man that openeth his hands, to receive somewhat within, it was hollow: and for it there was seven Chappels builded, before which this image was set. Who so offered a soule or dove, went into the first Chappell; if he brought a Lambe, he went into the second; if a Ramme into the third; if a calfe, into the fourth; if a bullocke into the fifth; if an Oxe, into the sixth; and if he offered his sonne he went into the seventh. He kissed Molech, as (in Hof. 13. 2.) Let the sacrificers of men, kisse the calves. The sonne was set before Molech, and Molech having fire put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning hands: and to the end that the father might not heare the cry of the child, they did beat upon Tabers: thereupon was the place called *Tophet*; of *Toph*, which is a *Taber*. But of these things, we have no certainty, save that the Scriptures witness such impiety to have been in Israel.

Molech the name of an Idol, or Starre, which the Ammonites and other heathens worshipped, called also *Molech* Amos 5. 26. and *Milcom*, 1 King. 11. 5, 7. and was so named, as being *Melech*, King; wherefore the Greeke translateth it *Archon* a Prince: and is thought of some to be the star *Saturne*, the highest of all the Planets, unto which the *Carthaginians* are said to have sacrificed the best of their sonnes, *Diodor. Sicul. l. 20.* and likewise the *Phoenicians*, *Euseb. prep. Evang. lib. 4.* Others thinke it was the Sunne, which is as King and chiefe of all the Planets, and whom the *Phoenicians* worshipped by the name of *Beel-samen*, that is, Lord of heaven, as *Sanchonjath* testifieth, in *Euseb. Evang. prep. lib. 1.* called in the holy Scriptures *Baal*. And this seemeth probable, for whereas in *Tophet* in the valley of the sons of *Hinnom*, they used to make their children passe through the fire to *Molech*, 2 King. 23. 10. *Jeremy* saith

saith they offered them unto Baal, Jer. 19. 5. compared with Jer. 7. 31. and Jer. 32. 35. So either it was a starre, as the Prophet saith, *the starre of your God*; Amos 5. 26. or, the multitude of itars, as Stephen saith, *God gave them up to worship the host of heaven*, Act. 7. 42. which another Prophet confirmeth, saying, *They shall spread them before the Sun, and the Moone, and all the host of heaven, whom they have loved, and whom they have served*: Jer. 8. 2. Of like sort were *Adram-melech*, and *Anan-melech* the Gods of Sepharvaim, unto whom that people, burnt their children in fire, 2 King 17. 31. Of this Idoll Molech, R. Solomon (on Jerem. 7. 31.) saith; there was an Image of brasse, set up in the valley of Hinnom nere Jerusalem, after the forme before noted out of Iakub *not profane* or, *not pollute*, *not profane*: it is contrary to hallowing or sanctifying, Lev. 22. 32. And as Gods name is profaned sundry wayes, Lev. 21. 6. and 19. 12. so in speciall by idolatry; as when they applyed Gods name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, doe apply this unto the giving of ones life for the truth and religion of God; saying: *Who so ever ought rather to be killed, then to transgresse* (Gods law) *if he be killed, for that he will not transgresse, he sanctifieth the name* (of God;) and if it be before ten men of Israel, he sanctifieth the Name publicly, as did Daniel, Ananias, Misael, Azarias &c. Dan. 3. and 6. And of such it is said (in Psa. 44.) *for thy sake we are killed all the day, &c.* But who so ever ought to be killed rather then to transgresse; and he transgresseth rather then he will be killed, he profaneth the Name (of God) and if it be before ten of Israel, he profaneth it publicly, and he disannulleth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in Iesudei halorah, ch. 5. sect. 4.

22 Ver. 22. *with a male* or, *with man kinde*: this was the sin of Sodom, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the *going after other flesh*, Jude ver. 7. They that thus sinned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall be shut out of the kingdom of God, 1 Cor. 6. 9. 10. like copulation with a woman] Hebrew, with the *hyings* (or copulations) of a woman.

23 Ver. 23. *to lye downe thereto* or, *that it may lye with her*, which sense the Greeke version also affordeth. So in Lev. 20. 16. where such beastlinesse is punished with death. And whether it be tame-beast, or wild-beast, or fowle, all are to be stoned to death, Maimony in Iesrei biab. ch. 1. sect. 16. *confusion* in Greeke, a detestable thing.

24 Ver. 24. *in any of these* or, *in all these*, which Targum Jonathan expoundeth, *in any-one of all these*; every of which, the Hebrewes call *Nakednes*, after the scripture phrase; and they say, *There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secondaries, as being second (or next) to the foresaid nakedneses; and of them there be 20. women, and they are these.*

1 The mother, mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawfull,

2 The mother of his mothers father, only: and no further are forbidden.

3 His fathers mother infinite: as the fathers mothers, mothers mother, and all upward, are unlawfull.

4 The mother of his fathers father, and no further.

5 The wife of his fathers father, infinite. Though she were the wife of our father Iakob [or Noe] she is unlawfull for every of us.

6 The wife of his mothers father, and no further.

7 The wife of his fathers brother by the mother.

8 The wife of his mothers brother, whether by the mother or by the father.

9 His sons daughter in law [that is, his sons sons wife] infinite: though it should be his sons sons sons wife, even to the worlds end. So that Noe if he were now living, might never marry with any widow, that had been wife to any of his sons.

10 His daughters daughter in law (or sons wife) and no further.

11 The daughter of his sons daughter, and no further.

12 The daughter of his sons son, and no further.

13 The daughter of his daughters daughter, only.

14 The daughter of his daughters son, only.

15 The daughter of his wives sons son, only.

16 The daughter of his wives daughters daughter, only.

17 The mother of his wives fathers mother, only.

18 The mother of his wives mothers fathers mother, only.

19 The mother of his wives mothers mothers mother, only.

20 The mother of his wives fathers father, only. So there are found of those which are secundarily unlawfull, foure which are infinite. The mothers mother, and all upward. The fathers mother, and all upward. The grandfathers wife, and all upward. The sons sons wife, and all downward. Maimony in Iesrei biab. ch. 1. sect. 6.

Ver. 25. *doe visit* or, *have visited*, that is, punished, or, (as the Greeke translateth) recompensed: the time past being used for the more certainty, as if the thing were already done. *spue* or, vomit out, with lothsomnesse and indignation, as the Greeke explaineth it. So after, & in Lev. 20. 22.

Ver. 26. *any of these* or, *any of all these abominations*. So in ver. 29. *stranger* or *sojourner*, in Greeke, *prophete*.

Ver. 28. *the nation* in Greeke, *the nations*, in Chaldee, *the peoples*.

Ver. 29. *the soules* that is, *the persons*. *cut-off* rooted out, or destroyed, as the Greeke and Chaldee explaine it. Of this judgement, see Lev. 20. 7 Gen. 17. 14.

Ver. 30. *my charge* Hebrew *my keeping* (or custody) that is, which I command to be kept. In Greeke *my ordinances*: in Chaldee, *the custody of my word*. *statutes of abominations* that is, *most abominable statutes*: meaning their finfull practices, which thorough custome grew to be as a Law amongst them.

CHAP. XIX.

Sundry lawes, teaching 2, holinesse, 3, obedience, 4, and true religion. To have some of the fruites of the land

land for the poore. 11, Against lying, swearing, fraud, cursing and unrighteousnesse. 16, Against saluam- ing, hate, revenge, 19, unlawfull mixtures, and fornication. 23, The law for uncircumcised fruits. 26, Against observing heathenish manners, 29, whoredome, 31, familiar spirits. 32, To honour the ancient, 34, to love strangers, 36, to have just ballances, 37, and to observe all Gods statutes.

§ § §

1 **A**ND Jehovah spake unto Moses, say-
2 ing. Speake unto all the Congrega-
tion of the sonnes of Israel, and say
unto them, Ye shall be holy: for I Jehovah
your God, *am* holy.

3 Ye shall feare, *every*-man his mother and
his father; and keepe my Sabbaths: I *am* Je-
hovah your God.

4 Turne ye not unto Idols; and make not
to your-selves, token gods: I, *am* Jehovah
Your God.

5 And when ye sacrifice, a sacrifice of Peace
offring, unto Jehovah: ye shall sacrifice it,
6 for your favourable acceptation. In the day
that ye sacrifice it, it shall be eaten, and on
the morrow: and that which remaineth, un-
till the third day; shall be burnt in the fire.

7 And if, it be eaten at all, in the third day: it is
a polluted thing, it shall not be favourably-
8 accepted. And they that eat it, *every one*
shall beare his iniquity; because he hath pro-
faned, the holy thing of Jehovah: and that
soule shall be cut-off from his peoples.

9 And when ye reape, the harvest of your
land; thou shalt not wholly-rid, the corner
of thy field, in reaping: neither shalt thou
10 glean, the gleaning of thy harvest. And thou
shalt not gather-the-single-grapes, of thy
vineyard; nor g'eane, the grapes that are
broken off of thy vineyard: thou shalt leave
them, for the poore and for the stranger; I,
am Jehovah your God.

11 Ye shall not steale: neither falsly-deny, nor
deale-falsly, *any*-man with his neighbour.

12 And ye shall not swear by my name, to
falshood: and thou shalt not profane, the
name of thy God, I *am* Jehovah.

13 Thou shalt not fraudulently-oppresse thy
neighbour, neither rob him: the worke of
him that is hired, shall not abide-all-night
with thee, untill the morning.

14 Thou shalt not curse the deafe; and before
the blinde, thou shalt not put a stumbling-
block: but thou shalt feare thy God; I *am* Je-
hovah.

15 Ye shall not do unrighteousnesse, in judge-
ment; thou shalt not respect the person of

the poore; nor honor, the person of the great
man: in justice shalt thou judge thy neighbor.

16 Thou shalt not walke a tale-bearer, among
thy people; thou shalt not stand, against the
blood of thy neighbour: I, *am* Jehovah.

17 Thou shalt not hate thy brother, in thine
heart: rebuking thou shalt rebuke thy neigh-
bour; and not beare sin, for him.

18 Thou shalt not avenge: nor keepe grudge a-
gainst the sons of thy people; but thou shalt
love thy neighbor, as thy self: I *am* Jehovah.

19 Ye shall keepe my statutes; Thou shalt not
let thy cattell gender, with divers-kindes:
Thou shalt not sow thy field, with divers-
kinds: and a garment of divers-kindes, of
linse-woolse; shall not come upon thee.

20 And a man, when he shall lye with a wo-
man, to copulation of seed; and she a bond-
woman, betrothed to a man; and redeeming
she is not redeemed; or freedome, is not gi-
ven her: a scourging shall be, they shall not
be put to death, because she was not free.

21 And he shall bring his Trespass-offring, unto
Jehovah; unto the doore of the Tent of the
congregation: a ram for a Trespass-offring.

22 And the Priest shall make atonement, for
him, with the ram of the Trespass-offring,
before Jehovah; for his sinne, which he hath
sinned: and the sin, which he hath sinned,
shall be forgiven him.

23 And when ye shall come into the land, and
shall have planted any tree for food; then ye
shall count-as-uncircumcised the uncircum-
cision thereof, the fruit thereof: three yeares,
shall it be unto you, as uncircumcised, it shall
not be eaten. And in the fourth yeere, all the
24 fruit thereof shall be, holinesse of praises, un-
to Jehovah. And in the fifth yeare, ye shall
25 eat the fruit thereof; to adde unto you, the
revenue thereof: I, *am* Jehovah your God.

26 Ye shall not eat, with the blood: ye shall
not observe-fortunes, nor observe-times. Ye
27 shall not round, the corner of your head: nei-
ther shalt thou marre, a corner of thy beard.
And ye shall not make in your flesh, *any* cut-
ting for a soule; neither shall ye make upon
you, the print of *any* marke; I *am* Jehovah.

28 Profane not thy daughter, to cause herto
be an-whore: that the land fall not to whor-
dome; and the land become full, of wicked-
nesse.

29 Ye shall keep my Sabbaths; and reve-
rence my Sanctuary; I, *am* Jehovah.

30 Turne not unto them that have familiar-
spirits, and unto wizards; seek not, to be de-
fied by them: I, *am* Jehovah your God.

Thou

32 Thou shalt rise-up before the hoary-head; and honour, the face of the old-man: and feare thy God, I am Jehovah.

33 And when a stranger, shall sojourne with thee, in your land: ye shall not vex him.

34 The stranger, that sojourneth with you, shall be unto you, as one homeborne amongst you; and thou shalt love him, as thy selfe; for ye were strangers, in the land of Egypt: I am Jehovah your God.

35 Ye shall not doe unrighteousnesse, in judgement: in meteyard, in weight, or in measure.

36 Just ballances, just stones, a just Ephah, and a just Hin, shall ye have: I am Jehovah your God, which brought you out,

37 from the land of Egypt. And ye shall keep all my statutes, and all my judgements; and shall doe them: I am Jehovah.

Annotations.

DDD Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9.

2 **B**E holy] that is, separated from sin, & dedicated unto God, and his obedience; which is the sum of the first Table, yea of all the Law. The Apostle openeth it thus; *As obedient children, not fashioning your selves, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy, 1 Pet. 1. 14. 15. 16.* See also Lev. 11. 44.

3 Ver. 3. feare] or reverence. This openeth the fift commandement, Honour &c. Exod. 20. 12. shewing that it implyeth inward reverence, as all the Law is spirituall, Rom. 7. 14. And here the mother is named before the father, which is not usall. See the notes on Exod. 20. 12. The Hebrewes say, *It is written, Honour thy father and thy mother, Exod. 20. 12. it is also written, Honour the Lord with thy substance, Prov. 3. 9. Again it is written, Ye shall feare every man his mother and his father, Lev. 19. 3. it is also written, Thou shalt feare the Lord thy God, Deut. 6. 13. as he commandeth the honour of Gods great name and his feare, so he commandeth the honour and feare of parents. He that curseth his father or mother, is stoned: and he that blasphemeth (God) is stoned: he be makeib them equall in punishment. For honour, the father is set before the mother; and for feare, the mother before the father: to teach that they are both alike for honour or for feare. What is this Feare? It is not to stand in his place, nor sit in his place, nor to oppose his words, nor to carpe at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord, my Father, Maimony in Misneh. tom. 4. treat. of Rebels, chap. 6. sect. 1. &c. Sabbaths] in Chaldee Sabbath dayes: both the seventh day, and all other dayes of rest, which were likewise called Sabbaths, Lev. 23. 32. See the annotations on Exod. 20. 8.*

11. I am Jehovah] This is a ground and rea-

son of these, and almost all the other precepts following; as it was prefixed before the ten Commandements: see Exod. 20. 2.

Verf. 4. Turne ye not] to weete, your faces: or Look not, Regard not: in Greeke, Follow not. It implyeth also the turning-away of the heart, Deut. 30. 17. and 29. 18. But from this word, the Hebrewes say, that it is forbidden even to looke attentively, on the similitude of an image. Maimony treat. of Idolatry, ch. 2. sect. 2. Idols] called in Hebrew Elilim, which properly signifieth things of nought, nothing, vaine, and nought worth; according to the nature of which name, Paul saith, *we know that an Idoll is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4.* Elilim signifieth, Gods; Elilim, no-Gods; which the Greeke here nameth *Eidola*, whereof our English Idols is derived: in the Chaldee they are called *Errours*, or *Aberrations*. And Elilim is applied to other things also, which are of no value, as in Job 13. 4. *Physicians Elil*, that is, vaine, or of no value & in Jer. 14. 14. false prophets prophesied *Elil*, a thing of nought. And as Images, are the same that Idols, in signification, so Images of silver and gold, are called *Elilim Idols*, Elay 2. 20. So that hereby God forbiddeth the transgression of the first and second commandements. And the Hebrew Doctors say, *It is not Idolatry, inely which a man is forbidden to turne after it in his thought; but every thought which occasioneth a man to deny any of the fundamentall points of the Law, we are warned that it come not into our heart, &c.* Maimony treat. of Idolatry, ch. 2. f. 3. molten Gods] Hebrew, gods of melting: meaning Images, Gods of silver and of gold, as Exodus 20. 23. such as was the molten calfe, Exod. 32. 8. 31. The Prophet calleth them teachers of lies, Habak. 2. 18. yet unto such, Idolaters said, ye are our Gods, Elay 42. 37.

Verf. 5. of Peace offerings] or of payments, whereof see Lev. 3. 1. for your favourable acceptation] that it may be acceptable to God for you: see the notes on Lev. 1. 3. This sense Sol. Iarchi giveth of these words here. Some doe understand it, at your owne will, such as you like best to offer: but the 7 verse following, sheweth the former interpretation rather to be meant. Though this latter also is good, and may be implied; and is so expounded by Chazkuni, that they should give their good will therein, and not grudge or have an evill eye in that which they offered before the Lord. For some men (saith he) do not offer with the heart, but because they see other men do so, and it were a shame for them, if they should not doe likewise. But another meaning (saith he) may be this, Doe the thing that may be for your favourable acceptation, as that it be eaten in that day, or on the morrow.

Verf. 6. burnt] as being polluted by overlong keeping it. See these things opened in Leviticus 7. 18. 19.

Verf. 7. eaten at all] or, any of it eaten: Hebrew, eating eaten. a polluted thing] or, abominable, in Greeke, unsacrificable; but Aquila turneth it here in Greeke *Apobleten*, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes on Lev. 7. 18.

Verf

8 Verſ. 8. his iniquitie] in Greeke, ſinne, meaning puniſhment for his iniquitie: ſee the notes on Lev. 7. 18. the holy thing] Hebr. the holineſſe; in Gr. the holy things. that ſoule] that is, as the Chaldee tranſlateth, that it man ſhall be deſtroyed: ſee Lev. 7. 18. In Greeke, the ſoules that eat it, ſhall be deſtroyed out of their people.

9 Verſ. 9. not wholly-rid] or, not make a full-end; not make-cleane-riddance of the corner of thy field, to reape the ſame. The like is after, in Levit. 23. 22. corner] that is, the out-side, or utmoſt-part: the corner may alſo be underſtood for many corners. The Hebrew canons declare it thus; Hee that reapeſh his field, muſt not reape all the field wholly; but muſt leave a little ſtanding-corne for the poore, in the end of the field, (Levit. 23. 22.) whether he cut it, or plucke it up: and that which is left; is called the Corner [Peah.] And as hee muſt leave of the field, ſo of the trees, when he gathereth their fruit, he muſt leave a little for the poore. If he tranſgreſſe, and doe reape all the field, or gather all the fruit of the trees; he muſt take a little of that which he hath reaped, or of that which he hath gathered, and give it to the poore; for the giving of it, is a commandement. Yea, though he have ground it, or baked it into bread, yet he muſt give thereof, a corner to the poore. If all which he hath reaped, be loſt or burnt, before he hath given the corner, then he is to be beaten: becauſe he hath tranſgreſſed a prohibition, and cannot confirme the commandement thereof, which unto him is broken off. Maimony in Miſneh, tom. 3. in Mattanoth gnanijim, chap. 1. ſect. 1, 2, 3. What is the meaſure of the Corner? By the Law, there is no meaſure ſet for it; if he leave but one eare of corne, he is diſcharged. But by the words of the Scribes, it muſt be no leſſe then one of ſixtie. And a man may adde more then one of ſixtie, according to the greatneſſe of the field, or multitude of the poore, or bleſſing of the ſeed. As if the field be very ſmall, ſo that if he leave thereof the ſixtieth part, it will not benefit a poore man; then is he to adde unto the meaſure: and ſo if there be many poore, he addeth. And if he did ſow little, and reapeſh much, becauſe it is bleſſed: he addeth according to the bleſſing. And who ſo addeth more unto the corner, he ſhall have his reward increaſed, and there is no meaſure limited of this addition. They leave no corner, but in the end of the field; to the end that the poore may know the place whither to come, &c. At three times in the day, they part the corner for the poore; at morning, and at midday, and at the evening ſacrifice, [that is, three of the clocke in the afternoon] and the poore that comes not at one of theſe times, they ſuffer him not to take any away; that there may be a ſet time for the poore to come together all of them, to take it. If a man have two fields, he may not reape the one wholly, and leave in the other a corner meet for them both; for it is written, the corner OF THY FIELD: but he muſt leave in every one, a corner meet for the ſame. He that ſoweth his field with one kind (of ſeed,) though he make therein two threshing-floores, he leaveth but one corner. If he ſow two kinds of ſeed, though he make but one floore; hee muſt give a corner for the one ſort, by it ſelfe; and a corner for the other ſort, by it ſelfe. If he ſow it with two kinds of wheat, or two kinds of barley; then, if he make but one floore, he giveth but one corner; if two floores, he giveth two corners. Maimony in Mattanoth gnanijim, (or treat. of

Gifts to the poore;) c. 1. ſect. 1, 2, 3. 11. and ch. 2. ſ. 12. 17. and c. 3. ſ. 1. 14. in reaping] or, to reape the ſame: which in Lev. 23. 22. Moſes explaineth thus, when thou reapeſt. gleane] or gather. the glean- ing] or gathering, that is, the eares of corne which fall off, as the Greek verſion explaineth it. So the Hebrews ſay, The gleaning is that which falleth out of the ſickle in the time of reaping, or that falleth out of the hand when he gathereth the eares, and reapeſh; if ſo be that which falleth be but an eare, or two. But if there fall three together, thoſe three are the owners of the field. And that which falleth from after the ſickle, or from after the hand, though it be but one eare, is not for glean- ing. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for glean- ing. If he reape, and there be left an eare unreaped; if the top of it reach to the other ſtanding corne which is thereby, ſo that he may reape it with the other ſtanding corne, it is the owners of the field; if not, it is for the poore. If the wind ſcatter the corne, ſo that the harveſt of the owner of the field, is mixed with that which is to be gleaned, then they mea- ſure the field, how much glean- ing it is meet for to afford, and they give (ſo much) to the poore. If (the owner) have tranſgreſſed, and gathered the gleanings, though he have ground it, and baked it, he muſt give it to the poore. If it be loſt or burnt, after it is gathered, before it be given to the poore; he is to be beaten; Maim. in Mattanoth gnanijim, ch. 4. ſ. 1, 5. and ch. 1. ſ. 4.

Verſ. 10. not gather-the-single-grapes] that is, the grapes which grow ſingle, and not in cluſters; ſuch the owner of the vineyard might not gather, but leave them for the poore. Gnoleth are ſingle-grapes, Eſa. 24. 13. Hobad, ver. 5. differing from the cluſters of grapes, Mich. 7. 1. So the Hebrews explaine this Law, ſaying, Gnoleth are little cluſters which are not thicke, as cluſters which are not compaſſed together, and whoſe grapes are not joynd one upon another, but diſſepered. And it is called Gnoleth, becauſe it is to the other cluſters, as (Gnoleth that is) a child to a man, &c. and ſingle berries, they are Gnoleth. A branch whereon there is a cluſter, and ſingle grapes on the twig of the branch, if the ſingle grapes be cut off with the cluſter, they are the owners of the vine- yard; if not, they are for the poore. If a vineyard have all ſingle grapes, it is for the poore; as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINE- YARD, although it be all ſingle grapes. And no ſingle grapes, or particular berries, are due (to the poore) but in the vineyard only. Maimony in Mattanoth gnan. ch. 4. ſect. 17. &c. the grapes-that-are-broken-off] or, the particular berries. The Hebrew Peret, which hath the ſignification of parting, breaking, and fall- ing off, meaneth here, ſuch particular grapes as are broken, and fall off from the cluſters in the Vin- tage. That as in the field, the corner was that which was left growing, and the glean- ing was of the eares that fell away in the reaping: ſo the ſingle grapes, were ſuch as grew not in cluſters; and the Peret, are grapes broken, and fallen off in the gathering. So the Greeke tranſlateth it, Rhoas, that is, berries-broken-off; and the Chaldee Nibra, is of like meaning; and the Hebrews expound it to be particular berries, one or two, that are broken off

off from the cluster, in the time of the grape-gathering: but if there be three berries together, or more; they are not *Peret*, nor left for gleaning, but are the owners. Yet that which is throwne to the earth, in the grape-gathering, they count for *Peret*, though it be halfe a cluster, or an whole one: so that bee that putteth a basket under the vine, in the time when he gathereth grapes, (to save for himselfe those which so fall off) he robbeth the poore: *Maimony* in *Mattanuth gnan*, chap. 4. sect. 15, 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. *Moses* mentioneth the like of the Olive-tree: and there in the vers. 19. he addeth another branch of this law, touching a sheaf forgotten in the field, which must not be fetched againe, but left for the poore. So the Hebr. Doctors understand this precept largely; for by harvest and reaping, they say is implied, whatsoever is like unto harvest, that it is bound to yeeld a corner for the poore; as all kinde of graine in the field, and all pulse; as Rice, Millet, Lentils, also Nuts, Almonds, Pomegranats, Grapes, Olives, Dates, and all such like; whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbs are free from paying this duty, because they are not gathered and laid up for mens livelyhood, but *Garlicke* and *Onions*, must pay the corner, because they are dried, and brought into the house for provision. So they say, There are foure gifts for the poore, in the vineyard, the Grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field, the gleaning, and that which is forgotten, and the corner. And two, from trees; that which is forgotten, and the corner; *Maimony* in *Mattanuth gnanijim*, chap. 2. sect. 1, 2. and ch. 1. sect. 7. thou shalt leave them] Hence the Hebrews gather, that the poore hath nothing to doe with these gifts, untill the good-man of the house hath separated them purposely. Therefore a poore man, that seeth a corner in the end of a field, may not touch the same, (upon paine of robbery) untill hee know that the master of the house knoweth thereof. After they are thus left, the master of the house hath no right in them, but the poore may come and take them, yea though it be against the masters will; *Maimony*, *ibidem*, ch. 2. sect. 14. and ch. 1. sect. 8. And whereas the master of the family was to give the first-fruits to the Priests, Num. 18. 12. and the Tithes to the Levite, Numb. 18. 24. and a second Tithe, for him and his to eate before the Lord, Deut. 12. 17, 18. these gifts, were to be left for the poore, before any of the other: and every third yeere, that second Tithe was also given to the poore, Deut. 14. 28, 29. besides other reliefe, Deut. 7. 8. so mercifull was God, to the poore of his people. Neither might they be defrauded of these gifts, under colour of Religion; if a man sanctified his vineyard, (to the Lord) after single-grapes were known to be in it: the poore had those single-grapes notwithstanding: and if the Tithe were given to a Levite, and single-grapes were found therein, he was to give them to the poore. *Maimony* in *Mat. gnan*, ch. 4. sect. 23, 26. Now, who those poore were, to whom these glea-

nings, single grapes, corners, &c. did belong, the Hebrew canons declare thus; *Who so hath two hundred Zuzims*, [that is, fifty shekels of silver, for a zuz is the fourth part of a shekel; and what the shekel is, see the notes on Gen. 20. 16.] let him not take of the gleaning, or of that which is forgot, or of the corner, or of the Tithe of the poore. If he have 200. lacking one, he may take. If they be pawned to his creditor, or be for his wives dowrie, then also he taketh. And they cannot binde him to sell his house, or stuffe. *Talmud Bab. in Peah*, ch. 1. f. 8. for the stranger] and for the fatherlesse, and for the widow, Deut. 24. 19. By the stranger is chiefly meant the *Proselyte* (as the Greek here translateth) converted to the faith, though others are not forbidden, because in these gifts, was no holinesse, at all, as in other things that were sanctified. The Hebrews say, Every stranger spoken of, in the gifts to the poore, is not meant, but of the righteous stranger. For loe hee saith of the second Tithe; And the Levite shall come, and the stranger, (Deut. 14. 19.) the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding, they withhold not the poore Heathens from these gifts. It is said, thou shalt leave them for the poore, &c. all the while that there are poore men to require them. If the poore cease to seeke or come againe for them, that which is left, is free for any man to take. And he is not bound to give (the poore) the price of them; for it is not said, hee shall give them to the poore, but hee shall leave them. And it is not meet to leave them for beasts and birds, but for the poore: and loe there are no poore. After that the poore are gone into a vineyard, and come away; the grapes which remaine afterward, are free for any man, &c. *Maim.* in *Mattanuth gnan*, chap. 1. sect. 9. 10, 11. I am *Iebvab*] by whose commandement, this law was stablished in Israel, to the end that they might remember their owne povertie, and bondage which they indured in *Aegypt*; and that by doing these workes of mercie, the Lord might blesse them, in all the worke of their hands. Which reasons, *Moses* rendreth of this precept, in Deut. 24. 19. 22.

Ver. 11. not steale] see the notes on Exo. 20. 15. In that he speaketh as to many ye shall not, *Chazkuni* here gathereth, that he that seeth one steale, and boldeth his peace, he also stealeth, as doth the principall in the theft. *falsly-deny*] in Greeke, *not lye*; it is a generall word for lying, or denying of things in respect either of God, as Prov. 30. 9. or of men, as Lev. 6. 2. And unto this later, of denying other mens goods that are in their hand, doe the Hebrews referre this prohibition. *Maimony*, tom. 3. treat. of Oathes, ch. 1. f. 8. *deale-falsly*] or *lye*, in violating covenants, as Gen. 21. 23. *Psal.* 44. 18. or swearing falsly, or any other way.

Ver. 12. to falshood] or *falsly*; in Greeke, *to an unjust thing*. The contrary is required, *Thou shalt sweare, the Lord liveth, in Truth, in Iudgement, and in Justice*. Jer. 4. 2. And Gods Name is of large signification, as is noted on Exod. 20. 7. so that whether one use any of Gods proper names, or describe him by other words, as bee that liveth for ever, bee that created heaven and earth, &c. (as Rev. 10. 6.) or any the like, it is a full oath. And by swearing,

is understood *curfing* alfo, which is of the fame nature; as in Gen. 24. 8. 41. the fame thing, is called an oath, and a curfe, (or execration.) So the Hebrew canons fay: *Whether one fweare by (Gods) proper name, or by any of his firmames; as by him whose name is Gracious, or whose name is Mercifull, or any the like, in any language: loe it is a full oath. And fo an execration, and a curfe, is an oath. As when a man faith, Cursed be he of the Lord, or of him whose name is Gracious, or mercifull, whofoever hath eaten this thing, and himfelf hath eaten it: loe he hath fworne falſly. Likewise he that faith, nay, nay, twiſe, by way of oath; or yea, yea; and mentioneth Gods name, or firmame, loe it is as if he had fworne. And fo bee that promiſeth, I will not do this or that, and mentioneth Gods name, or firmame: it is an oath. Maimony in Miſneh, tom. 3. treat. of Oathes, ch. 2. ſect. 2. &c. not profane] or, pollute, but contrariwiſe ſhall ſanctifie it; as Levit. 22. 32. The word *not*, in the former branch, is here again neceſſarily underſtood, as often in the Scripture: and ſo the Greek verſion addeth it, *ye ſhall not profane*: by this, not onely falſe, but raſh, vaine, unadviſed needleſſe oathes, and all other abuſes of Gods name, are forbidden: as is noted on Exod. 20. 7. The Hebrews ſay, *Although be that ſwear-eth vainly or falſly, be beaten (by the Magiſtrate) and bring a ſacrifice (to the Prieſt,) yet is there not atonement made thereby, for all the iniquitie of his oath; for it is written, (in Exodus 20. 7.) the Lord will not hold him innocent: he is not freed from the judgement of (the God of) heaven, untill he have his payment from him, for the great Name which he hath profaned, as it is written, Thou ſhalt not profane the name of the Lord thy God: I am the Lord. Therefore a man muſt beware of this iniquitie, more then of all tranſgreſſions. This is one of the heauiest iniquities; although for it there be no cutting off, nor death, by the Magiſtrates, yet is there in it a profanation of the holy Name, which is greater then all iniquities. It is neceſſary to warne children much, and to teach their tongues the words of truth, without ſwearing; that they fall not into a cuſtome to ſweare continually, as doe the Heathens. And this thing lieth as a dutie upon their parents, and upon Schoolemaſters. And it is a great good thing for a man not to ſweare at all. Maimony, treat. of Oathes, c. 12. ſ. 1, 2, 8, 12. Accordingly are we to underſtand the Doctrine of our Saviour, when hee ſaith, *Sweare not at all*, Mat. 5. 34. Whereby he forbiddeth not the lawfull uſe of oathes, commanded of God, Deut. 6. 13. but all abuſe in common ſpeech, which was and is accuſtomed moſt finfully, to the high diſhonour of God.**

13 Verſ. 13. *fraudulently-oppreſſe*] in Greeke, *doe wrong, or injurie*. This word ſignifieth, to oppreſſe by fraud; the next, to oppreſſe-by-violence: ſee the notes on Lev. 6. 2. Both theſe, did Iohn the Baptiſt forbid unto the Southerners, Luke 3. 14. *rob*] or, *violently-oppreſſe, and plucke-by-force*, as it is ſaid of Benajah, he plucked the ſpeare out of the Egyptians hand, 2 Sam. 23. 21. For theſe finnes, *fraudulent-oppreſſion, and robbery*, the Prophets doe often blame Iſrael, Ezek. 22. 29. Jer. 22. 3. Eſay 3. 14. Eccleſ. 4. 1. Pſal. 62. 11. It commeth from covetouſneſſe, as is ſaid; *They covet fields, and take them*

by rapine, Mich. 2. 2. and proceedeth unto murder, as he that is greedy-of-gaine, *taketh away the liſe of the owners thereof*: Prov. 1. 19. The Hebrews ſay, *Who ſo deſireth his neighbours houſe, wife, goods, or any other thing which is poſſible for him to get of him: when he hath thought in his heart how he might get that thing, and his heart is allured with the thing, he tranſgreſſeth this Law, Thou ſhalt not deſire*, Deut. 5. 21. and *Deſire is not, but in the heart onely. Deſire bringeth a man to Coveting, and Covetize bringeth him to Robbery. For if the owners will not ſell the thing, though he would give a great price, then falleth he to rapine*, Mich. 2. 2. And if the owners ſtand up againſt him, to reſcue their goods, or to forbid him to rob, then he falleth to ſhedding of blood. Goe, and learne by the fact of Achab and Naboth. Loe thou muſt learne, that he which Deſireth, tranſgreſſeth one prohibition; and he that getteth the thing which he deſireth, by importuning the owners, or requeſting it of them, tranſgreſſeth two prohibitions; therefore it is written, *Thou ſhalt not Covet; and, Thou ſhalt not Deſire. And if he take it by robbery, he tranſgreſſeth three prohibitions. And who ſo robbeth his neighbour of the worth of a ſarthing, is as if he tooke his liſe from him*, Prov. 1. 19. Maimony in treat. of Robbery, ch. 1. ſ. 10. &c. If a man finde, and keepe backe a thing which his neighbour hath loſt, he tranſgreſſeth alſo this Law; as is noted on Deut. 22. 1. *the worke*] that is, *the wages for the worke*: as the Gr. tranſlateth it, *wages*. So in Job 7. 2. *an hireling looketh for his worke*: that is, for the reward of his worke: and in Jer. 22. 13. *Woe unto him, &c. that uſeth his neighbours ſervice for nought, and giveth him not his worke*; that is, his wages. So Chriſt ſaith, *My worke is with my God*, Eſay 49. 4. that is, my reward: and theſe two are joyned, as belonging to the ſame, as the Lords reward is with him, and his worke before him, Eſay 40. 10. that is, his recompence for worke. This is a particular inſtance, of the foreſaid oppreſſion; as Moſes after ſheweth, ſaying, *Thou ſhalt not fraudulently-oppreſſe an hired ſervant, &c. at his day thou ſhalt give him his hire*, Deut. 24. 14, 15. So in Mal. 3. 5. where God threatneth judgement for this ſin. See more, in the notes on Deut. 24.

Ver. 14. *not curſe*] or, as the Gr. tranſlateth, *not ſpeake evill of the deafe*: or, *not revile*; as in Exod. 22. 28. is ſpoken of the Magiſtrates; here it is ſpoken of the deafe, who cannot heare, nor thereat be offended: ſo by proportion, it is meant of all other; even of enemies; as, *Bleſſe your perſecutors; bleſſe and curſe not*, Rom. 12. 14. By the Hebrew canons, if a man curſed, not a Ruler onely, but any one of Iſrael, hee was to be beaten: which they grounded upon this Law, *Thou ſhalt not curſe the deafe: and wherefore mentioneth hee the deafe?* For that, though it be one that beareth not, neither is grieved for the curſe, yet is hee to be beaten for his curſing. Hee that curſeth any of Iſrael, man or woman, great or ſmall, he is once beaten: and if he curſe a Iudge, he is twiſe beaten; and if he curſe the Ruler (or Prince) he is thrice beaten. He that curſeth himſelfe, is beaten, as he that curſeth others; for it is written, (in Deuteron. 4. 9.) *Take heed to thy ſelfe, and keepe thy ſoule*; Maimony in Sanhedrin, ch. 26. ſ. 1, 2, 3. *not put*] Hebr. *not give a ſtumbling*

stumbling-block, or (as the Greeke translateth it) a scandal: which, as it should not be before the blind, so neither before any, as it is written, let no man put a stumbling block, or a scandal in his brother's way, Rom. 14. 13. and, woe unto the world, because of scandals, Mat. 18. 7. Generally this forbiddeth all occasion of error, or fall unto any, especially to the blinde and ignorant; for, Cursed is he that maketh the blinde to erre out of the way, Deut. 27. 18. And, as the soule is more precious than the body, so the sin is greater, to put a scandal of sin, or stumbling block of iniquitie, before the consciences of the weak or ignorant, Rom. 14. 13. and 16. 17. 1 Cor. 8. 9, 13. Rev. 2. 14. Sol. Iarchi expoundeth Moses thus; Before him that is blinde in a matter, doe not give such counsell as is unmeet for him.

15

Verf. 15. *unrighteousnesse*] or, *injurious evil*: it is a generall word for all injustice, either in heart, as Psa. 58. 3. or with mouth, as Mal. 2. 6. Job 27. 4. Esa. 59. 3. or with hand and aft, Psa. 7. 4. Ezek. 18. 8. and applied sometime in speciall to unrighteousnesse in judgement; as here, and in Psa. 82. 2. All that doe this, are an abomination to the Lord, Deut. 25. 16. *respect the person*] or, *lift-up*, (or, *accept*) the face, which is to shew favour, and to grant ones request: which sometime is taken in the good part, as is noted on Gen. 19. 21. and may be obferved in 2 Kin. 3. 14. Lam. 4. 16. but in cases of judgement, it usually denoteth partiall carriage, & respect of one mans face or person, more than of anothers, which God forbiddeth here, and in Deut. 16. 19. Prov. 18. 5. Job. 13. 10. Psa. 58. 3. Jam. 2. 1. 9. *of the poore*] though in respect of his povertie he may seeme to be pitied, yet God would have all partiality in judgement to be avoided. *honour the person*] or, *countenance the person* (or face) of the great: as in Exod. 23. 3. we are forbidden to countenance (or honour) the poore. The Gr. translateth *Thaumases*, which properly is to admire, but used for honorable-respect, as is noted on Gen. 19. 21. *in justice*] or, *with righteousness*. Of this, see the Annotations on Deut. 16. 18.

16

Verf. 16. *not walke a tale-bearer*] or, *calumniator*, or, *not walke with tale-bearing*, and *crimination*. The Hebrew *Rakil*, properly signifieth, a merchant, or traffiquer up & down with spices, or other things, 1 King. 10. 15. Ezek. 27. 15, 17, 22, 23. Whereupon *Rakil* (the word here used) is a tale-bearer or accuser, that maketh merchandise as it were of words, uttering them as Wares, going from place to place, to heare, and to spread-abroad criminations of other men. His property is described to be a revealer of secrets, Pro. 11. 13. and 20. 19. his end, to shed blood, Ezek. 22. 9. yet pretending friendship and good neighbourhood, Jerem. 9. 4, 5. Wherefore, the Greeke translateth it here, *Thou shalt not walke with guile*, and in Prov. 11. 13. and 20. 19. he is called in Gr. *double tongued*. The holy Ghost in the new Testament seemeth to call him in Gr. *Diabolos*, that is, a false-accuser, calumniator, or make-bate, 2 Tim. 3. 3. 1 Tim. 3. 11. and so *Aquila* (an ancient Greeke interpreter) translateth *Rakil*, *Diabolos*, in Prov. 11. 23. And to this the Chaldee version agreeth, saying, *Thou shalt not divulge accusations*,

(or criminations,) among thy people. Which phrase is used in Dan. 6. 24. and of those men which made accusations against Daniel, (there translated in Gr. *Diabollantes*.) Hereupon *Diabolos* the Devill hath his name of calumniating and accusing the brethren, Rev. 12. 9, 10. whom the Syriack in Mat. 4. and other places, calleth a *Divulger of accusations*, or *criminations*. So that the Hebrew *Rakil*, is in Greeke *Diabolos*, in English, a *Calumniator*, a *Make-bate*, a *Devill*, (as *Judas* is called a *Devill*, John 6. 70.) Therefore this sin is great, and when it spread in Israel, that they (with their other sins) walked as *Tale-bearers*: they were called *reprobate silver*, because the Lord had rejected them, Jer. 6. 28, 30. The Hebrew Doctors explaine it thus; He that backbiteth his neighbour, transgresseth against this Law, *Thou shalt not walke a Tale-bearer among thy people*, (Levit. 19.) and though they be not beaten for this thing, yet it is a great iniquitie, and occasioned the killing of many soules of Israel; therefore this is joynd next unto it, *Thou shalt not stand against the blood of thy neighbour*, (Levit. 19. 16.) Goe and learne what befell unto Doeg the Edomite, (Psa. 52. 1 Sam. 22. 9, 19.) *Who is a Tale-bearer*, (*Rakil*) He that is laden with words, and goeth from one to another, and saith, *Thus said such a one*; or, *Thus have I heard of such a one*: although the thing be true, yet such a man marreth the whole world; Maimony in *Mishneh*, tom. 1. in *Degnoth*, chap. 7. sect. 1, 2. And as this Law, immediately followeth the former about the Judges; so the Hebrews apply this precept unto them, saying, *It is unlawful for any of the Judges, when he goeth out from the judgement Hall, to say, I am he that doth acquit or condemn; and my fellowes are against mee: but what can I doe, seeing they are more then I. And if he thus speake, he is in the compasse of this, HE THAT WALKETH AS A TALEBEARER, REVEALETH SECRETS*, (Pro. 11. 13.) Maim. in *Sanbedrin*, c. 22. f. 7. Wherto the Greek version of that place agreeth; *A double-tongued man, revealeth counsels* (or secrets) *in the Synedion*, (or Council.) And so in Prov. 20. 19. The Jerusalemie Thargum followeth the former Exposition, but with another phrase, expounding this Law thus: *My people, the house of Israel, yee shall not follow the third* (or the threefold) *tongue against your neighbours*: meaning hereby, the slanderous, or calumniating tongue. So in Psa. 101. 5. *He that slandereth*, (or *hurteth with the tongue*) is translated here by the Chaldee, *He that speaketh with a third tongue*: and in Psa. 140. 12. *A man of tongue*, that is, an evill tongued, or evill speaker, the Chaldee expounds it, *A man which speaketh with a third tongue*. And hence is that phrase of Iesum ben Syrach, in Ecclus. 28. 14. *A third tongue hath disquieted many*: and in verf. 15. *A third tongue, hath cast out vertuous women*: meaning, calumniators and backbiters. These are called of the Hebrewes, *treble tongued*, for the much hurt which they doe to their neighbours, whom they caluminate, and to whom they tell it, and to themselves. *Our Wise men have said, the evill tongue killeth three; the speaker, and the receiver, and him that is spoken against; but the receiver more then the speaker.* Maimony in *Degnoth*, chap. 7. sect. 3. not stand

stand against the blood] that is, not stand and see thy neighbours blood spilt, and thou withdraw thy helpe from him, either by word or deed. So the Hebrews explaine this Law, saying; He that pursueth his neighbour, to kill him, all Israel are commanded to deliver the pursued, from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been warned to leave off, and yet he pursueth him, &c. hee may be killed. And if they can deliver him, with the losse of some of the pursuers limbes, as by striking off his hand, or breaking his leg, or striking out his eye, let them doe it. Who so can deliver him, by bereaving the pursuer of a limbe, and doth not, but killeth the pursuer: that man sheddeth blood, and is guiltie of death; howbeit, the Magistrates may not put him to death. Who so can deliver, and doth not, transgresseth this Law, Thou shalt not stand against thy neighbours blood. And so hee that seeth his neighbour sinking in the Sea; or thieves, or some wilde beasts comming upon him, and can deliver him, either by himselfe, or by hiring of others to deliver him, and doth not: or that hath heard, that infidels or other wicked, have purposed his evill, or bid a snare for his neighbour, and he discloseth it not unto him, and the like: he that thus doth, breaketh this Law, Thou shalt not stand against the blood of thy neighbour. Maimony, tom. 4. treat. of Murder, ch. 1. l. 6, 7, 13, 14. It implieth also, all other waies whereby a man may keepe himselfe or others from spilling innocent blood, as in case of Judgment, or the like. So Thargum Ierusalem expoundeth it, Thou shalt not keepe silent the blood of thy neighbour, in the time that thou knowest the truth in judgement. And this Law is joyned with the former of tale-bearing, as that which often causeth blood-shed: and the Prophet complaineth, In thee are men that carry tales, to shed blood, Ezek. 22. 9.

17 Verſ. 17. not hate thy brother] by brother, is meant here, any other man: therefore Christ blamed the Pharisees Gloſſe, Thou shalt love thy neighbour, and hate thine enemy; and hath said unto us, Love your enemies, Matth. 5. 43, 44. And this Law followeth the former about blood; because, Whosoever hateth his brother, is a murderer, 1 Joh. 3. 15. And because hatred often riseth of offences, he commandeth to rebuke, and not to hate for such things: which the Hebrewes explaine thus; When one man sinneth against another, he must not inwardly hate him, and keepe silence; as it is said of the wicked, And Absalom spake unto his brother Amnon, neither good nor bad, for Absalom hated Amnon, 2 Sam. 13. 22. but he is commanded to make it knowne unto him, and to say, why hast thou done thus unto me? Maimony in Degnot, chap. 6. sect. 6. in thy heart] the Greek translateth, in thy mind (or thought) which is an effect of the heart, as in Luke 1. 51. there is mentioned the thought (or imagination of their heart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minde: and, I will write (my Law) in their heart, Jer. 31. 33. is expounded, in their mindes, Heb. 10. 16. rebuking thou shalt rebuke] that is, thou shalt in any wise rebuke, or, freely, plainly, soundly reprove. The originall signifieth, to rebuke with conviction or argument; by words to shew what is right, and to reſell the contrary: as to reason, Job 13. 3. Esa. 1. 18. to con-

vince, Job 32. 12. to reprove, Esa. 1. 18. 4. And it is opposed both unto hatred nourished in silence, as here, and in 2 Sam. 13. 22. and unto flattery, Prov. 28. 23. The same Law is given by Christ, in Luke 17. 3. If thy brother sinne against thee, rebuke him: and if he repent, forgive him. This duty David desired, saying, Let the just smite me, &c. and let him rebuke me, Psalm. 141. 5. and it is the meanes, both to nourish love among the wise, Prov. 9. 8. and to increase knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebr. Doctors say, He that seeth his neighbour sin, or walke in a way not good; is commanded to admonish him to doe better, and to certifie him, that he sinneth against himselfe by his evill deeds; as it is written, Rebuking thou shalt rebuke thy neighbour. He that rebuketh his neighbour, whether it be for things betwene him and him, or betwene him and God: he must rebuke him betwene him and himselfe (alone;) and speake unto him gently, and with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, untill the sinner resist him, and say, I will not heare thee. Maimony in Degnot, chap. 6. sect. 7. not beare sinne for him] This is the usuall and proper meaning of the Hebrew words, as after in Levit. 22. 9. Numb. 18. 32. and the Greeke and Chaldee versions so explaine it: and Chazkuni confirmeth it by the like: Gnalahi (saith hee) for his sake sake; as (in Pl. 44.) for, for thy sake are we killed all the day &c. It teacheth, that he who rebuketh not his brother for sinne, shall beare sinne, (that is, punishment) for his sake, because he seeketh not to save a soule from death, as Jam. 5. 20. therefore God will require his blood at his hand; as Ezek. 3. 18. It may also be englished, suffer not sinne upon him: that is, leave him not in his sinne, unreproved. And as a man may beare sinne for his brother, by leaving him unrebuked; so for not reprovving him in good sort, and in love, but in bitterness, and to his reproach. And thus the Hebrewes apply it, saying, He that rebuketh his neighbour first, let him not speake unto him hard words, to make him ashamed; for it is written, AND BEARE NOT SIN FOR HIM, &c. Hereby a man is forbidden to shame an Israelite, how much more, if it be in publike. Our wise men have said, he that maketh his neighbours face ashamed publiquely, shall have no inheritance in the world to come. Therefore a man must be warned, that he put not his neighbour to shame publiquely, be hee small or great; nor call him by a name, whereof he is ashamed, &c. whereby is meant, in matters that are betwene a man and his neighbour. But in matters of (the God of) heaven, if he convert not in secret, they are to make him ashamed publiquely, and divulge his sin, and put him to reproach openly, and despise and set him at nought, untill he returne unto well doing: as all the Prophets in Israel did (unto such.) Maimony in Degnot, chap. 6. sect. 8.

Verſ. 18. not avenge] The Greek translateth, Let not thy hand revenge. The Apostle openeth it thus, Beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine, I will repay, Kkk 3

saith the Lord, Rom. 12. 19. Hereupon David said to Saul, The Lord avenge me of thee, but mine hand shall not be upon thee, 1 Sam. 24. 12. so Jerem. 15. 15. And Solomon saith, Say not thou, I will recompence evil; wait on the Lord, and he will save thee, Prov. 20. 22. What vengeance is, is shewed in Jer. 50. 15. Take vengeance on her; as she hath done, doe unto her. The Hebrewes say, He that avengeth himselfe on his neighbour, transgresseth the Law, Levit. 19. 18. and although he is not to be beaten (by the Magistrate) for it, yet it is a very great evil. Avenging is thus; as when a man would borrow an oxe of his neighbour, or the like; and he refuseth to lend it him: on the morrow, his neighbour hath need to borrow an oxe of him, and he saith, I will not lend it thee, because thou wouldest not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect heart, and not reward him, as he hath done to him: and so in all like cases. And so David with a good minde, said, (in Psal. 7. 5.) If I have rewarded evil to him that had peace with me; yea I have released my distresser without cause. Maim. in Degmoth, c. 7. l. 7. nor keep] to weete, injurie in minde, that is, not be a grudge; or, not observe the sins of thy people: which is spoken of such as would seeme to forgive, but will not forget wrong, or unkindnesse. The Gr. translateth, thou shalt not be angry, (or, beare irrevocate displeasure,) the Chaldee, thou shalt not keepe enmitie. So God is said to take vengeance on his adversaries, and to keepe (wrath) for his enemies, Nahum 1. 2. but to his people, not so, Jer. 3. 12. Psal. 103. 9. whose example herein, we are to follow, Mat. 5. 48. The Hebrewes explaine it by a similitude, thus; As if Reuben say to Simeon, hire me this house; or lend me this oxe, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben saith, Loe I lend it thee, and I will not doe as thou didst, I will not repay thee according to thy deeds. Hee that doth thus, transgresseth this Law, THOU SHALT NOT KEEPE; but he should blot the thing out of his heart, and not keepe it. For all the while that he keepeth the thing, and remembereth it; he is in danger to fall unto revenging. Therefore the Law cutteth off this keeping (in minde;) untill he put the injurie out of his heart, and remember it not at all. Maimony in Degmoth, c. 7. l. 8. Chazkuni also explaineth it thus; Thou shalt not avenge, in worke; thou shalt not keepe, in thought. as thy selfe] This is the second of the two great Commandements, which our Saviour saith, is like unto the first, Thou shalt love the Lord thy God, with all thine heart, &c. and, in these two Commandements hang all the Law and the Prophets, Mat. 22. 37, 40. For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not covet; and if there be any other Commandement, it is briefly comprehended in this word, namely, Thou shalt love thy neighbour as thy selfe, Rom. 13. 9. To this we may adde the Hebrewes testimony, LOVE THY NEIGHBOUR AS THY SELF: this is the great universall (precept) in the Law. R. Azai said unto him, IN THE IMAGE OF GOD MADE HE HIM: this is an universall (rule) greater than it: that a man should not say, forasmuch as I am despised, my neighbour shall be despised

with me. R. Thancuma answered, if thou dost so, know whom thou despisest; for loe, he that loveth his neighbour, who is made in the Image of God, loveth the blessed God himselfe, and honoureth him. R. Menachem, on Levitic. 19. Another writeth thus; Every man is commanded to love every one of Israel, as his owne body, Lev. 19. 18. Therefore he must speake in his commendation, and spare his goods, as he would spare his owne goods, and as he would his owne honour. And he that honoureth himselfe, by the dishonour of his neighbour, he hath no inheritance in the world to come. Maimony in Degmoth, chap. 6. sect. 3.

Verf. 19. my statutes] in Greeke, my law. This is here repeated, lest the ordinances following, which may seeme to be small, should be neglected. Or, as this word Statute (or, Decree) is sometime used for Gods ordinances in nature, bounding and limiting things, Psal. 148. 6. Job 26. 10. and 38. 33. Prov. 8. 29. so here he may intend the same, that his naturall ordinances, for the distinct kindes of things, should not be violated. let thy cattell] or, cause thy beast, of any sort. The Hebrews say, He that causeth the male to ingender with the female which is not of the same kinde, whether it be of cattell, or wilde-beast, or fowle, yea though it be of the kindes of wilde beasts that are in the Sea; he is to be beaten [of the Magistrates] by the Law, in every place; whether it be within the land [of Israel,] or without the same, Levit. 19. 19. and whether it be a beast or fowle of his owne, or of his neighbours. Who so transgresseth, and causeth his beast to ingender with another kinde, that which is bred of them, is lawfull for use. And if it be one kinde of cleane beast, with another kinde of cleane beast; it is lawfull to be eaten. Two kindes of beasts that are one like another, though they be mixed together, and one like another; yet forasmuch as they are of two kindes, it is unlawfull to cause them to gender together: as a Wolfe, with a Dog; a Roe-bucke, with a Goat; an Horse, with a Mule, &c. Beasts that are bred of divers kindes, if their dammes be of one kinde, it is lawfull to let them gender together; but if they be of two kindes, it is unlawfull. As, a Mule, whose damme is an Ass, it is lawfull to let him gender with a she-Mule, if her damme be an Ass. But if the damme of the Mule, be a Mare; it is unlawfull to let him gender with a she-Mule, whose damme is an Ass; and so in all other like cases. Maimony in Misneh, tom. 3. in Kilajim (or, treat. of divers kindes) chap. 9. sect. 1, 3. &c. The reason of this law may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, every one after his kinde, Gen. 1. 11, 12, 21, 24, 25. and 6. 20. which order he would have his people to keepe, and not in vanitie or curiositie of mind, to alter the shape and nature of the creatures, or seeme to make more then God created. Therefore Anah (one of the wicked,) is noted as the first that found out Mules, by the gendring of divers kinds: see the Annotations on Gen. 36. 24. And partly it might leade Israel to the simplicitie and sinceritie of religion, and to all the parts and doctrines of the Law and Gospel, in their distinct kindes: as Faith is necessarie, Good workes are necessary; but to mingle these together in the cause of our justification before God, is forbidden, Gal.

2. 16. & 3. 9, 10, 11, 12. The same is to be minded for the things of this nature, following. See also Deut. 22. 9, 10, 11. where in repeating this Law, the ploughing with an Oxe and an Ass together, is forbidden. The Hebrew Doctors say, He that causeth growing of two kinds, it is as if he thought that the holy blessed God had not perfected whatsoever is needfull, but himselfe would adde more creatures, and helpe in the creation of the World. And in the mixture of seeds, a man altereth the order of the creation; for it is written concerning them, AFTER HIS KINDE, (Gen. 1. 11.) And this is that which is said (in Levit. 19. 19.) YE SHALL KEEPE MY STATUTES; our Rabbines have said, these statutes [or bounds] are those by which he hath bounded the World, &c. Also they say, wheresoever a STATUTE is spoken of, it is a King's decree, &c. And the intendment is, that a man should not alter the statutes of the Lord most high, for he then doth as one that changeth the Kings coine: he that changeth the kinde; and maketh mixtures of divers sorts in any thing, is as a falsifier of the Kings coine. R. Me-nachem on Levit. 19. fol. 148. with a divers-kinde] The Hebrew Kilajim, is a generall word for all mixed things, as the Chaldee tranlateth it, as in beasts, seeds, garments, and the like. And it hath the name of Restraine or Prohibition, because such mixtures are forbidden. not sow thy field] nor thy vineyard, Deut. 22. 9. and so by proportion, other the like, as trees, &c. The Hebrews explaine it thus, He that soweth two kinds of seeds together, in the land of Israel, is to be beaten, Levit. 19. 19. As be that mixeth Wheat and Barley, or Beanes and Lentils together, and layeth them on the earth, and covereth them with mudd; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawfull for a man to let divers kinds of seeds grow in his field, but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawfull for an Israelite to sow divers kinds of seeds, out of the Land, (of Israel. None are forbidden by the name of divers-kinde; but such seeds as are meet for mans meat: bitter beards and other such like, meet for medicine, or like uses; there is in them, no respect of divers-kinds of seeds. Divers-kinds of trees, they are comprehended within this generall rule, THOU SHALT NOT SOW THY FIELD, &c. As be that graffeth one tree in another, as the griffe of an Apple-tree, in a Pome-citron tree, or a Citron in an Apple-tree; Lxx, such are to be beaten by the Law, whether within the Land, or without the Land; and so be that planteth an hearbe in a tree, &c. And it is unlawfull for an Israelite to let an be when graffe trees with divers kinds for him. But it is lawfull to sow seeds of graine, and seeds of trees together; and lawfull likewise to mixe the seeds of trees, and to sow them together; for there is no mixture of divers-kinds in trees, save gaffing onely. Though be that soweth divers-kinds, is to be beaten, yet those fruits are lawfull to be eaten, &c. for the sowing onely is forbidden. And it is lawfull to plant a branch of that tree, which hath bene graffed with divers kinds, and to sow of the seed of that hearbe, which was sown with divers-kinds. One seed that is mixed with another, if it be one of foure and twentie, (that is, the foure and twentieth part,) as one pecke of

Wheat, with three and twentie peckes of Barley, he it is unlawfull to sow this mixture; untill either the Wheat be lesse, or the Barley more: otherwise, be that soweth it, is to be beaten. A field that hath bene sown and reaped, and the roots remaine in the earth; although they spring up but after some yeares: they may not sow other seed in that field, untill the roots be plucked up. In the first day of Adar, (that is, February) they make Proclamation against divers-kinds of seeds: and every man goeth out to his garden and field, and purgeth it of divers-kinds [if they grow there.] And in the fiftenth day thereof, the Magistrates send messengers forth, and they goe about to search. Maimony in Kilajim, chap. 1. sect. 1. &c. and chap. 2. sect. 1, 12, 15. The reason of this Law, is the same with the former; see more on Deut. 22. 9. of linsie-wolfe] in Hebrew, Shagnatz, a word used onely here, and in Deut. 22. 11. where Moses after explaineth it, of fowen and woollen together: but the word it selfe is like to be of some other language, which used (as seemeth) to call such garments by that name. The Chaldee keepeth the Hebrew word, but the Greeke tranlateth it, Kibdelos, which is used of things adulterate, or impurely-mixed. According to which interpretation, it should be a figure of corruption and hypocrisie. Among the Hebrews, R. Menachem (upon this place) applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is Satan one of the high Rulers, [he meaneth the Ruler of the power of the aire, spoken of in Ephes. 2. 2.] which is clad with Shagnatz, and is able to doe hurt, and is שַׁגְנָטִיז [Satan the Idolater] by transposition of letters שַׁגְנָטִיז [Shagnatnez] and the Gentiles which knew not the meaning of the word, called him Satanos: [So the Devill is called in the Greek tongue, Rev. 12. 9.] But their Canonists explaine the thing thus; Nothing is forbidden concerning divers-kinds in garments, but wooll and flax onely, Deut. 22. 11. And there is a thing like wooll, that groweth on stones in the salt sea, &c. which is forbidden with flax, because to the eye-sight it is like sheepes wooll. When wooll and flax are mixed together, as when they are tozed together, or spun together, and so woven into a garment; this is the divers-kinds forbidden in the Law. To sow a woollen garment with flaxen thread, or a flaxen garment with woollen thread, &c. is divers-kinds. Of these divers-kinds, there is no stinted-measure; though it be but a thread of wooll in a flaxen garment, or a flaxen thread in a woollen garment, it is unlawfull. If the wooll of sheepe and of camels or the like, be tozed, and spun together; and if the halfe be sheepes wooll, he it is all as sheepes wooll, and being with flax, it is of divers-kinds. But if the most part be of camels wooll, it is lawfull to mixe it with flax; for it hath all the forme of camels wooll. Likewise hempe and flax tozed together, if the most part be hempe, it is lawfull to weave the threads thereof, with the threads of wooll: but if they be halfe to halfe, it is unlawfull. Maimony in Kilajim, chap. 10. sect. 1. &c. So in Thalmud Bab. in Kilajim, chap. 9. they say, Nothing is forbidden by the name of divers-kinds (in garments) but wooll and flax together. not come upon thee] in Greeke, thou shalt not put upon thee: and so Moses explaineth it in Deut. 22. 11. Thou shalt not weare (or clad thy selfe.) And this the Hebrews

Hebrews understand strictly, that nothing is forbidden, but the wearing of it in garments: therefore they say; *Garments of divers-kinds, it is lawfull to make them, and to sell them; and nothing is forbidden, but to wear them onely*, Deut. 22. 11. *It is lawfull to dwell in a Tent made all of linsie-woolfe; and to sit upon carpets, beds, &c. made thereof. Also to make shrowds of such, to wrap the dead in; for unto the dead there is no commandement. Who so weareth linsie-woolfe, or putteth it on, is to be beaten. Who so putteth it upon his neighbour, if he that hath it upon him; doe it presumptuously, then he is beaten that hath it on him; and he that put it upon him, transgresseth this rule, Thou shalt not put a stumbling-bloke before the blinde. But if hee that hath the garment on him, knoweth not that it is linsie-woolfe, but he that put it on him, did it presumptuously, he that put it on him, is beaten, and he that hath it on, is free.* Maimony in *Kilajim*, ch. 10. sect. 12. 25, 30, 31.

20 Ver. 20. *a man*] in Greeke, if any (man) be with a woman, betrothed] so the Chaldee expoundeth the Hebrew *Nekehrepheth*, which comming of *Caraph*, that is, to publish and to reproach, is diversly here understood; of some, for a woman in reproach and publike contempt; of others, publicly betrothed. The Greeke translateth it, kept (or reserved) to a man. The Hebrew Doctors explaine it thus; *The bond-woman (charupbah) betrothed, spoken of in the Law, is one that is halfe a bond-woman, and halfe a free-woman, and betrothed to an Hebrew servan. Thalmud Bab. in Chereitboth, chap. 2. and Maimony in Issurei biab, ch. 3. sect. 13. But this betrothing is not complete; as elsewhere he saith, He that is espoused to a woman that is halfe bond and halfe free, she is not espoused with complete espousals, untill she be made free: and when she is free, they accomplish the espousals, as the espousals of a girle, which is growne great, and he needeth no other espousals. Maimony, treat. of Wives, chap. 4. sect. 16. not redeemed] the Chaldee explaineth it thus, not redeemed with money, or freedome is not given her by a bill of dismissal. a scourging] The Hebrew *Bikhereth* signifieth, first a carefull-inquisition or visitation, and by consequence, a scourging or beating; and this is meant of her onely, as the Chaldee version sheweth; and the Greeke saith, there shall be a visitation of her: and so the Hebrew Canons explain it, *She is to be beaten, and he is to bring a sacrifice*: Maimony in *Shegagoth*, chap. 9. sect. 1. and elsewhere (in *Issurei biab*, chap. 3. sect. 14.) he saith, *The lying with this bond-woman, differeth from all other unlawfull copulations; for loe she is to be beaten, (Levit. 19. 20.) and he is bound to bring a trespass-offring, (Levit. 19. 21.)* So in the *Thalmud*, in *Chereitboth*, chap. 2. it is said, *In all unlawfull copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bond-woman, the man is not like to the woman in stripes, nor the woman to the man in sacrifice. not free] for if shee were free, the punishment of them both should be death, Deut. 22. 24.**

21 Ver. 21. *his trespass-offring*] whereof see Lev. 5.

23 Ver. 23. *into the land*] of Canaan: the Greeke addeth, *which the Lord your God, giveth unto you.* This Law was peculiar for the land of Canaan,

not for other countries. *tree for food*] or, *tree of food*, that is, whose fruit serveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrews think) not fruit trees which are not intended by the owner for food. They say, *He that planteth a tree for food, and he intendeth it to be a fence for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.)* If he plant it for fence, and after changeth his minde, and replanteth it for food; or planteth it for food, and after replanteth it for fence: as he shall please to intend, so he is bound concerning it. If he planteth it three yeeres for fence, and thenceforth for food, it is not the fourth yeere sanctified: for whatsoever hath not bene (three yeeres) uncircumcised, cannot be the fourth yeere sanctified. He that planteth, for (to observe) a commandement, as when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (oil for) the Candlesticke (in the Sanctuary,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into the land, though the heathens planted it, it was bound therunto. Whether a man plant a slip or a branch of a tree, or pull up the whole tree out of his place, and plant it in another place; it is bound to the uncircumcision: and they are to reckon from the house of the planting thereof. Whether he plant it; or slip it, or graffe it; it is bound hereunto. Maimony in *Magnafer shevi*, (or treat. of the second Tübe) ch. 10. sect. 2, 3, 7, 9, 11, 13. And elsewhere they say, *Our fathers came into the land; whatsoever they found planted, was free (from this law of uncircumcision:) what they themselves planted, though before the land was conquered, was bound hereunto. Thalmud in Gnorlab, chap. 1. sect. 2. count as uncircumcised] or, cut-off the uncircumcision thereof, to weet, the fruit thereof. The Greeke translateth, ye shall purifie the impuritie thereof. three yeeres] By the Hebrew canons, The first (day) of Tisri, (that is, the moneth which we call September) was the beginning of the yeere for uncircumcised fruits, and for the fourth (yeere.) Maim. in *Magnafer shevi*, chap. 9. sect. 8. as uncircumcised] in Greeke, unpurified (or uncleane:) the Chaldee expounds it, *abhorred (or put-away) unto destruction. not be eaten] nor sold to infidels, nor any use or profit made of them, but beaten off, and destroyed. The fruits that the tree yeeldeth, for three yeeres after the planting, are unlawfull to be eaten, or put to any profitable use: and who so eateth of them, so much as an olive; is to be beaten by the Law. Maimony, treat. of Forbidden meats, chap. 10. sect. 9.**

Ver. 24. *holinesse of praises*] that is, fruit of holinesse, or any holy thing, to be consecrated unto the Lord for his praise, and eaten with mirth before him, as in Judg. 9. 27. *they made praises*; that is, songs and mirth, and as the Greeke there translateth, *dances.* This was done, either by giving them to the Priests, as Num. 18. 12, 13. &c. (and so *Aben Ezra* on Levit. 19. saith, *the Priests did eat it,*) or the owners did eat them before the Lord, as they did their second tithes, Deut. 12. 17, 17. This latter is the Hebrewes common opinion, who say; *The fruits of the fourth (yeere) after the plantation,*

plantation, are holy, Levit. 19. 24. and their right is, to be eaten in Jerusalem, by the owners of them, as the second tithes. He that would redeem these fruits, may redeem them as the second tithes; and if he redeems them for himselfe, he must adde the fift part, [as Levit. 27. 30, 31.] A vineyard of the fourth (yeere) is not bound to that law [fore-mentioned in Levit. 19. 9, 10.] to leave a corner, or the single-grapes, or the grapes broken off, &c. neither doe they separate out of it first-fruits or tithes, or second tithes: but all the fruits are carried up to Jerusalem, or redeemed, and their price carried up, and eaten in Jerusalem, as the tithes. The grapes of vineyards of the fourth yeere, the Judges ordained, that they should be brought up to Jerusalem, a daies journey on every side, to decke the streets of Jerusalem with the fruits; all other fruits might be redeemed, though (they grew) neere to the walls (of Jerusalem.) Who so had trees planted of the fourth yeere, in the yeere of release [which was every seventh yeere, Levit. 25. 4, 6.] when every mans hand was alike (free to gather them:) he must set up a signe of clods of earth, whereby they might be knowne; that they might not be eaten off, untill they were redeemed. And if it was within the yeeres of the uncircumcised-fruits, he made signes of Potters clay, that they might be kept from (eating of) them; for the prohibition of uncircumcised-fruits, was weighty, for all use of them was forbidden. Maimony in *Magnafer Shen*, chap. 9. sect. 1, 2, 4, 7. and *Talmud Bab. in Magnafer Shen*, chap. 1.

25 Verſ. 25. *ye shall eat*] to weet, as other common meats, freely without redeeming them. And hereupon is that phrase of making a vineyard common, in Deut. 20. 6. which was in the fift yeere from the plantation, when they were free to be eaten. *to adde*] that is, that the tree may adde, or abundantly yeeld unto you, the revenue (or increase) thereof; whiles you obey these my commandements; for upon obedience, such blessings are promised, Lev. 26. 3, 4. So *Targum Ionathan* explaineth it, *that they may adde unto you from heaven*; i. by the blessing of God. By this law the uncircumcised or uncleane fruits, God taught his people the contagion of their sins, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the increase thereof, (for to them that are defiled & unbelieving, nothing is pure, 1 Tit. 1. 15.) until it be sanctified by the word of God, and prayer, 1 Tim. 4. 5. So by the fourth yeers fruits, which were holy to the Lord, he taught them sanctimonie and thankfulnesse; as by their first-fruits, tithes, &c. which they gave unto the Lord, every yeere; hee taught them to honour him, with their substance, & with the first of all their increase, that so their Barnes might be filled with plenty, and their presses burit-out with new wine, Prov. 3. 9, 10.

26 Verſ. 26. *with the blood*] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood; as in 1 Sam. 14. 33. (where this phrase is used) they said, *Behold the people sin against the Lord, in that they eat with the blood*, &c. See the Annotations on Lev. 17. The Hebrews understand hereby, two things; Not to eat the flesh of holy things, before the blood be sprinkled

(on the Altar;) nor to eat of common beasts, untill their soule (their life) be gone out. Sol. Iarchi on Levit. 19. In *Targum Ionathan* it is thus explained; *ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.)* But *Maimony* (tom. 2. in *Shechitah*, chap. 1. sect. 2.) saith, *It is unlawfull to eat of a flaine beast, so long as it trembles*; and he that eateth thereof, before the soule of it be gone out, transgresseth against a prohibition. And it is comprised in this generall rule, **YE SHALL NOT EAT WITH THE BLOOD.** *Chazkuni* also saith, *With the blood*; i. without slaying it; and so it is written, (in 1 Sam. 14. 34.) *and slay them here, and eat, and sin not against the Lord, in eating with the blood.* The Greeke translateth, *ye shall not eat upon the mountains*: (reading *Harim*, mountaines, for *Hadsm*, the blood: mistaking *R. for *D. as they doe sundry other times;) meaning it against Idolatry; which, though the thing be true, as Ezek. 18. 6. yet it is not the intendment of this place: and the Chaldee translateth it aright, *with the blood.* Some of the Hebrews (as *Baal hatturim* on this place) because in the next words is forbidden observing of fortunes, and of times, &c. which were heathenish customes, think this also to be the like, and understand it, of not eating upon, or over blood of a man flaine; *But they should not observe fortunes (or use Inchantment) by eating after the manner of murderers, which eat bread over him that is flaine, that the avengers of blood may not execute vengeance on them.* *Chazkuni* also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best. *not observe fortunes*] or, *not conjecture by signes of good or evill-lucke*; an heathenish practise, who marked signes of good or evill, as by seeing of bealts or birds which they counted lucky or unlucky; by the falling of a staffe out of their hands, by stumbling when they went out of doores, and many such like. So that which followeth, *not observe times*; is to count one day lucky, another unlucky to take a journey in hand, or begin any worke, and the like. Of these, see the Annotations on Deut. 18. 10, 11. where *Moses* more fully layeth downe this Law, and mentioneth sundry other particulars of this kinde: calling *Israel* from all false Prophets, Soothsayers, Sorcerers, unto Gods Word, and unto Christ alone, the Prophet whom he promisseth to raise up unto them.

Verſ. 27. *not round*] *not compasse*, that is, *not enround*; which the Greeke translateth, *ye shall not make a roundness of the haire of your head.* This is likely to be a manner of the heathens, especially in their mourning, as these lawes, compared with Levit. 21. 5. seeme to imply. *a corner*] or, the corners, (the singular being put for the plurall) which are the forehead, temples, and behinde the eares: these God would not have rounded, or cut as with a dish, like an halfe globe, because Idolaters used that fashion; as appeareth also by Jer. 9. 26. & 25. 23. & 49. 32. And the Arabians used so to poll their heads, as *Herodotus* in his history, b. 3. testifieth. The Hebrew canons say, *None may shave the corners of their head, as the Idolaters have done, Levit. 19. 27. and he (that so doth) is guilty for every corner: therefore*

fore he that shaveth his two temples, though at once, is to be beaten twice. *Maimony* in treat. of Idolatrie, ch. 12. sect. 1. *marre*] or, corrupt a corner of thy beard, that is, any of the corners thereof: which the Greeke translateth, *the sight* (or *fashion*) of your beard. This Law is againe repeated for the Priests, Lev. 21. 5. where for *marring*, he useth the word *shaving*: and *Maimony* (in treat. of Idolatrie, chap. 12. sect. 7.) saith, *It was the manner of Idolatrous Priests, to marre their beards; therefore the Law forbiddeth to marre th: beard.* And he maketh five corners, two on the upper lip, and three beneath; and for marring any one, he was to be beaten, and for marring all five to be beaten as for five transgressions. But this is not (as he saith) meant for trimming them with Scissors, but for *shaving them off* onely, for it must be such cutting, as is the *marring* (or *corrupting*) of them. Such shaving the heathens also used in signe of sorrow; as in Esa. 15. 2. it is said of *Moab*, on all their heads baldnesse, every beard cut-off. So in Jer. 48. 37.

28 Verſ. 28. *not make*] Hebr. *not give in your flesh*: which the Greeke translateth, *not make in your body cutting*] or *incision*; in Greeke, *intisions*; in the Chaldee, *hurt*, or *corruption*: so in Levitic. 21. 5. Compare also Deut. 14. 1. Jer. 48. 38. for a *soule*] meaning, for a dead soule, or person, as Numb. 6. 6. and as in *Thargum Jonathan*, it is here explained; that is, in sorrow or mourning for a soule departed: which the Chaldee translateth, *for the dead*, (as *Moser* himſelfe explaineth it, in Deut. 14. 1.) but the Greeke keepeth the word *soule*. Among the Latines also, *Animas*, the soule, was used for a dead body: as in *Virgil Aeneid*. 3. *Animamque ſepulchro Condimus*. Hereby God calleth them from the heatheniſh manners, and would have them not to sorrow, as others which have no hope, 1 Theſ. 4. 13. for among the nations, when their friends died, they lamented, and cut themselves, and made themselves bald for them, Jer. 16. 6. By the Hebrew canons, He that did cut one gash for the dead, was to be beaten: and whether he were a Priest, or an (other) Iſraelite, if he cut one gash for five dead persons, or five for one dead person, he was to be beaten five times. *Maimony*, treat. of Idolatrie, chap. 12. sect. 12. *the print of a marke*] or, the writing of an impression; which the Chaldee translateth, *ingraven marks*; the Greeke, *Letters printed* (or *marked*). The Hebrews open it thus; *The print of a marke*, spoken of in the Law, was when one did cut upon his flesh, and filled the cut place with ſtibium, or with inke, or ſome other colour. And this was the cuſtome of the Heathens, that they marked themselves unto Idolatrie, &c. *Maimony*, treat. of Idolatrie, chap. 12. sect. 11. From all these and other like heatheniſh rites, whereby they spared not, but unnaturally mangled their owne bodies, God would keepe his people, whose bodies should be the members of Chriſt, and the Temple of the holy Ghoſt, 1 Cor. 6. 15, 19. who therefore should beare in their bodie, no other then the *markes of the Lord Ieſus*, Gal. 6. 17. See the notes on Deut. 14. 1, 2.

29 Verſ. 29. *to be an whore*] or, to commit fornication: This word is used for carnall whoredome, and ſpiritually, which is Idolatrie, as Ex. 34. 15. and to

this later, the Chaldee seemeth to refer it, saying, *Prophane not thy daughter, so cause her to erre*: where by Idolatry is usually meant. What an *whore* was in Iſrael, is noted on Levit. 21. 7. *the land*] that is, the people of the land, following her evill example. *wickednesse*] or, *wicked thoughts*: in Chaldee, *counsell* (or *purpose of finnes*: but *Thargum Jonathan* expoundeth it, *whoredome*. See the notes on Leviticus 18. 17.

Verſ. 30. *Sabbaths*] in Chaldee, *Sabbath daies*; as before in verſ. 3. so after in Levit. 26. 2. *reverence*] or, *fear* my Sanctuary; unto which they were to come on the Sabbaths, Ezek. 46. 3. which Sanctuary was now the Tabernacle, afterwards the Temple. This *fear* was for the presence of God therein: whereupon *Isaac feared*, and said, *How fearfull is this place? this is no other, but the house of God*, &c. Gen. 28. 16, 17. And *Salomon* saith, *Take heed to thy foot, when thou goest into the house of God*, Ecclef. 5. 1. And in *Thargum Jonathan* this Law is explained thus; *Te shall goe to the house of my Sanctuary in feare*: From hence the Jewes had many rites, for coming into the Sanctuary, and behaving themselves in it; which *Maimony* in tom. 3. in *Beth habchirah*, (or treat. of the Temple) ch. 7. sheweth thus; *It is commanded to reverence the Sanctuary*, Levitic. 19. 30. *and thou reverenceſt not the Sanctuary it ſelfe, but him who commandeth the reverence thereof.* And what is this reverence of it? *A man may not come into the mountaine of the house (of God) with his ſtaffe, or with his ſhoes on his feet, or in his working-garments; or with duſt on his feet, or with bags of money about him. And I need not ſpeake, how it is unlawfull to ſpit in any part of the mountaine of the Houſe; but he muſt wrap up his excrements in his handkerchiefe. And he may not make the Mount of the houſe a thorow-fare, to goe in at one doore and out at another, to ſhorten his way: but muſt goe round about, and not come in there, ſave for the thing that is commanded. And all that went in to the Mount of the houſe, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom ſomething had befallen, for which he turned towards the left hand. Therefore they asked him, what is befallen thee, that thou turneſt towards the left hand? (If he ſaid,) becauſe I am a mourner: (they answered,) Hee that dwelleth in this Houſe, comfort thee. (If he ſaid,) Becauſe I have the Niddus [that is, the leſſer excommunication] upon me: (they answered,) Hee that dwelleth in this Houſe, give into thine heart, that thou maiſt hearken unto the words of thy neighbours. Whoſever had accompliſhed his ſervice, and went his way; did not goe out with his backe to the Temple, but went backward by little and little, and went ſoftly ſide-long, till he was out of the court-yard; and ſo did the men that kept the watch, and their courſes, and the Levites, &c. all this was for reverence of the Sanctuary. And whoſoever aſſembled into the Court-yard, went ſoftly unto the place whither it was lawfull for him to come; and he was to conſider that he ſtood before the Lord; as he hath ſaid, *Mine eyes and mine heart ſhall be there, all dayes*, (2 Chronic. 7. 16.) And he was to goe with dread, and with feare and trembling. And it was unlawfull for any man to ſit in all the Court-yard: neither was there any ſeat in the Court-yard,*

ſave

five for the Kings of Davids house only; as it is written. And King David went in, and sat before the Lord, (2 Sam. 7. 18.) And it is unlawfull for a man to make an house, after the fashion of the Temple, or a porch like the porch thereof, or a court-yard like the court thereof; or Table like the Table there, or a Candlestick like the Candlestick thereof, &c. With these rites which were in Israel, wee may compare the zeale of our Saviour, who for reverence of the Sanctuary, drove out the Merchants from thence, and the sheepe and the oxen, and poured out the changers money, and overthrew the Tables, and said, *Make not my fathers house, an house of Merchandize*, Joh. 2. 14, 15, 16. And he would not suffer that any man should carry any vessell through the Temple: Mar. 11. 16. And for turning their backs towards the Sanctuarie, see Ezek. 46. 9. and 8. 16. But as the Sanctuarie of God, was chiefly a figure of the body of our Lord Jesus, Joh. 2. 19. 21. Heb. 9. 11. so this Precept hath chiefest respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father, Joh. 5. 23. Who, when hee bringeth in the first begotten into the world, hee saith; And let all the Angels of God worship him. Hebr. 1. 6.

31 Verſ. 31. *Turne not unto them*] the Chaldee saith, after them: and so the Greeke, yet shall not follow. So in Levit. 20. 6. Hereby is forbidden, consulting with or enquiring of them: as Deut. 18. 11. that have familiar spirits] called in Hebrew, *Oboth*, (of *Ob*, which is a Bottle, Job 32. 19.) in Greeke, *Eggastri-mothoi*, as speaking with an hollow voice out of the belly, or as out of a bottle: in Chaldee, *Biddin*, *Pithons*. These were spirits of divination, as Act. 16. 16. Of which, see the Annotations on Deut. 18. 11. And *Oboth* is here for *Baale oboth*, such as have familiar spirits; as is expressed in 1 Sam. 28. 7. So spirits, are used for spirituall gifts, and men that have them, in 1 Cor. 14. 12. 32. 1 Joh. 4. 1. *wizards*] or cunning persons, so named of their knowledge, which they pretended to have. These are joyned to the familiar spirits aforesaid, as like unto them in sin; and both of them were to be killed by the Magistrate, Levit. 20. 27. See the notes on Deut. 18. 11. This Precept is added next the former, of reverencing Gods Sanctuarie, which figured Christ: even as in Deut. 18. when God calleth them from all such familiar spirits, wizards, &c. he promiseth the Prophet (Christ) unto his people. So here *Chazkuni* observeth, *Ye shall reverence my Sanctuarie; therefore turne not to them that have familiar spirits, and to wizards; for what have you to doe with such: behold you have a Sanctuarie, wherein is Urin and Thummim.*

32 Verſ. 32. *rise up*] in signe of honour, 1 King. 2. 19. the hoary-head] that is, the man which hath an hoary-head, or gray-haires; which, as it is the honour of old men, Prov. 20. 29. so God would have such to be honoured. The Greeke translateth it, the hoary-headed: the Chaldee, *him that is skilfull in the Law*. And so it is holden by the Hebrews, that learned men are by this law to be revered, as the aged: and that when such came within foure cubits, the yonger were to rise up, and so soone as

they were past, to sit downe againe. of the old-man] or, of the Elder; which was a common name, for aged persons, and for Magistrates, usually called *Elders*, Deut. 22. 18. and 25. 7. both are to be honoured, the one for their age, the other for their office. But for their sins, the Lord threatned the contrarie, Deut. 28. 50. which *Jeremie* saw fulfilled; and lamented, that the faces of Elders were not honoured, Lam. 5. 12. By the Hebrews account, a man at sixty yeeres, was Old; and at seventy, Hoary, or gray-headed. The old man here, is in *Targum Jonathan* expounded, the wise man.

Verſ. 33. a stranger] in Greeke, a *Proselite*: this Law is here repeated from Ex. 22. 21. see the Annotations there. vex him] in Greeke, afflict him: and *Targum Jonathan* addeth, with hard words. So it is explained by *Sol. Iarchi*, vexations of words; as, thou shalt not say unto him, Yesterday thou wast an Idolater, and now thou comest to learne the Law, which was given from the mouth of the Power (of God.)

Verſ. 34. as one homeborne] that is, as a naturall Israelite; for affection towards him, and not communion in the holy things of God: see the notes on Exod. 12. 48, 49. as thy selfe] the same which was commanded before, touching the Israelites; verſ. 18. The Hebrews write hereof, thus: The love of the stranger, which commeth and gathereth himselfe under the wings of the Divine-Majestie, is a twofold commandement, first because he is among our generall neighbours; and againe, because he is a stranger: and the Law saith, YE SHALL LOVE THE STRANGER, (Deut. 10. 19.) He hath commanded the love of the stranger, even as he hath commanded the love of himselfe; for it is written, AND THOU SHALT LOVE THE LORD THY GOD, (Deut. 6. 5.) And the holy blessed God himselfe loveth strangers, (Deut. 10. 18.) Maimony in *De-goth*, chap. 6. sect. 4.

Verſ. 35. unrighteousnesse] or injurious-evill: see verſ. 15. in mete-yard] the Greeke translateth it, in measures. The Hebrew *Middah* is properly such measure or dimension, as concerneth the greatnesse of things, or length of them, by the yard, ell, inch, rod, or the like: the next two concerne the multitude of things, by weight, as in skoles; or by measure, as in vessels. Hereof the Hebrews say, He that weigheth to his neighbour, by lesser weights, then the people of that countrie are wont to doe; or meeth by a lesser mete-yard, then they are wont, transgresseth the Law in Lev. 19. 35. Although hee that meeth, or weigheth lesse, is a thiefe, yet he payeth not the double, [as in Exo. 22. 4.] but payeth him his measure or his weight. Neither is he beaten for this trespassse, because he is bound to make restitution. Who so bath in his house, or in his shop, a lesser mete-yard, or weight, transgresseth the Law in Deuteronomie 25. 13, 14. For though he himselfe doe not sell thereby, yet another may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidell, if hee mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawfull to let an infidel erre in account, but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued. Maimony, treat. of Theft, chap. 7.

Verſ.

36 Ver. 36. *just stones*] Hebr. *stones of justice*, which the Chaldee well explaineth, *true weights*: and the Greeke, *just weights*. So stones are often used for *weights*, Deut. 25. 13. Prov. 11. 1. and 16. 11. and 20. 10. 23. where double and deceitfull weights are shewed to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. *They make no weights either of iron, or of lead, or of other like metall, because they will canker and wax too light; but they make them of the cleare stony-rocke, or of glasse, or the like.* Maimony, treat. of Teshi, chap. 8. sect. 4.

Ephah] put for all *measures*, as the Greek and Chaldee here translate: though the *Ephah* was one certaine measure, like our *Bushell*; containing ten *Omers*: see the Annotations on Exod. 16. 36.

just Him] Hebr. *Hin of justice*: the *Hin* was a measure of liquid things, (as the *Ephah* was for dry) and it contained as much as *seventie two* Hennes eggs: see the notes on Exod. 30. 24. And under these two names, all other measures are comprehended, which God requirerh to be just and true, condemning all falshood and deceit: as Ezek. 45. 10, 11, 12. Amos 8. 5, -8. In *Israel*, the Magistrates looked unto these, as in the Hebrew canons it is said, *The Judges are bound to appoint Officers in every Citie, and in every Shire, that they may goe about into Shops, and looke that their ballances and measures be just, and determine the stinted-measure of them. And with whomsoever they finde any weight or measure too light or short, or ballances that goe awry; they have authority to smite him, and to mulct him, as the Judges shall see meet, &c.* Maimony, treat. of Teshi, ch. 2. sect. 20. These ordinances, as they taught men justice in all their civill affaires, so especially in spirituall that all things pertaining to religion, be faithfully and equally weighed in the ballance of the heart; by the measures and weights of the Lords Sanctuarie: that is, by his lawes, and words of truth, contained in the holy Scriptures, Aēt. 17. 11. 1 Thes. 5. 21. 2 Tim. 3. 16, 17. compared with Hof. 12. 7. As also, that all persons be tried and judged, according to their workes, by the word of God, Mat. 7. 1, 2, 3. Joh. 7. 24. compared with Job 31. 6. Dan. 5. 27. Psal. 58. 2, 3.



CHAP. XX.

1, Lawes for the punishment of him that giveth of his seed to Molech; 6, of him that goeth to Wizards; 6, of him that curseth his parents; 10, of adulterers; 11, 14, 17, 19, of incestuous persons; 13, of them that lye with mankind, 15, or with beasts; 18, or with a woman in her separation. 7, 22, 26, Holinesse and obedience is required: 23, the manners of the Heathens to be avoided: 25, difference to be put between beasts cleane and unclean. 27, Wizards must be stoned to death.

1 AND Jehovah spake unto Moses, say-
2 ing; And thou shalt say, unto the sons of *Israel*; Every man of the sons of *Israel*, or of the stranger that sojourneth in

Israel, that giveth of his seed, unto Molech; he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; and will cut him off, from among his people: because he hath given, of his seed unto Molech; that hee might defile my Sanctuarie; and to prophane, the name of my holinesse. And if the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech; that they put him not to death: Then I, will set my face, against that man, and against his family: and will cut off him, and all that goe-a-whoring after him, to goe-a-whoring after Molech, from among their people. And the soule, that turneth unto *(them that have)* familiar spirits, and unto wizards; to goe-a-whoring after them: I will also set my face, against that soule; and will cut him off, from among his people. And ye shall sanctifie your selves; and be holy: for I *am* Jehovah, your God. And yee shall keepe, my statutes; and doe them: I *am* Jehovah, that sanctifieth you. For every man, that curseth his father, or his mother, shall be surely put to death: he hath cursed, his father or his mother, his bloods shall be upon him. And the man, that committeth-adulterie with a mans wife; that committeth-adulterie, with his neighbours wife: the adulterer, and the adulteresse, shall surely be put to death. And the man, that lyeth with his fathers wife, hath uncovered his fathers nakednesse: both of them shall be surely put to death, their bloods shall be upon them. And the man, that lyeth with his daughter-in-law; both of them shall be surely put to death: they have wrought confusion, their bloods shall be upon them. And the man, that lieth with a male, like copulation with a woman; they have done abomination, both of them: they shall be surely put to death, their bloods shall be upon them. And the man that taketh a wife, and her mother, it is wickednesse: they shall burne him and them, with fire: that there be no wickednesse, among you. And the man that giveth his copulation with a beast; hee shall surely be put to death: and ye shall kill the beast. And the woman that approacheth unto any beast, to lie downe thereto; thou shalt even kil the woman, and the beast: they shall surely be put to death, their bloods shall be upon them. And the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her nakednesse, and she see

- see his nakednesse, it is impietie; and they shall be cut off, in the eyes of the sonnes of their people; he hath uncovered, his sisters nakednes, he shall beare his iniquity. And the man, that lyeth with a woman having her sicknes, and uncovereth her nakednes, discovereth her fountaine: and she uncovereth the fountaine of her bloods: even both of them shall be cut off, from among their people. And thou shalt not uncover the nakednes of thy mothers sister, or of thy fathers sister: for he discovereth his neere-kinne, they shall beare their iniquity. And the man, that lyeth with his aunt; he hath uncovered, his uncles nakednes: they shall beare their sin, they shall dye childles. And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakednes, they shall be childles. And ye shall keepe all my statutes, and all my judgements, and doe them: that the land spue you not out; which I bring you thither, to dwell therein. And ye shall not walke, in the statutes of the nation; which I send out, from before you: for all these things, have they done; and I am yrked with them. And I have said unto you; you, shall inherit their land; and I, will give it unto you, to inherit it; a land that floweth with milke, and honey: I, am Jehovah your God; which have separated you, from the peoples. And ye shall separate, betweene the cleane beast and the uncleane, and betweene the uncleane fowle, and the cleane: and yee shall not make your soules abominable, by beast or by fowle; or by any thing that creepeth on the ground; which I have separated unto you, for uncleane. And ye shall be holy unto me, for I Jehovah, am holy: and have separated you, from the peoples, to be mine. And man or woman, when there is in them a familiar-spirit, or (*that is*) a wizard, they shall surely be put to death: they shall stone them with stones, their bloods shall be upon them.

Annotations.

- 2 **E** Very man] or Any man whosoever, Hebr. *man* man; Levit. 17. 3. Targum Jonathan explaineth it, *young man or old man*; the Greeke hath, *If any*. Here God appointeth punishments for the transgression of such Lawes, as were given in the two former chapters. *that sojourneth*] or, *that is a stranger*: in Greeke, *prophetes*. *of his seed*] that is, *any of his children*. *Molech*] an Idoll to which the heathens offered their children; whereof see Lev. 18. 21. *he shall surely be put to death*] or, *he shall be put to dye the death*: Heb. *dying he shall be made to dye*. So after in verse 9. 10. 11. 12. &c. *the peo-*

ple of the Land] the Chaldee expounds it, *the people of the house of Israel*. *stone him*] his sinne being proved before the Iudges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17. 6. 7. Four manner of deaths were in Israel for malefactors, *Stoning, Burning, Killing with the sword, and strangling*: And the Hebrewes reckon eighteen evill doers which were to be stoned, (and that was the forest death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exo. 21. 12. The manner of stoning is said to be thus; when the malefactor came within foure cubits of the place of execution, they stript him out of his clothes, but covered his nakednesse before; and a woman was not stoned naked, but in one linnen garment. The place of stoning was high; unto which the malefactor with his witnesses went up: his hands being tyed: One of the witnesses strooke him behinde upon his loyns; if that kild him not, the other witnesses threw a great stone upon his heart; if he dyed not with it, all Israel threw stones upon him. *Talmud Bab. in Sanhedrin*, chap. 6. and *Maimony in Sanhedrin*, chapter 15. section 1.

Verf. *And I will set*] Heb. *will give*; that is, will oppose and set firmly: for which in verse 5. Moises useth the word *set*. This is meant, if the sinne were not knowne, or could not be proved by witnesses sufficiently before men, that God himselfe would cut off the sinner, which the Chaldee and Greeke doe interpret *destroy*, or *make to perish*. So Chazkuni expoundeth it; *I will set my face, when he transgresseth without witnesses and evident-proofs*. The Hebrewes reckon sixe and thirtie which for their sins are threatned by the law to be cut off; and they are these, 1. Hee that lyeth with his mother; 2. or with his fathers wife; 3. or with his daughter-in-law; 4. or with mankind; 5. or with a beast; 6. and the woman that lyeth downe to a beast; 7. he that lyeth with a woman and her daughter; 8. or with another mans wife; 9. or with his sister; 10. or with his fathers sister; 11. or with his mothers sister; 12. or with his wifes sister; 13. or with the wife of his fathers brother; 14. or with the wife of his mothers brother; 15. or with a woman that hath her sicknesse; 16. The blasphemers; 17. the Idol-server; 18. he that giveth of his seed to Molech; 19. he that followeth him that hath a familiar spirit; 20. he that prophaneeth the Sabbath; 21. the uncleane person that eateth the holy thing; 22. the uncleane person that commeth into the Sanctuary. 23. Hee that eateth fat; 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth uncleane meats; 27. Hee that slayeth sacrifices without the Sanctuary; 28. and he that offereth them without; 29. He that eateth Leaven at the Passover; 30. he that eateth any thing on Atonement day; 31. or that workeith on that day; 32. He that maketh an Oile, like the holy oile of the Sanctuary; 33. or maketh an incense like the holy incense; 34. or, that anointeth mans flesh with the holy oile of the Sanctuary; 35. He that observeth not the Passover; 36. or that observeth not the Law of circumcision. For these they are guilty to be cut off, if they transgresse presumptuously, if ignorantly, they must bring a sin-offring,

offering, &c. *Thalmud Bab. in Cheriub. chap. 1.* All these are expressed in Moses Law, and yet he that gathered these in the *Thalmud*, (as *Maimon* in his Annotations upon the same place observeth,) reckoneth but the generals, and leaveth the particulars. For where he saith, He that hath with a woman and her daughter; he implieth also, a woman with her sister: so a woman and her sons daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughters, and his sons daughter, and his daughters daughter. And under the name of the *Idol-server*, is implied he that poureth out a drink-offering, or that burneth incense, or that boweth downe, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar spirit, and not of the *Wizard* [who is in the same estate, Lev. 20.6.] Of these forementioned, some are to dye by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed.

defile my Sanctuary] that is, the Tabernacle, (Exod. 25.8.) or Temple: which was defiled, when God was sacrificed unto other where, or by other wayes then he commanded, (Levit. 17.4,5.) or when they sacrificed to idols, & yet would come into the Sanctuary to serve God also; whereas the Temple of God, hath no agreement with Idols, 2 Cor. 6.16. And thus the Prophet reproveth them, for that they burned incense to Baal, and walked after other gods; and yet came and stood before him in the house whereupon his name was called, Ier. 7.9, 10. and to prophane] that is, as the Greek explaineth it, and that he might prophane. Of prophaning Gods name, see Levit. 18.21.

4 Vers. 4. *the people of the land*] which the Chaldee expoundeth *the people of the house of Israel*: and so the Greeke saith, *the homeborne of the land* [biding shall bide] that is, shall any wayes bide; the Greeke explaineth it, *with winking shall wink at*; that is, neglect, or not regard to punish. That word Paul useth, in Act. 17.30. *the times of this ignorance*, God winked at.

5 Vers. 5. *my face*] the Chaldee expoundeth it, *mine anger*: and so face often signifieth, Psal. 21.19. and 34.17. Lam. 4.16. See the notes on Gen. 32.20. *his familie*] in Greeke, *his kindred*; and so the word familie signifieth, in Gen. 24.38. the Chaldee tranlateth it, *his helpers*; that is, such as tooke part with him; as the next words do declare. *that goe a whoring after him*] that is, commit idolatrie, as the Chaldee explaineth it, *that erre*: so in verse 6. the Greeke tranlateth, *all that consent unto him*. This judgement God executed upon the Iewes; for this idolatrie, and their other sins: as he signified by his Prophet, that he would give their city Jerusalem into the hand of the Chaldeans, who should set fire upon it, and burne it with the houses, upon whose roofs they had burnt incense unto Baal, &c. Because they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem, had set their abominations in the house which was called by his Name, to defile it; and built the high places of Baal, to cause their sons and their daughters to passe through (the fire) unto Molech, &c. therefore it should be delivered

into the hand of the King of Babylon; by the sword and by the famine, and by the pestilence. Ier. 32.28, 29, 32, 34, 35, 36.

Ver. 6. *the soule*] that is, as the Chaldee expoundeth, *the man*. *that turneth unto*] or, looketh after; in Greek followeth: meaning that consultieth with them, as Deut. 18.11. *familiar spirits*] Targum Jonathan expoundeth it, *them that are of familiar spirits*. Of these, and the wizards following (whom the Greeke calleth *Enchanters*;) see the annotations on Leviticus 19.31. and Deuteronomie 18.11. *set my face*] Hebr. *give my face*: in Chaldee, *give mine anger against that man, and destroy him*. This judgement was executed upon K. Saul, who dyed, for asking counsell of one that had a familiar spirit. 1 Chron. 10.13. 1 Sam. 28.

Ver. 7. *And*] This may be a reason of the former, *I therefore ye shall sanctifie your selves*, by abstaining from all evill, and doing good. *be holy*] or, be saints: for I am Iehovah, to weet, that sanctifieth you, as vers. 8. or, for I am holy, as the Greeke addeth, and as Moses wrote before, in Lev. 19.2.

Ver. 9. *For every man*] or, any man: Hebr. *man*, meaning any whosoever, as vers. 2. And this is inferred upon the former precept, *be holy*: For otherwise judgements abide you. *curseth*] or revileth; speaketh evill, as the Greeke tranlateth; which the holy Ghost approveth in Acts 23.5. See the notes on Exodus 21.17. or] Hebrew, *and*, which the Greeke tranlateth; or; and so in Matthew 15.4. For death was his due, if he cursed either of them, and they are distinguished, *to make him guilty for the one without the other*, as Chazkuni here explaineth it, and as Jarchi addeth, though it be after his parents death. *Who so curseth his father, or his mother; his Lamp shall be put out, in obscure darknesse*, Prov. 20.20. *his bloods shall be upon him*] that is, his death shall be upon his owne head; for he hath caused it by his sinne. So the Greeke tranlateth, *he shall be guilty*: and the Chaldee, *he is guilty* (or worthy,) *to be killed*; so after often in this chap. The manner of his death, was stoning; as is noted, upon Exod. 21.10. and as Moses after sheweth for the rebellious sonne, Deut. 21.21. And it is observed as a generall rule, by the Hebrew doctors. *Every place where it is said in the Law, they shall be put to death, THEIR BLOODS VPON THEM*, it is meant, by stoning. *Ma many in Issurei biab*, c. 1. f. 6. and Sol. Jarchi on Lev. 20.9.

Ver. 10. *that committeth adultery*] the Greeke addeth in the second place, *or that commits adultery with his neighbours wife*. It is expounded in Deut. 22.22. *a woman married to an husband*. *dye the death*] the manner of their death, is not set downe, either here, or in Deuter 22.23. unless by that which is before and after, (for other unlawful copulations) we say it is meant stoning to death: as the man that lyeth with a beast, v. 15. is to be stoned, because the women for like beastliness is to be stoned, verse 16. The Pharisees which brought unto Christ a woman taken in adulterie, said, *Moses commanded that such should be stoned*, Ioh. 8.4,5. but whether that were this very case, is to be considered. Also to lye with a betrothed woman,

the

the punishment was *stoning*, as for humbling his neighbour's wife, Deut. 22. 24. Howbeit the latter Pharisees, say the adulterers death was *Strangling*: *Maimony* in *Sambodrin*, chap. 15. sect. 13. And in another place, he openeth this and the other like lawes more fully, thus. *Who so presumptuously committeth any of all the unlawfull copulations spoken of in the Law, is guilty of cutting off*, Levit. 18. 29. and if they do it ignorantly, they are bound to bring the Sin-offering appointed. And there be some of the *Nakednesses* [that is, the unlawfull copulations] which deserve death by the Judges; more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Judges, some are to die by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that hath with his mother, or with his fathers wife, or with his sonnes wife, which is called his daughter-in-law; he that hath with mankind, or with a beast; and the woman that hath done to a beast. And these are burnt to death; He that hath with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sons daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that hath with his daughter; or with his daughters daughter, or with his sons daughter. Thou hast no unlawfull copulation punished with Strangling, but for lying with a mans wife onely, Levit. 20. 10. And the death which the Law speaketh of absolutely, [that is, without naming what kinde of death it shall be,] is strangling. And if she be a Priest's daughter, she is burned, Levit. 21. 9. and he that lay with her is strangled: and if she be a betrothed maid, they are both of them stoned, Deuter. 22. 24. and whosoever the Law saith, *Their bloods upon them*; that is by stoning. For all other unlawfull copulations, there is cutting-off onely; and not death by the Magistrate. Therefore if there be witnesses and evidence, the Judges are to take them: for all that deserve cutting-off, are to be beaten. *Maimony* in *Issurei biab* chap. 1. sect. 1. 7. Thus by their own grant, this case is singular: and there is no other reason of the adulterers strangling, then the commanding of their death absolutely. Among the heathens also, adulterie was punished with death, as the King of Babylon roasted Zedekiah and Ahab in the fire, because they committed adultery with their neighbours wives, &c. Ieremie 29. 22. 23. This sinne is a fire that consumeth to destruction, and will root out all a mans increase; Iob 31. 12. He that doth it destroyeth his own seed, Prov. 6. 32.

Verf. 11. *their bloods upon them*] that is, they shall be stoned: in Greeke, both of them are guilty; and the Chaldee saith, *worthy to be killed*. So in the rest that follow.

Verf. 12. *wrong*] or, done confusion, which the Greeke translateth *have done impiously*.

Verf. 13. *like copulation with a woman*] Hebr. *with the things* (or copulations) of a woman: see Levit. 18. 22.

Verf. 14. *iniquities*] or, a wicked purpose: in Chaldee counsel of sinne: in Greeke, *unlawfull act*. See Levit. 18. 17.

Verf. 17. *iniquities*] or, reproach, ignominy, as the Greeke and Chaldee doe translate it. in Greeke, *destroyed before the sinnes of their name*:

that is, soone and openly; to weete by the hand of God: and to be beaten by the Magistrate, as the Hebrewes say. See the notes on verse 10. *his iniquities*] that is, the punishment due thereunto: as Gen. 19. 15.

Verf. 18. *having her sickness*] her menstrual-infirmitie, for which she was separated as unclean, even from her husband: therefore the Greeke translateth it *put apart*; and the Chaldee, *unclean*. See the annotations on Levit. 12. 2. and 15. 19. 24.

the fountain] or, well, figuratively so called, because of the issue; as in Levit. 12. 7. The Greeke here in the first place, keepeth the metaphore, *he hath uncovered her fountain*, the Chaldee saith, *her ignominy*: in the second place, the Greeke translateth, *she hath uncovered the issue of her blood*, where the Chaldee saith, *the meanness of her blood*. The Holy Ghost also explaineth it so, for where it is said, in Marke 5. 29. *the fountain of her blood was dried up*: an other Evangelist saith, *her issue of blood stancheth*, Luke 8. 44. By the Hebrew doctors, *the wombe wherein the childe is formed*, is called *the Fountain*, *Maimony* in *Issurei biab*, chap. 5. sect. 3. Therefore also they exempt virgins from this pollution; as is noted on Levit. 15. 19.

cut-off] in the Greeke and Chaldee, *destroyed*; to weete by the hand of God, for presumptuous doing against this Law: Lev. 15. 31. and by the Magistrates, (if it were knowne,) she was beaten. *Maimony* in *Issurei biab*, ch. 1. f. 22. And from the Law for washing her in Levit. 15. they teach, that the woman which hath her sickness, or hath an issue, or hath borne a childe, if she wash not her selfe in water; who so hath with any one of them, though it be after many yeeres, is guilty of cutting-off. *Maimony* *Wilem* chap. 4. f. 3. But those legal washings, figured our better cleansing by the blood of Christ, Esa. 44. 1. Ioh. 1. 7.

Verf. 20. *his wife*] which the Chaldee expoundeth *his uncles* (or fathers-brothers) wife: see Levit. 18. 14.

childless] meaning either that God will give them no children, or soone take them away if he doe give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them onely for this sinne. See the notes on verse 10.

Verf. 21. *shall be childless*] the Greeke translateth, *shall dye childless*; as verse 20. Sol. Iarchi hereupon noteth; *Childless*, *meaneth*, if he have children he shall bury them; if he have no children, he shall dye without children: the sense the scripture differeth, saying (in verse 20.) *they shall be childless*; and (in verse 21.) *they shall be childless*. They shall dye childless; if he have any at the time of transgression, he shall have none at his death; for he shall bury them whiles he liveth: they shall be childless; for if he have none when he transgresseth, he shall be all his daies, as he remaineth.

Verf. 22. *And*] or, Therefore he shall keepe.

spine] or, *womans not un*; which the Greeke and Chaldee turne, *laube*, or *abhorre* you. See Levit. 18. 23. 26. 28.

Verf. 23. *in*] in Greeke, *nations*, in Chaldee, *peoples*.

amonged] or, *am grieved with*, and consequently do abhorre them, as the Greeke translateth it: and the Chaldee, *my Word abhorreth them*.

Thus also God was affected with Israel and complained, *Fortie yeeres I was yoked with that generation,* Psal. 95. 10.

24 Ver[.24. *milke and honey*] that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on Exod. 3. 8. *separated* in Greeke *disparted* (or *disbanded*) *you from all the nations.* Gods lawes are as a wall and hedge to keepe his people from the statutes and manners of the wicked. So Solomon said, *Thou didst separate them to thy selfe for an inheritance; from all peoples of the earth:* 1 King. 8. 53.

25 Ver[.25. *separate betwene the cleane beast*] that is, put difference, by eating the cleane and refraining from the unclean: according to the Law in Lev. 11. which thing is here spoken of upon their separation from the peoples, because their abstinence from unclean beasts, figured their abstaining from the communion of unclean peoples; as Act. 10. 12. - 28. and as is shewed on Lev. 11. The Hebrewes say, this is mentioned after the unlawfull copulations afore said, because who so defileth himselfe with them, degenerateth and is as it were transformed into the nature of unclean beasts, &c. R. Menachem on Lev. fol. 151. *for unclean*] that is, that you should count them unclean, and abstaine from them. The Greeke translath *in uncleannesse.*

26 Ver[.26. *from the peoples*] in Greeke, *from all the nations;* as in verse 24. *to be mine*] or, *to be unto me:* which the Chaldee interpreteth, *to serve before me.*

27 Ver[.27. *familiar spirit*] or *spirit of divination:* see Levit. 19. 31. *their bloods upon them*] in Greeke, *they are guiltie:* in Chaldee, *worthy to be killed.* See before on verse 9.



CHAP. XXI.

1, Lawes concerning the Priests mourning for the dead: 6, Of their holinesse, 7, and marriage. 9, Th Priests daughter that playeth the whore, is to be burnt. 10, Lawes concerning the high Priests mourning, 13, and his marriage. 16, The Priests that have blemishes, must not minister in the Sanctuarie.

1 **A**Nd Jehovah said, unto Moses; Say unto the Priests, the sonnes of Aaron: and say unto them; For a soule he shall
2 not defile himselfe, among his peoples. But, for his neere-kinne, that is nigh unto him: for his mother, and for his father, and for his son, and for his daughter, and for his brother.
3 And for his sister a virgin, that is nigh unto him; which hath not beene, to any man: for her, he shall defile himself. He shall not defile himself being a chief-man amog his peoples:
4 to prophane himselfe. They shall not make baldnesse, upon their head; and the corner of their beard, they shall not shave: and in their

flesh, they shall not cut any cutting. They shall be holy, unto their God; and shall not prophane, the name of their God: for the Fire-offrings of Jehovah, the bread of their God, they doe offer, and they shall be holinesse. They shall not take a wife, that is an
7 whore, or prophane; neither shall they take a woman, put-away from her husband: for he is holy, unto his God. And thou shalt
8 sanctifie him; for he offreth, the bread of thy God: he shall be holy unto thee; for I Jehovah which sanctifie you, am holy. And the
9 daughter of any Priest, if she prophane herselfe, to commit-whoredome: she prophaneth her father: she shall be burnt, with fire.

And the Priest that is great among his
10 brethren, upon whose head, the oile of anoynting was poured, and hath filled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neither shall he goe-in, to any soules of the dead: for his father or for his mother, he shall not defile himselfe. Neither shall he goe-out
12 of the Sanctuarie; nor prophane, the Sanctuarie of his God: for the crowne, the anointing oile of his God, is upon him, I am Jehovah. And he, shall take a wife in her virginities. A widow or one put-away, or prophane,
14 or an whore; these shall he not take: but a virgin of his peoples, shall he take to wife. And he shall not prophane his seed, among his peoples: for I Jehovah, doe sanctifie him.

And Jehovah spake, unto Moses, saying. Speake unto Aaron, saying: Any man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, that hath in him a blemish, shall not approach: a man blinde, or lame, or flat-nosed, or that hath any thing superfluous. Or a man, in whom there shall be, the breaking of a foot, or the breaking of a hand. Or that is crook-backt, or hath a smal-spot, or a confusion in his eye: or scurfe, or scab; or hath is stones broken. No man that hath a blemish in him of the seed of Aaron the Priest, shall come-nigh, to offer the Fire-offrings of Jehovah: a blemish is in him; he shall not come-nigh, to offer the bread of his God. He shall eat, the bread of his God; of the holy of holies & of the holies. But he shall not goe-in unto the Veil, nor come-nigh unto the Altar, because a blemish is in him: & he shall not prophane my Sanctuaries; for I Jehovah, doe sanctifie them. And Moses spake it, unto Aaron, and unto his sons: and unto all the sons of Israel.
24

Annotations.
DDD Here beginneth (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6.9.

1 **The Priests** After the generall rules of holines for all the people, here followeth a special law for the holines of the Priests: their office was to make atonement for the people, and to sanctifie them; therefore must they have a care to sanctifie themselves. And as when God forbiddeth his people to seeke unto such as have familiar spirits, &c. he telleth them of a Prophet, whom he would raise up unto them, by whom they might know his will; Deut. 18. 10, 11, 15. so it is observed here by the Hebrewes, (as *Baal hammir*, and *Chazkuni*) that immediately after the Law against familiar spirits, and wizards, Levit. 20. 27. this Law is given for the Priests; that the people might have no occasion to seeke unto the former, but might come unto the Priests, and they should inquire for them by *Vrim* and *Tbummim*.

the sonnes of Aaron] Targum Jonathan addeth, *the males*; and Sol. Iarchi saith, *the sonnes and not the daughters of Aaron*; because the lawes following concerned not the women. So in the Hebrew canons it is said, *Aarons daughters are not forewarned pollution by the dead; but the Priests the sonnes of Aaron*. Likewise the prophane (Priests) might defile themselves; for this is but for the sonnes of Aaron that may execute the Priests office. A young Priest is to be warned by the elder (Priests) not to defile himselfe. &c. and his father is to traine him up in holiness. Maimony tom. 4. treat. of Mourning, chap. 3. sect. 11, 12.

for a soule] to weete, of the dead, as is expressed in verse 11. elsewhere called a *dead soule*, Numbers 6. 6. meaning a dead bodie: for properly at death the soule departeth, Gen. 35. 18. and the dead defileth not till his soule be departed, saith Maimony, tom. 3. in *Tumath meib*, chap. 1. sect. 15. wherefore the Chaldees here translateth for the dead; and Targum Jonathan, for the soule of man that is dead. But the Greeke retaineth the Hebrew phrase, for soule. So before in Levit. 19. 28.

he shall not] that is, any Priest, shall not defile himselfe: in Greeke, they shall not be defiled. This pollution might be by the funerall of the dead, for who so touched any dead body, or came into a tent (or house) where any dead body lay, or touched a grave; he was unclean seven daies, Numbers 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law, in Levit. 11. 25. And by the Hebrew canons, if a man came within foure cubits (that is, fixe foot) of the dead, he was unclean. Maimony, treat. of Mourning, chap. 3. sect. 13.

among his peoples] in Greeke, among their nation: that is, as Chazkuni explaineth it, among all Israel, for they are his peoples. So peoples are used for the tribes of Israel, in Deut. 33. 3. Iudg. 5. 14. Act. 4. 27.

2 **Verf. 2. his neere-kin**] chose of his consanguinity: see this word in Lev. 18. 6. Sol. Iarchi here understandeth the Priests wife by it; as one for whom he might defile himselfe. See the notes on verse 3.

This law is for the inferiour Priests: but the high Priest might not defile himselfe for these, verse 10, 11.

Verf. 3. not beare to any man] which the Greeke explaineth, *not given to (or not bestowed on) a man*; meaning, *which hath had no husband*. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Gen. 23. 2. These fixe, *Father*, and *Mother*, and *Sonne*, and *Daughter*, and *Brother*, and *Sister* that hath had no husband, are againe mentioned in Ezek. 44. 25. &c. that for them the Priests might be defiled, and after their cleansing, & dayes appointed, to bring their Sin-offring. And it seemeth they were to do the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourne for his wife when she died, Ezek. 24. 16. 17, 18. So the Hebrew canons say, Every Priest that is defiled for the dead, except for those fixe dead which are expressed in the Law, or for his wife: if it be proved by witnesses, he is to be beaten: Leviticus 21. 1. And whether hee touch the dead, or come into the tent, or leave him; and whether it bee the dead person himselfe, or any other uncleanesse about him: and so if a Priest touch a grave, he is to be beaten. And every Priest that cometh within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chap. 1. sect. 1, 2, 13.

he shall defile himselfe] in Greeke, they shall be defiled, meaning all and every of the Priests. This is understood not as a permission, but a dutie, for them to bury and mourne for these their neere kin. The Hebrewes say; Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his neere kinne, must busie himselfe about them, and mourne for them, Leviticus 21. 2. It is a commandement; so that if hee would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the doctrine of the Scribes,) because she hath no beire but him. &c. And he is to be defiled for his married wife onely, but not for a betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrion (or Magistrates,) and such as are Apostate from the wayes of the Church, and untimely births, and such as wittingly kill themselves; the Priest is not to defile himselfe for them. And how long is he commanded to defile himselfe for his neere-kindred? Vntill the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled, he is to be beaten. Maimony, treat. of Mourning, chap. 2. sect. 6, 7, 8.

Verf. 4. being a chiefe-man] or, for a chiefe-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a common exposition of this place; A common Priest shall not defile himselfe for a chiefe-man among his peoples; be he the high Priest among his people. Although I permit thee to defile thy selfe for thy neere-kinne, thou shalt not defile thy selfe for the high Priest, who is not of thy neere-kinne. The Hebrew *Baal*, signifieth a Lord, Master, or chiefe-man, Iudg. 9. 51. Esa. 60. 8. and so the Chaldees translateth it here *Rabba*; that is, a master, or chiefe-man: (but the Greeke expoundeth it suddenly, as if it were written

Bahal.) *Baal* also signifieth an husband, *Exod.* 21. 3. 22. which interpretation some keepe in this place.

5 *Verf. 5. not make*] or, *not shave*, (as the Greeke translatheth:) *Hebr.* *not bald baldnesse*, meaning any way, either by shaving, or pulling off the hayre, or otherwise: and the Greeke addeth *for the dead*, which is here intended, as is expressed in *Deu.* 14. 1. And that not the Gentiles onely, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by *Ier.* 16. 6. *Ezek.* 7. 18. *Amos* 8. 10. Also the idolatrous priests of the Gentiles are reported to use these ceremonies for their dead as in the apocriphall writing, *Baruch* 6. 31. 32, it is said, *And the Priests sit in their Temples, having their clothes rent, and their beads and beards shaven, and nothing upon their heads: they roare and cry before their gods, as men doe at the feast when one is dead.* *the corner*] that is, any of the corners; this was the manner of Idolaters, and is forbidden not the Priests onely, but all Israelites: see the annotations on *Levit.* 19. 27. *cut any cutting*] or, *make any incision*: a thing forbidden the people also, *Levit.* 19. 28. *Deuter.* 14. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men which have no hope, *1 Thes.* 4. 13.) nor to imitate the heathenish customes, which were idolatrous: see the notes on *Levit.* 19. 28. and *Deut.* 14. 1.

6 *Verse 6. Fire-offerings*] in Greeke, *sacrifices*, in Chaldee, *offerings*, which were burnt in fire unto God. As all the people were forbidden the foresaid superstitions, because they were *holy*, & Gods peculiar-treasure, above all peoples, *Deuter.* 14. 2. so the Priests in speciall, because they were to be holier then other men, in respect of their ministrati-on unto God. Therefore the high Priest, who came yet neerer unto God, is forbidden to mourn for such, as common Priests might mourne for, *Levit.* 21. 10. 11. *the bread*] or, *the food*; which the Greeke interpreteth *the gifts*, the Chaldee, *the offering*. See *Levit.* 3. 11. *shall be holinesse*] that is, men of holinesse: which the Greeke and Chaldee translate *holy-ones*.

7 *Verf. 7. a wife that is an whore*] This is the second law concerning the Priests holinesse; that as they should not defile themselves by the dead: so neither by the living. The *whore*, (called in Hebrew, *Zonah*) is by the Hebrewes said to be *she that is not a daughter of Israel, or a daughter of Israel, that hath lien with a man unto whom it is not lawfull for her to be married*; [such as are forbidden in *Levit.* 18.] or that hath lien with a prophane man, though she may be married unto him. Whosoever hath lien with a man that hath made her a whore, whether by constraint or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakednesse; she is unlawfull by the name of an whore, [for a Priest to marie her:] Any woman of whom her husband hath bene jealous, and the thing was bidden, and she hath not drinke of the bitter waters, (*Numb.* 5.) it is unlawfull for a Priest to marie her, because she is a suspected whore. *Maimony in Issurei biab, chap. 18. sect. 1. 6. 12.* or *prophane*] *Hebr.* and *prophane*, or, *prophaned*: whereby see-

meth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an *whore*: but as a Priests daughter by her whordome is said to prophane her father, v. 9. so children might againe be prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrewes expound this here, saying; *Who is she that is prophane? She that is borne of one that is forbidden the Priests. And so every one of the women which are forbidden the Priests, if she be married to a Priest, she prophaneth her selfe. Maimony in Issurei biab, chap. 19. sect. 1.* And *Sol. Iarch* here expoundeth *prophane*, one that is borne of such as are unlawfull for the Priests; as the daughter of a widow by the high Priest, (*Levit.* 21. 14.) or the daughter of a divorced woman by a common Priest, (*Levit.* 21. 7.) &c. *put-away*] or, *cast out* as the Greeke also translatheth it, that is, divorced and not for the cause of adultery; which thing was permitted unto men under Moses law, for the hardnesse of their hearts; *Deut.* 24. 1. 2. &c. *Matth.* 19. 8. What Priest soever, married with any of these three, was to be beaten by the Magistrate; as is after shewed, on verse 15. According to the equitie of this Law, the Apostle requireth that the wives of the Ministers of the Church, be grave, not slanderers, sober, faithfull in all things, *1 Tim.* 3. 11.

Verf. 8. And thou] or, *Therefore thou shalt sanctifie him*: speaking to Israel, who were to repute the Priests holy, & not suffer them to mary with such as might defile them: nor any other way to beuncleane, when they ministred before the Lord *the bread*] in Greeke, *the gifts*, in Chaldee, *the offering*, as before in verse 6. *holy unto thee*] thou shalt reverently esteeme him as an holy person, sanctified unto Gods service. The Hebrewes say, *It is commanded to separate the Priests, and to sanctifie them, and to prepare them for the oblation*, *Levit.* 21. 8. And every man of Israel, must give much honour to the Priest, and let them be first, for every thing that is in the Sanctuary: to open the law first, and to blesse first, and to receive a seemely portion first. *Maimony in Eki hamikd. chap. 4. sect. 1. 12.*

Verse 9. of any Priest] *Hebr.* of a man a Priest. Which word *man*, sometime signifieth any one; as *Gen.* 23. 6. and 24. 16. *Levit.* 21. 17. sometime a man of dignitie, as *Psa.* 49. 3. and that may also be respected here. *to commit whoredome*] or by committing it, to weete, under her husband; as the Hebrew canons explaine it; saying *There are ten which are to be burnt, namely the Priests daughter that committeth whoredome under her husband; and he that lyeth with his daughter, &c. Maimony in Sanbedrin, chap. 15. sect. 11.* The man that lay with her, they say was to be strangled; as againe they say; *There is no unlawfull copulation punished with strangling, but the lying with a mans wife onely: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. Maimony in Issurei biab, chap. 1. sect. 6.* See the annotations on *Levit.* 20. 10. *prophane her father*] the Greeke version saith, *she prophaneth her fathers name*: the Chaldee, *her fathers holinesse*. And *Iarchi* explaineth it, *she prophaneth and contemneb his*

his honor, for that men will say of him, Cursed is hee that begat this (woman,) Cursed is hee that brought her up.

10 Ver. 10. *great among his brethren*] or, greater then his brethren: that is, the High Priest, who because he more specially figured Christ (called our Arch (or High) priest and great High priest, Heb. 3. 1. and 4. 14.) therefore hee was to haue more speciall care of his sanctitie, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest onely, but the second Priest (or Priests of the second order) mentioned in 2 King. 25. 28. and 23. 4. which ministred in the place of the high Priest if by any accident he were polluted, (as is noted on Levit. 16. 33.) and the Priest also that was anointed for the warre, Daut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13.

oile of anointing] an holy oile, wherewith onely the high Priests & Kings in Israel were anointed, and ordained to their office: see Exod. 30. 25. 33. *and hath filled his hand*] with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it; which the Greeke calleth *perfecting*, or *consecration*. See Exod. 29. 9. Both these were to be done to the high Priest: but if there were no anointing oile, they ordained him with the high Priests garments onely; saith Maimony in *Chi hamikdash*, ch. 4. sect. 12. and he was bound to these lawes, as well as if he had bene anointed with oile.

the garments] the eight ornaments wherewith the high Priest was to be decked: see Exod. 28.

not make bare] or, *make free*, which the Greeke translateth, *not put the miter off his head*; but the Chaldee saith, *not let his locks grow*, to weete, *not more then 30. dayes*, as Iarchi explaineth it: meaning that hee should not behave himselfe as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrewes gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: Maimony treat. of Mourning, chap. 5. sect. 1. 2. *rent his garments*] which was an other signe of sorrow, see Lev. 10. 6. and Gen. 37. 34.

11 Ver. 11. *goe in*] namely into any tent, house or place where any dead is, whereby he should be defiled, Numb. 19. 14. *any soules of the dead*] in Greeke, *any dead soule*; meaning a dead corpse; as before in vers. 1. *his father, &c.*] which was lawfull for any common Priest, vers. 2. but not for the high Priest. The Hebrewes explaine it thus; *The high Priest may not be defiled for his neere-kinne, as for his father or his mother, &c. neither may hee come to any tent where the dead is, though his neere-kindeed.* *Loe thou art taught* (in Levit. 21. 11.) *that he is bound neither to goe in, nor to be defiled.* So that if he touch, or carry (a dead person) hee is to be beaten once; if hee come into a tent, and tarry there whiles one dye by him, &c. he is to be beaten twise; for coming in, and for being defiled. If he be defiled before, and afterward come into the tent, he is to be beaten even for coming in. Maimony treat. of Mourning, ch. 3. sect. 6. 7. How be it, these lawes have exceptions in cases of necessitie; as the Hebrew canons also shew thus.

A Priest that lighteth on a dead body in the way, loe he is to defile himselfe; though it be the high Priest, hee is bound to defile himselfe for him; and to bury him. As if one of Israel be thrown (dead) in the way, and he hath none to bury him. Provided; that the Priest be himselfe alone, and no other with him; and that he call there in the way, and none doe answer him. But if when he call, others doe answer him, this is not a dead, which hee is commanded (to bury) but he must call others to doe it. If a Priest, and a Nazarite walke together in the way, and light upon a dead; the Nazarite must goe about (to bury him,) for his holinesse is not perpetuall; and the Priest may not defile himselfe, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himselfe: and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chiefe priest, with the priest that is anointed for the war, (Deut. 20. 2.) doe light upon a dead: he that was anointed for the warre, must be defiled, and not the Sagan [or second chiefe priest.] Maimony *ibidem*, ch. 3. sect. 8. 9. Vnto this Law, that the high Priest might not defile himselfe for his parents or children; the words in Moses blessing of the tribe of Levi, seeme to have reference; *Who saith of his father and of his mother, I respect him not; and his brethren hee acknowledgeth not; and his sonnes, he knoweth not, &c.* Deut. 33. 9. Compare also Lev. 10. 2. 7.

12 Ver. 12. *goe out of the Sanctuary*] to weete, in the time when he should serve there. And this Law was not for the high Priest only, but for all priests, who if any of their friends there died, or tidings of the death of any came unto their eares, might not therefore depart and leave off their ministration, upon paine of death, Lev. 10. 7. So the Hebrew explaine it; *A priest that goeth out of the Sanctuary in the time of service onely, is guilty of death, whether he be the high priest, or a common priest, Lev. 10. 7. So that which is said of the high Priest, (in Lev. 21. 12.) AND HE SHALL NOT GOE OUT, &c.* is not but for the time of service onely, that he shall not leave his service and goe out. If it be so, why is this warning repeated for the high Priest? Because a common priest, which is in the Sanctuary, in his service, and he heareth of the death of one for whom he is bound to mourne; though he may not goe out of the Sanctuary, yet he serveth not, because he is sorrowfull, and if he serve when he is sorrowfull, by the law he prophane his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorrowfull; for it is said, *Neither shall hee goe out of the Sanctuary, nor prophane the Sanctuary; as if he should say, hee shall continue and serve the service that he is imployed in, and it is not prophaned.* But though the high Priest serveth when hee is sorrowfull, yet is it unlawfull for him to eate of the holy things; as it is written (in Lev. 10. 19.) *Had I eaten the Sin-offring to day, should it have bene good in the eyes of the LORD?* So neither hath he a portion to eat at evening. Maimony in *Bish hamikdash*, chap. 2. section. 5. 6. 8. *nor prophane the Sanctuary*] the Greeke expoundeth it, *nor prophane the sanctified name of his God.* *the crowne, the anointing oile*] This may be understood of two things, of the golden

den plate, which is called *Nezer*, a *Crowne*, Exodus 29 6. and of the Anointing oile; both which were upon him. Or the later explaineth the former, and the Oile is called *Nezer*, a *Crowne* or *Separation*; because by it he was separated from other men, and other Priests. Thus the Greeke translateth it, the holy oile the anointing of his God is upon him.

13 V. 13. a wife in her virginities] that is, a wife that is a virgin, as the Greeke translateth it. Three women are unlawfull for all Priests, the divorced, the whore, and the prophane: and the high Priest is forbidden sūre, the three forenamed, and the widow. Whether it be the high Priest which is anointed with the anointing oile, or ordained in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place; [in stead of the high Priest when hee is polluted, called the second Priest, 1 King 2. 28.] and likewise the Priest anointed for the warre, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widowers. *Maimony* in *Issurei biab*, chap. 17. sect. 1. The high Priest was a figure of Christ, Heb. 3. 1. his wife which was to be a virgin, was a figure of the Church, which is to be chaste, pure, holy, as the Apostle writeth to the Church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Rev. 14. 4.

14 V. 14. a widow] whether she be a widow after betrothing or after marriage, she is forbidden him. *Maimony* in *Issurei Biab*, chap. 17. sect. 11. a virgin of his peoples] that is, either of the tribe of Levi, or of any other tribe of Israel; as *Iehojada* the Priest, married *Iehoshabeath* the daughter of King *Iehoram* of the tribe of Judah, 2 Chron. 22. 11. So in *Ezekiel* 44. 22. it is said of the Priests, they shall take maidens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully goe in (that is marry) one with another; and that which is borne, goeth after the male: [that is, if the father be a Priest or Levite, the child is a Priest or Levite, if the father be a common Israelite, the child is a common Israelite, though born of a Priests daughter.] *Maimony* in *Issurei biab*, ch. 19. sect. 15.

15 Vers. 15. not prophane his seed] which he should do, by marrying with any of those forbidden him, that his sonnes after him might not execute the priests office, because they were borne of an unlawfull mother. A priest that goeth into a divorced woman, or an whore; and an high priest that goeth in to them, or unto a widow; those are made profane (women) for ever: and if bee beget a sonne of her, that which is borne is prophane. *Maimony* in *Issurei biab*, ch. 19. sect. 3. Therefore the magistrates punished the priests, that married and lay with any unlawfull woman. Every priest that marieth any of the three women, (in vers. 7.) and lyeth with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. If an high priest marry a widow, and lie with her, he is to be beaten twice; once for transgressing this, **HE SHALL NOT TAKE A WIDOW**; and once for this, **HE SHALL NOT PROPHANE**. And whether he be an high priest, or a common Priest, that marieth any of those (forbidden women) if he lie not

with her; he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an beaten woman, is to be beaten, as for an whore. A woman that hath beene a widow, and hath beene divorced, and hath beene made prophane, and hath beene an whore, and an high priest goeth in afterward unto her: he is to be beaten foure times, for lying with her once. Like judgement is for a common priest, if he goe in to one divorced, which was made prophane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. *Maimony* in *Issurei biab*, chap. 17. sect. 2. &c.

17 Vers. 17. of thy seed] that is, as the Chaldee interpreteth, of thy sons. in their generations] that is, they or any of their posteritie, in the ages following. a blemish] in Hebrew *Mum*; in Gr. *Momos*, in Chaldee *Muma*; which signifieth, any thing to be blamed, for deformitie, want or superfluitie; any imperfection of body, in the whole or in any part. to offer the bread] that is, as the Gr. saith, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were both in their persons and works, to figure out Christ his person and worke; who was holy, blamelesse, undefiled, separated from sinners; and a *Lambe without blemish*, and without spot. Heb. 7. 26. 1 Pet. 1. 19.

18 Vers. 18 blind] either in whole or in part, purblind, dim sighted, or that had any blemish in his sight, eye, eyelid, or the like. The Hebrew doctors reckon nineteene blemishes, that might be in the eye of a priest; and seven in the eyelid. *Maimony* in *Biath hamikdash*, chap. 8. sect. 17. lame] or halting; on one, or both legs; having any imperfection in his gate, or feet; and in the feet, there might be twentie blemishes, *Maimony* ibidem. stomped, in Greeke, short-nosed, or having the nose cut-off. It implyeth all manner deformity in the nose, wherein there might be (as the Hebrewes say) nine blemishes. that hath any thing superfluous] or, that is excessive, either in the whole bodie, or any member over long: so in Levit. 22. 23. for the sacrifices. The Greeke translateth it, having the eare cut off.

19 V. 19. the breaking of a foot] that is, a broken foot; he that shall be broken-footed, or broken banded. In the hands, the Hebrewes say there might bee seven blemishes.

20 Vers. 20. crooked backe] that hath a bunch or hillocke on his backe or any other place, as *Targum Ierusalem* referreth it to the eyebrows, that hang over the eyes; and so it agreeth with them which follow. But the Greeke favoureth the former interpretation. hath a small-spot] or, a thin filme: this by the Hebrewes, is referred to Imperfection in the eye. By others to the small or thin stature of the body, as to be a dwarf, or over slender. The Hebrew *Dack* is generally that which is small or thin. He that hath a white small spot, within the blacke (of the eye) is the *Dack* spoken of in the Law: saith *Maimony* in *Biath hamikdash*, ch. 7. sect. 5. The Greeke translateth it *Epbelos*; and *Epbelos* is nothing else but a certaine ruggednesse and hardnesse of an evill colour; saith *Cornel*, *Celsus*, l. 6. ch. 5. a confusion] or confusion,

fusion, whereby the white and blacke is mixed confusedly together, *Teballut* (the Confusion) spoken of in the Law, is when the white of the eye is drawn, and some of it gotten into the blacke until the blacke is found mingled with the white: saith *Maimony* *ibidem*. *scurf*] or, dry-scule, maunge called in Hebrew *Garab*, (whereupon the Latines borrow the name *Porrigio*,) the Greeke translatheth it *Psora* and it may be on any part of the body, as the Hebrewes observe: *Maimony* in *Biath hamikdash*, ch. 7. f. 10. This is againe mentioned in Lev. 22. 22. and in Deut. 28. 27. as a plague incurable. *scab*] or *tettar*; as the Greeke calleth it *Leichen*, to which the Chaldee version agreeth; for *Chaziz*, and the Arabik *Chaziza*, is that which the Greek call *Leichen*: it is mentioned onely here, and in Lev. 22. 22. *Maimony* (in *Biath hamikdash*, c. 7. sect. 10. calleth it an Egyptian *scab* (or *tettar*) which is hard and foule: and that is the *Tallepheth* (the *Scab*) spoken of in the Law. It may also be on any part of the body of man or beast. *stones broken*] or a *coll* (or *stone*) bruised: the Greeke translatheth, which hath but one stone. These twelve particulars are named, all other of like nature being implied. The Hebrewes say, There are in all, an hundred and fortie blemishes: that doe disable the Priests: eight in the head; two in the necke; nine in the eares; five in the browes; seven in the eye-lids; nineteene in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the backe; seven in the hands; sixteene in the members of generation; twentie in the feet; eight in all (or a my part of) the body, eight in the skin of the flesh; and seven in the strength of the body, and the breath. *Maimony* in *Biath hamikdash*, ch. 8. sect. 17. a blemish in him] This generall is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitorie (blemishes that may be removed,) or not transitorie; he is disabled by them; till they be done away. A fixed blemish, as a broken foot or hand, or a transitorie blemish, as scurf or scab. And not the blemishes onely which are written in the law, doe disable the priests; but all blemishes to be seene in the body, as it is written, **WHO SO EVER** hath **ABIMISH** IN HIM, out of any place, and those that are written in the Law, are for an example. *Maimony* in *Biath hamikdash*, ch. 6. sect. 3. 4. Further to shew this, they say, An old man that is weare unto trembling and shaking as hee stands; a sicke man, when he trembleth through sickness and febleness of strength; (are as blemished.) If a Priest serverh when he stinks of sweate, or when he hath a stinking breath out of his mouth; or he prophane his service; he doe all other that have blemishes. *Maimony* *ibid*. ch. 7. sect. 12, 13. By these God figured the perfection that should be in Christ, Heb. 9. 14. and taught also what graces are requisite in his ministers, 1 Tim. 3. 2, 3. 7. Tit. 1. 7, 8, 9. and in the whole Church, which is unto him a royall priesthood, an holy nation, 1 Pet. 2. 9. which Christ hath sanctified and cleansed, that he might present it unto himselfe glorious, a Church not having spot or wrinkle; or any such thing: but that

it should be holy, and without blemish, Eph. 5. 26, 27. So the Saints are said to be without blemish, before the throne of God, Rev. 14. 5. the first-offerings] in Gr. the sacrifices, in Chaldee the offerings. If any priest that have a blemish, do serve in the sanctuary, he prophane his service, and is to be beaten: *Maimony* in *Biath hamikdash*, chap. 6. sect. 1. a blemish] in Greeke, because a blemish is in him. Sol. Iarchi explaineth it thus, whiles his blemish is on him, he is rejected: but if his blemish be done away, he is fit (or approveable.) Besides the blemishes torenamed, such Priests as had transgressed in their ministration & served before idols, were no more to serve in the sanctuary, but were reputed as blemished. Therefore K. Iosias put down the priests of the high places, that they came not up to the Altar of the Lord: 2 King. 23. 9. and for such this Law is given in Ezek. 44. 10. 13. The Levites that are gone away farre from me, when Israel went astray away from me after their Idols, they shall even beare their iniquitie, &c. And they shall not come neere unto me, to doe the office of a Priest unto me, nor to come neere to any of my holy things, in the most holy place: but they shall beare their shame, and their abominations which they have committed. And in the Hebrew canons it is said, Every Priest that hath served Idols, whether presumptuously or ignorantly, although he returne with full repentance; yet may he never minister in the sanctuary. And whether he hath beene a priest to the Idol, or but worshipped it, &c. he is disallowable for ever. If he transgresse and doe offer (in the sanctuary) his offering is not of a sweet smelling savour, although he was in ignorance when he ministered, or when he worshipped. Who so transgresseth and maketh an house without the Sanctuary, to offer his offering therein unto God, that is not as an Idols house. Notwithstanding, every priest that ministereth in such an house, may never more minister in the sanctuary. *Maimony* in *Biath hamikdash*, ch. 9. f. 13, 14. the bread] in Greeke the gifts, in Chaldee, the offering. Who so found allowable by his genealogie, but had a blemish found upon him: he sate in the wood chamber, and did cleave wood for to lay on the altar; and had a portion in the holy things with the men of his fathers house, and did eat of them. *Maimony* *ibidem*, ch. 6. f. 12. So for the priests that fell to Idolatrie, God appointed that they should be ministers in his sanctuary, Bishops at the gates of the house: that they should lay the burnt offering, and the sacrifice for the people, &c. but not come neere to any of his holy things in the most holy place, &c. Ezek. 44. 13, 14. Verse 22. He shall eat.] Herein the blemished priests had a priviledge above the unclean, which might not eate of the holy thing, Lev. 22. 3. 6. Verse 23. unto the veil] of the holy place, whether the priests went in alwaies, accomplishing the service, Heb. 9. 6. unto the Altar] that which was in the courtyard, Exod. 40. 29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar and forward, Lev. 21. 23. and if he transgressed and went in, he was to be beaten, although he served not. And if he served in the Sanctuary, it was unlawful; and he prophaned the service, and was to be beaten also for the service. *Maimony* in *Biath hamikdash*, chap. 6. sect. 1. not prophane his sanctuary] the Greeke

Greeke expoundeth it, not prophane the holy name of his God. *doe sanctifie them.* This Chazkuni referreth to the veile of the altar forementioned, into which time that had blemish might come.

24

Ver. 24. *all the sons of Israel* because as it concerned the Priests, to take heed they sinned not in their ministrations: so the people were to sanctifie them, v. 8. and to looke that no disallowable person served in the Sanctuary. Therefore the Hebrewes doe record, that the great Synedrion used to sit in the chamber of beven-stone [by the Sanctuary,] and the principall of their worke continually was to sit and judge concerning the Priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogie; he put on blacke clothes; and wrapped himselfe over with blacke, and went out of the court. And who-soever was found perfect and lawfull; he put on robes, and went in and ministered with his brethren the priests. Who so was found lawfull for his genealogie, but had a blemish found upon him, he sate in the wood chamber, and bowed wood, &c. Maimony in Birk bamikdash, ch. 6. sect. 11. 12.



CHAP. XXII.

1, The Priests in their uncleanes, must abstaine from the holy things. 6, How they shall be cleansed. 10, Who of the priests house may eat of the holy things. 14, What they must pay that eat of them unlawfully. 17, The sacrifices must be without blemish. 26, The age of the sacrifice. 29, The Law of eating the sacrifice of Consecration.

1 **A**ND Jehovah spake, unto Moses, say-
2 ing. Speake unto Aaron, and unto
his sonnes; and let them be separated,
from the holy things of the sonnes of Israel;
that they prophane not, the name of my ho-
lineffe, in the things which they sanctifie un-
3 to me, I am Jehovah. Say unto them;
Throughout your generations every man
which shall come nigh of all your seed; un-
to the holy things, which the sons of Israel
sanctifie unto Jehovah; and his uncleannesse,
upon him: that soule shall even be cut-off,
4 from my presence, I am, Jehovah. Any man,
of the seed of Aaron, which is leprous, or
hath an issue; he shall not eat, of the holy-
things, untill he be cleane: and he that tou-
cheth any thing that is uncleane by a soule;
or a man, whose seed of copulation goeth
5 from him. Or a man, that toucheth, any
creeping-thing, whereby he is made un-
cleane: or a man, by whom he is made un-
cleane; according to any uncleannes of him.
6 The soule, which hath touched it; even he
shall be uncleane, untill the evening: and

he shall not eat, of the holy things; un-
lesse he bathe his flesh, with water. And
7 when the Sun is gone downe, then he shall be
cleane: and afterward, he shall eat of the
holy things; for it is his bread. And a car-
8 kasse, and a torne thing, he shall not eat, to
make himselfe uncleane therewith: I, am Je-
hovah. And they shall keepe my charge;
9 that they beare not sinne for it; and dye
therefore, if they prophane it: I Jehovah, do
sanctifie them. And any stranger, shall not
10 eat of the holy thing: a foreriner of the
Priests, and an hired person, shall not eat of
the holy thing. But a priest, if he buy a soule,
11 with the purchase of his money; he, shall eat
of it: and he that is borne in his house; they
shall eat of his bread. And a priests daugh-
12 ter, if she be married to a man that is a stran-
ger: she, shall not eat of the heave-offring
of the holy things. But a priests daughter,
13 if she be a widow or put-away, and she have
no seed; and is returned unto her fathers
house, as in her youth; she shall eat, of her fa-
thers bread: but any stranger, shall not eat
thereof. And a man, if he eat of the holy-
14 thing, in ignorance: then he shall add the
fift part thereof, unto it; and he shall give
unto the priest, the holy thing. And they
15 shall not profane, the holy things, of the
sonnes of Israel: which they heave-up, unto
Jehovah. Or cause them to beare, the in-
16 quiry of trespass; when they eat, their holy-
things: for I Jehovah, doe sanctifie them.

And Jehovah spake, unto Moses, saying.
17 Speake unto Aaron, and unto his sonnes, and
18 unto all the sonnes of Israel; & say unto them:
Any man, of the house of Israel, or of the
stranger in Israel; that will offer his oblati-
on, according to all their vows, and to all
their voluntarie-offrings; which they will
offer unto Jehovah, for a burnt-offring.
For your favourable-acceptation: a perfect
19 male; of the beeves, of the sheepe, or of the
goats. Any, which hath a blemish in it, ye
20 shall not offer: for it shall not be, to favou-
rable-acceptation, for you. And the man,
21 that will offer a sacrifice of Peace-offrings,
unto Jehovah; to separate a vow, or for a
voluntarie-offring; of the herd, or of the
stock it shall be perfect, for favourable-accepta-
tion; there shall not be in it, any blemish.
Blinde, or broken, or maimed, or having a
22 wen; or scurffe, or scabbe; ye shall not offer
these unto Jehovah: nor give of them, a Fire-
offring, upon the Altar, unto Jehovah. And
23 bull or lambe, that hath any member super-
fluous,

fluus, or lacking: thou mayest make it, a voluntary-offering; but for a vow, it shall not bee favourably-accepted. And *that which is* bruised, or crushed, or broken, or cut; yee shall not offer, unto Jehovah: and in your land, ye shall not doe it. And from the hand of a strangers sonne; ye shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

26 And Jehovah spake unto Moses, saying.

27 A bull, or a sheep, or a goat, when it shall be brought forth; then it shall bee, seven dayes, under his damme: and from the eight day, and thence forth; it shall be favourably-accepted, for an oblation of a Fire-offring, unto Jehovah. And cow, or theepe: it and the young thereof, ye shall not kill, in one day.

28 And when ye wil sacrifice a sacrifice of confession, unto Jehovah: ye shall sacrifice, for your favourable acceptation. In that day, shall it be eaten; ye shall not leave thereof, untill the morning: I, *am* Jehovah. And ye shall keepe, my commandements; and doe them: I, *am* Jehovah. And ye shall not prophane, the name of my holinesse; and I will be sanctified, among the sons of Israel: I Jehovah, doe sanctifie you. That brought you out from the land of Egypt; to be upon you, for a God: I *am* Jehovah.

Annotations.

2 **L** *Et them be separated* in Greeke, *Let them take heed of the holy things*, meaning, that they defile them not. So that as the former chapter shewed the purity and perfection that should be in the persons that drew neer unto the Lord: this teacheth what puritie and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nazar* here used, signifieth a religious separation in respect of holinesse; as is noted on Lev. 15.31. *of my holinesse* translated in Greeke, *my holy name*: which is profaned, when the holy things in the sanctuarie are defiled, being offered or eaten by persons uncleane, and forbidden of God. See after, in ver. 15.32. *the things* this addition is supplied also in the Greeke, *Whosoever things they sanctifie unto me*. And this is added, as Sol. Iarchi here saith, *to imply also the holy things of the Priests themselves*.

3 Ver. 3. *your generations* either now, or at any time hereafter. *shall come nigh* namely, to eat, as is expressed in ver. 4. So Iarchi saith, *This coming nigh is not meant but of eating*. *your seed* that is, your children: so ver. 4. *holy things* Hebrew *holinesses*, meaning *things of holinesse*, and particularly holy meats; which though the ble-

stished priests might eat of, Lev. 21.22. yet the uncleane might not. Lev. 7.20.21. See the notes on Lev. 7.10. And by the *holy things*, are meant not only the Sacrifices, but *first fruits*, and *all the heave-offrings of the holy things*, which the sons of Israel offered unto the Lord, Numb. 18.8.9.-19 as it is there said, *every one that is cleane in thy house, shall eat of it*, Numb. 18.13. See after on ver. 9. *uncleannesse upon him* before he is washed from the same; see the annotations on Lev. 7.20. *cut off from my presence* in Greeke, *destroyed from me*: in Chaldee, *destroyed from before me*. It meaneth death by the hand of God, as v. 9.

Ver. 4. *Any man* Hebrew *Man man*: that is, *Whosoever*: Targum Jonathan saith *young man or old man*. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were cleane when they did eat. Numb. 18.19.11. See after, in ver. 11.12. *leprous* whereof see Levit. 13. *an issue* whereof see Lev. 15.2.&c. by a *soule* the Greeke translateth, *any uncleannesse of a soule*; whereby the dead is meant, as Lev. 19.28. and 21.1. and what uncleannes that was, see in Num. 19.11.14. *seed of copulation* or, *effusion of seed*, whereof see Lev. 15.16.

Ver. 5. *creeping thing* which when it is dead, defileth him that toucheth it, Lev. 11.31.&c. *made uncleane* so much as would make a man uncleane, and that was of creeping things the quantitie of a *lenile* (or little pease) as Iarchi here noteth. See Lev. 11.31. *a man* to weat, an uncleane man, as a Leper, he that hath an issue, or the like, by touching of whom, men were made uncleane. Lev. 13.45. and 15.5.&c. Or a dead man: and thereto Sol. Iarchi here referreth it, and of a dead man, so much as *an olive* would defile.

Ver. 6. *The soule* that is, *the man*, as the Chaldee expounds it: and Targum Jonathan addeth, *the man a priest*. *untill the evening* untill the end of that day, and beginning of a new, See the notes on Lev. 11.24.32. *bathe* or, *wash his flesh*, that is, *his body*, as the Gr. translateth: see Lev. 15.5.13. It figured repentance for sins, as *I baptise you with water unto repentance*, Mat. 3.11. and sanctification by the blood and spirit of Christ, as *ye are washed, ye are sanctified, ye are justified, in the name of the Lord Iesus, and by the Spirit of our God*, 1 Cor. 6.11. And this sanctimony, though common to the whole Church, Lev. 11. did specially pertain to the priests and ministers, whom Christ (who is likened to a *refiners fire*, and to *fullers sope*) should purifie by his grace, as it is said, *He shall purifie the sonnes of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righteousness*, Malac. 3.2.3.

Ver. 7. *and afterward* in Greeke, *and then he shall* (or *may*) eat, to weat, when his sunne is gone downe: before then though he were washed, he might not eat. See the notes on Lev. 11.32. *his bread* his food, allowed him of God for his livelihood: Numb. 18.11.19. *Whosoever eateth of the heave-offrings, blesseth with a blessing for the food; and after that, he blesseth him that sanctifieth them*

them with the sanctification of Aaron, (Numb. 18. 8.) and commanded them to eat of the beave-offrings. *Maimony in Trumoth, ch. 15. sect. 22.*

8 Ver. 8. *a carcase and a torne thing*] what these were, is before shewed, on Lev. 17. 15. and 22. 31. They were unlawfull to be eaten of any Israelite, especially of the Priests; as here and Ezek. 44. 31. and figured the sanctitie of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4. 13, 14.

9 Ver. 9. *my charge*] or, *observe my observation*, that is, *which I commanded to be kept*: in Chaldee, the *observation of my word*. Here it is specially to bee understood, as Iarchi also saith, *of eating the beave-offring, and of uncleannes of body.* *sinne*] that is, the punishment of sinne: So in Lev. 19. 17. Numb. 18. 32. and 9. 13. *for it*] that is, for the holy thing, forespoken of. *and dye*] to weete, by the hand of God; as Targum Jonathan explaineth it, *by flaming fire*. For by men, such were beaten only, as the Hebrew canons shew, saying: *An unclean priest is forbidden to eate of the beave-offering, whether it be unclean or cleane, Levit. 22. 4. Every unclean (Priest) that eateth of the beave-offring which is cleane, he is guilty of death by the hand of (the God of) heaven, Levit. 22. 9. and therefore he is to be beaten.* But if he eate of the beave-offring which is unclean, though it be forbidden, he is not to be beaten, because it is not holy. The unclean may not eate of the beave-offring, untill their Sun be set, and three starres appeare after the Sunne is gone downe, Levit. 22. 7. *Maimony in Trumoth, ch. 7. sect. 1. &c.* The like judgement is for the stranger, that is, whosoever is not a priest, or of the priests familie; for if he eate of the holy things presumptuously, he is in danger of death. *The stranger that eateth of the beave-offering presumptuously whether he be unclean or cleane, whether he eate of the beave-offring that is cleane or unclean, he is guilty of death by the hand of (the God of) heaven; as it is written, AND DIE THEREFORE, IF THEY PROFANE IT: and he is to be beaten, for eating thereof. And if he eate in ignorance, he is to adde the fift part thereof unto it, (Lev. 22. 14.) Maimony, ibidem, ch. 6. sect. 6.*

10 Ver. 10. *my stranger*] that is, whosoever is not of the priests familie. The Hebrew canons say, *The beave-offring, and the beave-offring of the tithes, are to be eaten by the Priests, whether old or young, male or female, by them, and their Cananitish servants, and their cattell: Lev. 22. 11. The stranger is forbidden to eate of the beave-offring, Lev. 22. 10. Maimony in Trumoth, ch. 6. sect. 1. 5.* *forreiner*] or *sojourner*, in Hebrew *Toshab*, in Greeke *Paroskos*, which is a stranger-inhabitant; one that dwelleth in the house continually, but is not of the house: and so differeth from the *Slave*, which is one of the household; and from the *Hireling*, which is none of the household, neither abideth therein continually but for a terme. *The forreiner, is he that is hired for ever; the Hireling, is he that is hired for yeeres. And an Hebrew servant, hee is as a forreiner and an hireling, (Lev. 25. 39. 40.) And a priests daughter married to a stranger, hee, she is as a stranger: and it is forbidden ANY STRANGER (Lev. 22. 10.) whether it be*

himselfe or his wife. Maimony in Trumoth, ch. 6. f. 5. By the forreiner or sojourner in this place seemeth to be meant not only an Israelite sojourning; but also an heathen man, uncircumcised; who leaving his open Idolatrie, & yeelding to the Morall law, though not to the ordinances, as circumcision & the like; might dwell among the Israelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And from hence the Hebrewes gather, that an uncircumcised priest, though he had no other uncleannes, might not eate of the holy things. *It is unlawfull for an uncircumcised priest to eate of the beave-offring, by the sentence of the Law; for he the forreiner and the Hireling is spoken of concerning the Beave-offring, Levit. 22. 10. and the Forreiner and Hireling is spoken of concerning the Passover, Exod. 12. 45. What is the Forreiner and Hireling spoken of in the Passover? It is an uncircumcised person, to whom it is forbidden & so the Forreiner and Hireling spoken of in the Beave-offring, the uncircumcised person is forbidden it; and if he eate, he is to be beaten by the Law. Maimony in Trumoth, ch. 7. sect. 10.* And in another place, they say, *All the oblations whether they be the most holy things or the lighter holy, none may eate of them but cleane persons only, that are circumcised. Though his sinne be set, if he have not brought his atonement, he may not eate of the holy things. Maimony in Magnasch hakorbanoth, ch. 10. sect. 9.* *a hired person*] any outlander, or any Israelite; as before is shewed. *not eate*] neither drinke of, nor anoint himselfe with any of the holy things appointed unto the Priests. For, *the beave-offrings were given, for meat, for drinke, and for anointing, because anointing is as drinking, Psal. 109. 18. and drinking is comprehended under eating: they are to eate that which useth to be eaten, and drinke that which useth to be drinke, and to anoint with that which is used for unction, not wine or the like, but they anoint with oile that is cleane, &c. Maim. in Trumoth ch. 11. f. 1.* So for this prohibition they say, *Whether he eate that which is wont to be eaten, or drinke that which is wont to be drinke, or anoint him with the thing that is used for unction, (it is unlawfull) for it is said THEY SHALL NOT PROFANE THE HOLIE THINGS, Lev. 22. 15. Maimony ibidem, ch. 10. sect. 2.*

Ver. 11. *buy a soule*] that is, a person, to weete, of the heathens; as before is noted; and as Sol. Iarchi here explaineth it, *a Cananitish servant*. Such by comming to be of the Priests familie might eate, though Israelites might not eate. And, as the Hebrewes say, *An uncircumcised Priest, and all that were unclean, although they themselves might not eate of the beave-offring, yet their wives and their servants might eate. Maim. in Trumoth. c. 7. f. 12.* *with the purchase of his money*] Hebrew, *the purchase* (or *bought*) of his silver; which the Greeke translateth *bought* (or *purchased*) with silver. So that though he bought them not himselfe, if they were bought into his house by a wife whom he married, or were bought by his servants, they might eate. *Maim. in Trum. ch. 7. f. 18.* *he that is borne in his house*] or, *the child of his house*; that is, the homeborne servant; such as were the children of his slave. See the

the notes on Gen. 15.3. and 7.12. Those slaves being in the Priests household; if they were cleane, might eat of some of the heave-offerings that were given for the Priests livelihood. See Numb. 18. 11.13.

12 Ver. 12. *a stranger*] such as were not of the Priests stock; for other Israelites are counted strangers in this case. So a *stranger* is here expounded by Iarchi, *a Levite, or an Israelite.* of the heave-offering] which the Chaldee expoundeth the separated thing; the Greeke, the first fruits: it meaneth The sanctified things of the sons of Israel. Num. 18.8. 11-19. The reason hereof was, because by her marriage she went out of her fathers house, into her husbands; as on the contrary, a common Israelitess by marriage with a Priest, became of his house, and might eat. The Hebrewes say, Two things are contained in this prohibition, that if she a priests daughter be defiled, and made an whore or profane (as Lev. 21.7.) it is unlawfull for her to eat of the heave-offerings for ever, according to the judgement of every prophane person: for the prophane is in the stranger in all respects. And if she be married to an Israelite, she may never eat of the Wave-breast and of the Heave-shoulder (Levit. 7.34.) although she be divorced, or (her husband) dye: [whereof the next verse speaketh] *Maim. in Trumoth. ch. 6. sect. 7.*

13 Ver. 13. *no seed*] no son, saith the Chaldee version. This is understood also, either if she had no child, or if her children be all dead; as is after shewed. as in her youth] so that though she hath brought forth no seed, yet if she be with child, she may not eat of the holy things. *Maim. in Trum. ch. 8. f. 2.*

of her fathers bread] The Hebrew doctors say, We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heave-offerings, but not of the wave-breast, and heave-shoulder. *Maimony in Trumoth. ch. 6. sect. 9.* Hereupon also they inferre, An Israelitess which hath had seed by a Priest, she eateth for her child's sake, be it male or female, though it be seeds seed unto the worlds end; for it is said. **AND SHE HAVE NO SEED.** As the seed of an Israelite from a Priests daughter disableth her from (eating:) so the seed of a Priest from an Israelitess, inhabiliteth her to eat. An Israelites daughter, that is married to a Priest, and begets, and she have a son by him: if she be married after to an Israelite, she may not eat of the Heave-offerings. If the Israelite dye, and she have a son by him; she may not eat, because of this her son by the Israelite; if that son of hers by the Israelite dye she may eat, for her first sons sake. A priests daughter that is married to an Israelite, and she have a son by him; if she be againe married to a Priest, she may eat of the heave-offerings. If he dye, and she have a son by him, she may eat. If her son dye which she had by the priest, she may not eat, because of her son which she had by the Israelite. If her son dye which she had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the Heave-offerings, not of the breast or shoulder. An Israelites daughter that is married to an Israelite first, and have a son by him, and after is married to a Priest, eateth of the heave-offering. If he dye, and she have a son by him; she eateth for her last sons sake; for he inhabiliteth her to eat; as his father in which he is eat.

Maimony ibidem. ch. 6. sect. 12, 13, 17, 18, 19.

Ver. 14. *a man*] that is, any stranger forementioned; which belongeth not to the Priests familie. Targum Jonathan expoundeth it, *a man of Israel.* in ignorance] or, through unadvised error. But if hee doe it presumptuously, hee is guilty of death, by the hand of God, ver. 9. of beating by the hand of the Magistrate. *add the fist*] The stranger that eateth of the heave-offerings in ignorance, payeth the principall and the fist (part.) Though he knoweth it to bee the heave-offering, and that it is forbidden him, but knoweth not whether he is guilty of death for it, or no: loe this is ignorance, and he payeth the principall, and the fist part. Whether he eat, or drinke, or anoint himselfe with it; and whether he eat the heave-offering that is cleane, or that is uncleane, in ignorance; he must pay the principall, and the fist. Whosoever payeth the principall and the fist, payeth to the owners, and the fist part to any Priest that he will. And he may payeth, but according to the price that it was worth, at the time when he dedicate it: whether it be cheaper at the time when he payeth for it, or dearer. *Maimony in Trumoth. ch. 10. f. 1, 2, 16, 25.* See also the annotations on Lev. 5. 15, 16.

Ver. 15. *not profane*] by suffering the holy things to be eaten of strangers: as before. which they heave-up] that is offer; or (as the Greeke and Chaldee expound it,) separate unto (or before) the Lord.

Ver. 16. *Or cause them to beare*] or, And they shall not cause them to beare; which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to beare the punishment of their trespasses; and this the Greeke favoureth, saying, *And bring upon them iniquity.* Or it may be referred to the people, that they should not cause them selves to beare iniquity (that is, the punishment) of trespasses for eating the holy things. The Chaldee translateth, *And they receive upon them iniquities and sins, when they eat in uncleanness their holy things.* Whereupon some of the Hebrewes (as Sol. Iarchi here observeth) understand this word *them*, of the Priests themselves. These Lawes for cleannes corporall in all such as partaked of Gods holy things, led them and us to spirituall cleannes in our communion with Christ and his graces: that we should have our hearts purified by faith, Act. 15.9. and sprinkled from an evil conscience, and our bodies washed with pure water, Hebrewes 10.22. that cleansing our selves from all filthinesse of the flesh and spirit, we may perfect our hithnesse in the feare God, 2 Cor. 7.1. For, if we walke in the light, as God is in the light, we have fellowship one with another, and the blood of Iesus Christ his sonne, cleanseth us from all sinne, 1 Iohn 1.7. But if wee eat and drinke of his holy things unworthily, we eat and drinke judgment to our selves: 1 Cor. 11.29.

Ver. 18. *all the formes*] in Greeke, *all the congregation of Israel.* These lawes following, doe concerne things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therefore the speech is directed both unto Priests and people.

Any man] Hebrew *man man*, that is, *whosoever*. Targum Jonathan saith, *young man or old man*. or of] Heb. *and of the stranger*; which the Gr. translateth *or of the proselytes joyned unto them in Israel*: which were heathens converted to the faith of Gods people. So differing from the *alien*, in ver. 25.

his oblation] in Greeke, *gifts*, by which name the sacrifices are often called: Mat. 5. 23, 24. and 8. 4. and 23. 18, 19. Heb. 8. 4. and 11. 4.

according to all their vows] in Greeke, *according to all their profession (or promise)*. So in Jerem. 44. 25. *Vows* are in Greeke called a *profession*, or *confession*: and vows were made with promises, and payed with confessions; as David said, *Thy vows are upon me O God: I will pay confessions unto thee*, Psalme 56. 13.

and to all] in Greeke, *or according to all their choice*: so voluntarie gifts are called, because they come from the choice and will of the giver. What they differ frō *vows* is shewed on Le. 7. 16.

19 Verse 19. *For your favourable-acceptation*] to weet, you shall offer it; so that it may be acceptable and pleasing unto God for you: as v. 20. Lev. 23. 11. The Greeke translateth it *Acceptable*: See the notes on Levit. 1. 3. Sol. Iarchi here explaineth it, *Bring the thing that is meet to make you acceptable before me, that it may be unto you for favourable-acceptation.*

a perfect male] in Greeke, *unblemished males*: such were all the burnt-offerings to be, see Levit. 1. 3. 10.

or of the goats] but the fowles he mentioneth not, because the Law made no difference in them of male or female; and as Iarchi here saith, the fowle *was not rejected for a blemish, but for want of a lim*. See the annotation on Lev. 1. 14.

20 Ver. 20. *to favourable acceptance*] that is, *favourable-accepted*, as Moses speaketh after, in ver. 25. and so the Greeke translateth, *acceptable for you*. This is opened by the prophet thus: *If yee offer the blind for sacrifice, is it not evill? and if yee offer the lame and sicke, is it not evill? Offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the LORD of hosts? And ye brought that which was torne, and the lame and the sicke: thus yee brought an offering: should I accept of your hand, saith the LORD? But cursed be the deceiver, which hath in his flocke a [perfect] male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King saith the LORD of hosts, and my name is dreadful among the heathen.* Mal. 1. 8. 13, 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himselfe a sacrifice for us, and whom we apply to our selves and make ours by faith, 1 Pet. 1. 19, 20, 21. Gal. 2. 16, 20. Also the sacrifices of our humble and contrite hearts, & of our bodies, and of our praises and thanksgivings; which through Christ and his Spirit, are made holy and acceptable unto God, Psal. 51. 18, 19. Rom. 12. 1. Heb. 13. 15.

21 Ver. 21. *of peace-offerings*] or, *of payments*: in Greeke of *salvation*, in Chaldee, of *sanctification*. See the notes on Lev. 3. 1. *to separate*] or, *in separating* (in Greeke *distinguishing*) a *vow*: which may be understood both of making a figular vow, and of

accomplishing it, for both must be unblemished. So in Numb. 15. 3. 8. See also Lev. 27. 2. The Hebrewes say, *It is commanded that all oblations be perfect and choise*, Levit. 22. 21. *and whosoever sanctifieth a beast which hath a blemish for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it, as it is written*, (Lev. 22. 20.)

ANY WHICH HATH A BLEMISH IN IT, YE SHALL NOT OFFER. *We have bene taught that this is a warning for him that sanctifieth blemished things. Who so thinketh that it is lawfull to sanctifie a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth a blemished thing by the name of an offering, is to be beaten: for it is written*, (Levit. 22. 22.) **YE SHALL NOT OFFER THESE UNTO THE LORD:** *wee have bene taught, that this is a warning against killing it. Maim. 10m. 3. in Issurei mizbeach, c. 1. f. 1. &c.*

of the bird] or, *in the bird*, so after in the flock, that is, of sheepe or goats. For in such chiefly, blemishes were to bee looked unto, rather then in fowles. See the notes on Lev. 1. 14. *perfect*] after, it is said *without blemish*: blemishes, respected the outward parts: perfection, the inward also. If when the sacrifice was killed, it were found torne; it was to be carried out to the place of burning. And so if it were found to want any of the members within, though it were not torne, as if it had but one kidney, or if the spleen were wasted away, for it was unlawfull for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish; but because they might not offer that which wanted any thing, as it is written (in Numb. 28. 31.) **PERFECT SHALL THEY BE UNTO YOU.** And all *superfluous* was as a *want*; therefore if it had three kidneys, or two spleenes, it was unlawfull. *Maimony in Issurei mizbeach: chap. 2. sect. 11.* any blemish] any deformity in any lim, whereof the Hebrewes number fifty, besides other things, which did disable them for sacrifice; whereof see the notes on Exod. 12. 5. Hence also they gather, *He that maketh a blemish upon the holy things, as to make an eye blinde, or cut off a foot, is to be beaten; as* (Levit. 22. 21.) **THERE SHALL NOT BE IN IT ANY BLEMISH:** *wee have bene taught that this is a warning not to make any blemish in it. Maimony in Issurei Mizbeach. chap. 1. section 7.*

Ver. 22. *Blinde*] either wholly, or in part; if it see not with both eyes, or with one of them, and that with a cleare sight, &c. *Maimony Biah bamikdash, ch. 5. sect. 7.*

a wen] or a *wart*, as the Greeke expoundeth it. *scurfe or scab*] of these see Levit. 21. 20.

not offer these] or any other like blemished. By *offring*, the Hebrewes here understand *killing*, and *sprinkling* of the blood on the altar: and by the words following, *nor give of them*, a *fire-offring*, they understand a prohibition against burning the fat of such: for every of which actions presumptuously done, a man was to be beaten. So that if one first sanctified a blemished beast, and then killed it, and sprinkled the blood thereof, and turned on the altar the fat thereof, he was to be beaten with foure beatings. *Maim. in Issurei mizb. c. 1. f. 4.* *nor give of them*] not of them, but of others bought with

the price of them, they might. The Hebrew canons say; He that sanctifieth for the altar a blemished thing, though he is to be beaten, yet the thing is sanctified; and he shall redeem it according to the valuation of the priest, and it shall goe out among the unholy things: and with the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, whereunto a blemish befalleth (after it is sanctified.) And it is commanded to redeem the holy things on which a blemish falleth, and they are to goe out among the common things, and to be eaten; as Deut. 12. 15. which wee have heard expounded, of the holy things disabled (for sacrifice) which are redeemed. And all such holy things which are disabled, when they are redeemed; it is lawfull to kill them in the Butchers shambles, and to sell them there, and weigh out their flesh, as other common meates: except the first borne, and the tithes. *Maim. in Issurei Mizb. chap. 1. sect. 10. 12.* This redeeming of blemished holy things, is to be understood with a limitation to fixed or perpetuall blemishes onely, not for transitorie. The old beast and the sickle, and that hath foulness on it, are excepted; for though they be not fit to be offered, they are not redeemed, but let live and feed, till some other fixed blemish come upon them, and then they are redeemed. So a sanctified beast, on which a transitorie blemish is come (as scabs or the like,) it is not offered, neither redeemed. *Ibidem* chapter 2. section 6.

23 Verſ. 23. *superfluous*] or, overlong; and as Iarchi expoundeth it, a member greater then this fellow: see Levit. 21. 18. *lacking*] or too short: any member shrunke up: not lacking wholly, (for so it was unlawfull) but lacking in the length or bignesse: the Greeke translateth it *curtailed*. *mayest* make] or shalt make. *voluntary-offering*] which some understand of the peace-offerings, the most inferiour; therefore God permitteth such imperfections in this, but not in the vowed sacrifice, (which was next unto this,) nor in any other. How it differed from a *vow*, is shewed on Leviticus 7. 16. The Greeke version saith, Thou shalt make them *staine* (beasts) for thy selfe: the Hebrew doctors understand these not for sacrifice on the altar, (on which no blemished beast might be offered at all,) but for the maintenance of the sanctuary the prices of them were taken as a voluntary gift. It is unlawfull to sanctifie perfect (beasts) to the reparation (or maintenance) of the sanctuary; for it is written, And bull or sheepe, that hath any (member) *superfluous* or *lacking*, thou shalt make it a voluntary (offering.) We have been taught that this is a voluntary (offering) for the maintenance of the Sanctuary, &c. for they may offer no blemished thing upon the Altar: For it is said, It, it thou *mayest* make a voluntary offering, for the maintenance of the house, but thou *mayest* not make perfect (beasts) a voluntary offering for the maintenance of the House, &c. *Maim. tom. 3. in Erubin* (or treat. of Estimate and devout things) chap. 5. §. 6.

24 Verſ. 24. *bruised*] in any part of the body, and particularly in the stones thereof, of which some doe understand this: and so the Greeke *Thalmon* signifieth that which hath the stones bruised, or is gelt. *in your land*] that is, any in the land of Israel; opposed to the alien, in the verse following.

not doe it] that is, not offer, or make it a sacrifice; nor suffer it to be done by any in your land: therefore the Greeke translateth, it shall not be done, (or sacrificed.) Or, we may reade it, not make such; and so the Hebrewes understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. *Maim. ny in Issurei Mizb. chap. 16. §. 9.* See the notes on Deut. 23. 1.

25 Verſ. 25. *strangers sonne*] or, *sonne of an alien*, that is, a Gentile or Paynim, not of the seed of the Church of Israel: see Genesis 17. 12. and Exod. 12. 43. The Chaldee translateth it, *some of the people*: the Greeke, *Allogenes*, a stranger, or of another stocke: such were the Samaritans to the Iewes. Luk. 17. 16. 18. And these differed from strangers profehytes, mentioned before in verse 18.

the bread] in Greeke, the gift; in Chaldee, the oblation, as in Leviticus 21. 6. *of any of these*] to wett, these blemished beasts, before prohibited. So the Hebrewes say, Not the oblations of Israel onely; but even the oblations of the heathens, if they offer blemished things (he that offereth them) is to be beaten. Levit. 22. 25. *Maim. ny in Issurei Mizb. chap. 1. sect. 6.*

their corruption is in them] this may be understood of the strangers themselves, whose infidelitie is their corruption, and as a blemish upon their sacrifice: so it may be translated, *their corruption in them*, is a blemish in them. The Greeke translateth, *their corruptions are in them*, a blemish in them. Of the offering of heathens sacrifices, the Hebrewes write this; An heathen that bringeth Peace-offerings, they offer them for burnt-offerings, for the heathens heart is towards heaven. If he vow peace-offerings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offerings of Israel; and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apostate to idolatrie, or a profaner of the Sabbath publicly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from an heathen, they receive it not from this Apostate. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turne by repentance. The Burnt-offerings of the heathens, they bring not with them meat or drinke-offerings; but their meat and drinke-offerings are of the Congregations. Neither doe they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. *Maim. ny in Magnaseth hakorbanoth, chap. 3. sect. 3. 5. and Talmud Bab. in Menachoth, chap. 6. and in Cholin chap. 1.* Sol. Iarchi also upon this scripture saith: And from the hand of a strangers sonne, that is, a Gentile which shall bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sonnes of Noe to offer, except such as lacked a lim; this was in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shall offer none such, but a perfect (oblation) shall you receive of them. Touching the sacrifices of the heathens, consider that edict of King Darius, who of his owne goods gave sacrifices for the Priests to offer in Ierusalem to the GOD of heaven, and pray for the life of

the King, and of his sons, Ezra. 6. 8, 9, 10. See also the annotations on Lev. 17. 5.

27

Verf. 27. *under his dam*] Hebrew *under his mother*. All the seven daies, he is said to bee lacking time. Turtle doves, whose time is not come, are as beasts that lack time: and yong pigeons whose time is past, are all as blemished; but they that offer them are not beaten, although the oblation is disallowed, and not acceptable. *Maimony in Issurei Mishbach*. ch. 3. f. 8. 9. See the annotations on Exod. 22. 30. and Levit. 1. 14. The Hebrewes say, the reason why it should be seven daies under the dam, was that the Sabbath might passe over it. *R. Menachem on Lev. 22.*

28

Verf. 28. *Cow*] The Hebrew word is the same that was in verse 27. and may imply the male as well as the female, that neither of them might be killed with their yong in one day: but the Greeke and Chaldee versions, apply these things to the female. The Hebrewes say, The prohibition concerning IT AND THE YONG THEREOF, is of force concerning the female, for it may be certainly knowne that it is her yongling: and if it be certainly knowne, that this (beast) was the father of it, they doe not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtfull whether it be of force concerning the male or not. *Maimony tom. 2. in Shechitah*, chap. 12. sect. 11. or *sheepe*] or goat, or any cleane beast which was lawfull to bee eaten for common meat; This prohibition hath not place but concerning cleane beasts only: & it is of force even for mixtures of diverse kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawfull to kill it and the yong in one day: *Maimony in Shechitah* ch. 12. sect. 8.

it and the yong] Hebrew, *and the son*. The Hebrew also speaketh as of the male, *him and his son*, but the Greeke and Chaldee translate *her and her son*. *not kill*] either for sacrifice to God, or for common food. The Hebrewes doe so explaine it, saying; He that killeth it and the yong thereof in one day, the flesh is lawfull to be eaten, but the killer is to be beaten. Levit. 22. 28. And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten. The prohibition concerning it and the yong thereof, is of force at all times and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the sanctuary) and the second without, or the first without, and the second within the court: whether they be both common, or both holy, or one common and the other holy, he that killeth the later, is to be beaten, as for killing IT AND THE YONG THEREOF. The prohibition is not but for the killing onely, as it is said YE SHALL NOT KILL, &c. He that killeth a cow, and afterward killeth two of her yong, is to be beaten with two beatings: if he kill her (two) yong-ones, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her yonglings yong, he is beaten twice. If two men receive two beasts, the one the damme, and the other the yong, and they come for judgement: he that received the first, killeth first, and the other must stay till the morrow. *Maim. in Shechitah*. ch. 12. l. 1, 2, 3. 12, 13. Compare herewith the

Law in Deut. 22. 6. where the bird with her yong or eggs, may not bee taken together. It shewed Gods mercie to the creatures, in that he would not have the dam and the yong killed in a day: so Targ. Jonathan paraphraseth on this Law thus, My people the sons of Israel, as our father is mercifull in heaven, so be ye mercifull on earth: a cow or an ewe, it and the yong thereof, ye shall not slay in one day.

in one day] of this the Hebrewes say, the day goeth after the night, as, if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fift night. And so, if he kill the first, in the end of the fourth day, before evening, he may kill the second in the beginning of the fift night: But if he kill the first in the evening of the fift night, he may not kill the second till the sixth night. *Maimony in Shechitah*, ch. 12. sect. 17.

Verf. 29. *of confession*] or, of thanksgiving; which was a kind of peace-offering see Lev. 7. 12.

Ver. 30. *untill the morning*] If it were kept longer then the time appointed of God, it became polluted, was to be consumed with fire, and might not be eaten, upon paine of Gods wrath upon them for such iniquitie, Lev. 7. 18. See the annotations there, as also on Exod. 12. 10.

Verf. 31. *I am Iehovah*] Targum Jonathan explaineth it thus, I am the Lord, who will give a good reward to them that keepe my precepts and my lawes.

Verf. 32. *not prophane*] Gods name is prophaned, or polluted, by the wilful & presumptuous breach of any one of all his commandements, as the Hebrew Doctors teach from this and other like places: see the notes on Exod. 20. 7. Levit. 18. 21. and 19. 12. *doe sanctifie you*] God the sole author of our sanctification, doth this in Christ, by his Spirit, 1 Corinth. 1. 2. and 6. 11. the outward means whereof is his word, and ordinances of the same, Iohn 17. 17. Ephes. 5. 26. And these legall ordinances, which stood in meats and drinks, and divers washings and carnall rites imposed on them untill the time of reformation, sanctified unto the purifying of the flesh, Hebrewes 9. 10. 13. but the blood of Christ, who through the eternall Spirit offered himselfe without blemish unto God, is it which purgeth our conscience from dead workes, to serve the living God: Hebrewes 9. 14. and 10. 10. and by one offering, he hath perfected for ever, them which are sanctified. Heb. 10. 14.



CHAP. XXIII.

1, The feasts of the Lord. 3, The Sabbath. 4, The Passover, and unleavened-cakes. 9, The feast of first-fruits. 15, The feast of Pentecost. 22, Cleanings to be left for the poore. 23, The feast of Trumpets. 26, The day of Atonement. 33, The feast of Tabernacles.

And Iehovah spake unto Moses, saying. Speake unto the sonnes of Israel, and say unto them; The solemne-feasts of Iehovah, those which ye

3 ye shall proclaime, convocations of holines : these are my solemne-feasts. Six dayes, shall worke be done ; but in the seventh day, *shall be* a Sabbath of sabbatisme, a convocation of holinesse ; ye shall not doe, any worke : it *shall be* a Sabbath, to Jehovah ; in all your dwellings.

4 These are the solemne-feasts of Jehovah ; convocations, of holinesse : those which ye shall proclaime, in their appointed-season.
5 In the first moneth, in the fourteenth day of the moneth, betweene the two-evenings :
6 *shall be* the Passeover, to Jehovah. And in the fifteenth day, of the same moneth, *shall be* the feast of unleavened cakes, unto Jehovah : seven daies, ye shall eat unleavened-cakes. In the first day ye shall have, a convocation of holines :
7 ye shall not doe any servile worke. But ye shall offer a Fire-offring, unto Jehovah, seven daies : in the seventh day, *shall be* a convocation of holines ; ye shall not doe, any servile worke.

9 And Jehovah spake unto Moses, saying.
10 Speake unto the sonnes of Israel, and say unto them ; When ye be come into the land, which I give unto you, and shall reap, the harvest thereof : then ye shall bring a sheafe, the first-fruit of your harvest, unto the Priest.
11 And he shall wave the sheaf, before Jehovah, for your favourable-acceptation on the morrow after the sabbath, the Priest shall wave it. And yee shall offer, in the day that you wave the sheaf : an he-lambe perfect, of his first yere ; for a Burnt-offring, unto Jehovah.
12 And the Meat-offring thereof, *shall be* two tenth-deales ; of fine flowre mingled with oile ; a Fire-offring to Jehovah, a savour of rest : and the drink-offering thereof *shall be* wine, the fourth-part of an Hin. And ye shall not eat bread, or parched-corne, or greencares ; untill this self same day ; untill ye have brought, the oblation of your God : *it shall be* a statute for ever ; throughout your generations, in all your dwellings.

15 And ye shall number unto you, from the morrow after the sabbath ; from the day that ye brought the sheaf of the wave-offring :
16 seven sabbaths, they shall be complete. Untill on the morrow, after the seventh Sabbath ; ye shall number, fifty dayes : and ye shall offer a new Meat-offring, unto Jehovah. Out of your habitations, ye shall bring bread for a wave-offring ; two loaves, of two tenth-deales ; they shall be of fine flowre ; they shall be baken with leaven : they are the first-fruits, unto Jehovah. And ye shall offer with

the bread, seven he-lambs, perfect, of the first yere ; and one bullock, a yongling of the herd and two rams : they shall be a burnt-offring, unto Jehovah ; & their meat-offring, & their drink-offrings ; a Fire-offring of a savour of rest, unto Jehovah. And ye shall offer, one goat-buck of the goats, for a sin-offring : and two he-lambs, of the first yere, for a sacrifice of Peace-offrings. And the Priest shall wave them, with the bread of the first-fruits for a wave-offring ; before Jehovah ; with the two lambs : holines shall they be unto Jehovah, for the Priest. And ye shall proclaime, in this self-same day, a convocation of holines shall it be unto you, ye shall not do, any servile worke : *it shall be* a statute for ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land ; thou shalt not wholly-rid, the corner of thy field, when thou reapest ; neither shalt thou glean, the gleaning of thy harvest : thou shalt leave them, for the poore and for the stranger ; I am Jehovah your God.

And Jehovah spake unto Moses, saying.
23 Speak unto the sons of Israel saying : In the seventh moneth, in the first day of the moneth, ye shall have a Sabbatisme ; a memorial of blowing of trumpets, a convocation of holines. Ye shall not do, any servile worke : but ye shall offer a Fire-offring unto Jehovah.

And Jehovah spake unto Moses, saying.
26 Also in the tenth day of this seventh moneth, *it shall be* a day of Atonements ; a convocation of holines, shall it be unto you ; and ye shall afflict, your soules : & shall offer a fire-offring unto Jehovah. And ye shall not do any work in that same day : for it is a day of atonements ; to make atonement for you, before Jehovah your God. For every soule, that shall not be afflicted, in the seventh day : he shall even be cut off, from his peoples. And every soule that shall do any work, in this self same day : I will even destroy that soule, from among his people. Ye shall not doe, any worke : *it shall be* a statute for ever, throughout your generations, in all your dwellings. It shall be unto you, a Sabbath of Sabbatisme ; and ye shall afflict your souls : in the ninth day of the moneth, in the evening ; from evening unto evening ; ye shall rest your Sabbath.

And Jehovah spake unto Moses, saying.
33 Speake unto the sons of Israel, saying : In the fifteenth day, of this seventh moneth ; *shall be* the feast of Bootes, seven dayes, unto Jehovah. In the first day, *shall be* a convocation of holines : ye shall not doe, any servile

- 36 vile worke. Seven daies, ye shall offer a Fire-offring, unto Jehovah: in the eight day, a convocation of holinesse shall be unto you, and ye shall offer a Fire-offring unto Jehovah, it is a solemn-assembly; yee shall not do, any servile worke. These, are the solemn feasts of Jehovah; those which ye shall proclaim, convocations of holinesse to offer a Fire-offring, unto Jehovah; a Burnt-offring, and a Meat-offring, a sacrifice, and drink-offrings, the thing of a day in his day. Beside, the Sabbathes of Jehovah: and beside your gifts, and beside all your vovues, and beside all your voluntary-offrings; which ye shall give, unto Jehovah. Also, in the fifteenth day, of the seventh moneth; when ye have gathered in, the revenue of the land; ye shall festively-keep the feast of Jehovah, seven daies: in the first day, shall be a sabbatisme; and in the eight day, a sabbatisme. And ye shall take unto you, in the first day; the fruit of goodly trees, boughes of Palme trees, and branches of thick trees, and willowes of the brooke: and ye shall rejoyce, before Jehovah your God, seven daies. And ye shall festively keep it, a feast unto Jehovah; seven daies, in the yeere: it shall be a statute for ever, throughout your generations; in the seventh moneth, shall ye festively-keepe it.
- 42 Ye shall dwell in Boothes, seven daies: every home-borne in Israel, shall dwell in
- 43 Boothes. That, your generations may know; that I made the sons of Israel to dwell, in boothes; when I brought them out, from the
- 44 land of Egypt; I am Jehovah your God. And Moses declared, the solemn-feasts of Jehovah; unto the sons of Israel.

Annotations.

- 2 **S**olemne feasts] the Hebrew *Mogued*, is generally a set time, or season, Gen. 1. 14. 1 Sam. 13. 8. but applyed here and often, to the solemn feasts in Israel, which were appointed of God, at their set-times in the yeere. The Greeke here and in many other places translateth it, *Heorte*, a Feast: sometime *Paneguris*, a Generall-assembly, both which words Paul useth in Col. 2. 26. Heb. 12. 23. The Lord having given lawes before concerning the sanctity of his Church, doth now give order for the times and manner of publike professing and exercising holy duties, appertaining to sanctification: & of shewing thankfulness & joy, for former benefits; with expectatio of greater to come by Christ.
- shall proclaim] or, shall call. convocations of holinesse] that is, holy convocations, or meetings: to be used for nourishment of faith and godlinesse: all which now have their accomplishment in Christ, Col. 2. 16. 17.

V. 3. shall worke be done] in Gr. *thou shalt do worke*; that is, all thy worke; that thou hast to do, as Ex. 20. 9. of Sabbatisme] that is, of resting: in Gr. a rest, see the notes on Ex. 16. 23. Thus the weekly Sabbath, are the first of the Lords solemn feasts; and called his holy daies, which should be of us, called a delight and honourable, Esay 58. 13. See Exod. 20. 8, 9, 10.

any worke] for other feasts the prohibition is any servile worke, ver. 7, 8. 21. 25. 35, 36. But for the Sabbath day, and the day of Atonement, v. 28, 30. he forbiddeth all manner of worke: the rest was to be greater; for on other feast daies, they might doe such worke as pertained to the dressing of meat and drink, Exod. 12. 16. but on the Sabbath, and day of Atonement, they might not doe any such, Ex. 16. 23. Lev. 16. 29. See after on v. 7. The Hebrewes say, The ceasing from worke on the seventh day, is commanded, Exod. 34. 21. and who so doth worke therein, disannulleth a commandement, and transgresseth against a prohibition, Exod. 20. 10. And if he doe worke willingly and presumptuously, he is guilty of cutting off: and if there be witnesses and prooffe of it, he is to be stoned. And if he doe it ignorantly, he is bound to bring the Sin-offring appointed (of God. Lev. 4.) Maimon. 1. treat. of the Sabbath. c. 1. f. 1. to Jehovah] to his honour, and service: not to any work, word, or pleasure of our owne, Esay 58. 13. Therefore also moe sacrifices were to be offered on the Sabbath, then on other daies, Num. 28. 3, 9, 10. The Chaldee translateth, before the Lord. your dwellings] the other feasts were especially to be kept before the Sancturie of the Lord, whither all the men of Israel, were to assemble, Ex. 23. 14, 17. Deut. 16. 5, 6, 17. but the Sabbaths were to be sanctified in all places where they dwelt, in the Synagogues with in every citie, Act. 15. 21.

V. 4. convocations of holinesse] the Gr. translateth, Feasts to the Lord, called holy, that is, holy by calling or proclamation. Hereupon the Hebr. say As we are commanded to honour the Sabbath, and delight therein, so all good daies, [that is, festivities,] as it is written (in Esay 58. 13.) THE HOLIE (day) OF THE LORD, HONOURABLE: and of all good daies it is said, a CONVOCATION OF HOLINESSE, Maimon. 1. in Iom. tob. ch. 6. sect. 16.

V. 5. first moneth] called *Abib*, and *Nisan*, which was made the first, upon their coming out of Egypt: see Exod. 12. 2. and 13. 3, 4. So in Targum Jonathan it is here said, In the moneth of Nisan, in the 14. day, &c. the two evenings] that is, in the afternoone: as is opened on Exod. 7. 6. So all the forenoone of the fourteenth day of Abib (the day wherein they killed the Paschal lambes,) was lawfull to worke in: at noone they left off, and began their rest, The Hebrew canons say, It is unlawfull to doe worke on the evenings of the festivall daies, from the (time of the) evening sacrifice and forward; even as on the evenings of the Sabbaths, And who so doth worke in them shall never see a signe of blessing. And he is to be rebuked, and made to leave off by force: though he is not for it to bee scourged, or excommunicated: except in the evening of the Passover, after mid-day, for who so doth work therein, after mid-day, is to bee scourged, or excommunicated (with

(with the Niddui,) if he be not scourged. For the fourteenth day of Nisan (or Abib,) is not like the other evenings of festivall dayes: because in it, are the feasts, and the killing of the sacrifice. In the 14. of Nisan, it is not unlawfull to doe worke, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) Maimony in Iom tob. chap. 8. sect. 17. 18.

the Passeever] Targum Jonathan explaineth it, the time of killing; the Passeever to the name of the Lord. The Passeever was a yeerely feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first borne: see Exo. 12. It figured our redemption by Christ, who is our Passeever (or Paschal lambe) sacrificed for us: in remembrance whereof we are commanded also spiritually, to keepe the feast, with the unleavened-cakes of sincerity and truth, 1 Cor. 5. 7. 8.

6 Ver. 6. of unleavened-cakes] a feast adjoynted to the Passeever, Exod. 12. 15. and 13. 6. the rites hereof are opened there: the sacrifices peculiar to this feast are set down in Num. 28. 19. 25. The signification was to teach us holinesse of life, from the time of our redemption, unto the end of our dayes; which seven daies mystically figured; as is shewed on Exod. 12. 15. Chazkuni (on Levit. 23.) saith; The evening of the first good day, and that night, is called the Passeever; according as they imploy themselves about the oblation which is called the Passeever. But the residue of the feast, from the first night and forward, is called the feast of unleavened-cakes.

7 Ver. 7. servile worke] Hebr. worke of service, or of servilenesse: or laborious, as ploughing, sowing, weaving, or any the like: but worke about meat or drinke which they should use the same day, might be done, Exod. 12. 16. And the like law was for all other festivall dayes, ver. 8. 25. 35. 36. save on atonement day, ver. 28 then, no worke might be done. So besides the Sabbath, which was every seventh day, there were seven holy dayes in the yeere; in fixe whereof, they might doe no servile worke, and in the seventh, no worke at all. Those fixe were, the first and the seventh of the feast of unleavened-cakes; the day of Pentecost, or of first fruits, ver. 17. 21. the first day of the seventh moneth, which was the feast of Blowing trumpets, ver. 24. 25. and the first and eight day, of the feast of Bootes, ver. 35. 36. The seventh was Atonement (or expiation) day; where in they might doe no worke at all, ver. 28. Of these, the Hebrewes give these rules. The fixe dayes where in the Scripture forbiddeth worke, which are the first and seventh of the Passeever; the first and eight of the feast of Bootes; the day of the feast of Weekes (or Pentecost,) and the first day of the seventh moneth: are called good dayes: and the Resting is alike in them all; for it is unlawfull to doe any servile worke in them; save the worke which is needfull about food, Exod. 12. 16. Who so resteth from servile worke in them, observeth a commandment; and who so doth in any of them, worke which is not necessary for food, as if he build up, or pull downe, or weave, or the like; he breaketh a commandment, and transgresseth against this prohibition, YE SHALL NOT DOE ANY SERVILE WORKE: and if he doe, and there

be witnesses and evident prooffe, hee is by the law, to be beaten. [But for working on the Sabbath, he is to be stoned to death, Num. 15. 32. 35.] All worke needfull about meat is lawfull; as killing (of beasts) and baking (of bread,) and kneading (of dough,) and the like. But such worke as may be done in the evening of a feast day, they doe not on the feast day: as they may not reape, nor thresh, nor winnow, nor grinde the corne, or the like. For all these and such like may be done on the evening of the feast; and there is thereby no corruption, or minishing (of the tast;) But they knead, and bake, and kill, and boile (or rost) on the feast day; because if they doe these on the evening, there is thereby corruption, or minishing of the tast. For warme bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slaine to day, like that which was slaine yesterday; and so all the like unto these. They may not bake, or dresse on a feast day, that which they will eat on the common working day: no worke is permitted, which is needfull about meat, save about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remaine some; he may eat that which is left, on the working day. Baking and anointing, are contained under the generall of meat and drinke, and may be done on the feast day. Maimony in Iom tob. chap. 1. sect. 1. &c.

8 Ver. 8. a Fire-offring] that is, burnt-offrings, as the Greeke translateth, and so Moses explaineth it in Numb. 28. 19. though it implieth also other sacrifices offered up in fire to the Lord. Targum Jonathan expoundeth it, an oblation to the name of the Lord. seven dayes] all the dayes of the feast, seeme to be called generally convocations of holinesse, ver. 2. and in every of them, an extraordinary number of sacrifices were to be offered, Numb. 28. 24. and 29. 17. 20. 23. 26. &c. though the first and last were the great dayes of the feast, in which they might doe no servile worke. Of these other daies the Hebrewes say; The dayes which are betwene the first and the seventh of the Passeever, and the first and the eight of the feast of bootes; are called the prophane (or common working) dayes of the solemne feast; and they are called the Solemne-feast. And although it is not said of any of them, it shall bee a Sabbath; yet forasmuch as it is called a convocation of holinesse, and it is the time of feasting in the sanctuary, it is unlawfull to doe worke in them; that they be not like other prophane dayes, wherein there is no holinesse at all. And who so doth unlawfull worke in them, he is scourged, because it is forbidden him, by the doctrine of the Scribes. Yet all servile worke is not forbidden: for any worke; which if a man doe it not in the solemne-feast, much hurt (or corruption) followeth, they may doe it. As a man may gather his fruits, and the grapes of his vineyard, in the feast, if they be ripe. But it is unlawfull for a man purposely to deferre such worke untill the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing; they lay no necessity upon him to buy food in the market, till he reape after the feast; but he may reape, and binde, and thresh, and faune, and grinde what him needeth. Also they may judge money matters, and matters of life and death, in the solemne feast; and may write the matters of the judgement hall (or Court,) and all such

such like. And they may write private letters to friends, and reckonings, &c. and may doe all things needfull about the dead, [as did they that imbalmed our Saviour, Luk. 23.56. and 24.1.] and may make him a coffin, &c. But they looke not upon plagues (of leprosie, Levit. 13.) in the feast, least he be found unclean, and his feasting be turned into mourning. Neither doe they marrie wives, &c. least the joy of the feast be forgotten through the joy of the wedding. They make no merchandise in the feast, eyther selling or buying. But they may sell fruits, clothes, or instruments, needfull for the feast. It is not lawfull to mourne or fast in these dayes, but a man ought to rejoyce in them, and have a merry heart, he and his children, and his wife, and his childrens children, and all that are joynted unto him, (Deut. 16.14.) Although the rejoycing spoken of there, is the Peace-offerings; yet under it is comprehended, that he and his children and his household should rejoyce, every one as it meet for him: &c. Maimony in Iom toh. chap. 6. sect. 22. and chap. 7. section. 1. &c. and chap. 6. sect. 17. See after on versé 40. and Deut. 16.

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Verf. 10. reape the harvest] the original words are the same, reape the reaping, or, harvest the harvest. This law appertained to the Paschever, at what time harvest in Canaan began to be ripe; and was to be done in the feast, namely on the 16. day of Abib, the morrow after the Sabbath, v. 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11.16. Pro. 3.9.10. Eze 44.30. ye shall bring] to weete, at the publike charges of the Church: the manner is shewed in the notes upon Lev. 24.8. a sheaf] or an Omer, which is the tenth part of an Ephah (or Bushell) Exod. 16.36. The Hebrew word signifieth both, and for the matter in hand both are true, save that if we English it sheaf, it is put for sheafs, one for many; as the Greek here tranlateth it sheaf: (or handfull.) But Sol. Iarchi expoundeth this Omer the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof, in the Hebrew records, is said to be thus: In the Paschever they offer an oblation more then the daily sacrifice, from the first day untill the seventh day, according to the addition at the new moones; two bullockes and one ramme, and seven lambs, all burnt-offerings; and a goat-bucke for a sin-offering: which is eaten in the second day of the Paschever, which is the sixteenth day of Nisan, [or March:] Numb. 28. 11. 19. 24. They offer more then on other dayes, a lamb for a burnt offering, with the sheaf (or Omer) of wave-offring; (Levit. 23. 12.) And that is the meat-offring of the congregation. And the time of it is appointed, therefore it driveth away the sabbath, [that is, it is to be done, though it be the sabbath day.] They bring not this Meat-offring, but from the land of Israel, Levit. 23. 10. And it is to be reaped in the night, in the sixteenth night (of Nisan,) whether it be working day, or sabbath. And all the night is lawfull to reape the sheaf in, or, if they reape it by day, it is lawfull. It is to be taken from the standing corne, or (if they finde none standing) of the sheaves. It is to be brought of greene corne, and if they finde none such, of the dry. This sheaf was brought of barley. In the eve-

ning of the feast day, the messengers of the Synedrion [the high councell in Ierusalem] went out; and all the cities neere thereabout came together, that it might be reaped with great solemnitie. And they reaped three Seabs of barley [which make an Ephah or Bushell, as is noted on Gen. 18.6.] by three men; when it was darke; &c. When it was reaped, they brought it into the courtyard (of the Sanctuary,) and threshed it, and fanned it, and purged it cleane. And they took a tenth part [that is, an Omer, Exod. 16.36.] and put it in the fire, &c. as it is written (in Levit. 2.14.) Green ears of corne parched in the fire, corne beaten out of the full-eare. We have bene taught that this is spoken of the meat-offring of the sheaf onely. And after that they have parched it, they spread it in the courtyard, and the winde bloweth on it. Then they grinde the three Seabs (or Bushell of barley,) and take out of all, a tenth part (or Omer,) and that is waved: and the residue is redeemed, and may be eaten by any man. But this tenth part of barley flower, they take, and mixe it with a log [an halfe pinte] of oyle, on the sixteenth day of Nisan. And they put upon it an handfull of frankincense, (Levit. 2.15.) as upon other Meat-offrings: and wave it, and burne some of it on the altar, (as Levit. 2.16.) and the residue is eaten by the Priests, as all other Meat-offrings are. Maimony in Tamidin, &c. chap. 7. and Talmud Bab. in Menachoth, chap. 10. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weete at the feast of the Paschever; but wheat harvest was after, at Pentecost or the feast of Weekes, Exod. 34.22. Therefore in Ruth 2.23. barley harvest, is set before wheat harvest: so in Egypt, the barley was sowed, before the wheat, or rye, Exod. 9.31.32. And in Ruth 1.22. when Ruth came to Bethleem in the beginning of barley harvest, there the Chaldee giveth this paraphrase, in the beginning of the Paschever; and in that day, the sonnes of Israel began to reape the sheaf of the wave-offring, which was of barley: having reference to this Law.

Verf. 11. for your favourable acceptation] in Greeke, acceptable for you: that is, that you and your oblation may be accepted in favour. If you offer it according to this right, it shall be acceptable for you; saith Iarchi, on Levit. 23. the morrow after the sabbath] Hebr. on the morrow of the sabbath; that is, the day after the Sabbath, meaning not the ordinary Sabbath, which was every seventh day of the weeke, but the Sabbath of the Paschever, which was alwaies the fifteenth day of Nisan, (or March,) the first day of unleavened bread, called the Feast, Numb. 28.17. on which dayes were Sabbatimes, Levit. 23.32.39. so the morrow after, was alwaies the sixteenth day of Nisan, as is before noted. And so the Chaldee here tranlateth it, after the good day, that is, the feast: and the Greek saith, On the morrow of the first of the Sabbaths; because the first day, and the seventh day, were both Sabbaths: versé 7.8. And Targum Jonathan explaineth it, After the good day, the first (day) of the Paschever, the Priest shall wave it. wave it] in Greeke, offer it. How this waving was performed, see the notes on Exod. 29.24. Levit. 3.5.

Verf. 12. shall offer] Hebr. and Greeke, shall doe, or

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or *make*, meaning for sacrifice. See Exod. 10. 25.

of his first yeere] Hebr. *some of his yeere*, that is, not above a yeere old: see Exod. 12. 5. This Lambe was to be brought with the sheafe (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Numb. 28. 19. 24. So Sol. Iarchi saith, *It came as a burden duty with the Omer*. And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

13 Vers. 13. *two tenth deales*] to weete, of an Ephah: that is, two Omers. This was twice so much, as by the Law was appointed for a Lambe, which ordinarily was but one tenth deale, Num. 15. 4. neither was it doubled for any other, save for this Lambe offered with the wave sheafe. See the Annotations on Numb. 15. 12. *fine-floure*] of wheat, as was for all ordinary meat-offrings, Lev. 2. Ex. 29. 2. *oile*] to weete, *oile olive*: and a log (or halfe pinte) of oile, was the stint for every tenth deale (or Omer) of floure, Maimony in *Magna Sab hakorham*, ch. 12. sect. 7. *of rest*] in Gr. of *sweet-smell*: the Chaldee expounds it, *to be accepted with favour*. of an Hn] a measure containing twelve logs, every log being so much as six egges. See the notes on Exod. 29. 40. and 30. 24. And here the quantity of wine is not doubled, (as was before in the floure) but is a fourth part onely, which was the measure prescribed for the drinke-offring of every ordinary Lambe, Num. 15. 5. So Iarchi here noteth, *I thought the meat-offring thereof was doubled, yet the drinke-offring was not doubled*.

14 Vers. 14. *not eat bread, &c.*] God hereby taught them, that they had no right to eate of any of the fruit of the Land (which was his, Levit. 25. 23.) untill by offering the first fruits with a Lambe sacrifice, they had made publike profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrewes say, *It was unlawful to reape in the Land of Israel any of the five kinds of corne, before they had reaped the sheafe (of wave-offring.)* Lev. 23. 10. *They brought no meat-offring, drinke-offring, or first-fruits, of new (fruit) before they brought the sheafe; and if they brought any, it was not allowable.* Maimony in *Tamidin*, ch. 7. sect. 13. 17. *After the offering of the sheafe, no oblation was lawful (to be eaten) out of it and; and they that doyle stirre off (from Jerusalem) might eat thereof after mid-day (the 16. of Nisan); for they knew that the Synedrion would not be negligent herein [in offering the sheafe.]* Talmud Bala. in *Menachoth*, ch. 10. *greene-eares*] or, *full-eares*: see Levit. 2. 24. The Hebrewes say, this is meant of the five kinds of graine onely; which are Wheat, Rye, Oates, and two kinds of Barley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheafe in the 16. of Nisan, was by the Law to be beaten. And who so did eat of bread, and of parched-corne, and of greene-eares, of any of those five, he was to be beaten three times: for these are three prohibitions, distinct one from another, *bread, and parched-corn, and green-eares*. Maim. tom. 2. treat. of *Forbidden meats*, chap. 2. sect. 23.

the oblation of your God] in Greeke, *the gift unto your God*. He meaneth those fore-spoken of: for as it was unlawfull for men to eat; so the Hebrewes say, *They might bring no meat-offring (to God) of the new-fruits, before the sheafe*. Maimony, tom. 3. in *Issarei mixteach*, chap. 6. sect. 9.

Veri. 15. *ye shall number*] This commandment is unto every man of Israel, and in every place: but women and servants are free from counting; saith Maimony in *Tamidin*, chap. 7. sect. 24. *from the morrow*] or, *on the morrow*; the Chaldee saith, *after the feast day*, as in v. 11: and Targ. Ionaibah, saith *after the first good day of the Passover*. And by the Hebrew canons, *They reckon from the beginning of the day: therefore they reckon in the night, from the night of the sixteenth of Nisan*. Maimony *ibidem*, chap. 7. sect. 22. *seven Sabbaths*] that is, as the Greeke and Chaldee expound it, *seven weekes*. So in Luke 18. 12. *I fast twice in the Sabbath*, that is, *twice in the weeke*: (for the Jewes used, and still doe, to fast on the second, and on the fift day of every weeke, as is testified by R. Judah in *Musar*, chap. 4.) Likewise in Matth. 28. 1. *the first of the Sabbath*, that is, the first day of the weeke. And hereupon this was called, *the feast of Weekes*, because of the exact numbering, Exod. 34. 22. *complete*] or, *perfect, intire*: that is, wanting nothing, as the word importeth, James 1. 4. But Sol. Iarchi here saith, *It teacheth, that they were to begin to number from the evening (the morrow after the Sabbath,) for else they were not complete*.

Veri. 16. *the morrow after the seventh Sabbath*] the Chaldee saith, *till after the seventh weeke*; the Greeke, *till the morrow of the last weeke*, of the *seven fiftie daies*] Hereupon the Hebrewes observe, that it was commanded to number the daies, *with the weekes*. And they held it needfull, to blesse God every night, which sanctified them by his commandments, and commanded the numbering of the sheafe; that is, of fifty daies from the waving of the sheafe. Maimony in *Tamidin*, chap. 7. sect. 22, 25. And of this word *fiftie*, in Greeke *Pentecosta*; the feast is called in the new Testament, *Pentecoste*, Acts 2. 1. 1 Cor. 16. 8. *a new meat-offring*] of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called, *the day of the first fruits*, Numb. 28. 26.

Veri. 17. *your habitations*] in the land of Canaan, *They bring not the two loaves, but from the land, and of new fruit*; saith Maimony in *Tamidin*, ch. 8. sect. 2. *for a wave-offring*] Hebr. *bread of waving*, that is, to be waved before the Lord. This was bought at the Churches charge: the manner is noted on Levit. 24. 8. *two loaves*] or *cakes*; which word is added both by the Greeke and Chaldee: the manner of this service, is said to be thus: *They brought three Seabs (that is, an Ephah or Bushell) of new wheat: and did beat and tread them after the manner of all meat-offrings, and ground them to floure; and waved of them two tenth deales, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes (or loaves) of new corne, a tenth deale must be taken from each Seab and a halfe. Then they took the two tenth deales, and kneaded them*

them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth-deale, and filled that tenth-deale with flour, and so leavened it with that leaven. They made the length of each cake seven hand-breadths; and the breadth, four handbreadths; and the height, four fingers. *Maim. in T amidin, chap. 8. sect. 3.-10.* with leaven] in Greeke, leavened: so Leviticus 2.11. and 7.13.

18 Ver. 18. perfect] in Greeke, unblemished. of the first yeere] *Hebr. sames of a yeere: see Exod. 12. 5.* one bullocke] in Num. 28.27. there are two bullockes, and one ram; here is one bullocke, and two rammes: those were an addition, in respect of the feast day; these are a further addition, in respect of the two loaves, & therefore to be offered with them, as before he saith. The Hebrewes explaine it thus: In the fiftieth day from the numbring of the sheaf, is the feast of Weekes [Exod. 34.22. or of Pentecost, Act. 2.1.] and it is a Retention [or solemn assemble;] and this day they offer more (than other dayes) two bullockes, and a ram, and seven lambs, all of them burnt offerings; and a goat for a sin-offering, and these are the offerings spoken of in Num. 28.26.27.30. and they are the addition of the day. And yet they bring more for this day, a meat-offering of new (wheat) in two loaves. And they offer with the loaves, a bullocke, and two rammes, and seven lambs, all burnt offerings; and a goat for a sin-offering; and two lambs for Peace-offerings; and these are the oblations spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullockes, and three rammes, and fourteene lambs, twenty beasts in all, for burnt offerings; and two goats for sinne, which are eaten; and two lambs for peace-offerings, which are eaten. *Maimony in T amidin, chap. 8. sect. 1.* These sacrifices figured Christ unto them, by whose death their sinnes should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto them; and as the wheat is better then barley, so their first fruits which they brought in signe of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices. *drinke-offrings*] which were usually given with all sacrifices: the measure of them is set, in Num. 28.5.7.12.13.14. of rest] in Greeke, of sweet-smell: in Chaldee, which shall be accepted with favour.

19 Ver. 19. shall offer] *Hebr. shall doe,* as verse 12. a Sin-offering] whereby they acknowledged their unworthinesse to appeare before God, or to enjoy the fruits of his land, otherwise then by Christ their sacrifice of Atonement. of Peace-offerings] or of payments, whereby they payed thanks and praises unto God for his mercies; which being done also with sacrifices, shewed that by Christ, we must offer praise to God continually, Heb. 13.15. It is observed by the Hebrews, that the

Church (or Congregation) never offered any Peace-offrings, but these. *Maimony treat of Offring sacrifices, chap. 1. sect. 4.* See the notes on Leviticus 4.14.

Ver. 20. wave them with the loaves] The manner is recorded to be thus; They brought the two lambs (the Peace-offrings) and waved them whiles they were yet alive; and afterward killed them, and flayed them, and tooke the brest and the shoulder of each of them both, (as in Levit. 7.30.32.) and laid them downe by the two loaves, and (the priest) put both his hands under them, and waved them all together, in the east side, the place of all wave-offrings. Afterward, he burned the fats of both the lambs, and the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high-priest tooke the one of them; and the other was divided to all the custodies (the Priests in their charges) and both of them were eaten the same day, and halfe the night, as the flesh of the most holy things. *Maimony in T amidin, chap. 8. sect. 11.* holinesse] that is, most holy. The Peace-offrings of particular persons were light holy things, but the peace-offrings of the Congregation, were holy of holies, that is, most holy; as Sol. Iarchi here observeth. for the Priest] that he may eat them, as before is shewed. The Greeke addeth, for the Priest that offereb them. The Law for the Priests to eat these and other holy things, see in Num. 18.8,9,10.&c.

Ver. 21. shall proclaime] or, shall convocate, that is, call together the people: in Greeke, ye shall call this day. this selfe same day] *Hebr. the strength (or bodie) of this body: so in verse 14. and 28. and 29.* See Gen. 7.13. a convocation of holinesse] an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16.12. who came thence to keepe a feast to the Lord in the wilderness, Exo. 5.1.3. which they keepe at mount Sinai, Exo. 24. where also the Law was given at this time of the yeere; Exod. 19.1.11. the memoriall whercof was celebrated by this yeerely feast; and partly to sanctifie the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulnessse of their land; as this place sheweth. The chiefe thing figured hereby, was the solemn giving of the law of Christ, which after was performed in Ierusalem, at this feast of Pentecost, when he sent his Apostles the gifts of his spirit, in fierie tongues, Act. 2. 1,2,3. whereupon they went forth to reape that which the Prophets had sowne, gathering fruit unto life eternall, and bringing the wheat of God into his garner; unto the everlasting praise of the glory of his grace. Ioh. 4.35.-38. Luk. 3.17. Eph. 1. 3.-6. And this Feast we now celebrate, whiles with joy and thankfulnessse unto God, we receive the law of the spirit of life in Christ Iesus, which hath made us free from the law of sinne and death, Rom. 8.2.15. Galath. 3.2.

Ver. 22. not wholly-rid] not cut downe all, but leave some in the corner of thy field for the poor. This law was given before, in Levit. 19.9. in these very words; see the annotations there. God, speaking here of the Feasts which were in harvest, which they celebrated to the honour of him; repeateth

repeateth that law concerning the poore, whose reliefe, he joyneth with his own service; as in repeating these feasts, he maketh expresse mention of such also, to be made partakers of their joy, Deut. 16. 11. 14. See also Deut. 24. 19. 22. where this law is enlarged.

24

Verf. 24. *the seventh moneth*] called of the Hebrewes *Tisri*; of us now, *September*; in scripture it is named *Ethanim*, 1 King. 8. 2. which the Chaldees there expoundeth *the moneth of the Anients*; which they called *the first moneth*, &c. and now it is *the seventh moneth*. So Targum Jonathan here explaineth it, *In Tisri which is the seventh moneth*. In this moneth, Solomons Temple was dedicated,

the first day] which was at the new moone; for all their moneths in Israel, were counted by the Moone.

a sabbatisme] that is, *a rest*, or *cessation* from your labours: Targum Jonathan calleth it *a good day*.

blowing-of-trumpets] or, of cornets, the Greeke translateth *a memoriall of trumpets*: the Chaldees, *a memoriall of shewing*. The Hebrew *Trugnab* here used, is generally a lowd shewing noise, commonly for joy, as Ezra 3. 11. 12. 1 Chr. 15. 28. sometime for sorrow, as Jer. 20. 16. Mich. 4. 9. and is either with mans voice, or with sound of trumpet, & then it is that broken sound called *an alarme*, Numb. 10. 5. 7. Againe, Trumpets were of two sorts, some of metall, as the silver trumpets in the Sanctuarie, Numb. 10. 2. some of horne, called *cornets*, 2 Chron. 15. 14. Psal. 98. 6. That this was with blowing of trumpets and cornets, appeareth by Num. 10. 10. *in your solemne dayes*, and *in the beginnings of your moneths*, *ye shall blow with the trumpets over your burnt-offrings*, &c. and in Psal. 81. 3. *Blow up the cornet (or trumpet) in the new moone*, &c. At every new-moone they had a solemnitie in Israel, and offred (besides the daily sacrifices) *two bullockes, one ram, seven lambs*, for burnt-offrings, with their meat and drinke-offrings, and *a goat* for a sin-offring, Numb. 28. 11. 15. and at this new moone, which was the beginning of the yeere, they offred all the foresaid sacrifices, and over and besides them, *one bullocke, one ram, and seven lambs* for burnt-offrings, and *a goat* for a sin-offring, Num. 29. 1. 6. The trumpet which they proclaimed the new yeer with, was the same that they proclaimed the jubilee with, which was a cornet (called in Hebrew *Shophar*) Lev. 25. 9. The Hebrew doctors write hereof thus; *It is commanded by the law to heare the sound of the trumpet (or cornet) in the beginning of the yeere*, Numb. 29. 1. and *the trumpet which they blew with, either in the beginning of the yeere, or at the Jubilee, was of a rams horne crooked; and all cornets, save of rammes horne, were unlawfull. And although it bee not expressed in the law, that the blowing at the new yeere should be with the cornet (Levit. 23. 24.) yet of the Jubilee it is said, SHOPHAR TRUGNAH (the cornet of loud sound) Levit. 25. 9. whereupon we have beene taught, the sound (or blowing) at the Jubilee was with the cornet (Shophar;) also the sound at the beginning of the yeere, was with the cornet. In the Sanctuarie they did blow in the beginning of the yeere, with one cornet and two trumpets; because it is written (in Psal. 98. 6.) with trumpets and sound of*

*cornet, shout triumphantly before the LORD the King: but in other places they did not blow in the beginning of the yeere, save with the cornet onely. All are bound to heare the sound of the cornet, Priests, and Levites, and Israelites, and Profelytes, and servants that are made free: but women, and servants, and children, are not bound. The sound Trugnab (or alarme) spoken of in the law, is not certainly knowne of us, by reason of the length of yeeres and our many captivities, so that we know not how it was. Maimony in Shophar, &c. chap. 1. sect. 1. 2. and chap. 2. sect. 1. and chap. 3. sect. 2. Howbeit by the same author, and by Talm. Bab. in Rosh hashanah, chap. 3. and 4. it appeareth, that they used to blow with these cornets, both in Ierusalem and in all other cities in the Synagogues, (for the feasts were proclaimed in all their cities, and not onely in Ierusalem, Nehem. 8. 15.) and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand. This blowing of trumpets by the Priests in the Sanctuarie, and Ministers in the Synagogues, which all the people were bound to heare, (whereupon the Prophet saith, *Blessed is the people that know the sound*, Psal. 89. 15.) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet, and shew his people their transgression, Esa. 58. 1. denouncing Gods judgements for trespassing against his law, Hos. 8. 1. that they may tremble, and repent with fasting and prayer, that they may find mercie with the Lord, Joel 2. 1. 15. 16. 17. that awaking out of sleep, and arising from the dead, Christ might give them light, Ephes. 5. 14. And as trumpets were most solemnly blowne every new yeeres day, and every yeere of Jubilee; so against Christ comming to preach the acceptable yeere of the Lord, (Luk. 4. 19. 21.) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptisme of repentance for remission of sins, Mar. 1. 1. 2. 3. 4. of whose ministry, this feast of blowing of trumpets, seemeth to be a speciall figure. See more on Num. 10. The Hebrewes had a like understanding in this mysterie, for they say that the blowing of trumpets at the beginning of the yeere, had a mysticall signification, as if it had beene said, *Awake ye sleepers, out of your sleepe; and ye deepe sleepers, wake-up out of your deepe sleepe; and make inquirie into your workes, and turne by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that goe astray all their yeere in vanitie and emptinesse, which will not profit, nor deliver; looke to your soules, and amend your wayes and your actions, and let every one of you forsake his evill way, and his cogitation which is not good. Maimony in treat. of Repentance, chap. 3. sect. 4. And to the end he might the more seriously convert unto the Lord, all the house of Israel, were wont (as he saith) to doe many almshousdeeds, and good workes, and to exercise themselves in the commandements from the beginning of the yeere unto the day of atonement (which was the tenth day of this moneth,) more then all the dayes of the yeere: and they used all, to rise in the night, these ten dayes, and to pray in the Synagogues, with words of supplication for grace, &c. Ibidem, sect. 4.**

Verse

27 Verſ. 27. *a day of Atonements*] or, of expiation and reconciliation to God, that they might have forgiveness of all their finnes. Of this day, and the rites about it, the Law is more largely given before in ch. 16. Betweene this and new yeeres day before, were eight whole dayes, which space they had to prepare themselves, after the sound of the trumpet, unto humillation for their sins, and reconciliation unto God in Christ. *afflict your ſoules*] humble your selves in fasting, prayer, &c. see the notes on Levit. 16. 29. where five things are shewed to belong unto this affliction of themselves; which things are also mentioned by Targ. Jonathan in this place. *a fire-offring*] many burnt-offrings and sacrifices, described in Levit. 16. and Numb. 29. 7.-11.

29 Verſ. 29. *every ſoule*] in the Chaldee, *every man*: so in ver. 30. *cut-off*] in the Greeke and Chaldee, *destroyed*; and Targum Jonathan addeth *destroyed by death*: meaning if they did it presumptuously. But from this fasting and afflicting of themselves, they exempted sicke folkes and children, as is shewed on Levit. 16. 29.

30 Verſ. 30. *I will even destroy that ſoule*] or, *will make him perish*: in Greeke, *that ſoule ſhall periſh from the people thereof*. The Hebrewes explaine this law thus; *It is commanded to reſt from worke, on the tenth of the ſeventh moneth, Levit. 16. 31. and who ſo doth worke there in, omitteth the keeping of a commandement, and tranſgreſſeth againſt a prohibition, Numb. 29. 7. And if he doe it willingly of presumption, he is guilty of cutting off: if ignorantly, hee is to bring the ſin offering appointed for the ſame. All worke for which they are to be ſtoned, if they doe it on the Sabbath; if they doe it on this day, they are to be cut-off. And whatſoever is unlawfull to be done on the ſabbath, which is not worke; is unlawfull to be done on this day; and if he doe it, he is to be ſcourged, as he is to be ſcourged for doing it on the ſabbath. There is no difference betweene the ſabbath, and this day, for theſe matters, ſave this, that for preſumptuous doing it on the ſabbath, he is to be ſtoned, and for doing it on this day, he is to be cut off. Maimony treat. of the Reſt of the tenth day chap. 1. ſect. 1. 2.*

32 Verſ. 32. *in the ninth*] the Greeke tranſlateth from the ninth of the moneth from the evening, untill the tenth of the moneth at evening ye ſhall ſabbatize (or reſt) your ſabbathes. From theſe words the Hebrewes gather, that their faſt began a little before the tenth day began, and continued a little after it was ended. See the notes on Levit. 16. 29.

34 Verſ. 34. *of Boothes*] or, of *Tabernacles*, made of boughes of greene trees; as verſ. 40. In the new Teſtament this feaſt is called in Greeke *ſkenopegia*, that is, the *pitching of tents*, or *ſetting up of boothes*, Ioh. 7. 2. and ſo the Lxx. tranſlated it in Deut. 16. 16. This feaſt they kept, in remembrance of Gods favours to them in the wilderneſſe, where they dwelt in boothes, ver. 43. and to ſhew their thankfullnes unto God, for the fruits which in this moneth they reaped; Deut. 16. 13, 14. and to figure out the coming of Chriſt into the world at this time of the yeere, to dwell in the Tabernacle of our fleſh, who was *made fleſh*, and *dwelt* (or *pitched his tent*) among us, Ioh. 1. 14. At this feaſt, Solomons

Temple, (a figure of Chriſts body, Ioh. 2. 19. 21.) was dedicated with great ſolemnitie, and the Ark brought into it, 2 Chr. 5. 2, 3.-7. This feaſt we alſo are to keepe, Zach. 14. 16.-19. which thing we doe, by beliefe in Chriſt, that his grace is ſufficient for us; and that in all our infirmities, *the power of Chriſt reſteth upon us* (or *protecteth us* as a Tabernacle) as Paul ſaith 2. Cor. 12. 9. Likewise knowing that when our *earthly houſe of Tabernacle*, wherein we are, ſhal be diſſolved, we have a *building of God eternall in the heavens*, with which we deſire to be cloathed; and therefore being ſtrangers and pilgrims on earth, we have our *converſation in heaven*, untill we put off this our tabernacle, 2 Cor. 5. 1, 2. Heb. 11. 13, 14. Phil. 3. 20. 2 Pet. 1. 13, 14. *ſeven dayes*] a complete number, figuring our whole life time in this frail tabernacle, to be holy unto the Lord: as did the ſeven daies of unleavened bread; whereof ſee the notes on Exod. 12. 15.

Verſ. 35. *convocation of holinneſſe*] an holy aſſembly of the people to ſerve God, and learn his law; Deut. 31. 10. 11. Nehem. 8. 18. *ſervile worke*] Hebr. *worke of ſervice*: ſee verſe 7.

Verſ. 36. *a fire-offring*] in Greeke, *burnt-offrings*. There were many ſacrifices offered all the daies of this feaſt, the chiefſt whereof were burnt offrings: their manner and order is deſcribed at large, in Num. 29. 13.-38. *the eighth day*] which was the 22. of Tiſri, or September. *a ſolemne-aſſembly*] or, *generall-aſſembly*; called in Hebrew *Gnaſereſh*, (or *Aſereſh*) which hath the ſignification of *reſtraining* or *reſtaining* becauſe this day, the people were reſtrained from worke, and retained together in a publike aſſembly. The Chaldee tranſlateth it, *ye ſhall be aſſembled together*: and ſo the word is in other caſes uſed for an *aſſembly*, Ier. 9. 2. The Greeke here and often turneth it *Exodion*, as being the day of the *Outgoing* or end of the feaſt: and it is called *the laſt and great day of the feaſt*, Ioh. 7. 37. The law day of the Paſſeover, is called alſo by this name, Deu. 16. 8. And the Hebrew doctors apply the name abſolute to the feaſt of Pentecoſt, often in their writings, whereupon *Iſephus* ſaith (in b. 5. chap. 10.) *at Pentecoſt, which the Hebrewes call Aſarta, and that ſignifieth Pentecoſt*. In Amos 5. 21. it is tranſlated in Greeke *Paneguris*, which word Paul uſeth in Heb. 12. 23. for a *generall-aſſembly*.

Verſ. 37. *a ſacrifice*] this may meane the Sin-offring, which daily was to be offered with the Burnt-offrings, by the law, Num. 28. 15. 22. and 29. 5. 11. &c. alſo the Peace-offrings, (and ſo the Chaldee here explaineth it,) which the people offered at the feaſts, 2 Chr. 30. 22. *the thing*] Heb. *the word of a day in his day*; whereby is meant, every thing in his due time. This phraſe is alſo uſed of God his adminiſtration to his people, for their help in due time daily, 1 Kin. 8. 59. A like ſpeech is of the yeere, *the thing of a yeere in the yeere*, that is, a yeerely rate, 1 King. 10. 25.

Verſ. 38. *your gifts*] hereby may bee meant the firſtborne cattell, and firſt fruits, which they gave unto the Lords Priests, Numb. 18. or ſuch other burnt-offrings, and peace-offrings as the people would

would give at the feasts, as Deuter. 16. 10. 17. 2 Chron. 35. 7, 8. *vowes*] that is, vowed sacrifices, which also they brought at the solemn feasts, Deut. 12. 6, 7, 11, 12.

39 Ver. 39. *the revenue*] or *income*, that is, the corne and wine, and oile, &c. Hereupon this is called, *the Feast of ingathering*, Exo. 23. 16. *a sabbatisme*] that is, a rest from your labours.

40 Ver. 40. *the first day*] to weat, of the Feast; which was the fifteenth day of the moneth, ver. 39. So there were foure daies betweene *the Feast* (or Atonement day) and this feast of Bootheres; as there had beene eight daies betweene the feast of Trumpets, and that Feast. *the fruit*] this may be understood of branches, with the fruit upon them: as in Ezek. 19. 12. where for *fruit*, the Gr. tranlateth *branches*: howbeit, the Hebrewes take it properly for the fruit of the tree. *of goodly trees*] Hebr. *of the tree of goodliness* (or of honour,) which the Chaldee, and *Targum Ierusalemie* tranlateth, *of the Pome-citron tree*. So the Hebrew Doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-citron tree*. Maimony in *Shophar and Succah*, ch. 7. sect. 2. This tree beareth Apples at all times, some falling-off, some ripe, some springing up continually; as *Plinie* saith, *Nat. hist. lib. 13. cap. 3*. Some take this *fruit of goodly-trees*, to be the branches of *Olives*, *Oile-trees*, and *Mirtles* mentioned in Nehem. 8. 15. wherewith they made the bootheres: but the Hebrew Doctors understand this here, to be the fruit and branches borne in mens hands, at the feast; as after is to be shewed.

boughes] in Hebr. *Cappoth*, so named of being bowed or crooked: these *boughes of Palme-trees*, the Chaldee and the *Ierusalemie Targum* calleth *Lulabin*, as growing out of the heart of the tree; and the Hebrewes describe them to be the shoots (or stiffe branches) of the palme (or date) tree, when they are budded, before the leaves be spread abroad, *whiles it is yet like a rod (or Scepter)* and that it is called *Lulab*. Maimony in *Shophar*, &c. chap. 7. sect. 1. It is knowne, by humane Writers, that the branches of this tree, were wont to be carried in mens right hand, for signes of victorie; *Pausanias* in *Arcadicis*. In like signification, the children of God are said to have *palmes in their hands*, Rev. 7. 9. and the *palme-tree* is greene and flourishing, Psalm. 92. 13. of a tall and upright stature, whereto the Church of Christ is likened, in Song 7. 7, 8. These *Palme branches* or (*Lulabin*) the Jews used to beare in their hands, at this feast. *branches of thicke trees*] Hebr. *the branch of thicke tree*: these the Chaldee Paraphrast interpreteth *Hadasin*, that is, *Myrtles*; and in Nehem. 8. 13. *Myrtle branches* are expressed at that feast of Bootheres, which the Jewes then kept: but *branches of thicke trees* are mentioned also besides: so that it seemeth to be more generall; but the Hebrewes restraine it here. *The branch of the thicke tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof, as when there are three leaves or moe upon one place of the stalke: but if there be two leaves together, and a third leafe above them, it is not thicke, but is called Hadas shoteh*. Maimony in *Shophar*, &c. c. 7. s. 2.

Now to reconcile this with Nehemiah 8. 15. R. Sol. Iarchi (in his Annotations there) saith, *Hadas* (the *Myrtle* in Nehemiah 8.) is *Hadas shoteh*, which is not meet for the *Lulab*, [the branch to be carried in the hand,] but for bootheres: and the thicke tree; that is, the *Hadas* (or *Myrtle*) fit for the *Lulab*. But this they say to maintaine their traditions, and pompe at this feast, after mentioned. The *Myrtle* is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperitie of the Church, in Esa. 41. 19. and opposed unto *Briers*, Esa. 55. 13. So in *Zacharies vision*, Zach. 1. 8. *willowes of the brooke*] or, *of the boorne*, that grow in vallies, and by rivers sides. Therefore the growth of godly men, is likened to *willowes by water-courses*, Esa. 44. 4. Of carrying these branches, the Hebrew Doctors sometime call this feast, *The Feast of willowes*. The Bootheres that they dwelt in, these seven daies, might be made either of these, or of the boughes of any other trees, or of any thing that grew out of the ground: but these foure, they got especially to carry in their hands (so they understood this law) after this manner. These foure kinds (say they) are one commandement, and are called the commandement of the *Palme-branch* (*Lulab*.) And they may not have fewer or moe than these. And if they cannot finde any one of them, they may not bring for it of another kinde, like thereunto. They binde the *Palme-branch*, and *Myrtle*, and *willow-branch*, and make of them three, one bundle. And when a man takes them up to goe forth with them; hee blesseth (God) first, for the taking-up of the *Palm-branch*. This bundle hee carrieth in his right hand, and the *Pome-citron* in his left; and carrieth them as they grow, with their roots downward to the earth, and their tops upward into the ayre. If he wanted any one of these branches, hee carried them not till hee had all. The *Palme-branch* might not be lesse then foure hand-bredes long: the *Myrtle* and the *willow-branch*, not lesse than three: though they were longer, it was allowable. The *Pome-citron* might not be lesser in bignesse, than an ege; greater it might be as much as they would. As they carried, they waved (or moved) the branches three times towards every winde (or quarter of the world.) They carried them at the time of reading the hundred and eightene Psalmes. They might carry them any time of the day, but not by night. The commandement to carry these branches, is but for the first day of the feast onely, as it is said (in Levit. 23. 40.) And ye shall take unto you in the first day. And in the Sanctuarie onely, they carried them every of the seven daies of the feast; upon this ground, *Ye shall rejoyce before the Lord your God, seven daies*, Levit. 23. 40.) Whosoever is bound to (the Law of) the Trumpets, and of Bootheres, is bound to carry the *Palme-branch*: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be trained up in the commandements. Every day they went about the Altar once, with the *Palme-branches* in their hands, and said, O LORD SAVE NOW, (or *Hismas*) and, O LORD PROSPER NOW, (Ps. 118. 25.) and in the seventh day, they went about the Altar seven times, &c. Maimony in *Shophar*, chap. 7. s. 5. &c.

Hereby we may see the reason, why at Christs comming into Ierusalem, (though at another time of the yeere) the people and children strowed the way with branches of trees, and tooke branches of Palme-trees, and went forth to meet him, and cryed *Hosanna*, Matth. 21. 8, 9. &c. Ioh. 12. 12, 13. For all the legall Feasts had their accomplishment in him, and to him the honour and solemnity of every feast, did by right appertain. *ye shall rejoyce* with spirituall joy, in remembrance of former deliverances, ver. 43. and for the present blessings of God, Deut. 16. 15. and in expectation of future good things to be accomplished in Christ: Zach. 14. 16. &c. The Hebrewes say, *Although we are to rejoyce in all the solemne feasts, yet at the feast of Boothes, there was in the Sanctuary a day of more exceeding joy: and thus they did.* In the evening of the first good day, they prepared in the Sanctuarie a place for the women above, and for the men beneath, that they might not be together; and they began to rejoyce at the end of the first good day; and so in every other day of the common dayes of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoyce the rest of the day, and all the night. They strooke up the pipe, and played on Harpes; and Psalteries, and Cymbals; and every one with instruments of musick, which had skill to play with his hand, and he that could sing, sang with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sang songs and hymnes. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wise men of Israel, the heads of the Sessions and Synedrions, and Elders, &c. these were they that leaped, and danced, and played and rejoyced in the Sanctuarie, in the dayes of the feast of Boothes; and all the people, men and women, came to see and heare. The joy which a man rejoyceth in doing a commandement, and in the love of God which commanded it, is a great service, &c. But who so hath a proud minde, and glorifieth himselfe, and is honourable in his owne eyes, in these places; he is a sinner and a foole; and of this Solomon warneth saying, Set not out thy glory in the presence of the King, (Prov. 25. 6.) But who so humbleth himselfe, and maketh himselfe vile in these places, hee is great, and honourable, and serveth of love; and so David the King of Israel said, And I will yet be more vile then thus, and will be base in mine owne eyes, (2 Sam. 6. 22.) And there is no greatnesse or honour, save to rejoyce before the Lord, as it is written, And David the King, leaping and dancing before the Lord, (2 Sam. 6. 16.) Maimony in *Schophar*, chap. 8. sect. 12.-15. The Iewes had also other traditions at this feast, which they say came from Moses; recorded in *Talmud Bab. in Succah*, chap. 4. and by Maimony tom. 3. in *Tamidin*, chap. 10. sect. 6. &c. how all the seven dayes of this feast, they poured water upon the altar. There was a golden vessell containing three Logs, that was filled at Shiloah (a well whose waters ran softly into the brooke Kedron, Esa 8. 6. Nehem. 3. 15.) they brought it to the Water gate, and there they sounded and shawted. Then they caried it to the Altar, where it was poured out with the wine of the daily sacrifice, &c. Upon this occasion it is

thought that our Saviour in the last day (of this feast) the great day of the feast, stood up and cried, saying, If any man thirst, let him come unto mee and drinke, he that beleeueth in mee, as the scripture hath said, out of his belley shall flow rivers of living water, Ioh. 7. 37, 38. so calling the people from their carnall pompous observations, to the true spirituall refreshing of their soules.

Verf. 42. dwell in Boothes) or, sit in tabernacles; which after in Ierusalem, they made on the tops of their houses, and in their courtyards, and in the streets, &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth, ver. 15. And by the Hebrew canons, the Boothes might not be covered with any cloth, or other thing, which had not growne out of the earth, or was not cut off from thence, or with any thing that might receive uncleanes, or that had an evill savour, or that was faded, or fallen-off alone: if they covered it with any of these, it was unlawfull. *Talmud Bab. in Succah*, chap. 1. and *Maimony in Schophar*, chap. 5. sect. 1, 2. Moreover they set the measure of a booth, to be not lesse in height, then tenne hand bredthes, nor more then twentie cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a flat rooffe, it was unlawfull. *Maimony ibidem*, chap. 4. The dwelling (or sitting) in these boothes, was, that they should eat and drinke and dwell in them all the seven dayes, both day and night, as they used to dwell in their houses, other dayes of the yeere. And all those seven dayes, they made their houses empty, and furnished their booths, with all comely vessels, and bedding, drinking vessels, cups, &c. but cauldrons, kettels and such like, were without the booth. If the raine fell, they might goe out of the boothes into their houses, till the raine was over. At all times when they came to sit downe in the Boothes, all the seven dayes, they blessed (God) before they sate downe, who sanctified them by his commandements, and commanded them to sit in Boothes. *Maimony ibidem*, chap. 6. section. 6. &c. every homeborne] all borne in the land of Israel: the Hebrewes except, women, and servants, and children, and sicke men. But children of five or six yeeres old and upward, were bound hereto, that they might be trained up in the commandements. Such as were watchmen of the city by day, were discharged for the day, but bound to lye in boothes by night; and such as watched by night, were discharged for the night, but bound by day. *Maimony in Schophar*, ch. 6. section 1.-4.

Verf. 43. your generations] your posterity. to dwell in boothes] so that the first place where Israel camped, after they came out of Egypt, was called *Succoth*, that is, Boothes, Exod. 12. 37. At the end of every seventh yeere, the Law was commanded to be solemnly read before all the people at this feast; that they might learne to fear the Lord their God: Deut. 31. 10.-13. See the performance hereof, in Nehem. 8. 18. And whereas at this time of the yeere, the people had gathered their fruits into their houses, & filled them with all

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all good things: lest their prosperity should cause them to forget both God and themselves, this Law was given, that they should then dwell in booths; to remember their miseries past, and to expect a full redemption of their bodies and soules, by Christ Jesus our Lord.



CHAP. XXIV.

1, The Israelites are commanded to bring oile for the Lampes, which Aaron must order. 5, The Shew-bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests. 10, 23, Shelomiths son blasphemeth, and is stoned to death. 15, The like law is given for all blasphemers. 17, Death is appointed for murderers. 18, Satisfaction for dammages and blemishes.

1 **A**ND Jehovah spake unto Moses, say-
2 ing; Command the sonnes of Israel;
3 that they take unto thee, pure oile
olive, beaten, for the Light: to cause the
4 lampe to ascend up, continually. Without
the veile of the Testimonie, in the Tent of
the congregation; shall Aaron order it, from
evening unto morning, before Jehovah, con-
tinually: *it shall be a statute for ever*, through-
out your generations. Vpon the pure candle-
sticke, shall he order the lamps: before Jeho-
vah, continually.

5 And thou shalt take fine-flowre, and bake
it, twelve cakes: two tenth-deales, shall be in
6 one cake. And thou shalt set them, in two
rowes, six on a row: upon the pure Table,
7 before Jehovah. And thou shalt put upon
each row, pure frankincense: that it may be
8 for the bread, for a memoriall, a Fire-offring
unto Jehovah. In the sabbath day in the sab-
bath day, he shall set-in-order, before Jeho-
vah, continually: from the sons of Israel, an
everlasting covenant. And it shall be, for Aa-
ron, and for his sons, and they shall eat it, in
9 the holy place: for it is holy of holies to
him, of the Fire-offrings of Jehovah, by an
everlasting statute.

10 And there went out, the sonne of an Isra-
elitish woman; and he was, the sonne of an
Egyptian man, amongst the sons of Israel:
and the son of the Israelitess, and a man an
11 Israelite, strove-together in the campe. And
the Israelitish womans son, blasphemed the
Name, and cursed; and they brought him,
unto Moses: and his mothers name, was She-
lomith the daughter of Dibri, of the tribe of
12 Dan. And they put him in ward: that hee
might declare unto them, by the mouth of
13 Jehovah. And Jehovah spake unto Moses,
14 saying; Bring-forth him that hath cursed, out
of the campe; and let all that heard him, lay

their hands upon his head: and let all the
congregation stone him. And thou shalt
15 speake, unto the sons of Israel, saying: Any
man, when hee shall curse his God, then hee
shall beare his sin. And he that blasphemeth
16 the Name of Jehovah, shall surely be put to
death; all the congregation, stoning shall
stone him: as well the stranger, as the home-
borne; when he blasphemeth the name, shall
be put to death.

And a man, when he shall smite, any soule
17 of man: shall surely be put to death. And he
18 that smiteth the soule of a beast, shall recom-
pence it; soule for soule. And a man when he
19 shall give a blemish upon his neighbour: as
he hath done, so shall it be done unto him.
Breach for breach, eye for eye, tooth for
20 tooth: as he hath given a blemish, upon a
man, so shall it be given upon him. And he
21 that smiteth a beast, shall recompence it: and
he that smiteth a man, shall be put to death.
One judgement, shall ye have; as well the
22 stranger as the home-borne, shall have it: for
I am Jehovah, your God. And Moses spake,
23 to the sons of Israel: and they brought-forth
him that had cursed, out of the campe; and
stoned him, with stones: and the sons of Is-
rael did, as Jehovah commanded Moses.

Annotations.

2 **T**HAT they take] or, as the Greek translateth, and
let them take unto thee; that is, take and give (or
bring) unto thee; see the like phrase in Gen. 15. 9.
Exod. 25. 2. Numb. 19. 2. As the former lawes in
chap. 23. taught Israel the profession of their obe-
dience to God, in the holy times sanctified for his
worship: so these here, taught them the like, in re-
spect of the holy things which concerned Gods
service in his Sanctuarie. olive] or, of the olive-
tree: the oile whereof, figured the graces of Gods
spirit; and the beating of the oile, signified the la-
bours & afflictions of Gods people in preaching
the word of grace. This law is here repeated from
Exo. 27. 20. &c. where it was before given: see
the Annotations there. the Lampe] in Chaldee,
the Lampet, meaning the seven lamps, as is explained
in Numb. 8. 2. which are interpreted, the seven
spirits of God, Rev. 4. 5. that is, the manifold graces
of the Spirit: now there are diversities of gracious gifts,
but one and the same Spirit, 1 Cor. 12. 5. 11. so the se-
ven lampes are here as one Lamp. Likewise in Ex.
27. 20. and 1 Sam. 3. 3. to ascend-up] that is, to
burne, as the Greek and Chaldee expound it: for
the flame alwaies ascendeth. continually] this
the Hebrewes expound, from night to night, as the
continual Burnt-offring, which was not but from day
to day. Sol. Larchi on Lev. 24. And in Targum Iona-
than it is explained, in the Sabbath day, and in the
working

working day. This Law sheweth the ordinary duty of the Church, to provide oile for the Lampe. In times of distresse, the Prophet saw a vision of two olive trees on each side of the candlestick, emptying out of themselves golden oile, through two golden pipes. God teaching, that the worke of grace, is not by humane power or might, but by his Spirit, Zach. 4. 2, 3, 6, 11, 12.

3 Ver. 3. *without the veile* meaning, *without the second veile*, (as it is called in Heb. 9. 3.) which parted betwene the most holy place, and the holy. of the Testimonie which is before the Testimonie, Exod. 27. 21. meaning, the Tables within the Arke, called the Testimonie, Exod. 25. 21. before which the veile did hang, Exo. 40. 21. Aaron and his sons, Exod. 27. 21. figuring Christ, who by his seven spirits, with the oile of his grace, causeth his word to shine in the Sanctuary of his Church, Rev. 4. 5.

from evening unto morning] that is, putting in so much oile as may cause it to burne from evening to morning, all the night: the measure (they say) was halfe a Log, (about a quarter of a pinte) of oile for every Lampe, Sol. Jarchi. See Exod. 27. 20, 21. And that the Lamp went out in the morning, appeareth by 1 Sam. 3. 3.

4 Ver. 4. *the pure candlestick*] made all of pure gold; a figure of Gods Law. See Exo. 25. 31. Or, it may be called the pure candlestick, because it was daily to be purified, and made cleane by the Priests.

before Iehovab] there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as Chazkuni here observeth.

5 Ver. 5. *fine-floure*] of wheat. The making of the shew-bread is said to be thus; They brought foure and twentie Seahs [or Peckes, which are eight Ephahs, or Bushels] of wheat for the Meat-offerings; out of which, being beaten and ground, they boulded foure and twentie tenth-deales, (or Pottles) of fine-floure: and made thereof twelve unleavened cakes. They were kneaded and moulded without the court, but baked within the court-yard, as other Meat-offerings. And they had three formes (or moulds) of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third, wherein they put it, after it was taken out of the oven. Every cake was square, ten hand-breadths long, and five broad; and seven fingers high. And the Table, was twelve hand-breadths long, and six broad: they set the length of the cake, on the breadth of the Table, so that the cake was two hand-breadths over the one side, and two over the other, &c. Maimony in Tamidin (or Daily sacrifices) chap. 5. sect. 5, 9. See also the notes on Exod. 25. 29. *bake it*] not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath, they baked it, and set it in order on the morrow. Maim. ibidem, sect. 10. *twelve cakes*] answerable to the number of the twelve tribes of Israel, represented by these cakes, and in them all Gods elect, (called his Israel, Gal. 6. 16.) which are as unleavened cakes, 1 Cor. 5. 7. presented unto him in Christ, as upon a pure Table in his Sanctuary; where his favourable face is alwaies upon them. These are called the Shew-bread, whereof see Exod. 25. 30.

Ver. 6. *fixe*] the Greeke addeth, *fixe cakes*; and Targum Jonathan, *fixe on one row, and fixe on another row*. These were not set one by another, (for so the Table could not well containe them, but one upon another, as Maimony sheweth, ibidem, sect. 9. 2. and as is noted on Exo. 25. 29. *pure Table*] which was of Shittim wood, but overlaid with pure gold, Exod. 25. 24.

Ver. 7. *shall put*] Hebr. *shall give upon* (or *by*) the row, which the Greeke translateth, *shall put upon the one row*: implying the other also. *upon the row*] or, *by the row*, that is, by each of them. The Hebrew *ghnal*, signifieth *upon*, or *by*, as in Gen. 14. 6. and 16. 7. Exod. 14. 9. and in many other places. The Hebrews also say, this was by the bread upon the Table: They set by the side of each row, a vessell wherein was an handfull of frankincense, and the vessell was called Bezik (a Cup or Vial.) So there were two handfulls of frankincense, in two cups: and the cups had verges, that they might rest upon the Table. Maim. in Tamidin, ch. 5. sect. 2. *pure frankincense*] the Gr. version addeth, *and salt*. By the Law in Lev. 2. 13. every Meat-offring was to have salt; see the Annotations there. So of this, the Hebrew canons say, *the frankincense was to have salt as the other offring*. Maimony in Tamidin, chap. 4. sect. 10. *for the bread*] or, *to the bread*, for a memoriall: that is, the incense shall be burned on the Altar, (and not the bread) which shall be a memoriall for the bread; as the handfull of the Meat-offring, with the oile and incense thereof, is called the memoriall thereof, Levit. 2. 2. bringing to Gods remembrance, his covenant with his people. The Greeke translateth thus; *And the cakes shall be for a remembrance, set before the Lord.* a Fire-offring] in Chaldee, an oblation: for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the twelve Tribes of Israel (represented by these twelve cakes of Shew bread) were by faith in Christ, a sweet odour unto him. Wherefore the Church is said to be perfumed with myrrhe, and frankincense, Song 3. 6. And the prayers of the Saints, (likened to incense, Revel. 5. 8.) are as a memoriall, and a sweet smelling odour unto God, Acts 10. 4. Psalm. 141. 2.

8 Ver. 8. *In the Sabbath day in the Sabbath day*] that is, *In every Sabbath*: the Greeke translateth, *in the day of the Sabbaths.* he] that is, the Priest, meaning the Priests in their courses, as they ministred. The Levites assisted the Priests in the making and preparing of the Shew bread, 1 Chronic. 9. 32. and 23. 28, 29. But the Priests onely might come into the Sanctuary, to set it on, and take it off the Table. And they when they were many, alwaies ministred by course, Luke 1. 5. 9. (saying at the feasts) and they entred upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; Foure Priests went in, two of them had in their hands, the two rowes (of bread) and two had in their hands, the two cups (of frankincense.) And before them, went in foure (Priests) two to take off the two rowes (of bread) and two to take off the two cups (of incense) which were there upon the Table. They that carried in, stood on the North side, with their faces towards

to wards the South: and they that carried out (the bread) stood on the South side, with their faces to the North. These took away, (the old bread,) and the other set on (the new:) and the hands of the one, were amidst the hands of the other; [that is, when the one took off, the other set on,] as it is written, BEFORE ME CONTINUALLY, (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden Table which was in the porch of Salomons Temple, and burned the cups (of frankincense) and afterward divided the cakes. Maimony in Tamidin, ch. 5. f. 4, 5.

from the sons] understand, receiving it; or, it being taken from the sons of Israel: for many such imperfect speeches are to be found, which sometime the holy Ghost supplieth; as in a void place, 1 King. 22. 10. where it is to be understood, sitting in a void place, as 2 Chron. 18. 9. So, burden, 2 Chron. 2. 18. implieth men that bare burden, 1 Kin. 5. 15. and many the like. See the notes on Exod. 4. 5. and 13. 8. Now this was received from the sons of Israel, in that it was bought with the money which the people gave, Nehem. 32. 33. And it is the Hebrews opinion, that with the halfe shekels, which all the people gave yearly, for the service of the Sanctuary, Exod. 30. 13, 16. they provided the daily sacrifices and offerings for the congregation, salt for the sacrifices, wood, incense, the Shew-bread, the waved sheaf, (or Omer, Levit. 23. 10, 11.) the two wave loaves, Levit. 23. 17. the red heifer, Numb. 19. the scape-goat, Levit. 16. and the like. Maim. treat. of Shekels, c. 4. f. 1.

9 Ver. 9. for Aaron and for his sons] that is, for the high Priest, and for the other Priests, such as did the service; that is, both the Priests that went out, and these that came in on the Sabbath, as before is noted on ver. 8. And the Hebrew canons declare it thus, In the Sabbath when there are the daily sacrifices, and the additions, (Numb. 28. 9, 10.) and the two cups of frankincense, (Levitic. 24. 7.) to be burned; in the morning, the men of that fathers house, (1 Chron. 23. 6. 11. 24.) of the charge (or course) that went out, they offered the daily sacrifice of the morning, and the two lambs of Burnt-offring, which were the additions, &c. and the other course that came in on the Sabbath, offered the daily sacrifice of the evening; and both these and the other, had their part in the Shew-bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath) they burned the two cups of frankincense. And every Sabbath throughout the year, they parted the Shew-bread thus; The course (of Priests) that came in, had six cakes; and they which went out, had six. They which came in, parted the bread among them; on the North-side (of the court) because they were prepared to serve; and they that went out, parted on the South-side. But when there was a feast day, of any of the three solemn feasts, on the Sabbath; likewise on the Sabbath that was in the midst of the feast, all the courses (of the Priests) had their parts equally in the Shew-bread, &c. The high Priest, he alwayes took from every course, halfe the cakes, which were his due; as it is written, AND IT SHALL BE FOR AARON AND

FOR HIS SONS, (Levit. 24. 9.) halfe for Aaron, and halfe for his sons. Maimony in Tamidin, chap. 4. sect. 9, 10, 11, 12, 14. in the holy place] within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe, that there were Four and twenty gifts given unto the Priests, all of them expressed in the Law; and concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holiness was, they blessed (God) who sanctified them with the sanctification of Aaron, and commanded them to eat so and so. Eight of those gifts, the Priests might not eat off, but in the Sanctuary, within the walls of the Court-yard; and five gifts they might not eat, but in Jerusalem, within the walls of the citie. The eight which might not be eaten, but in the Sanctuary, were the flesh of the Sin-offring, were it fowle or beast, (Levit. 6. 26.) and the flesh of the Trespass-offring, (Levit. 7. 6.) and the Peace-offrings of the congregation, (Levit. 23. 19, 20.) and the remainder of the Sheaf or Omer, (Levit. 23. 10, 11.) and the remnant of the Israelites Meat-offring, (Levit. 2. 3, 10.) and the two loaves, (Levit. 23. 20.) and the Shew-bread, (Levit. 24. 9.) and the Lepers log of oile, (Levit. 14. 10, 12, 13.) These might not be eaten, but in the Sanctuary. Maimony, treat. of First fruits, ch. 1. f. 1, 2, 3, 4. Of all those gifts, see the Annotations on Numb. 18.

Ver. 10. Israelitish] Hebr. an Israelitess, which the Chaldee expoundeth, a daughter of Israel: her name was Shelomish, ver. 11.

Ver. 11. blasphemed] the Greeke here translateth it, named; the Chaldee, expressed. The Hebrew Nakab, properly signifieth, to pierce; or, strike through, Esa. 36. 6. Habbak. 3. 14. Whereupon it is figuratively used for cursing or blaspheming, Numb. 23. 13. 25. which is a striking through with evil words. It is also used for expresse-naming of a thing, sometime in the good part, as Esa. 62. 2. and sometime in the evil, as the Greeke and Chaldee interpret it, in this place. the Name] understand, of Iehovah, as ver. 16. which is here omitted, for the more reverence, and because such wickedness as this; it is even a shame to speake, as Eph. 5. 12. 3. So elsewhere the Scripture sometime omitteth the name of God, for reverence; as, the right hand of the power, Mark. 14. 62. for, the right hand of the power of God, Luke 22. 69. and in common speech among the Jewes, they used to say, the Blessed; for, (the blessed) God, Mark. 14. 61. Mat. 26. 63. And when the High Priest heard words, which hee thought to be Blasphemie, hee rent his clothes, Mat. 26. 65. according to a Canon which they have, (recorded by Maimony, in his treat. of Idolatria, chap. 2. sect. 10.) thus; Whosoever beareth blasphemie of the Name, he is bound to rend (his clothes;) whether hee himselfe beareth it, or beareth from the mouth of him that heard it, he is bound to rend (his clothes.) But he that beareth it from the mouth of an heathen, is not bound to rend (his clothes;) and Eliakim and Shebna had not rent (their clothes) but for that Rabshakeh was an Apostate from the faith, (Esa. 36. 22.) they brought] either the witnesses which heard him, or the inferior judges, who not knowing how to punish this man, brought him to Mo-

ses, according to the order set in Exod. 18. 22. 26. *Shekimib* in Greeke, *Salomib*, daughter of *Dabrei*: she being an Hebrewesse, had married an Egyptian whiles she dwelt in Egypt; whose sonne now blasphemed God.

12 Ver. 12. *in ward*] or, *in prison* that he might declare] meaning, that *Moses* might declare, or, that it might be declared unto them. The Hebrew phrase to declare (or expound) may be expressed both these waies, as is noted on Gen. 6. 19, 20. The Chaldees explaineth it thus, *until it was declared* (or expressed) unto them, by the decree of the word of the Lord; to weet, what punishment the blasphemer should have: therefore the Greeke translateth, to judge him, by the commandement of the Lord. For as men judge not for man, but for the Lord, 2 Chron. 19. 6. so are they to judge, according to his judgements, Ezek. 44. 24. which if they be not manifest, are to be inquired; the cause being brought unto God, Exod. 18. 19. So *Moses* did in other hard cases, Numb. 27. 1-5. and 15. 34.

14 Ver. 14. *out of the campe*] or, to (a place) without the campe: because the campe of *Israel* was holy, and all uncleane persons were to be put out of it, Num. 5. 2, 3. much more the flagitious. *lay their hands*] both to signifie the truth of their testimonie, and that his blood should be on his owne head. We finde not this rite of imposing hands, commanded for any other malefactors; and the Hebrewes hold it to be peculiar unto this sinne. All the witnesses and the Judges, every one lay their hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned it unto thy selfe. And of all that are killed by the Synedrion, there is none upon whom they impose hands, save the blasphemer onely, (Levit. 24. 14.) *Maimony*, treat. of Idolatrie, chap. 2. sect. 10.

15 Ver. 15. *Any man*] or, Every man: Hebr. *Man man*: which *Targum Jonathan* expoundeth, *yong man*, or *old man*. Upon this particular occasion, a generall Law is here given, for punishing of blasphemers. *beare his sinne*] that is, the punishment due for his sinne.

16 Ver. 16. *blasphemeth*] in Chaldees, expresseth; in Greeke, *nameth*: see ver. 11. *name of Iehovah*] Hereupon some of the Hebrewes gather, that the blasphemer is not to be stoned, unlesse he expresse that sacred name *Jehovah*: but the wiser of them justly mistake that restraint, though themselves doe overmuch restraints it. There be some that expound it, that he is not guiltie (of death) save for the name *Jehovah*, (that is, *Jehovah*;) but I say for *Adonai* also (that is, *Lord*;) he is to be stoned: saith *Maimony*, treat. of Idolatrie, ch. 2. sect. 7. And they are long since come unto this, that they hold the name of *Iehovah* unlawfull to be pronounced in reading of the Scripture, or otherwise; except in the Sanctuarie when the Priest blessed the people, according to the Law in Numb. 6. 23, 27. there (they say) he pronounced the name, as it is written with *Jehovah*, but out of the Sanctuarie they pronounced it *Adonai*: for they mentioned not the name, as it is written, but in the Sanctuarie onely. And after that *Simcon* the just, was dead; the Priests ceased

from blessing by the name, as it is written (*Jehovah*;) though it were in the Sanctuarie, to the end that no man should learne it, which was not of good esteeme, and meet (for to learne it.) And our first wise men, did not learne it their Disciples, or their children, that were meet, (or honest;) save once in seven yeere. *Maimony*, treat. of Prayer, chap. 14. sect. 10. By this it appeareth, that this custome was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables, but in faith and obedience, Numb. 20. 12. and 15. 30. See the Annotations on Exod. 6. 3. and Numb. 6. *blasphemeth the name*] see ver. 11. the Greeke translateth, *nameth the name of the Lord*: meaning, with blasphemie and curling, as did this Egyptians sonne.

Ver. 17. *shall smite*] that is, as the Chaldees translateth, *shall kill*. See the notes on Gen. 14. 17.

soule] that is, *life*: see Gen. 19. 17. and 37. 21. and for putting murtherers to death, see Exo. 21. 12.

shall surely be put to death] or, *shall be put to die the death*: and *Targum Jonathan* explaineth it, *shall be killed with the sword*.

Ver. 18. *the soule of a beast*] that is, the life of it: which the Greeke explaineth thus, *he that smiteth a beast, and it die. soule for soule*] or, *life for life*: that is, one living beast for another; as ox for ox, sheepe for sheepe, and the like.

Ver. 19. *so shall it be done*] by the Magistrate, according to the rigour of Justice: except he buy it off with money. For unlesse it were murther, (which God forbade to be bought off with any ranome, Numb. 35. 31.) the Hebrewes hold all blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in Exod. 21. 18, 19. And for that in some cases it could hardly be done, or not at all. For if a man had smitten his neighbour on the eye, and made him lose halfe, or a fourth part of his sight; or if a blinde man had smitten out another mans eye, how should the like be done again unto him? The Hebrew canons say, *He that hurteth his neighbour, is bound to pay unto him five things; to wheet, for his dammage, and for the paine, and for his healing, and for his resting (from his affaires,) and for the shame: and these five things must all be recompensed with the best of his goods. How for the dammage? If he have cut off his neighbours hand, or his foot; they looke on him, as if he were a servant to be sold in the market, how much he was worth, and how much he is worth now; and what is abated of his price, he must pay; as it is said, EYE FOR EYE; which we have bene taught, to be meant of paying for it with his goods. That which is said in the Law, (Levit. 24. 20.) As he hath given a blemish upon a man, so shall it be given upon him; is not meant that he should be hurt, as his neighbour is hurt, &c. *Maimony*, tom. 4. in *Chotel*, ch. 1. sect. 1, 2, 3. See the Annotations on Exod. 21.*

V. 20. *Breach for breach*] *Targum Jonathan* saith, *The price of breach for breach, the price of an eye for an eye, &c.* As there are severall sorts and degrees of hurts and blemishes, so were the penalties rated; which the Hebrewes lay downe thus; *He that cutteth off his neighbours hand or foot, or finger, or smiteth*

smite out his eye, payeth the five things; for his damage, for his paine, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swell, and after it prove well againe, he payeth four things, for his paine, for his healing, for his resting (from his worke) and for his shame. If he smite him on the head, and it swell, he payeth three things, for the paine, for the healing, and for the shame. If he smite him, on a place which is not seene, as on his backe, he payeth two things, for the paine, and for the healing. If he smite him with a cloth that is in his hand, or the like thing; he payeth one thing, for the shame onely. So bee that shaveth off the haire of his neighbours head, payeth but for the shame onely; for it will grow againe; Maimony in Chobel, c.2. f. 2, 4.

[upon a man] The Hebrew Adam, signifieth man and woman, Gen. 5.2. all mankind, of what sort soever; and so this law extendeth to all, even the meaneest. He that hurteth his owne Hebrew servant, is bound to pay all five things (before mentioned) save for his resting. He that hurteth his neighbours Canaanitish (or heathenish) servant; payeth to his master, all the five things. He that hurts his neighbours Hebrew servant, is bound to pay all five, &c. He that hurteth another mans wife, payeth for her resting, and for her healing, to her husband; and for the paine, to her selfe: and for the shame, and for the damage if it be to be seene, as if it be on her face, necke or hand; a third part is payed to her selfe, and two thirds to her husband: if the damage be on a secret place, a third part is payed to the husband, and two thirds to the wife. If an husband hurt his owne wife, he is bound to pay unto her out of hand, all the damage, and all the shame, and the paine; and all is hers, her husband hath no fruit thereof. And if free will, she may give the price to another. And her husband is to heale her, as all sicke persons are wont to be healed. It is unlawfull for a man to hurt either himselfe, or his neighbour: and not be that hurteth onely, but whosoever smiteth a righteous man of Israel, either small or great, man or woman, by way of strife, he transgresseth against a prohibition; for it is said (in Deuteronomie 25. 3.) he shall not adde (or exceed) to smite him: if the Law forbidde to adde in smiting of a sinner, much more (it forbidde) to smite a just man. Though he doe but lift up his hand against his neighbour, it is unlawfull: and whosoever lifteth up his hand against his neighbour, though he smite him not, he is a wicked man. Maimony in Chobel, &c. chap. 4. sect. 10. &c. and chap. 5. sect. 1, 2.

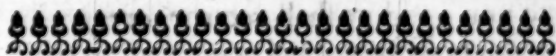
21 Ver. 21. that smiteth] the Chaldee translateth, that killeth a beast: but it extendeth further, even to the hurting or maiming of his neighbours beast, and consequently any other of his goods, according to the Law, Exod. 22. 5, 6. So the Hebrewes expound this Law, saying: He that doth damage to his neighbours goods, is bound to recompence the whole damage, whether he doe it of ignorance, or against his will, it is as if he did it presumptuously: as if he fall from the top of an house, or stumble as he goeth, and falleth on a vessel and breaketh it, he is bound to pay the whole damage; as it is written, **AND HE THAT SMITETH A BEAST, SHALL RECOMPENCE (OR PAY FOR) IT;** the Scripture putteth no difference, whether he doe it ignorantly, or presumptuously. And whether he kill his neigh-

bours beast, or breake his vessels, or rent his clothes, or cut downe his plants; there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffreth the damage: for if it be within the liberties of him that doth the damage, he is not bound to recompence, unlesse he doe the damage presumptuously: but if he doe it of ignorance, or being forced; he is discharged. Likewise, if they be both of them within their liberties, or both of them out of their liberties; and the one doth damage against his will, to his neighbours goods, he is discharged. He that thrusteth his neighbours beast into the water; or it is fallen in; and he will not suffer it to come up out of the water, till it dye there; he is bound to recompence it: and so in all like cases. Whosoever is the cause of doing damage to his neighbours goods, he is bound to recompence the whole damage, with the best of his substance, as others that doe damages. Although he doth not this damage himselfe at last; forasmuch as he was the cause thereof at first, he is bound to pay. Maimony in Chobel, &c. c. 6. f. 1, 2, 3, 12. and c. 7. f. 7.

[smite a man] that is, killeth him, as ver. 17. to the Chaldee translateth it, killeth; and the Greeke addeth, he that smiteth a man, and he dye, shall be put to death.

Ver. 22. One judgement] that is, one manner of law, and punishment. shall ye have] or, shall be to you. as well the stranger] or as the stranger (the Profelyte) so shall the home-borne be.

Ver. 23. and stoned him] the Greeke addeth, and all the congregation stoned him: as ver. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in Talm. Bab. in Sanhedrin, c. 6. and by Maimony in Sanhedrin, c. 15. that when they came within foure cubits of the place of execution, they stript him that was to be stoned, out of his clothes, and covered his naked-shame before him; and a woman was not stoned naked, but in one linnen garment. The place of stoning, was high, whither he and the witnesses went up, and his hands were tied, & one of the witnesses stroke him behinde on the loines; if he died not with that blow, there was a great stone, so much as two men could beare, which the witnesses cast upon his heart; and if with that he died not, all Israel threw stones upon him, as it is written, The hand of the witnesser shall be first upon him, to put him to death; and afterward, the hand of all the people, Deut. 17. 7.



CHAP. XXV.

1, God commandeth that every seventh yeere should be a Sabbath, and a yeere of rest to the land of Canaan, 4, in which it might neither be tilled nor reaped; 6, and the fruit that grew of their owne accord that yeere, were to be common for all. 8, The Law for the Jubile in the fiftieth yeere; for libertie to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14, Oppression may not be in selling of possession. 18, A blessing of Obedience. 23, The manner of selling and redeeming lands. 29, Of houses in walled Cities; 31, and of houses in villages. 32, Of the houses and suburbs of the Levites, and the redemption of

of them. 35, Compassions of the poore. 39, The poore Hebrewes might not be sold for bond-men: 43, nor ruled over with rigour. 44, Bondmen were to be of the brethren. 47, The redemption of Hebrew servants out of strangers hands. 54, Their freedom at the Iubile.

□ □ □

1 **A**ND Jehovah spake unto Moses, in
2 mount Sinai, saying; Speake unto
the sons of Israel, and say unto them:
When yee come into the land, which I give
unto you; then shall the land rest, a sabbath,
3 unto Jehovah. Six yeeres, thou shalt sow
thy field; and six yeeres, thou shalt prune
thy vineyard: and shalt gather, the revenue
thereof. And in the seventh yeere, shall be
4 a Sabbath of sabbatisme, unto the land; a
Sabbath, for Jehovah: thou shalt not sow,
5 thy field; nor prune, thy vineyard. That
which groweth of-it-owne accord, of thy
harvest, thou shalt not reape; and the grapes
of thy separation, thou shalt not gather: it
shall be unto the land, a yeere of sabbatisme.
6 And the Sabbath of the land, shall be unto
you for meat; unto thee, and unto thy man-
servant, and unto thy woman-servant: and
unto thy hired servant, and unto thy sojour-
7 ner; the strangers, *that are with thee*. And
unto thy cattell; and unto the beast, *that are*
in thy land; shall all the revenue thereof be,
for to eat.
8 And thou shalt number unto thee, seven
Sabbaths of yeers; seven yeers, seven times:
and the daies of the seven sabbaths of yeers,
9 shall be unto thee, nine and forty yeers. And
thou shalt cause-to-sound, the trumpet of-
loud-sound, in the seventh moneth: in the
tenth day of the moneth: in the day of At-
onements, shall yee cause the trumpet to
10 sound, throughout all your land. And yee
shall sanctifie, the yeere of fiftie yeeres; and
proclaime liberty, throughout the land, unto
all the inhabitants thereof: a Jubile it shall be
unto you; and ye shall returne, every-man
unto his possession; and every-man unto his
11 family, shall returne. A Jubile shall it be, a
yeere of fiftie yeeres, shall it be unto you: ye
shall not sow; neither shall ye reape, *that*
which groweth of-it-selfe in it; neither shall
ye gather *the grapes*, of the separations ther-
12 of. For, it is the Jubile; holinesse, shall it be
unto you: out of the field, ye shall eate the
revenue thereof. In this yeere of Jubile, ye
13 shall returne, every-man unto his possession.
14 And if ye sell a sale, unto thy neighbour: or
buy of thy neighbours hand: doe not ye op-
15 presse, any man his brother. According to

the number of yeeres, after the Jubile; thou
shalt buy, of thy neighbour: according to
the number of the yeeres of the revenues,
he shall sell unto thee. According to the
16 multitude of yeeres, thou shalt multiply the
price thereof; and according to the diminu-
tion of yeeres, thou shalt diminish the price
thereof: for, (*according to*) the number of
the revenues, doth he sell unto thee. And ye
17 shall not oppresse, any man his neighbour;
but thou shalt feare thy God: for, I am Jeho-
vah, your God. And yee shall doe my sta-
18 tutes; and keep my judgments, and do them:
and ye shall dwell on the land, in confident-
safety. And the land, shall give her fruit; and
ye shall eate, to the full; and dwell thereon,
19 in confident-safety. And if ye shall say, what
shall we eat, in the seventh yeere? behold
20 we shall not sow; neither shall we gather
our revenue. Then I will command my bles-
sing upon you, in the sixth yeere: and it shall
bring forth revenue, for three yeeres. And
ye shall sow, the eighth yeere: and shall eat,
21 of the old revenue, untill the ninth yeere,
untill her revenue come in, ye shall eat of the
22 old. And the land, shall not be sold for ever;
for the land is mine: for ye are strangers and
23 sojourners, with me. And in all the land of
your possession; ye shall grant a redemption,
24 for the land.

If thy brother be waxen poore; and hath
25 sold, some of his possession: then the redee-
mer thereof, he that is neere unto him, shall
come; and shall redeeme, the sale of his bro-
ther. And a man, if he have not a redeemer:
26 and his hand hath attained, and found suffici-
encie for the redemption thereof. Then he
shall count, the yeeres of the sale thereof;
27 and restore the overplus, unto the man to
whom he sold it: and he shall returne, unto
his possession. And if his hand finde not
28 sufficiencie to restore unto him; then his sale
shall be, in the hand of the buyer thereof, un-
till the yeere of Jubile: and it shall goe-out,
in the Jubile: and he shall returne, unto his
possession.

And a man, if he sell a dwelling house, in
29 a walled citie; then the redemption thereof
shall be, untill the end of the yeere of the sale
thereof: a yeere of daies, shall be the redemp-
30 tion thereof. And if it be not redeemed, un-
till a whole yeere be fulfilled thereto; then
the house, which is in the citie that *hath*
not a wall, shall be confirmed for ever, to
him that bought it, throughout his generati-
31 ons: it shall not goe-out, in the Jubile. But
the

* Or,
hath
a wal.

the houses of the villages which have no wall, round-about; shall be *every-one* counted, as a field of the countrie: redemption shall be for it; in the Jubile it shall goe-out.

32 And the cities of the Levites; the houses of the cities of their possession: a redemption
33 ever, shall be to the Levites. And he which shall redeeme, (*shall be*) of the Levites; and the sale of the house, and the citie of his possession, shall goe-out in the Jubile: for the houses of the cities of the Levites, that is
34 their possession; among the sons of Israel. And the field, of the suburbs of their cities, shall not be sold: for it is to them, a possession for ever.

35 And if thy brother be waxen poore; and his hand faileth, with thee: then thou shalt strengthen him; *even* the stranger and the
36 sojourner, that he may live with thee. Take not thou of him; biting-usurie or increase; but feare thy God: and let thy brother live
37 with thee. Thy money, thou shalt not give unto him, upon biting-usurie: nor give him
38 thy meat, upon increase. I, *am* Jehovah your God; which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan, to be unto you, a God.

39 And if thy brother be waxen poore, with thee, and be sold unto thee: thou shalt not serve *thy selfe* with him, *with* the service of a
40 servant. As an hired *servant* as a sojourner, he shall be with thee: unto the yeare of Jubile, he shall serve with thee. And hee shall goe-
41 out from with thee; he, and his sonnes with him: and shall returne, unto his family; and unto the possession of his fathers, shall he re-
42 turne. For they *are* my servants; whom I brought, out of the land of Egypt: they shall not be sold, *with* the sale of a servant. Thou
43 shalt not rule over him, with rigour: but shalt feare thy God. Both thy *man* servant and
44 thy woman-servant, which thou shalt have: (*shall be*) of the heathens, that *are* round-about you; of them shall ye buy, *man*-servant and woman-servant. And also, of the sons
45 of the sojourners, that doe sojourne with you, of them ye shall buy; and of their family, which *are* with you; which they beget, in your land: and they shall be to you, for a
46 possession. And ye shall take them-as-an-inheritance for your sons after you, to inherit for a possession; for ever, with them ye shall serve *your selves*: but over your brethren, the sons of Israel, *any*-man over his brother; thou shalt not rule over him, with rigour.

47 And if the hand of the stranger and so-

journer with thee, doe attaine; and thy brother be waxen-poore, by him: and be sold, unto the stranger the sojourner, with thee; or to the stocke, of the strangers family. After
48 that he is sold, a redemption shall be for him: one of his brethren, shall redeeme him. Ei-
49 ther his uncle, or his uncles sonne, shall redeeme him; or *any* of the neere-kin of his flesh, of his family, shall redeeme him: or if his hand hath attained, then he shall redeem
50 himselfe. And he shall count, with him that bought him; from the yeere, that he was sold to him, unto the yeere of Jubile: and the money of his sale, shall be according to the number of yeeres: as the daies of an hired
51 *servant*, shall he be with him. If there be yet many, of the yeeres: according unto them, shall he restore his redemption; out of
52 the money that he was bought for. And if there remaine *but* a few of the yeeres, unto the yeere of Jubile, when hee hath counted
53 with him: according to his yeeres, hee shall restore his redemption. As an hired-*servant* of the yeere, by the yeere, shall he be
54 with him: hee shall not rule over him with rigour, before thine eyes. And if he be not redeemed, by these: then he shall goe-out, in the yeere of Jubile, he, and his sonnes with
55 him. For unto me, the sonnes of Israel *are* servants; they *are* my servants, whom I brought-forth, out of the land of Egypt: I *am* Jehovah your God.

Annotations.

DDD These letters signifie the beginning of the two and thirtieth Section, or Lecture of the Law: see Gen. 6. 9.

I *N mount Sinai*] or, by the mount; that is, in the plaine about it, where Israel camped still, Num. 10. 11, 12. So Manasses is said to be buried in his house, 2 Chron. 33. 20. when it was but in the garden of his house, 2 King. 21. 18. And here God be-
1 ginneeth to teach his people the profession and practise of their obedience unto him, in their land and possessions, sanctified by the Sabbaths and Jubilees. Which were a shadow of things to come, but the body is of Christ, Coloss. 2. 17. 12. Therefore these were the ordinances of mount Sinai, which brought forth children unto bondage: but wee
2 are come unto mount Sion, where the Lambe (Christ) standeth with his 144. thousand, that have his Fathers name written in their fore-
heads; and by faith doe enter into his rest, Gal. 4. 25. Rev. 14. 1. Heb. 12. 22. and 4. 3.

Ver[2. rest] or, keepe Sabbath. a Sabbath] or, a rest: the Chaldee calleth it a release or remission; which word Moses useth in Deut. 15. 1. This Law

Law tooke place when they had possession of the land, which was conquered by *Ioshua* in 7. yeares: so the eight yeare after *Moses* death, was the first to be reckoned towards the Sabbath yeare, and yeare of Jubile; as appeareth by *Jos. 14. 1, 2, 7, 10.* &c. For *Caleb* was 40. yeares old when he was sent to view the land, in the second yeare after their comming out of *Egypt*, *Numb. 13.* *Deut. 1.* and they were 38. yeares under *Moses* in the wilderness, *Deut. 2. 14.* and when *Caleb* was 85. yeares old, the land was given them for inheritance, *Jos. 14. 7, 10.* and in the 8. yeare of *Ioshua*, they began the count; and the seventh yeere after, was the first Sabbath yeare, and the fiftieth yeare after, the first Jubile.

3 Ver. 3. *the revenue*] or *in-come*, that is, the fruit, as the Greeke translateth. And under those principals, all other worke belonging to husbandry, is implied.

4 Ver. 4. *Sabbath of Sabbathisme*] that is, of rest: which two words signifie an exact rest, as is noted on *Exod. 16. 23.* *unto the land*] which should have rest every seventh yeare, from being ploughed, digged, dunged, or manured; from being reaped or mowen, or the like. As the Sabbath day (wherin men rested) was to teach *Israel*, that they themselves were the Lords: so the Sabbath yeare was to teach, that the land was the Lords; therefore he addeth, *a Sabbath unto Iehovah*; meaning, unto his honour, and in signe of homage unto him; which the Chaldee translateth, *a release before the Lord*. The Sabbath day was a rest from their labours, laid upon man for sin, *Gen. 3. 19.* the Sabbath yeare was a rest for the ground, which for mans sin, God had cursed, *Gen. 3. 17.* In this yeare, at the feast of boothes, there was a solemne reading of Gods Law, before all *Israel*, *Deut. 31. 10, 13.* and at the end of this yeare, a release of debts, *Deut. 15. 1, 2.* &c. It was a figure of the Sabbath or rest, which Christ was to give unto his Church; of the understanding, which they should have in his Law; and the remission of their sins, (which were their debts, *Matth. 6. 12.* *Luke 11. 4.*) when the time of grace, the acceptable yeare of the Lord should be proclaimed, *Esa. 61. 1, 2.* *Luke 4. 18, 19.* &c. *2 Cor. 6. 2.* Thus every seventh yeare, was for them to meditate of, and in faith to expect Christ; who is the true *Noah*, that giveth us comfort and rest from our worke, and from the sorrow of our hands; because of the ground which the Lord hath cursed, *Gen. 5. 29.* *prune*] or, *cut thy vineyard*; meaning, the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitfull. Therefore, to signifie that God would leave the vine of his Church wast, he saith, *It shall not be pruned*, *Esa. 5. 6.* And under these, all other worke of husbandry is forbidden. The Hebrew canons shew it thus; *It is commanded to rest from tilling of the land, and dressing of trees, in the seventh yeare, Levit. 25.* And who so doth worke of tillage of land or trees in that yeare he frustrateb a Commandement, and transgresseth against a prohibition, *Levit. 25. 4.* They may not plant in the seventh (yeare) though they be trees that beare no fruit; nor cut off knobs

from the trees, nor brush off mumbered leaves or boughes, nor binde up the branches, nor make a smoake under them to kill the wormes, nor cover the plants, with any thing wherein dung is, that the fowles might not eat them when they are tender, nor cover the unripe fruits, &c. and so all other culture (or husbanding) of trees. For sowing, or pruning, or reaping, or gathering fruits this yeare, a man was to be beaten; whether they were the fruits of the vineyard, or of other trees; for other workes not expressed in the Law, he was not beaten, but chastised (or scourged.) He that planted in the seventh yeare, either of Ignorance, or presumptuously; (that which he planted) was plucked-up-by the roots. He that ploughed, or dunged his ground in the seventh yeare; that it might be the fitter to sow, when the seventh yeare was out, they came ased, and he might not sow it, at the going out of the seventh yeare. If he removed thornes, or gathered out stonies, to fit it against the seventh yeare went out; forasmuch, as he did that which was not lawfull, he was came ased: but he might sow it, at the going out of the yeare, &c. *Maimony*, tom. 3. in *Iobel* (or treat. of the Intermiſſion and Jubile,) ch. 1. The outward rest of *Israel* from these laborious workes, figured a better rest, which all the people of God should have by Christ, ceasing from their owne workes, and doing the worke of God, believing in his Sonne, by whom they shall finde rest unto their soules, *Heb. 4. 9, 10.* *John 6. 29.* *Matth. 11. 28, 29.* Unless they did thus, the land injoyed not her Sabbaths, *Lev. 26. 34, 35.*

Ver. 5. *That which groweth of it owne accord*] called in Hebrew, by one word, *Saphiach*: which is said to be, *All that the earth bringeth forth in the seventh yeare, either of the seed which fell into it before the seventh yeare; or of the roots which were reaped, and did grow and beare againe.* *Maimony* in *Iobel*, ch. 4. f. 1. *shall not reape, to weet, after the manner that they reaped everie other yeare; he that so reaped it, was to be beaten, but he reaped a little at once, and did thresh it out, and eat it.* *Maimony* *ibidem*, ch. 4. f. 1. *of thy separation*] which were separated and exempted from the owners, from salt and merchandise, and by the Word of God, made free and common for all. The Gr. translateth, *of thy sanctification*; the Chaldee, *of thy leaving*, that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left unmanured and undressed, and so after a sort separated from the owners care and husbandry. The Hebrews say, *The seventh yeare is of more weight than the holy thing: for he that redeemeth an holy thing, it goeth out among the common things, and they take the price for it. But the seventh yeare, not so: for if one sell the fruits of the seventh yeare, they take the price, and make it as the fruits of the seventh yeare: and the fruits themselves (which were sold) are not profaned, or made as the fruits of other yeares.* *Maim. in Iobel*, ch. 6. sect. 6.

Ver. 6. *the Sabbath*] that is, the fruits of the Sabbath, to weet, of the seventh yeare. *for meat*] and for drinke, and for anointing, and for such other uses as the creatures naturally served, unto men and beasts. But that which was for mans meat, the Hebrewes say, might not be imployed to other uses, nor sold as merchandise: see the notes on

on Exod. 23. 11. *thy sojourner*] the stranger-inhabitant, that dwelt in the land: and so in common for all indifferently, the owner had no more right in it, than any other man; wherefore *whoever locked up his vineyard, or bedged in his field in the seventh yeere, broke a commandment. And so if he gathered all his fruits into his house, but all was to be free, and every mans hand alike in every place.* Maimony in Iobel, ch. 4. sect. 24. But they might not carry the fruits out of the land, nor feed the beasts with them, nor hirelings (of the heathens,) except they had agreed to find them meat: but strangers that were guests, might eat of them. Maim. *ibid.* chap. 5. sect. 13.

7 *Verf. 7. the beast*] or, as the Greeke translateth, *the wilde beasts*: under which, the fowles also are comprehended. But, *the fowles which are properly mans meat, they might not feed cattell with them.* Maimony in Iobel, ch. 5. sect. 5. *the revenue*] or income, which properly is the fruit when it is ripe, and fit to be gathered into the barne. Whereupon the Hebrewes say, *They might not gather in the fruits of the seventh yeere, when they were unripe; they might eat a little of them in the field, before they were ripe, as they did other yeeres, but not bring any to be eaten within their houses, till the season of the tithes.* Maimony *ibid.* chap. 5. sect. 15. *for to eat*] for meat. From hence the Hebrewes gather, that *The fruits of the seventh yeere, might not be eaten, (by men,) save so long as the same kind (of fruits) were found in the field: so long as the beast did eat of that kinde, out of the field, thou maist eat of it that is in the house. If it be all consumed for the beast, out of the field, a man is bound to put that kinde (of meat) out of his house. And after the putting away, it is unlawfull to be eaten, either of poore or rich; Maimony in Iobel, ch. 7. sect. 1.* This Sabbath, or rest of the Lords land, and common participation of all the fruits thereof, prefigured the spirituall rest of his Church, which they enter into by the faith of Christ, Heb. 4. and the communion of all graces and good things; as the Scriptures mention the common faith, Titus 1. 4. *the common salvation*, Jude, verf. 3. and *the communion of the mysterie* thereof, Ephesians 3. 9. whiles both Jewes and Gentiles are fellow-heires, and of the same body, and partakers of his promise of Christ by the Gospel, Eph. 3. 6. Besides communion also in outward things, as need requireth; as, when all that believed, were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need: and continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnesse, and singlenesse of heart: and the multitude of them that believed, were of one heart, and of one soule; neither said any of them, that ought of the things which he possessed, was his owne, but they had all things common, Acts 2. 44, 45, 46. and 4. 32.

8 *Verf. 8. thou shalt number*] The Hebrewes hold, that this commandment of numbring seven times seven yeeres, and the commandment of sanctifying the fiftieth yeere, verf. 10. was given to the high Synedrion, (or great Senate of Israel) onely: unto whom, the care of proclaiming the Jubile and liberties of the same, did belong. Maim. treat. of

the Intermission and Jubile, chap. 10. sect. 1. *seven Sabbaths*] in Greeke, *seven Rests*: in Chaldee, *seven Releases* (or *Intermissions*). 49. yeeres] which nine and fortieth yeere was the seventh rest or Sabbath yeere. And the beginning of this numbring, fell out in the 8. yeere of Iosua, as is shewed before on verse 2. but the Hebrewes misse generally in this computation, saying, that *The beginning of this count, was fourteene yeeres after they came into the land; for six yeeres (were spent) in conquering the land, and seven yeeres in parting of it; Maim. in Iobel, c. 10. f. 2.* But this agreeth not with Calebs speech in Jos. 14. 7, 10. neither was the land so long in parting. Wherefore, as they have missed of Christ, unto whom all their Sabbaths and Jubiles led them: so God hath given them over to misse in the computation of their Jubiles, whereby they are the more hardened in their errour. *Even the Stork in the heaven, knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but the Jewes know not the judgment of the LORD, Jer. 8. 7. O ye hypocrites, ye can discern the face of the skie, yet can ye not discern the signes of the times? Match. 16. 3.*

Verf. 9. shalt cause to sound] Hebrew, *shalt cause to passe*: which word, when it is used of sounds or voices, meaneth to proclaim, publish, or declare, as the Greeke here translateth it; so after, and in Ezra 1. 1. *They caused the trumpet to passe, throughout all the borders of Israel; saith Maim. in Iobel, c. 10. sect. 10.* *the Trumpet*] or, the Cornet: see Lev. 23. 24. *The Trumpet of the Jubile, and of the beginning of the yeere, is one, in every respect.* Maim. in Iobel, c. 10. sect. 11. and *Talmud in Rosh hashshanah*, chap. 3. *of loud-sound*] or of alarme, as is englished in Numb. 10. 5. See the notes on Levit. 23. 14. *It is commanded to blow with the Trumpet, in the tenth (day) of Tisri, (that is, September) in the yeere of Jubile, and this commandment is given to the Synedrion first, as it is written, And thou shalt cause to sound, &c. and every particular person is bound to blow, as it is written, Iee shall cause the Trumpet to sound, &c. Maimony *ibid.* ch. 13. sect. 10.* This blowing with Trumpets, figured the preaching of the Gospel, Luke 4. 18, 19. as is shewed also on Levit. 23. *day of Atonement*] or, of expiation, which was the Fasting day, when the whole Church every yeere afflicted their soules, and the high Priest made atonement for them in the most holy place, Lev. 16. ch. & 23. 27. And though the yeere began ten daies before, (the first of the moneth) yet as our spirituall bondage was not done away, but by the atonement, made through the death of Christ, Heb. 2. 14, 15. so neither was the type hereof performed in Israel, till the day of Atonement. The Hebrewes say, *From the beginning of the yeere, untill the day of Atonement, the servants were not released unto their owne houses, nor from being in servitude to their masters: Neither were the fields returned to their owners; but the servants did eat and drinke, and rejoyce, and wore crownes (or garlands) upon their heads. When the day of Atonement came, the Magistrates (the Synedrion) blew the Trumpet, the servants were released to their owne houses, and the lands returned to their owners.*

10

overlappers. Maimony in *Iobel*, chap. 10. sect. 14. Verſ. 10. *the yeere of fiftie yeeres*] an Hebrew phrase, meaning *the yeere even the fiftieth yeere*: ſo that they miſſe, which count every nine and fortieth yeere to be the Jubile: that was the ſeventh ſeven, the ordinarie Sabbath and yeere of Reſt, and the yeere following was the Jubile, even the fiftieth, ſo two holy yeeres came together. Thus the Hebrew canons declare it; *The yeere of Iubile comme: b not in the count of the yeeres of the ſeven; but the nine and fortieth yeere is the Releaſe, and the fiftieth yeere the Iubile; and the one and fiftieth yeere beginneth the fixe yeeres of the Seven (following:)* and ſo in every Iubile. Maimony in *Iobel*, ch. 10. ſ. 7. And againe, *The nine and fortieth yeere is ſelfe, in the (yeere of) Releaſe: and after it is the Iubile, in the fiftieth yeere.* R. Menachem on Levit. 25. *proclaime libertie*] for Hebrew ſervants, from their maſters, Jer. 34. 8, 9. Such as went not out at the ſeventh yeere of their ſervitude, but were bored through the eare to ſerve for ever, went out at the Jubile; for then their ever was at an end, as is noted on Exod. 21. 2. 6. and as after followeth in this chap. v. 39, 40, 41. Wherefore the other legall ordinances which are commanded to be kept for ever, had alſo their end at the Jubile of the Goſpel, as the Apoſtle ſheweth, Heb. 9. 9, 10, 11. Colof. 2. 14, 16, 17. And the Jewes which urge the obſervation of them, may be answered from their owne Writers. *It is a knowne thing, that this word (Legnolam.) For ever, is ſometime ſpoken of a time determined, as, Hee ſhall ſerve him for ever, (Exod. 21. 6.) that is to ſay, unto the ever of the Iubile. And ſometime it is ſpoken of length of daies, without knowledge of their limit, but yet they have a limit and an end; as, Let King David live for ever, (1 King. 1. 31.) And ſometime it is ſpoken of a time which hath none end, as, The Lord ſhall reigne for ever and aye, (Pſal. 10. 16.) ſaith R. Menachem on Levit. 25. This yeere of liberty, figured the yeere of grace by Chriſt, who dying in the laſt Jubile that ever the land had, did deliver them who through feare of death, were all their life time ſubject to bondage, Heb. 2. 14, 15. ſuch as were the ſervants of ſinne, whom the Sonne making free, they are free in deed, John 4. 34, 36. Of this time of grace, Chriſt prophcing, calleth it *the yeere of his redeemed*, Eſa. 63. 4. and, *the acceptable yeere of the LORD*, Eſa. 61. 2. And the Apoſtle exhorting us, that wee receive not the grace of God in vaine, ſaith, *Behold, now is the accepted time; behold, now is the day of ſalvation*, 2 Cor. 6. 1, 2. *a Iubile*] in Hebrew, *Iobel*, which the Chaldee calleth *Iobels*; the Greeke here interpreteth it, *a yeere of remiſſion of ſignification*. In Ezek. 46. 17. it is called, *the yeere of libertie*. The Hebrews, ſome of them thinke it hath the name (from the Arabicke) of a *rammes borne*, whereof the Cornets ſounded this yeere, were made: ſo the *Trumpets of Iobelim*, in Joſ. 6. 4. are in Chaldee expounded, *Trumpets of rammes borne*. But the Hebrew word ſignifieth neither *ramme*, nor *borne*, but hath the name of *carrying*, or *leading-along*, Job 10. 19. and 21. 32. Pſal. 60. 11. whereupon *Iubal* is a *fireame*, or *water courſe*, that runneth along, and carrieth things with it, Jer. 17. 8. Eſa. 44. 4.*

And thus R. Menachem, (on Levit. 25.) and the Zohar, derive the name *Iobel*, from *Iubal*, a ſtreame, or water-courſe, according to that phraſe in Jer. 17. 8. It ſeemeth alſo to have the name of the long-ſound of the trumpet; as in Exod. 19. 13. *Iobel is the ſound of the trumpet*: and becauſe this yeere was joyfull to ſervants and poor people, of the joyfull ſhout which they made, and ſound of trumpets, the Latines have borrowed the word *Iubilo*, which is to make a joyfull ſhout. And in myſterie, the Jubile is ſo named, as carrying men to Chriſt, by whoſe redemption all the faithfull have cauſe to ſhout and rejoyce. When he ſounded the trumpet of his Goſpel, (as God hath ſent him to preach the Goſpel to the poore, to preach deliverance to the captives, and recovering of ſight to the blinde, to ſet at libertie them that are bruised, to preach the acceptable yeere of the Lord.) Then he ſaid, *This day is this Scripture fulfilled in your eares; and all have bin witneſſe, and wondered at the gracious words which proceeded out of his mouth*, Luke 4. 18, -22. *his poſſeſſion*] *his Tenement*, meaning lands and houſes which had beene ſold, and now muſt be returned to the firſt owners: a figure of our reſtoring by Chriſt, into *Paradiſe*: the poſſeſſion whereof, Adam loſt by ſin, Gen. 3. Luke 23. 43. So there were three things eſpeciall unto this yeere; the ſounding of trumpets, the freedome of ſervants, and the reſtoring of lands or Tenements: but the reſting of the land was one with the ſeventh yeeres reſt, verſ. 4. 11. And here note the accord and the difference between the Sabbath (or ſeventh) yeere, and the Jubile, which the Hebrewes lay downe thus: *The Law of the Iubile, for the reſting of the land, and the Law of the yeere of Releaſe, is one in every reſpect. Whatſoever is forbidden in the ſeventh yeere, concerning the tilling of the land, is forbidden in the yeere of Iubile: and whatſoever is lawfull in the ſeventh yeere, is lawfull in the Iubile: and that worke for which they are beaten if they doe it in the ſeventh yeere, they are beaten for the ſame in the Iubile. And the Law for the fruits of the yeere of Iubile, concerning eating, or ſelling, or putting them away, is as the Law for the fruits of the ſeventh yeere in every reſpect. The ſeventh yeere is above the Iubile, in that the ſeventh yeere releaſeth (debts of) munny, (Deuteronomie 15. 1, 2.) which the Iubile doth not: and the Iubile is above the ſeventh yeere, in that the Iubile letteth ſervants goe out (free,) and releaſeth lands, [which the ſeventh yeere doth not,] Levit. 25. 24. The Iubile releaſeth lands, in the beginning of the ſame: but the ſeventh yeere releaſeth not manies, till the end of the ſame; (Deuteronomie 15. 1.) Maimony in *Iobel*, chap. 10. ſect. 15, 16. Further, from theſe words, *ye ſhall returne every man, &c. they gather, that he which gave his field for a gift, (though he ſold it not) yet it was reſtored unto him in the yeere of Iubile*: Maim. *ibid.* ch. 11. ſ. 19. *his family*] from which hee was departed whiles through povertie he was ſold unto another family, verſ. 39, 40, 41.) It figured our returning unto God the Father, through our Lord Jeſus Chriſt; of whom the whole family in heaven and earth is named, Ephes. 3. 15.*

Verſ. 11. *A Iubile ſhall it be*] Jer, *That Iubile ſhall be*

11

be unto you, the yeere of fiftie yeeres; that is, even in the fiftieth yeere. The Greeke translateth it, (A yeere) of remission of signification shall it be unto you; the fiftieth yeere shall the yeere be unto you. of the separations thereof] which the Greeke calleth, the sanctified fruits thereof. They were separated from the owners, and sanctified of God to be common for all; like the fruits of the seventh yeere, as before is noted. See vers. 4, 5, 7.

12 Vers. 12. it is the *Inbile*] in Greeke, it is the signification of Remission. *holinesse*] that is, a most holy yeere; to bee hallowed or sanctified unto the Lord, by the obedience of these his precepts, and meditation of a better rest, freedom and holines which should be obtained by Christ, in the acceptable yeere of the Lord, Luk. 4. 18, 19, 21. out of the field] and not out of the barne; see the notes on v. 5. and on Exo. 23. 11. By this, God also led them to depend upon him for their daily bread, and not to care for the morrow, Mat. 6. 31, 34. and to weane them from the world, that they that buy, may be as though they possessed not; and they that use this world, as though they used it not, 1 Cor. 7. 30, 31.

14 Vers. 14. if ye sell] that is, if any of you: the Greek for more plainnesse, changeth the number, if thou sell: so after, the Greeke saith, oppresse (or wring) not thou. not oppresse] or, not vex, not make a prey. This Moses here, and in the next verse sheweth to concerne both buyer and seller: so that if a man sold too deere, the buyer was oppressed; and if a man bought a thing too cheape, the seller was oppressed.

15 Ver. 15. According to] or, By the number of yeeres: which two phrases doe explaine one another, and are used sometime indifferently: as *In (or by) the Word of Gad, 1 Chron. 21. 19. is by another Prophet set down, *According to the word of Gad, 2 Sam. 24. 19. And so the Greeke translateth it here, According to. So after in vers. 50. and in Num. 14. 34. yeeres of the revenues] that is, of the fruits: so that the land properly was not sold, but the fruits thereof, vers. 16. See after on vers. 23, 25. From this word yeeres, the Hebrews gather, that Who so selleth his field, he cannot redeeme it till after two yeeres, because it is said, according to the number of the yeeres of the revenues, he shall sell unto thee. Yea, though he that bought it, would consent, he may not: till after two yeeres from the sale thereof. And the buyer must eat two revenues of two yeeres, and afterward it may be redeemed. Therefore if the seventh yeere be one of the two yeeres, or if it be a yeere of blasting, or milder, it is not reckoned in the number. And if he buy it one yeere before the *Inbile*, he eateth of it the second yeere after the *Inbile*; for it is written, THE YEERES OF THE REVENUES. Maimony in *Iobel*, chapter 11. section 9, 10, 12.

16 Vers. 16. the number of the revenues] that is, according to the number of yeeres of the revenues: as vers. 15.

17 Vers. 17. feare thy God] by abstaining from this evill, and doing the contrary good; for, by the feare of the Lord, men depart from evill, Prov. 16. 8. and whereas it is said, in 1 Kin. 8. 40. shu they may feare thee as long as they live: another Prophet openeth it

thus, that they may feare thee, and walke in thy waies as long as they live, 2 Chronic. 6. 31. But the want of the feare of God, is the fountaine of evill deeds, Deut. 25. 18. Psal. 36. 2. Rom. 3. 18. So Nebemias, blaming crueltie in the Jewes towards their brethren, said, Ought ye not to walke in the feare of our God? Neh. 5. 9.

V. 18. my statutes] the Gr. addeth, all my statutes, and all my judgements: which addition is here implied, as elsewhere the holy Ghost explaineth himselfe: for, to stablish the words of the Law, Deu. 27. 26. meaneth all things written in the booke of the Law, Gal. 3. 10. and, They did eat, Luke 9. 17. Mar. 7. 8. is expounded, They did all eat, Mat. 14. 20. & 15. 37. & many the like. See the notes on Exo. 25. 40. in confident-safety] or, with boldnes, & security. The originall word signifieth both the confidence, or boldnes which men that trust in God, and walk in his waies, have within themselves, and the safety and secure estate, wherein God setteth them, from danger of evill. This promise is often renewed, as in Lev. 26. 5. Deut. 12. 28. & 23. 12, 28. Prov. 1. 33. Ezek. 28. 26. & 34. 27, 28. and under this promise, eternall life is figured, as is shewed on Gen. 12. 5.

19 Vers. 19. give] or yeeld her fruit: which was a signe of Gods blessing, Levit. 26. 3, 4. Psal. 67. 2, 7. and a figure of heavenly blessings in Christ, Eia. 45. 8. Psal. 85. 11, 12, 13. Ezek. 34. 26, 27, eat to the full] or, eat unto satietie: see the notes on Levit. 26. 5.

20 Vers. 20. behold we shall not sow] the Greeke translateth it, if we sow not, nor gather, &c. This saying, or thought of theirs, God approveth not of: for he teacheth men, by the fowles of the ayre, and lilies of the field, to take no thought, what to eat or drinke, or wherewith to be clothed, Mat. 6. 25, 26. &c. But preventeth the objection of humane infirmitle, by promise of extraordinarie blessing, to them that obey his Law. The like he doth in Exodus 34. 23, 24. about their going up to this solemne feast; and in Matthew 6. 33. to all that seeke his kingdome and righteousnesse.

21 Verse 21. will command] that is, will powerfully send: as the Greeke interpreteth, I will send: but it noteth the power and efficacie of Gods word, who sendeth his Edict upon earth, and his Word runneth very swiftly, Psal. 147. 15. So Moses againe speaketh of commanding the blessing, Deuteronomie 28. 8. and David, in Psalm. 133. 3. and of commanding salvation, Psalm 44. 5. and 71. 3. of commanding strength, Psalm 68. 29. and other things, which hee effectually procureth and causeth to come to passe, 2 Samuel 17. 14.

22 Vers. 22. ye shall eat] This promise of blessings, and the fruition of them, was to encourage them in obedience to Gods Law; for, Godliness is profitable unto all things; having promise of the life which now is, and of that which is to come, 1 Timothie 4. 8. And God is able to make all grace abound towards us, that wee alwayes having all-sufficiencie in all things, may abound to everie good worke. And, he that ministrerh seed to the

former; will both minister bread for your food, and multiply our seed sown, and increase the fruits of our righteousness, 2 Cor. 9. 8, 10.

23 Ver[23. for ever] or absolutely, precisely: Hebrew, to binding-fast; meaning unto the buyer, as ver. 30. and this the Gr. version favoureth, translating, unto confirmation; that is, to be firme and fast unto him that bought it, as his owne for ever. And as the originall word is sometime used for cutting off, so it may here be englished; and then it meaneth, it should not be sold so, as to be cut off from redemption, (as verse 24.) or to be absolutely cut-off from the first owner. The Chaldee tranlateth, absolutely or properly, for the propriety of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 Kin. 21. 3. See also Ezek. 48. 14. where the oblation of land given to the Priests and Levites, they might not sell it, neither exchange, nor alienate the first fruits of the land: because it was holy unto the LORD. is mine] Though the whole earth be the Lords, and the plentie thereof, Psal. 24. 1. yet the land of Canaan was his in more speciall manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5.) because he had sanctified it, to be the inheritance of his Church here on earth, Genesis 12. 7. and a figure of the inheritance of his Saints in heaven, Hebr. 11. 9, 10. Therefore it is called THE LORDS LAND, Hosea 9. 3. and Immanuel (that is, Christ) land, Esa. 8. 8. and the holy Land, Zach. 2. 12. and so being Gods, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Acts 8. 20. and that the heavenly heritage which hee hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them; unto which they shall returne at the great Jubile of his second appearing, when the trumpet of God shall sound, Rom. 8. 38, 39. Joh. 10. 28, 29. 1 Pet. 1. 4, 5. 1 Thel. 4. 16, 17. sojourners with me] that is, as the Greeke and Chaldee expound it, before me. Thus David professed, I am a stranger with thee, a sojourner, as all my fathers, Psal. 39. 13. and so he speaketh of all Israel, in 1 Chro. 29. 15. (where in stead of, with thee, he saith, before thee.) So that as the heathens that became Profelytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seeke a better countrey, that is, an heavenly; where there remaineth a rest for the people of God, Hebr. 11. 13, 14, 16, 9, 10. and 4. 8, 9. See the Annotations on Genesis 12. 5. and 13. 15. Some understand this, with me, as if the Lord himselfe were but as a sojourner in this world, and his people with him; whereupon R. Menachem (on this place) bringeth an exposition of more ancient Doctors, thus: For ye are strangers and sojourners with me; it is enough for the servant, that he be as his master. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himselfe, used this proverbe unto his, saying, It is enough for the Disciple, that he be as his

master; and the servant, as his Lord, &c. Mat. 10. 25.

24 Ver[24. grant] or give a redemption, that is, suffer it to be redeemed; (for giving, is often used for suffering, as is noted on Gen. 20. 6.) And this redemption is by the yeere of Jubile, when every man was to let the land returne to the owner, as being redeemed for him by the Lord. Of mens redeeming their lands by money, &c. he speaketh afterward. Hereupon the Hebrew canons say, The land of Israel, which was parted among the Tribes, may not be sold for ever, Lev. 25. 23. And if a man selleth for ever, both of them [the feller and the buyer] doe transgresse against a prohibition: and it availeth them nothing; for in the Jubile, the land returneth to the owner thereof. The Jubile is above the seventh yeere, for that the Jubile letteth servants goe out free, and releaseth land: and this is the right of the sale of fields, spoken of in the Law, and is a thing commanded, as it is written, YE SHALL GRANT A REDEMPTION FOR THE LAND. Maimony in Iobel, chap. 11. sect. 1. and chap. 10. sect. 16. This figured the land and state of grace, which all Gods people by the Jubile of the Gospel doe returne unto by repentance and faith in Christ, though by their former sinnes, they have for a time deprived themselves of their inheritance in his Church, 2 Cor. 2. 7, 8. 1 Joh. 1. 9.

25 V. 25. waxen-poare] or brought low, as the Greeke tranlateth it in ver. 39. though here both the Gr. and Chaldee expound it, waxen-poare. Hereupon the Hebrew canons say, A man may not sell his house, or field of his possession, (although they returne againe unto him after the time,) unlesse he be a poore man, Levit. 25. 25. But sell them for to put the money in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not, save for food onely. Yet if he transgresse and sell, the sale notwithstanding is confirmed. Maim. in Iobel, c. 11. s. 3. the redeemer] the Hebrew Goel, is also a kinsman, Numb. 5. 8. Ruth 3. 9. unto whom the right of redeeming lands, houses or persons, doth belong, & also the avenging of their blood (if they be slain) Num. 35. 10. Which kinsman, in this work of redemption, was often a figure of Christ, who being neere unto us, and allied in the flesh (in that hee tooke part of the same flesh and blood with us, Heb. 2. 14.) is called our Goel, that is, Redeemer or Deliverer: as, the Redeemer shall come to (and out of) Zion, Esa. 59. 20. Rom. 26. And he it is, that hath redeemed us, and our heavenly inheritance unto us in our low depressed and poore estate, Hos. 13. 14. 1 Thel. 1. 20. 2 Cor. 8. 9. Romans 5. 6, 8, 10. The Hebrews in Tanchuma upon this place, say, The Redeemer thereof, this is the holy blessed (God) as it is said, (in Jerem. 30. 34.) their redeemer is strong, the Lord of hosts is his name, &c. he that is neere unto him, this is the holy blessed (God) as it is said (in Psal. 148. 14.) a people neere unto him. Thus they saw somewhat a far off; though their eyes are darkened, that they cannot perceive how God was in Christ our redeemer, whom they crucified. neere unto him] or next, to weete, in blood: as Lev. 21. 2, 3. Num. 27. 11. the sale of his brother] that which his brother hath sold. This duty of the naturall kinf-

kinsman, shadowed the dutie of love which all Christians should shew one to another, by spirituall alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of meeknesse, Gal. 6. 1, 2. 1 Joh. 5. 16.

26 Verſ. 26. *hath attained*] in Greeke, *aboundeth*, or *is able*; which word is used in Acts 11. 29. Every man according to his ability. From hence the Hebrews conclude, that a man must redeeme it with his owne; for if he borroweth (of another) to redeeme it withall, they bearken unto him. Maim. in Iobel, ch. 11. ſect. 17. *found ſufficiencie for*] or, even the ſufficiencie of the redemption. This the Hebrews understand to be of ſuch things as he hath gotten after the ſale; wherefore they ſay, He that ſelleth a field of his poſſeſſion, and hath other fields, and ſelleth of them fields, enough to redeeme the field which he ſold; they bearken not unto him: for it is written, **AND FOUND SUFFICIENCY FOR THE REDEMPTION**; that is, when he hath found ſomething; which was not found with him, at the time of the ſale. Maim. ibid. chap. 11. ſect. 17.

27 Verſ. 27. *reſtore the overplus*] The Hebrews expaine it thus; As if there remaine unto the Jubile ten yeeres, and he ſelleth him his field for an hundred crownes, and he that bought it, hath eaten of (the fruits) of it three yeere, and then the ſeller would redeeme it, he is to give ſeventy crownes, and the other is to reſtore him his field. And ſo if he have eaten of it ſix yeeres, he is to give him forty (crownes) and the other reſtoreth him the field. If he redeeme it not, but leave it in the hand of him that bought it, untill the yeere of Jubile; then it returneth to the (firſt) owner, without price. Maimony in Iobel, chap. 11. ſect. 5.

28 Verſ. 28. *the Jubile*] in Greeke, *the Remiſſion*. *to his poſſeſſion*] that is, to his land, but trees and the like, are by the Hebrewes excepted. If a man ſell trees, he cannot redeeme them before two yeeres, [as is before noted on ver. 15.] and if he doe not redeeme them, they return not to the owner in the Jubile: for it is written, **HE SHALL RETURN** to his poſſeſſion, he ſaith not, to the trees. Maimony in Iobel, ch. 11. ſect. 14. See more in Lev. 27. This returning of the poore to their poſſeſſions, figured the grace of God toward us in Chriſt, whereby we are reſtored into his favour, and ſhall be to his heavenly inheritance, Col. 1. 12, 13, 14. and 3. 24. Eph. 1. 10, 11. 18. 1 Pet. 1. 4. compared with Eſa. 60. 21. and 61. 7. & 65. 9. Contrariwiſe it was a ſigne of wrath, when God threatned, the ſeller ſhall not returne to that which is ſold, Ezek. 7. 13.

29 Verſ. 29. *a walled citie*] Hebr. citie of wall, which the Gr. explaineth, *walled*; the Chaldee, *compaſſed with a wall*. *the end*] or, the perfection, the whole accompliſhment of the yeere; in Greeke, *till the yeere be fulfilled*; meaning, that it might be redeemed by the owner any time within the yeere; but not after. *dayes*] underſtand, a yeere of dayes: and the Hebrew ſometime expreſſeth, Gen. 4. 1. 1. meaning *an whole or perfect yeere*. (as the next verſe ſheweth,) which conſiſteth of 365. dayes and ſixe houres. Thus the ſale and redemption of houſes differed from lands; which in the Hebrew canons is explained thus: He that ſelleth an houſe with

in a citie compaſſed with a wall, he may redeeme it all a twelve moneths (ſpace) from the day that he ſold it, at any time that he pleaſeth, yet though it be the ſame day that he ſold it. And when he pleaſeth to redeeme it, he giveth all the price which he tooke, and ſubſcribeth nothing to him that bought it. And his neere kin may not redeeme it, [as they might doe his land, ver. 25.] but the ſeller himſelfe, if his hand can attain to it; and he may ſell his goods to redeeme it: but he may not borrow, and redeeme it therewith. If he that bought it, be dead, he may redeeme it out of the hand of his ſonne: ſo if he that ſold it, be dead; his ſonne may redeeme it all the twelve moneths. If the twelve moneths be out, and it is not redeemed: then it is abſolutely confirmed in the hand of him that bought it. And ſo, if he gave his houſe for a gift, and redeemed it not within twelve moneths, it is abſolutely his to whom he gave it. If it be Leape-yeere, [that is, a yeere of thirteene moneths; as the Hebrews had two Adars or Febraries, by reaſon of odde daies:] it is not abſolutely made away till the end thereof; as it is written, **TILL A WHOLE YEERE BE FULFILLED**, Lev. 25. 30. to imply the moneth that is overplus. If the twelve moneth day be come, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Synedrion, and breakes open the doore, and goeth into his houſe; and when he comes thit bought it, he goeth (to the Synedrion) and taketh his money. Maimony in Iobel, chap. 12. ſect. 1, -7.

30 Ver. 30. *hath not a wall*] this, becauſe it ſeemeth contrarie to the former, is written and noted in the Hebrew Margine to be read, *hath a wall*; there being in the letters a difference, but not in the pronunciation; as the like hath beene before in Ex. 21. 8. Lev. 11. 21. The Greek and Chaldee alſo tranſlate, *hath a wall*; and that the meaning is ſo, the words fore-going ſhew. Yet is not the text corrupted, (as is obſerved from the Hebrews in Exodus 21. 8.) but it ſeemeth, may thus be reconciled; that if it were in a citie which ſometimes had a wall, but for the preſent had none, or very ruinous (as was the caſe of Ieruſalem, 2 King. 25. 10.) then the order here ſet, ſhould ſtand for the ſale of the houſe. And here I will adde what the Hebrews write concerning this: *The citie which is not compaſſed with a wall, at the time when Joſua conquered the land; though it be walled now, yet it is like the houſes of the villages: and the citie which was compaſſed with a wall in Joſua's daies, though it be not walled now, yet it is as if it were walled.* And when they went into captivity, at the firſt deſolation (of the Temple, 2 Kings 25.) the holineſſe of the walled cities which had beene in Joſua's time, ceaſed: when Ezra came up, at the ſecond coming into the land, (Ezra 1.) all the walled cities were ſanctified at that time; becauſe their coming in, in the daies of Ezra, which was the ſecond coming, was as their coming in, in the daies of Joſua, &c. Maimony in Iobel, chapter 12. ſection 15. *for ever*] or, to the cutting off of all redemption; the Greeke tranſlateth, *firmly*, the Chaldee, *abſolutely*: ſee verſe 23. And as this is expreſſly ſpoken of the houſe; ſo the Hebrews ſay, that Gardens, and Bathes to waſh in, and Dove-

houses, which were within the walls of the citie, these were as the houses: but fields, if any were within the citie, were to be redeemed as fields that were without the citie. So for Jerusalem, they say, no house might be absolutely sold in it: likewise, that an house builded upon the wall, [as was Rahabs, Jos. 2. 25.] was not as the (other) houses of a walled citie. Maim. in Iobel, c. 12. s. 11. in the Iubile.] Greeke, in the remission. Likewise, if one sold an house in a walled citie, and the Iubile came within the yeere of the sale, it was not returned in the Iubile; but remained in the hand of him that purchased it; till it pleased the seller to redeeme it all the yeere of the sale, or that the yeere was fulfilled, and so it was absolutely gone. Maim. in Iobel, chap. 12. sect. 9.

31 Ver. 31. villages] or, open-places; the word is elsewhere used for Courtyards: no wall-round-about] meaning a wall properly, of earth, stone or the like. For, a citie that had the gardens thereof for a wall, or that had the Sea for a wall, was not (counted) a walled citie. No place was called a walled citie, till it had in it three villages (or Courtyards) or moe; and in every of those villages, two houses or moe; and it were compassed with a wall at first, and afterward they builded villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled citie; but the houses therein, were as the houses of the villages; Maim. in Iobel, ch. 12. sect. 13, 14. redemption shall be to it] that is, it may be redeemed at any time, as the fields before mentioned; or it may be redeemed, as the houses forementioned. Both are shewed by the Hebrewes thus; He that selleth any house in the villages, or in a citie which hath no wall, as it meet for it; it may be redeemed as likeh him best, according to the Law of the field, or according to the Law of the house in a walled citie. As, if he will redeeme it out of hand, he may redeeme it according to the Law for houses: [that is, without abating any thing to him that bought it.] If the 12. months be expired, and he hath not redeemed it; he may redeeme it till the yeere of Iubila, according to the Law for fields. And when he redeemeth it, he is to count with him what he bought it, and abate unto him, for the time that he enjoyed it. If the Iubile come, and he hath not redeemed it; the house returneth (to the owner) without price, after the manner what fields doe. Maimony in Iobel, chap. 12. section 10.

32 Ver. 32. of the Levites] which were the six cities of Refuge, and 42. cities moe, (48. in all) given them to dwell in, and the suburbs of them, for to feed their cattell, Num. 35. Jos. 21. a redemption ever] that is, they may ever, (or at any time) be redeemed by the Levites: so the Greeke explaineth it. And the Hebrewes say, The Priests and Levites may redeeme their houses in walled cities, at any time when they please, though it be after many yeeres. Maimony in Iobel, chap. 13. sect. 7. shall be to the Levites] This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which followeth in ver. 33. that the redeemer must be of the Levites. Wherefore the Hebrewes have this rule: An Israelite which is begre to his mothers father, a Levite, he redeemeth as the Levites doe, though he be not a Levite; yet seeing the cities

or fields are the Levites, he may redeeme (at any time) for ever. For this right dependeth upon those places, and not upon the owners. And a Levite which is begre to his mothers father an Israelite; he redeemeth as an Israelite, and not as the Levites doe: for it is not said that the Levites may redeeme at any time for ever, but in the cities of the Levites. Maimony in Iobel, chapter 13. section 8, 9.

33 Ver. 33. redeeme, of the Levites] understood, hee shall be of the Levites, and it shall not be redeemed by other Israelites. Some take redeeming here, for buying or purchasing: though I finde not the word so to meane, any other where. the sale of the house] that is, the house which is sold, as ver. 28. and the citie] the Greeke translateth, and the sale of the houses of the citie of their possession, shall goe out: and so it agreeth with the reason following. shall goe out] unto the first owner, as v. 28. out of the hands of any Israelite that had bought it, or of any other Levite that had redeemed it. their possession] whereas the Levites might have no part in the spoiles of the heathens that were conquered, nor inheritance in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattell, which was all the possession they had: therefore hee confirmed this gift unto them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

34 Ver. 34. the field] that is, the fields: as the Greeke translateth. of the suburbs] which were three thousand cubits every way, from the wall of the citie and outward; see Num. 35. 4, 5. with the Annotations. not be sold] this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet their lands not at all: which yet was but a figurative restraint (as the other legall ordinances,) untill the Jubile of the Gospel; for then Barnabas a Levite, sold his field, that hee might enjoy a better inheritance among the Saints, Acts 4. 36, 37. Howbeit the Hebrew Doctors understand this Law otherwise, and say, The Priests and the Levites, which sell any field of their cities, or any house, &c. doe redeeme them after this manner: they sell fields, though it be neere to the Iubile, and redeeme them out of hand; and they redeeme houses in the walled cities, at any time when they please, though it be after many yeeres, Lev. 25. 32. Maim. in Iobel, chap. 13. sect. 7. And this Law against selling, they expound of alteration or changing, thus: In the Levites cities, they may not make of a citie the suburbs; nor of the suburbs a citie, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold, Levit. 25. 34. We have bene taught, that this which is said SHALL NOT BE SOLD, meaneth, shall not be altered, but the field, and the suburbs, and the citie, shall all three of them be as they are for ever. Maimony ibidem, sect. 4, 5.

35 Ver. 35. weaker-poorer] or brought low, as ver. 25. and 39. hand faileth] or, hand is moved, which the Greeke translateth, and he be weak (or impotent) in his hands by thee, that is, unable to relieve himselfe. This phrase is here once applied to the hand, in Deut. 32. 35. and often otherwhere to the

foot, the moving or sliding whereof, is also a decay, or falling into evil. *strengthen him*] or, *take hold on him*, and so confirme his weake hands; that is, as the Greeke translateth, *helpe or relieve him*. So God is said to *strengthen*, or *hold the right hand of Cyrus*, when he inabled him to subdue nations, Esa. 45. 1. so of Christ, in Esa. 42. 6. and of his people, when he helpeth them against their enemies, Esa. 41. 12, 13. According to this law, is that in Deut. 15. 7, 8, 10. where God commandeth to *open the hand*, to *lend* and to *give* unto the poore: and it is reckoned for one of the sins of Sodome, that *thee strengthened not the hand of the poore and needy*, Ezek. 16. 49. *even the stranger*] that is, though he be a stranger, and none of thine owne nation: or, as the Greeke translateth, *thou shalt helpe him as a stranger and sojourner*. Whereby God may intend the naturall Israelites, which were but *strangers and sojourners* with him, verse 23. which is also the state of all the Saints on earth, 1 Pet. 2. 11. *that he may*] or, *and he shall live*: so the Gr. saith, *and thy brother shall live with thee*. By *living*, is meant the recovering of himselfe out of his miserie, as elsewhere, *life* is opposed to sickness, ruine, and other miseries, Esa. 38. 9. Neh. 4. 2. 1 Chro. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poore man have *sufficient for his need*, Deut. 15. 8. see the Annotations there. Hereby also was figured, that such as are poore in spirit, ought to be comforted: and such as are impoverished by sin, should be sought after for their recovery, by admonition, exhortation, prayer, &c. that life may be given them, 1 Thes. 5. 14. 1 Joh. 5. 16. Jam. 5. 16, 20.

36 Ver. 36. *biting-usurie*] of this, see what is noted on Ex. 22. 25. *increase*] or *multiplication, overplus*; that is, when one taketh more then he lent. So in Ezek. 18. 8. 13, 17. Spirituall usury and exaction (which under this law is also forbidden) is when the law is urged upon the conscience of repentant sinners, more then is meet; whereby his life with God (which is by faith in Christ) is impeached: or when the rudiments of the Law (which Christ hath freed his people from) are laid as a yoke upon their neckes, and burthen upon their consciences; both which are hinderances of that true life and joy, which God by the Gospel and spirit of his Son, ministrerh unto his Saints, Mat. 18. 28, 33. Gal. 2. 14, 21. & 4. 9, 10, 11. & 5. 1, 2. &c. Acts 15. 1, 10, 11. Esa. 9. 8.

39 Ver. 39. *waxen poore*] in Greeke, *be humbled*, or, *brought low*; as ver. 25. *be sold*] for extreame povertie, debt, or theft; as 2 King. 4. 1. Exod. 22. 3. See the notes on Ex. 21. 2. *not serve thy selfe*] in Greeke, *he shall not serve thee*. *of a servant*] of a *slave*, or *bondman*, as to compell him to doe base and slavish workes. The Hebrews say, *It is unlawfull for an Israelite, when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to doe; as to carry his vessels after him to the bath, or to untie his shoes, &c.* Lev. 25. 49. Which is to be understood of an Hebrew servant, because his soule is cast downe by his sale: but an Israelite which is not sold, it is lawfull to use his ministerie as a servant; for loe he doth

not such worke but willingly, and of his owne mind. Maimony, tom. 4. treat. of Servants, ch. 1. sect. 7. This law Solomon kept, as it is said, *but of the sons of Israel did Solomon make no servant: but they were men of war, and his servants, and his Princes, and his Captaines, &c.* 1 King. 9. 22.

Ver. 40. *as a sojourner*] in Greeke, or a *sojourner*: meaning that he should be used kindly, reverently, and as a brother, ver. 46. The Hebrew canons say, *Every Hebrew servant or handmaid, their master is bound to make them equall to himselfe in meat, in drinke, in clothing, and in dwelling; as it is said (in Deut. 15. 16.) because he is well with thee; so that thou maist not eat white bread, and he eat brunnne bread; or thou drinke old wine, and he drinke new; or thou sleepe on a featherbed, and he sleepe on straw, &c.* Hereupon they say, *who so buyeth an Hebrew servant, buyeth himselfe a master, &c.* Neverthelesse, it is necessary that the servant behave himselfe with a servants behaviour, in those services which he doth unto him. Maim. in Servants, chap. 1. sect. 9. *yeere of Iubile*] which was the yeere of libertie for all manner of Hebrew servants: therefore, *No Hebrew maid, or Hebrew manservant was in use (in Israel) but at the time when the Iubile was in use: whether it were a servant that sold himselfe, or that was sold by the Synedrion.* Maimony in Servants, chap. 1. sect. 10.

Ver. 41. *goe-out from with thee*] the Greeke saith, *he shall goe out to remission (into liberty.)* For what cause, or after what sort soever he hath been sold, the Iubile released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan, Joh. 8. 32, 36. Rom. 6. 14. 18. The Hebrew Doctors say, *He whom the Synedrion sold, served six yeeres, (Exo. 21. 2.) from the day of his sale; and in the beginning of his seventh yeere, he went out a free man. If the yeere of Release (Deu. 15. 1.) fell within those six yeeres, yet he did serve therein: but if the yeere of Iubile fell in them, though he were sold but a yeere before the Iubile, he goeth out free, (Lev. 25. 40, 41.) A man may sell himselfe for more then six yeeres; if he sell himselfe for 10 or 20. yeeres, and the Iubile fall out, though within a yeere, he goeth out at the Iubile. If a man have sold himselfe, or beene sold by the Synedrion, and he runs away: he is bound to make up the six yeeres; but if the Iubile fall, he goeth out free. If he have beene sicke, either by a continued sickness yeere after yeere, or beene sicke by fits; if the whole time (of his sickness) be lesse then foure yeeres, they are reckoned among the six (yeeres service:) but if he have beene foure yeeres sicke, he is bound to make good all the daies of his sickness; as it is written, (Lev. 25. 40.) As an hireling, as a sojourner: if the Iubile fall, he goeth out. Maim. in Servants, ch. 2. sect. 2, 3, 4, 5. *his sons with him*] that is, his children (as the Greeke translateth) whether sons or daughters. In Exod. 21. 3. there is the like, for his wife. And by the parable in Mat. 18. 25. it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in 2 King. 4. 1. the creditour would take the children bondmen, for their fathers debt. Howbeit the Hebrew Doctors understand these otherwise, saying; *Every Hebrew servant, his master is bound to finde him wife meat, &c.**

and so he is bound to find his sons and daughters meat. Of him whom the Synedrion sold, it is said (in Exod. 21. 3.) if he were the husband of a wife, then his wife shall goe out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so: but to teach, that his master was bound to give her food. And of him that sold himselfe, it is said (in Levit. 25. 41.) he and his sons with him. And of him that was sold to an heathen, it is said (in Levit. 25. 54.) he and his sonnes with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold, so that he tooke her with his masters consent; but if he tooke her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labours of their hands, but the wives labours are her husbands: and whatsoever is due from a husband to his wife, is due to her, forasmuch as he is an Hebrew servant. *Maimony*, treat. of Servants, chap. 3. sect. 1, 2.

42 Ver. 42. my servants] their redemption from Pharaoh, figured the redemption from Satan by Christ; and their freedome, that of which it is said, Ye are bought with a price, be not the servants of men, 1 Cor. 7. 23. and now being made free from sinne, and made servants to God; ye have your fruit unto holinesse, and the end everlasting life, Rom. 6. 22. the sale of a servant] that is, not after the manner that servants (or slaves) are sold in the market, publicly; but privately, and by way of honour; *Maimony* in Servants, chap. 1. sect. 5.

43 Ver. 43. with rigour] as the Egyptians ruled over Israel, Exod. 1. 13. The Hebrews describe it thus: What is rigorous service? It is service which is not determined, and service whereof there is no need: but (the masters) purpose is to make him worke, and onely that he should not cease. Hereupon our wise men have said, that (the master) should not say unto him, Digge under the vines untill I come; for loe he giveth him no determined stint: but he is to say unto him, digge till such an houre, or unto such a place. And so he may not say to him, Dig this place, when there is no need to doe it, &c. *Maimony* in Servants, chap. 1. sect. 6. But this rigour, fiercenesse or crueltie here forbidden, extendeth further, even to all overmuch labour, above that which is meet, and they are able; as the Greeke here translateth, Thou shalt not racke him (or afflict, torment him) with labour: beating, if their worke be not done, Exod. 1. 14. and 5. 7, 8, 14. and threatening with hard words, Ephes. 6. 9. and the like. *seve thy God*] and thereby abstaine from this evill: see ver. 17.

44 Ver. 44. of the heathens] as the Hebrew servants set at libertie by the Jubile, figured Gods elect, set free by Christ: so the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with an yron rod, Psa. 2. 9. Rev. 2. 26, 27. Or, being understood of such servants as were bought and brought unto the faith of God, and were circumcised, (as in Gen. 17. 27.) it might foreshadow the conversion of the heathens, & bringing them into the perpetuall service of Christ and his Church; Esa. 56. 3, 6, 7. & 60. 3, 7, 10, 12. Compare that

promise made by the Prophet, The Lord will have mercie on Jacob, and will yet chuse Israel, and set them in their owne land; and the strangers shall be joyned with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place: and the house of Israel shall possesse them in the land of the Lord, for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors, Esa. 14. 1, 2.

Ver. 45. of the sojourners] or, of the stranger-inhabitants; meaning such as were in the land, but not joyned to the Church of Israel; as the Chaldee paraphrast here calleth them *uncircumcised sojourners*, these sojourners are opposed to the heathens out of the land round about them, ver. 44.

that doe sojourne] or, that are strangers: in Greeke, that are among you. of their family] in Chaldee, of their seed. And this might be, if the mother onely were a stranger. An Israelite, that hath with a Canaanitish bondwoman, for as much as she is a bondwoman, he begetteth a Canaanite in every respect; and he is sold and bought, and made to serve for ever, as other bondmen. *Maimony* in Servants, chap. 9. sect. 1. which accordeth with that law in Exod. 21. 4.

46 Ver. 46. as an inheritance for your sonnes] the Greeke translateth, you shall divide (or impart) them unto your children. These words, possession and inheritance, applied thus to servants; meane their subjection under their masters; according to which phrase, God is said to inherit in all nations, Psa. 82. 8. and Christ, to have the heathens &c. for his inheritance and possession, Psal. 2. 8. And in saying, for your sons, hee implieth a prohibition to sell them to strangers, especially if the servant were turned to the faith; and by the Hebrew canons, hee that sold his servants to the heathens, the servant went out free, and his master was compelled to redeeme him out of the heathens hand. *Maimony* in Servants, c. 8. sect. 1. for ever] they and their children after them, are bondmen; untill they be made free. They were free by Gods Law, if their master had maimed them, as Exo. 21. 26, 27. and by the Hebrew canons, their freedome might be bought by themselves, or their friends; *Maimony* in Servants, chap. 5. sect. 2. serve your selves] or, bring them into servitude, use them as servants. not rule over him] in Chaldee, not serve your selves with him: in Greeke, not racke (or afflict) him with labours; as ver. 43. But might they then rule over the heathens with rigour? The Hebrewes say, It is lawfull to make a Canaanitish servant serve with rigour: but notwithstanding this right, it is the propertie of mercie, and way of wisdom, that a man should be compassionate, and follow justice, and not make his yoke heavie upon his servant, nor afflict him. And to give him meat and drinke of all sorts. The first wise men, used to give their servants of all meat which they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat. Loe he saith, (in Psalme 123. 2.) as the eyes of servants, unto the hand of their masters, as the eyes of a mayden, unto the hand of her mistresse: Also they used not a servant, contemptuously, by hand, or by words: the Scripture giveth

gives them for service, not for shame and contempt. And let him not much cry out against him, or shew indignation, but speak gently to him, and beare his plea. For so it is expressed in the good verses of Job, for which he commendeth himselfe. If I despised the cause of my servant, or of my handmaid, when they contended with me: did not he that made me in the wombe, make him? &c. Job 31. 13, 15. Neither should crueltie and hardness be found, save among the idolatrous heathens: but the seed of Abraham our father, upon whom the blessed God hath poured out the good things of his Law, and commanded them statutes and judgements which are righteous; they shall be mercifull towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he saith, His tender mercies are over all his works, (Psal. 145. 9.) and who so sheweth mercie, mercie shall be shewed unto him, &c. Maimony, treat. of Servants, chap. 9. sect. 8.

47 Ver. 47. the stranger] which the Chaldee expoundeth, the uncircumcised: so after. *doe sit sine* in Gr. *doe sine*, to weet, enough to buy a poore Israelite; that is, if he be rich and able: so in v. 26. and 49. the stocke] or, the stumpe, as this word is englisht in Dan. 4. 15. that is, any of the linage or kindred remaining. The Chaldee translateth, to the Aramite, (that is, to a paynim, or heathen) of the family of a stranger (or Profelyte:) meaning one that was of a Profelytes stocke, but was not himselfe a Profelyte, or of the faith of Israel.

48 Ver. 48. redemption shall be to him] that is, hee shall have right to be redeemed. his brethren] that is, his kindred; as is after explained.

49 Ver. 49. his Uncle] in Greeke and Chaldee, his fathers brother. his hand hath attained] to weet, wealth enough; if he be able of himselfe. The Hebrew canons say, He that is sold to a stranger, if his owne hand attaine not to redeeme himselfe, his kindred are to redeeme him; and one kinsman before another, as it is said, his Uncle, or his Uncles sonne, &c. And the Synedrion are to compell his kindred to redeeme him, that he be not drowned (or swallowed up) among the heathens. If his kindred redeeme him not, or his owne hand cannot attaine to it: every man of Israel is commanded to redeeme him. And whether his kindred doe redeeme him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeeme himselfe from an heathen, and he may redeem by the halfe (or in part.) But he that is sold to an Israelite, his kindred may not redeeme him, neither may he borrow to redeeme himselfe; neither is redeemed by the halfe (or part,) but if his hand be able to give according to the yeeres that remaine, he may give and goe out, otherwise he goeth not out. Maimony in Servants, chap. 2. sect. 7. A practise of this we finde in Nehemiah 5. 8. We, after our abilitie, have redeemed our brethren the Jewes, which were sold unto the heathen: and will you even sell your brethren? or shall they be sold unto us?

50 Ver. 50. with him that bought him] This is a common equitie; whether he had sold himselfe to an Israelite, or to an heathen, or had been sold by the Magistrates, he abated of his redemption, and went out; Maimony ibidem, chap. 2. sect. 8. the money] Hebrew, the silver: this the Hebrews hold strictly, to

be money, not monies worth, as fruits, vessels, or the like. Maimony ibidem, chap. 2. sect. 8. dayes of an hired servant] that is, a precise or set number of dayes, not more nor fewer. So this phrase elsewhere noteth, as in Job 7. 1, 2. Is there not an appointed-time to man upon earth? and are not his dayes like the dayes of an hireling? &c. And in Esa. 16. 14. In three yeeres, as the yeeres of an hireling: and in Esa. 21. 16. yet a yeere, according to the yeeres of an hireling: that is, precisely, without longer day.

Ver. 52. according to his yeeres] As, if he had sold himselfe for an hundred (crownes,) and there remained unto the Jubile, from the yeere of his sale, ten yeeres: he shall reckon ten (crownes) for every yeere that he hath served him, and abate the price of them, and returne the rest in money; Maim. in Servants, chap. 2. sect. 8.

Ver. 53. As an hired servant of the yeere by the yeere] that is, as a yearly hireling: see ver. 50. before thine eyes] that is, thou shalt not suffer the stranger to rule over him with rigour, and thou winke at it. But every Israelite was bound to forbid him this; and because it was a stranger that dwelt in the land, the Magistrates of Israel, might restrain him from rigour.

Ver. 54. by these] Greek, by these things (or means:) that is, neither by others, nor by himselfe, before the Jubile. of Jubile] Greek, of Remission: which was a yeere of full discharge of all servants from the hands of all other masters, that they might be the Lords, and serve him onely. Which thing Christ hath fulfilled for us in truth, who dying in the last Jubile, the acceptable yeere of the Lord; hath set us free from all sinfull servitude; that sin should reign no more in our mortall bodies, nor wee obey it in the lusts thereof; but present our selves unto God, as those that are alive from the dead; and our members as instruments of righteousness unto God, Rom. 6. 11, 12, 13. Joh. 8. 34. 36. Heb. 2. 14, 15.



CHAP. XXVI.

1, God forbidding Idolatry, commanded true Religion. 3, Promiseth blessings to them that keepe his commandments. 14, Threateneth curses to those that breake them. 21, And as their stubbornnesse increaseth, so shall his plagues. 40, He promiseth to remember his covenant at last, towards them that repent.

YE shall not make unto you, idols; neither shall ye reare up unto you, a graven thing, or a pillar, neither shall ye set, any stone of imagerie, in your land; to bow downe your selves unto it: for I Jehovah, am your God. Ye shall keepe, my Sabbath; and reverence, my Sanctuarie: I am Jehovah.

□ □ □

IF ye shall walke, in my statutes: and keep, my commandments; and do them. Then I will

5 I will give you raines, in their season, and the land shall give her increase; and the trees of the field, shall give their fruit. And your threshing, shall reach unto the vintage; and the vintage, shall reach unto the sowing-time: and ye shall eat your bread, to the full; and dwell in confident-safetie, in your land.
 6 And I will give peace, in the land; and yee shall lye-downe, and none shall make you afraid: and I will cause the evill beast to cease, out of the land; and the sword, shall not passe through your land. And yee shall pursue, your enemies: and they shall fall before you, by the sword. And five of you, shall pursue an hundred; and an hundred of you, shall pursue, ten-thousand: and your enemies shall fall, before you, by the sword.
 7 And I will have-respect unto you, and make you fruitfull; and multiply you: and establish my covenant with you. And ye shall eat old store, very-old; and bring-forth the old, because of the new. And I will set my Tabernacle, amongst you: and my soule, shall not lothe you. And I will walk, among you; and will be to you, a God: and you, shall be to me, a people. I am Jehovah your God, which brought you forth, out of the land of Egypt, from being servants to them: and I have broken the staves of your yoke, and made you goe-upright.
 8 But if ye will not hearken, unto mee: and will not doe, all these commandements.
 9 And if ye shall despise my statutes; and if your soule lothe my judgements: so that yee doe not, all my commandements; that
 10 yee breake, my covenant. I also will doe this unto you; I will even appoint over you, sudden-terroure, the consumption, and the burning-ague; that consume the eies, and pine-away the soule: and ye shall sow your seed, in vaine; and your enemies, shall
 11 eat it. And I will set my face, against you; and ye shall be smitten, before your enemies: and they that hate you, shall rule over you: and yee shall flee, when none pursueth you.
 12 And if yet for these, yee will not hearken unto mee: then I will adde to chastise you, seven times for you sins. And I will breake, the excellencie of your power: and I will make your heavens as yron; and your earth, as brasie. And your strength shall be spent in vaine: and your land shall not give, her increase; and the trees of the land, shall not give their fruit.
 13 And if yee walke with me, contrarie; and

be not willing to hearken unto me: then I will adde plagues upon you; seven times, according to your sins. And I will send among you, wilde beasts of the field, which shall rob you of your children; and cut-off your cattell, and make you few: and your waies, shall be desolate.

And if by these, ye will not be chastised, by me: but will walke with me, contrarie. Then will I also, walke with you, contrarie: and even I, will plague you; seven times, for your sinnes. And will bring upon you, a sword; that shall avenge, the vengeance of the covenant; and ye shall be gathered, into your cities: and I will send the pestilence, among you; and yee shall be given, into the hand of the enemy. When I shall breake unto you, the staffe of bread; then ten women shall bake your bread, in the oven; and they shall returne your bread, by weight, and yee shall eat, and not be satisfied.

And if for this, ye will not hearken unto mee: but will walke with mee, contrarie, Then I will walke with you, in wrath contrarie; and I, even I will chastise you; seven times, for your sinnes. And yee shall eat, the flesh of your sons: and the flesh of your daughters, shall yee eat. And I will destroy your high places; and cut-downe your Sunne-images: and cast your carcases, upon the carcases of your filthy idols: and my soule shall lothe you. And I will make your cities, a wast; and will make-desolate, your Sanctuaries: and I will not smel, the smell of your rest. And I, will make the land desolate: and your enemies, which dwell therein, shall be astonished at it. And you, will I scatter, among the heathens; and will draw out a sword, after you: and your land, shall be desolate; and your cities, shall be a wast. Then, shall the land injoy, her Sabbaths; all the daies that it lieth-desolate; and you, in your enemies land: then, shall the land rest, and injoy her Sabbaths. All the daies that it lieth-desolate, it shall rest: for that it rested not, in your Sabbaths, when ye dwelt upon it. And they that are left of you, I will even bring a softnesse, into their heart, in the land of their enemies: and the sound of a driven leafe, shall pursue them; and they shall flee, as fleeing from a sword, and shall fall, when none pursueth. And they shall fall, every man upon his brother, as before a sword, when none pursueth: and yee shall not have, power-to-stand; before your enemies:

38 enemies. And ye shall perish among the heathens: and the land of your enemies, shall
 39 eat you up. And they that are left of you, shall pine away in their iniquitie, in your enemies lands: and also, in the iniquitie of their fathers, they shall pine away with them. And
 40 if they shall confesse their iniquitie, and the iniquitie of their fathers; with their transgression, which they transgressed against me: and also, that they have walked with mee,
 41 contrarie. And *that* I also, have walked with them, contrarie; and have brought them, into the land of their enemies: if then, their uncircumcised heart, be humbled; and then, they accept of their iniquitie. Then will I
 42 remember, my covenant *with* Jacob: and also, my covenant, *with* Isaak, and also my covenant *with* Abraham, will I remember, and I will remember the land. And the land,
 43 shall be left of them, and shall enjoy her sabbaths, while it lieth-desolate, without them; and they, shall accept of their iniquitie: because even for-because, they despised my judgements; and their soules loathed my statutes. And yet for all that, when they be in
 44 the land of their enemies; I will not despise them nor loath them, to consume them; to breake my covenant, with them; for, I am
 45 Jehovah, their God. But I will remember unto them, the covenant of *their* Ancestors: them whom I brought forth, out of the land of Egypt, before the eyes of the heathens; to be unto them, a God; I Jehovah. These,
 46 are the Statutes and the Judgements, and the Lawes; which Jehovah gave, betweene him and the sons of Israel: in mount Sinai, by the hand of Moses.

Annotations.

1 [Dols] in Hebrew, *Elilim*; that is, *Vanities*, or *things of nought*: in Greeke, *things-made-with-hands*. Of these, and the making of them, see the notes on Levit. 19. 4. and Exod. 20. 4. *graven thing*] which the Chaldee expoundeth, *an image*: see Ex. 20. 4. *pillar*] or *statue*, or *standing-image*: which hath the name of *setting-up*, or *standing*; and seemeth to have been usually of stone; as *Isaac* set up a stone for a pillar, Gen. 28. 18. and 35. 14. And pillars were set up either for civill monuments; as was the pillar on *Rachels* grave, Gen. 35. 20. and *A'soloms* pillar, 2 Sam. 18. 18. or for religious monuments, as were *Altars*, Gen. 35. 14. *Esa. 19. 19.* these later are here forbidden, after that God had appointed the place and ordinances of his worship; and he signifieth his hatred of them, in Deu. 16. 22. Yet were they used, not onely by the heathens, as in Egypt, Jer. 43. 13. but by the idola-

trous Israelites, 1 Kin. 14. 23. 2 King. 17. 10. The Hebr. say, *Massebah* (the Pillar or Statue) which the Law forbiddeth, is a building (or edifice) by which all doe gather themselves together, though it be to serve the LORD; because such was the manner of Idolaters; and who so reareth up a Pillar, is to be beaten. Maimony, treat. of Idolatrie, chap. 6. sect. 6. And *Sol. Iarchi* on Deut. 16. 22. saith, *Massebah* (the Pillar) is a stone to offer upon; though it be to (the God of) heaven.

[*set*] or *put*, *lay*; Hebrew, *give*. Whereby also he may forbid the sufferance of such in their land; for elsewhere they are willed to destroy their pictures, Num. 33. 52. and *giving* is often used for suffering, see Gen. 20. 6. *stone of imagerie*] or, *stone of picture*, or of figure, that is, any pictured or figured stone, or image of stone: the Chaldee calleth it, *stone of adoration* (or of worship) upon or unto which they used to bow downe. Of this word, pictures have their name, Num. 33. 52. *Esa. 2. 16.* The Hebrews understand this of such stones as wherewith they used to pave their holy places, and bow downe upon them to serve their Gods. The stone of imagerie spoken of in the Law, although a man bow downe himselfe thereupon unto God, be it to be beaten: because it was the manner of Idolaters, to lay a stone before (the Idoll) and to bow downe upon it: therefore they might not doe so unto the LORD; Maimony, treat. of Idolatrie, ch. 6. sect. 6. *in your land*] The Hebrews understand this Law, of stones upon which they worshipped; doe by the land here, understand all other places save the Sanctuarie, which was paved with stone, upon which they bowed downe. In the Sanctuarie, it was lawfull to bow downe upon the stones; as it is written, IN YOUR LAND: in your land ye may not bow downe upon stones, but ye may bow downe upon the stones wherewith the Sanctuarie is paved. And for this cause, all Israel are wont to lay mats or some such thing, in the Synagogues which are paved with stone, to make a separation betweene their faces and the stones, &c. Maimony *ibidem*, sect. 7. But this seemeth to favour of superstition, for God forbiddeth not stones simply, but stones of imagerie, which were pictured or graved with figures. *unto it*] or, *upon it*; for so both the Hebr. and Chaldee may be englished; but the Gr. translateth, *unto it*. And the Heb. Doctors, understanding it to be a prohibition of bowing down upon any such stone, though unto the true God, do determine the punishment to be beating by the Magistrate: whereas, if they bowed upon it to an Idoll, they were stoned to death (according to the Law in Deu. 13. 10.) Maimony, treat. of Idolatrie, c. 6. l. 6. 8.

V. 2. Sabbath] in Chaldee, *Sabbath daies*: see Lev. 19. 3. 30. *reverence*] or *fear*: see Lev. 19. 30. where these Lawes were before given; and are here repeated, as generals implying all other religious duties, because God would by promises and threatnings confirme his whole Law, and binde his people to the more carefull obedience.

DDD Here beginneth the three and thirtieth Section or Lecture of the Law, after the Hebrews computation: see Gen. 6. 9.

Verf. 3. *Walk in my statutes*] This maketh men just before God, Luke 1. 6. and if the Law could give life,

life (and were not weake through the flesh, Rom. 8. 3.) verily justice should have bene by the Law, Gal. 3. 21. but when the commandment cometh, Sinne reviveth, and man dieth, Rom. 7. 9. Therefore by the workes of the Law, there shall no flesh be justified in Gods sight, Rom. 3. 20. but *the just shall live by faith*, Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enoch walked with God, Gen. 5. 24. when hee pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legall; and promiseth life to them which do these things, Rom. 10. 5. but spiritually leaderth unto Christ, who is the end of the Law, for justice to every one that beleeveth, Gal. 3. 24. Rom. 10. 4.

4 Vers. 4. *your raines* in Greeke, *raie unto you*: he meaneth the raine of the land, the first raine, and the latter raine, whereof see Deut. 11. 14. These none can give but God, Jer. 14. 22. they figured spirituall blessings, by the doctrine of the Gospel of Christ, Deut. 32. 2. Psal. 72. 6. 2 Sam. 23. 4. *their season* that is, *due season*; so they make the earth fruitfull: and are of the Lords good treasure, which he openeth unto men, Deut. 28. 12. and should move them to feare him, Jer. 5. 24. *her increase* or, *her fruit*; which is an effect of the raine, through Gods blessing; for when the showers of blessing come in their season, the tree of the field yeeldeth her fruit, and the earth her increase, Ezek. 36. 26, 27. And this is spiritually applied to our earthly nature, made fruitfull unto God through the raine and dewes of his graces, and so it receiveth of him a blessing, Psal. 67. 7. & 85. 12, 13. Heb. 6. 7, 8. Of the Hebrews, R. Menachem here saith, *The land hath a mysticall signification of the land that is on high*.

5 Vers. 5. *reach unto the vine age* or, *to the grape-gathering*; meaning hereby large blessings, with abundance, and varietie of fruits, continued one after another. The like figurative promises are given to the Church under the Gospel Amos 9. 13. saying, *The plowman shall overtake the reaper, and the treader of grapes him that soweth seed.* to the full] or, to satietie: this signifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are said, not to know satietie, Esa. 56. 11. and when God with-holdeth increase, they eat, but not to satietie, Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 8. and promiseth so to feed the poore and meeke under Christ, Psa. 132. 15. and 22. 27. *The just eateth to the satietie of his soule*, Prov. 13. 25. in confident safetie] or, in hopefull securitie, safely. The Hebrew Betach signifieth trust, hope, or confidence, Act. 2. 26. from Psal. 16. which ought to be in God, Psa. 40. 5. whereupon followeth safetie, through his defence, as the Greeke here translateth, *ye shall dwell in safetie*; and so men are secure and bold, without feare of disturbance, Gen. 34. 25. and in Psal. 78. 53. *He led them with confident safetie, and they dreaded not*. This, as it is a blessing which God onely giveth, Psalm. 4. 9. so it is promised to the obedient, Prov. 1. 33. and is performed to such as are in the sheep-fold of Christ, Ezek. 34. 25, 27, 28.

6 V. 6. *peace*] This, though generally it signifieth all prosperitie, yet sometime it is specially oppo-

sed to the sword, Mat. 10. 34. and unto warre, Psal. 120. 7. which seemeth to be that which is intended; as the former was against famine.

shall make you afraid] This God promiseth to fulfill under Christ, Jer. 30. 10. Ezek. 34. 28. Mich. 4. 4. *cause the evill beasts to cease*] that is, as the Greeke translateth, *I will destroy evill beasts*; one being put for a multitude, or many; and causing being used for utter abolishing, as in Exo. 12. 15. Psal. 119. vers. 119. or at least, for repressing their rage and furie: for in Israel, Lions, Beares, and the like, sometime destroyed the inhabitants, 2 King. 7. 25, 26. and 2. 24. This promise is applied also to the Church under the Gospel, Eze. 34. 25. So in Job 5. 23. *The beasts of the field shall be at peace with thee*. The contrary followeth in ver. 22. By the evill beasts, R. Menachem here understandeth mystically vicious lusts, *The powers of uncleanness, which flow from the unclean Spirit; that they shall not prevail to pollute the land which is on high*. So they seeme to call our nature regenerate, as the Apostle calleth the Church, *Jerusalem which is on high*, Gal. 4. 25. *the sword*] used ordinarily for warre, when it is spoken of men; but the Lords sword, is explained to be the pestilence, 1 Chro. 21. 12, which may specially be intended here; and so God promiseth blessings; opposed to his foure sore judgments; which are, the sword (or war) the famine, the evill beasts, and the pestilence, mentioned in Ezek. 14. 21. & Rev. 6. 8. Or, if we understand this sword for warres; then under peace aforesaid, may the promise be implied against the sword of the Lord, the pestilence. These blessings, though they concerne this life, yet the end of them is to leade to life eternall; so the Hebrews of old understood them, as their later Doctors (though wandring out of the way of life) doe witness, saying: *The holy blessed (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come, &c.* And he hath promised us in the Law, that if wee doe it with joy and goodnesse of soule, and exercise our selves in the wisdom thereof continually; he will remove from us, all things that may let us from doing it, as sickness, and warre, and famine, and the like. And he will supply us with all good things, that may strengthen our hands to doe the Law; as satietie and peace, and store of silver and gold; that we be not employed all our daies, in the things which the body hath need of; but may be made fit to learne wisdom, and to doe the Commandments, that we may be worthy of the life of the world to come. Maimon in treat. of Repentance, chap. 9. sect. 1. Thus they followed after the Law of righteousness, but attained not to it; because they sought it not by faith in Christ, but as it were by the workes of the Law; for they have stumbled at the stumbling stone, Romanes 9. 31, 32.

Ver. 8. *five of you shall pursue an hundred*] This promise is enlarged in Jos. 23. 10. *One man of you shall pursue a thousand*: and was notably performed in Davids Worthies, 1 Chro. 11. of whom, some one lift up his Speare against eight hundred, and slew three hundred at one time, 2 Sam. 23. 8, 18. 1 Chro.

11.11. Three men brake through the host of the Philistines, 1 Chron. 11. 18. Of the Gadites, there were men that had faces like the faces of Lyons, and were as swift as the Roes of the mountaines, 1 Chron. 12. 8. And David himselfe celebrateth this mercie, *I pursued mine enemies, and overtook them: and turned not, till I had consumed them*, Psal. 18. 38. 2 Sam. 22. 38. See also Deut. 32. 30.

9 Verſ. 9. *I will have respect*] or *turne my face*, in Greeke, *I will looke upon you and blesse you*: and the Chaldee expoundeth it, *I will have respect by my word, to doe good unto you*. For this grace David prayed, Psal. 25. 16. and 69. 17. and when God delivered Israel from their enemies, it is said, *he had respect unto them, because of his covenant*, 2 King. 13. 23. The contrary hereto, is the hiding of Gods face, Deut. 32. 20. *fruitfull*] or, *to increase*; as he had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. *Their children thou multipliſt, as the ſtarres of heauen*: and promised to be againe under Christ; *I will bring* (my sheepe:) *again to their folds, and they ſhall be fruitfull, and increase*, Jer. 23. 3. *establiſh my covenant*] that is, faithfully keepe, and continue to doe the things which I have promised: see the notes on Gen. 6. 18.

10 Verſ. 10. *very-old*] in Greeke, *old of old things*: this respecteth the increase of their land, as the former did of their bodies. See Levit. 25. 22. *because of*] or, as the Gr. translateth, *from the face of the new*: they should bring forth the old, for want of roomth to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in v. 4. For however God perswadeth his people, by promise of outward blessings, to keepe his Law; yet the end of the commandement is love, out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. 1. 5. and such as for wordly benefits receive the word of the Lord, *When tribulation or persecution ariseth, because of the word, by and by they are offended*, Mat. 13. 21. The Hebrews say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth*. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved; his service is not perfect; as Satan said (in Job 1. 9, 10.) *Doth Job feare God for nought? Hast thou not made an bedge about him?* &c. He that serveth God because of bodily things, on which his service dependeth; it shall not be confirmed unto light, in the light of the living. For when those things cease, for which he serveth, his love will cease. And there is no eating and drinking in the state of death, whither thou goest. But he that serveth God out of intire love, his love shall be in life everlasting, and shall not depart for ever, and his reward that loveth God, shall be eternall. R. Elias in Reshrish chochmah, treat. of Love, ch. 2. fol. 77. See also the Annotations on Exod. 20. 6.

11 Verſ. 11. *ſet my tabernacle*] Hebr. *give*, that is, *ſet and ſtabliſh* it; for both these waies, is giving expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chron. 9. 8. and 2 Sam. 7. 24. with 1 Chron. 17. 22. Gods Tabernacle was a signe of his dwelling in favour amongst them, Rev. 21. 3.

See the Annotations on Exo. 25. 8. The chiefe signification was concerning Christ, who should dwell in the Tabernacle of our flesh; by whom God built againe the Tabernacle of David, which was fallen downe, Act. 15. 16. and in him God was reconciling the world unto himselfe, 2 Cor. 5. 18. and under this figure, eternall life in heaven was implied; For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens, 2 Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the daies of Christ, and the end of them was eternall life in heaven; it appeareth by the footsteps which yet remaine in their later Doctors, though they have quenched the light of grace, in labouring to have it by the works of the Law. For they say, For this cause, have all Israel, their Prophets and their Wise men desired the daies of Christ, that they might have rest from the Kingdomes, which will not suffer them to study in the Law, &c. that they might be worthy of the life of the world to come. For in those daies, knowledge and wisdom, and truth shall be multiplied; as it is written, for the earth shall be full of the knowledge of the LORD; (Esa. 11. 9.) it is also written, And they shall teach no more every man his neighbour, &c. (Jer. 31. 34.) againe it is said, And I will take away the stony heart out of your flesh, (Eze. 36. 26.) For that King which shall stand up, of the seed of David, shall be more wise then Solomon, &c. and therefore he shall learne all the people; and teach them the way of the Lord; and all the heathens shall come to heare him, (Mich. 4. 1, 2.) And the end of all the reward, and later goodnesse which is without ceasing and diminishing, that is the life of the world to come. But the daies of Christ are of this world, and the world goeth after the wonted manner, save that the kingdom shall be restored to Israel, Maimonj treat. of Repentance, chap. 9. sect. 2. Thus they speake, missing the right way, by going about to establiſh their owne righteousnessse, Rom. 10. 3. and mistaking Christs kingdom, which though it be in this world, yet is it not of the same, Joh. 18. 36. *my soule shall not loſe you*] or, not abhorre, not cast you away as vile and lothſome. Man is by nature lothſome through sin; as it is said, *Thou waſt caſt-out into the open field, to the loſing of thy ſoule* (or person,) *in the day that thou waſt borne*, Ezek. 16. 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Ezek. 16. 8, 9, 10. So this promise concerneth such as keepe the covenant of God, that they shall not lothſomely be rejected. For my soule, the Chaldee translateth, *my word shall not loſe you*. So in verſ. 30. Aben Ezra explaineth it thus; And I will ſet my Tabernacle amongst you, and ye shall not feare that ever ye shall come into want: for my glory resideth with you, and it is not in the ſonne of man, whoſe ſoule loſeth to dwell in one place.

Ver. 12. *I will walke among you*] the Chaldee paraphraſeth, *I will cauſe my divine majeſtie to dwell among you*; that majeſtie is Christ, who by his spirit is with his Church all daies unto the worlds end, Mat. 28. 20. *who walkeſh in the miſt of the ſeven golden Candle-*

Candlesticks, Revel. 2. 1. For his people are his Temple wherein he dwelleth, as it is written, *Ye are the Temple of the living God, as God hath said, I will dwell in them, and walke in them*, 2 Cor. 6. 16. For Gods walking, was in his Tabernacle, 2 Sam. 7. 6. See also Rev. 7. 15. and 21. 3. Under this eternall life was also promised in heaven, whither Christ went to prepare a place for us, and will come againe to receive us unto himselfe; that where he is, there we may be also, Joh. 14. 2, 3. *a God*] or, *for a God*: that is, as the Greeke translateth, *your God*: of which blessing, see the Annotations on Gen. 17. 7.

13

Ver. 13. *from being servants to them*] under whom, all sinfull servitude was also signified; from which the Church is redeemed by Christ, as from Sin, Joh. 8. 34, 36. from Satan, Heb. 2. 14, 15. and from bondage to men, in things concerning God, as it is said, *Ye are bought with a price, be not ye the servants of men*, 1 Cor. 7. 23. *slaves of your yoke*] or, *barres, of your yoke*: meaning the bondage of Egypt, and of sin which they were intangled with there, Ezek. 20. 7, 8. For though *bonds and yokes* signifie civill bondage, as in Jer. 27. 2, 3, 6, 7. 2 Chron. 10. 4. yet the wicked is also *holden in the cords of his sin*, Pro. 5. 22. And of this, the Church complaineth, *The yoke of my trespasses, is bound by his hand; they are increased, they are come-up upon my necke*, Lam. 1. 14. And from this, Christ hath freed us, as it was promised, *his yoke (shall be removed) from off thy necke, and the yoke shall be destroyed, because of the Oile*, (that is, for Christs sake:) Esa. 10. 27. So in Ezek. 34. 24, 27. Jer. 2. 20. Contrariwise, for their sins, God threatneth them with a *yoke of iron*, Deut. 28. 48. The Hebrew *Mos*, is properly a staffe, Numb. 13. 23. and so is used for the staves or barres of yokes, and for yokes themselves, as in Jer. 27. 2. where it is joyned with *bonds*, wherewith the staves of the yoke are tyed. *made you goe upright*] or, with *upright-stature*; not stooping, as under the yoke: so the Chaldee saith, *I led you forth into freedom*, and the Greeke, *I led you with boldnesse*. This also figured our redemption by Christ, whereby the Churches stature is made upright and tall, like the Palme trees, Song 7. 7. which grace, when Israel rejected, God *bowed-downe their backe away*, Romanes 11. 10.

14

Verf. 14. *not hearken to me*] that is, as the Greeke saith, *not obey me*; and the Chaldee, *not receive my word*. So in verse 18. Here followeth many more threatnings, whereby God prophesied of their falling from him, and his judgments upon them, till they should be restored by grace, verf. 44, 45. So in Deut. 28.

15

Verf. 15. *despise*] or, *contemptuously reject*, as Israel did, 2 King. 17. 15. Jer. 6. 19. Ezek. 5. 6. and 20. 13. 24. *hate*] or *abhorre*, as after (in verf. 43.) he telleth they would doe; for which he repayed them according, as the Prophet saith; *Hath thy soule loathed Sion? why hast thou smitten us, and there is, no healing for us?* Jer. 14. 19. *all my Commandments*] with this also they are charged, in Jer. 32. 23. *whatsoever thou commandest them to doe, they have not done*. *breake*] or, *make-frustrate*, as Gen. 17. 14. and

this God forerelleth *Moses* that *Israel* would doe, Deu. 31. 16, 20. & complaineth to *Jeremy*, that they had done it, Jer. 11. 10. & other Prophets charge them with the like, Esa. 24. 5. Eze. 16. 59. To breake the covenant, is expounded by the Apostle, *not continuing in it*, Heb. 8. 9. from Jer. 31. 32. as on the contrary, to *confirm* it, is to *continue* in doing all things commanded, Deut. 27. 26. with Gal. 3. 10.

Ver. 16. *appoint*] or, *constitute, give-charge*, as that which should have authoritie over them, shewing the power of Gods judgement. Compare Psalm. 109. 6. *sudden-terror*] speedy plagues which shall consume in halte: the performance whereof is shewed in Psal. 78. 33. he consumeth *their daies with sudden-terror*. So in Jer. 15. 8. Zeph. 1. 18. *consumption*] or, *shaking-ague*; in Greeke, *scabbednesse*: so in Deut. 28. 22. and elsewhere the word is not used. *the burning-ague*] or, *fever*: the Greeke here translateth it, *the Iandife*; but better in Deut. 28. 22. *the fever, or ague*: which hath the name originally of *burning*. This disease, Christ cured, on such as were ready to dye therewith, Luke 4. 38, 39. Joh. 4. 47, 52. *that consume*] or *make faile*; in Chaldee, *that darken the eyes*: this is referred to all the former diseases; and the Greek interpreteth it by a word that signifieth consuming with unnaturall heat. Of this consuming of the eyes, *David* complaineth in the person of Christ, Psalm. 69. 4. *pine-away*] *make languish*, with sorrow, care, paine and hunger; as in Jer. 31. 25. *filling* is opposed to the *pining soule*: the Greek translateth, *make your soule to melt away*. The word is applied also to the *languishing* of the eyes, Psalm. 88. 10. but here, and in Deut. 28. 65. to the pining or languishing-sorrow of *the soule*, meaning of the whole man, or life; as the Chaldee here translateth it, *the breathing-out of the soule*. *enemies shall eat it*] The like is threatned in Deut. 28. 33, 51. and by other Prophets; as, *Loe I will bring a Nation on you from farre, &c. and they shall eat up thine harvest, and thy bread, which thy sonnes and thy daughters should eat: they shall eat up thy flockes, and thine herds; they shall eat up thy vines, and thy fig-trees*, Jerem. 5. 17. The contrarie is promised in Christ, *They shall not plow, and another eat, &c. they shall not labour in vaine*, Esa. 65. 22, 23. And the Lord hath sworne, *Surely I will no more give thy corne, to be meat for thine enemies*, Esa. 62. 8.

Verf. 17. *set my face*] Hebr. *give my face*, which the Chaldee translateth, *mine anger*: so *face* is used for *anger*, Levit. 20. 5, 6. Psalm. 21. 10. *smitten*] that is, as the Chaldee expoundeth, *broken*; in Gr. *ye shall fall before your enemies*. Contrary to the blessing in verf. 7, 8. and Deut. 28. 7. This judgement was executed, Judg. 2. 14. 1 Sam. 4. 2. and often. *rule over you*] in Greeke, *persecute you*. This was verified, Psalm. 106. 41. *They that hated them, ruled over them*; and in Nehem. 9. 28. *After they had rest, they returned to doe evill before thee: therefore thou leftest them in the hand of their enemies, so that they had the dominion over them*. But when God sheweth mercie to Israel, he promiseth, *They shall rule over their oppressours*, Esa. 14. 2. *none pursueth*] This sheweth great fearfulnesse of heart, through guilt-

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17

guiltinesse of conscience for sinne; fearing where no feare is, Psal. 53. 6. So in Pro. 28. 1. *The wicked flee, when no man pursueth.* Hereof there is a lively description in Iob 15. 20, 21. &c. and the contrary in Psalme 27. 1, 2. &c.

18 Verſ. 18. *not hearken*] or, *not obey*; in Chaldee, *not receive my word*: as verſ. 14. Here God, to ſhew his long-ſufferance, and the more to affect his people, chaſtiſeth by degrees, according to the meaſure of their finnes, and prophetieth of their ſtubborneſſe, who would not amend with light puniſhments; whereof he after complaineth thus, *In vaine have I ſmiten your children, they received no correſſion*: Ieremie 2. 30. *ſeven times*] a certaine number, for an uncertaine, meaning *many times*; *ſeven* is a complete number, as is noted on Gen. 33. 3. Levit. 4. 6.

19 Verſ. 19. *the excellencie*] or, *the pompe, pride, haughtineſſe of your ſtrength*; called elſewhere, *the excellencie (or pomp) of the ſtrong-ones*; Ezek. 7. 24. This is in particular, applied to their Sanctuarie and religion, in Ezek. 24. 21. *Behold I will proſane my Sanctuarie; the excellencie of your ſtrength, the deſire of your eyes, and the pitie of your ſoule.* Though it implieth generally all other things, wherein ſtrength and excellencie doe conſiſt: ſee Ezek. 30. 6. 18, and 33. 28. *will make*] Hebr. *will give your bea-*

views, that is, as the Chaldee tranſlateth, *the heavens that are over you*: and ſo Moſes expoundeth it in Deut. 28. 23. *as yron*] the Chaldee explaineth it, *hard as yron, that they ſhall not give downe*

raie; and the earth that is under you, *ſtrong as braſſe, that it ſhall yeeld no fruit.* So in Deut. 28. 23. ſave that there Moſes likeneth the heavens to braſſe, and the earth to yron. This is contrary to the bleſſing promiſed in verſe 4. And the complement hereof is ſhewed in Ier. 14. 1, 2. &c. where a dearth is mentioned for which Iudah mourned, her gates languiſhed, the cry of Ieruſalem aſcended; their Nobles ſent their little ones for water, but they found none, they returned with the veſſells empty; the ground was chapt, for there was no raine in the earth: the Hind calved in the field, and forſooke it; the wilde aſſes ſnuffed up the wind, and their eyes fayled, becauſe there was no graſſe.

20 Verſ. 20. *her increaſe*] the increaſe, or fruit expected; or which otherwiſe it ſhould naturally yeeld; ſo in Genes 4. 12. And this is an effect of the former reſtraining of raine, as Hag. 1. 10. Deuter. 11. 17. The word *increaſe*, is in Greeke tranſlated *ſporon*, *ſeed ſowne*; and ſo Paul uſeth it in like ſenſe, ſaying, *hee that miniſtreth ſeed to the ſower, &c. multiply your ſeed-ſowne*; (that is, *your increaſe*;) 2 Corin. 9. 10. *the trees*] the complement hereof is ſhewed, in Iob 1. 12. *The vine is dried up, and the fig tree languiſheth; the pomegranate-tree, the palme tree alſo and the apple-tree, all the trees of the field are withered.* *their fruit*] the fruit which naturally they ſhould bring forth. So another Prophet ſaith; *There ſhall be no grapes on the vine, nor figges on the figtree; and the leaſe ſhall fade, and the things that I have given them, ſhall paſſe away from them,* Ier. 8. 13.

21 Verſe 21. *contrarie*] Hebr. in *contrarietie*, (which word in, is added in verſe 27.) or, *at all-adventure,*

by chance. The Hebrew *Kari*, ſignifieth both *contrarietie*, and *chance* or *accident*: the Greeke tranſlateth it *contrary* (or *thwart*) as oppoſing themſelves to God and his commandements: the Chaldee expoundeth it, *if ye walke before me with hardneſſe*, (that is, *ſtubbornely*.) If we underſtand it for *chance* or *adventure*, the meaning is to walke careleſſly, come upon it what will; and to eſteeme the puniſhments not as from the hand of God for their fins, but to come by chance, as the Philiftines ſaid, in 1 Sam. 6. 9. *then we ſhall know that it is not (the LORDS) hand that ſmote us*; it was a chance that happened to us. This latter the Hebrewes follow; for ſpeaking of tribulations upon them, they ſay, *If men cry not to the Lord, but ſay, this thing happeneth to us according to the cuſtome of the world, and this tribulation is a chance that hath befallen us; then is this the way of cruelty, and occaſioneth them to cleave ſtill unto their evil workes, and this tribulation, ſhall adde other tribulations, as it is written (in Lev. 26, 27, 28.) and (if) ye walke with me by chance, then I will walke with you in wrath (or heat) of chance: as if he ſhould ſay, when tribulation cometh on you, to the end you might repent, if you ſay it is a chance, I will adde unto you the hot-wrath of that chance.* *Maimonides* in *Mifn. tom. 1. in Taamoth*, (or treat. of Humiliation) ch. 1. ſect. 3. *not willing to hearken*] or, *will not obey*; which the Chaldee expoundeth, *will not receive my word.* An higher degree of obſtinacie is here foreſeene and prophesied of this people; the complement whereof, the Prophet bewaileth, ſaying, *Oh Lord, thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correſſion: they have made their faces harder then a Rocke, they have refuſed to returne,* Ier. 5. 3.

Verſ. 22. *wilde beaſts*] as God ſent *fierie ſerpents*, Num. 21. 6. *Lions*, 2 King. 17. 25. *Beares*, 2 King. 2. 24. and threatneth other the like, Eſa. 13. 21, 22. And ſpiritually, theſe are wicked rulers, and tyrants that kill and ſpoile, as Prov. 28. 15. Dan. 7. 3, 4, 5, 6. Psal. 80. 13. and falſe Prophets that devoure ſoules, Mat. 7. 15. Rev. 13. 1, 2. &c. So the Prophet (ſpeaking of their puniſhments by Tyrants) ſaith, *A Lion out of the foreſt ſhall ſlay them; a Wolfe of the evenings, ſhall ſpoile them; a Leopard, ſhall watch over their cities; every one that goeth out thence, ſhall be torne in pieces, becauſe their tranſgreſſions are many, &c.* Ierem. 5. 6. And of their Prophets he ſaith, *O Iſrael, thy Prophets, are like the Foxes in the deſerts*; Ezek. 13. 4. See alſo Ier. 8. 17. and 15. 3. *deſolate*] or *he-waſte*, becauſe there ſhall be none walking in them; Eſa. 33. 8. Ezek. 14. 15. For this Ieremie lamented, *The wayes of Sion doe mourne, becauſe none come to the ſolemne-feaſts,* Lam. 1. 4.

Verſ. 23. *hyme*] or *to me*, that is, ſo as to obey me; the Chaldee ſaith, *to my word.* *contrarie*] or, *ſtubbornely*; or, *at all adventures*, as verſe 21.

Verſe 24. *contrarie*] Hebrew in *contrarietie*; Chaldee in *hardneſſe*; the Greeke addeth, *with contrary wrath*, as in verſe 28. GOD dealth with men according to their wickedneſſe and with the ſroward, he ſheweth himſelfe wry, Psal. 18. 27.

Verſe 25. *a ſword*] the Chaldee explaineth it;

it them that kill with the sword: see before on vers. 6. *vengeance of the covenant*] meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it; and it shall avenge on you, the vengeance for that ye have transgressed against the words of the Law. So in Jer. 50. 28. he mentioneth the vengeance of the Lords Temple, that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered*] to weat, for feare of the sword, the Greeke translateth, *ye shall flee into your cities.* *the pestilence*] in Greeke and Chaldee, death; see the annotations on Exo. 5. 3. It implieth the cutting off by death, of man and beast, as Ezek. 14. 19, 21.

26 Vers. 26. *break unto you the staffe of bread*] that is, take from you the bread, which is the staffe (or sustentation) of life. So the Greeke translateth, *when I shall afflict you with penury of bread.* For as to *break bread*, meaneth to communicate food, Aët. 2. 46. so to *break the staffe of bread*, meaneth on the contrary, to take away food, and to punish with penury and famine, Psal. 105. 16. Ezek. 4. 16. and 5. 16. and 14. 13. *Bread* is called a *staffe*, (or *stay*) because it upholdeth the heart of man, Psal. 104. 15. *then ten*] Hebr. *and ten*, that is, many: so *ten* often signifieth many, as Gen. 31. 7. Zach. 8. 23. Iob 19. 3. *by weight*] a signe of scarcitie and want; Revel. 6. 5, 6. So it is said, *I will break the staffe of bread in Ierusalem, and they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquitie,* Ezek. 4. 16, 17. *not be satisfied*] or, *not have enough*; either for the small quantitie, or for want of Gods blessing on that they eat: so in Hof. 4. 10. Mic. 6. 14. This is opposed to the former blessing, in v. 5. And under it, a spirituall famine is implied, as it is said, *I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the North even to the East they shall run to and fro, & seeke the word of the Lord, and shall not finde it,* Amos 8. 11, 12.

27 Vers. 27. *not hearken*] or, *not obey*; in Chaldee, *not receive my Word*, as in verse 21. *contrarie*] Heb. *in contrarietie*; or, *by chance*: see the notes on v. 21.

28 Vers. 28. *in wrath contrary*] Heb. *in wrath* (or *heat*) of contrarietie (or of all adventures,) which the Chaldee translateth, *in strength* (or *vehementie*) of anger: the Greeke, *in contrary* (or *thwart*) *wrath*. And the word *wrath* here added, sheweth the increase of Gods judgements, as of the peoples finnes. *even I*] This addition was, lest they should impute their chastisements, to any other then God, (as the heathens did to *Chance*, 1 Sam. 6. 9.) and to note the certainty and inevitableness of their afflictions.

29 Vers. 29. *the flesh of your sonnes*] in Greeke, *the flesh*; and so the word is used plurally in Rev. 19. 18. This threatening is repeated and enlarged, in Deuteronomie 28. 53. 57. mentioned also in Ezek. 5. 10. fulfilled in Iehorams dayes, 2 King. 6. 29. and lamented in Ieremies, who saith, *The hands of the pittifull women, have sodden their owne children:*

they were their meat, in the destruction of the daughter of my people; Lam. 4. 10.

30 Vers. 30. *will destroy your high places*] in Greeke, *will make desolate your pillars.* In high-places, they used to assemble for worship and sacrifice, 2 Chr. 1. 3. 1 King. 3. 4. especially the Idolaters erected and used such, Jer. 32. 35. Ezek. 16. 16. 2 Chro. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hof. 10. 8. Amos 7. 9. Ezek. 6. 3, 4, 6. And by *high-places*, understand buildings erected; as of Iosiah it is said, *be burnt an high place, and stamp it small to powder:* 2 King. 23. 15. *Sum-images*] called in Hebrew, *Chammamim*, of *Chammah*, the *Summe*, which Idolaters were wont to worship, 2 Chro. 23. 5. and the Kings of Iudah gave horses to the *Sum*, and charrets, 2 King. 23. 11. and these *Summe-images*, they used to set on high, above the Altar, 2 Chronicles 34. 4. And God here threatneth their ruine, as also in Ezek. 6. 4, 6. The Greeke here translateth them *wooden-images made with hands*; but in Esa. 27. 9. *idols.*

cast your carcases] or *lay*; Hebr. *give your carcases*, that they shall not have seemely buriall, or be suffered to rest in their graves; as in Ezek. 6. 4, 5, 13. he saith, *I will cast downe your staine men before your filthy idols; and I will give the carcases of the summes of Israel, before their filthy idols; and will scatter your bones, round about your altars.* And in Ierem. 8. 1, 2. *At that time saith the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of his Princes, and the bones of the Priestis, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graves: and they shall spread them before the Sum, and the Moone, and all the host of heaven, &c. they shall not be gathered, nor be buried; they shall be for dung, upon the face of the earth.* This judgement Iosiah fulfilled in part, when he burnt the bones of the Priestis upon the altars; 2 Chro. 34. 5. 2 King. 23. 20. But specially it was accomplished by the heathens that destroyed them; Psa. 79. 1, 2, 3. *filthy idols*] or *dawnghit-gods*, so called in contempt *Gillulim*, *Excrements* or *Dung*; the Gr. and Chaldee, here and often, translate them *idols.* *my soule*] in Chaldee, *my Word shall loath* (or *abhorre*) *you*. This is opposed unto the promise, in verse 11. and it is manifested by Gods judgments on this people, as the Prophet complaineth, *Hath thy soule loathed Sion? Why hast thou smitten us, and there is no healing for us? &c.* Ierem. 14. 19.

31 Vers. 31. *a waste*] or, *a dry-place, a desert*: so in verse 33. This was fulfilled even on Ierusalem it selfe, Nehem. 2. 17. So that not onely their idols and idolatrous monuments, but their common wealth, and most religious places were ruinate. And so by another Prophet he saith, *I will make Ierusalem heapes, a denne of Dragons; and I will make the cities of Iudah a desolation, without an inhabitant,* Ier. 9. 11. *your Sanctuaries*] or, as the Greeke translateth, *your holy-places*: such as were the Tabernacle, (called a *Sanctuarie*, Exodus 25. 8.) and the Temple, 1 Chronicles 22. 19. and each of them, for the sundry roomths in them, (as the courtyard, holy and most holy place,) was called plurally, *Sanctuaries*, Psal. 73. 17. and 74. 7. Ier. 51. 51.

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The desolation of these is bewailed in Lam. 2. 7. And this judgement is opposed to that blessing in verse 11. *I will set my Tabernacle amongst you.* The Hebrewes referre this word *Sanctuaries*, to their Synagogues also, which they had in all their cities for the people to meet in on the Sabbathes, Luk. 4. 16. the ruinating of them, is complained of in Pla. 74. 8. *they have burned all the Synagogues of God in the land.* They had also Schooles or Academies, for trayning up their youth in the learning of the Law: such scholars of old were called *Sonnes of the Prophets*, 2 King. 2. 3. and 4. 38. and 5. 22. in ages following, they were named *Disciples*, Mar. 2. 18. The rites and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, & in every citie. And the master sate and taught them all the day long, and some part of the night; to traine them up for to learne both day and night. Five and twentie scholars, did learne by one Teacher: if there were more, from five and twenty unto fortie, then they set another with him, to helpe him to teach them: if they were more then fortie, they set them up two schoolemasters. They might not teach the Law, save to a Disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodnesse, and guided him into the right way, and made triall of him, and afterwards they received him into the Academie, (which they called in their tongue *Beth hammid rash*, that is, an *House of exposition*, or studie,) and did teach him. The master sate in the chiefe place, and the disciples were in a round before him like a crowne; that they might all see the master and heare his words. And the Master sate not on a seat, & the Disciples on the ground: but either all on the ground, or all on seats. If when the Master taught, the Disciples understood him not: he might not bee angry with them, but must againe repeat the thing, though it were many times, untill they understood the matter. Also the Disciple might not say, he did understand, when he understood not: but was to aske againe, though it were many times. Two might not ask together, nor aske the master of any other thing, then that wherein they studied. They might not sleepe in the schoole, nor talke there of any other matter, then of (Gods) Law onely: for the holinesse of the schoole, was greater than the holinesse of the Synagogue. These and other like orders, are shewed by *Maimony*, in *Talmud Thorab*, chapter 2. and 4. Now touching the Synagogues, they write, that every place wherein there were tenne men of Israel, it was necessary that they should prepare there an house, wherein to assemble for prayer, at all time of prayer. And this place they called *Beth haemesh*, an *house of Assemblies*, (in the Greeke a *Synagogue*.) And the citizens were to bee compelled to build them a Synagogue, and to buy them a Booke of the Law, Prophets, and (other holy) Scriptures. When they built a Synagogue, it was on the highest place of the citie, and builded higher then all other houses, (as they gather from

Proverbs 8. 1, 2.) And they set a pulpit in the house, for him to goe up into, that did read the Law, or was to speake unto the people. They had also in the Synagogue an Arke (or Coffer,) wherein the Booke of the Law (the Bible) was kept. The Elders sate first, with their faces towards the people; and all the people sate, one row before another, and the faces of the one row, towards the backes of the row that was before them: so the faces of all the people, were towards the Elders, and towards the Arke. And when *Shelich shibbur* (that is, the *Messenger*, or *Minister*, of the congregation,) stood at prayer, hee stood one the ground before the Arke, as the rest of the people. In the land of Ganaan, and those parts, they used to lay mattes on the floore, to sit upon: but in the cities of Edom, (so they call the Romane Empire,) they sate in their Synagogues upon bankes or seats. In the Synagogues and Schooles, they might use no lightnesse, laughing, playing, vaine talking, eating, drinking, walking, or the like: neither in hot weather, might they goe into them from the heat, nor in rainy wheather from the raine; nor call up any accounts or reckonings in them; except they were such reckonings as were commanded, as the coffers for almes to the poore, and redemption of prisoners, and the like. If the Synagogue or Schoole had two doores; they might not goe in at the one doore and out at the other, to shorten their way: for it was not lawfull to goe into them, save for the things commanded: But who so went in to pray, or to reade, might goe out at the doore over against him, the neere way. Synagogues and Schooles, though they were ruined, yet they remained (as they say) in their holinesse, as it is written in Leviticus 25. 31. *I will make desolate your Sanctuaries*: though they bee desolate, yet they continue in their holinesse. They might not pull downe a Synagogue, to build another in the same, or in another place: but first they builded another, and afterward pulled downe the former; lest any violence should befall them, and it should not bee builded. It was lawfull to make a Schoole of a Synagogue, but not a Synagogue of a Schoole: because the holinesse of a Schoole, was above the holinesse of a Synagogue; and they were to ascend in holinesse, but not to descend. And if the citizens sold a Synagogue, they might buy an Arke with the money, or a Bible: But if they sold a Bible, they might buy nothing, with the money save another Bible; for there is no holinesse (say they) above the holinesse of the Booke of the Law (or Bible.) As they might sell a Synagogue, so they might give it for a Gift: but they might not let it out to hire, nor mortgage it, &c. *Maimony* in *Mishneh* treatise of Prayer, chap. 11. Of these Synagogues, though there bee no expresse mention in Moses; yet the Apostle James testifieth, that *Moses of old time had in every Citie them that preached him, being read in the Synagogues every Sabbath day*, Act. 15. 21. And Iesus in the Synagogue of Nazareth, stood up for to read, and there was delivered

unto him, the booke of the Prophet Esaias; which when hee had opened and read, hee closed the booke, and gave it againe to the Minister; and hee sat downe, and taught the people, Luke 4.16.17.-20. and in the Synagogues usually on the Sabbaths, there was the reading of the Law and Prophets, and preaching afterwards: Acts 13.14.15.16. &c. And for the Schoole, the name is used in Act. 19. where Paul having disputed and perswaded the things concerning the kingdome of God, for the space of three moneths, in the Synagogue: when divers were hardened, and beleevd not, but spake evill of that way before the multitude; hee departed from them, and separated the Disciples, disputing daily in the Schoole of one Tyrannus, (which the Syriack explaineth thus, hee separated the Disciples from them, and spake daily with them, in the Schoole of a man whose name was Tyrannus: and the Arabick likewise saith, hee instructed them daily, in the house of a man named Tyrannus:) and this continued by the space of two yeares, Acts 19.8.9.10. They are reported to have had of old, above foure hundred Schooles and Synagogues in Jerusalem; and there was a place in the Temple where our Lord Jesus was found, when he was twelve yeares of age, sitting in the midst of the Doctors, both hearing them, and asking them questions: Luk. 2.46. And that there were Synagogues in Jerusalem besides the Temple, appeareth by Pauls words unto Felix, They neither found me in the Temple disputing with any man, nor raising up the people, neither in the Synagogues, nor in the Citie, (speaking of Jerusalem:) Act. 24.12. I will not smell] that is, as the Chaldee openeth it, I will not accept with favour: and so the phrase is used in 1 Sam. 26.19: If the Lord have stirred thee up against mee, let him smell an offering: and in Amos 5.21. I will not smell, in your solemne assemblies; that is, not accept with favour the oblation of your solemne assemblie, as the Chaldee there interprets it. Compare Gen. 8.21. This judgment is opposed to that blessing in ver. 12. I will walke among you. the smell of your rest] that is, of your sacrifices of sweet, and so the Greeke translateth it, the smell (or savour) of your sacrifices: and the Chaldee, the offering of your congregation. So the word fire-offering (or sacrifice) elsewhere expressed, is here to be understood. See Levit. 1.9. and 2.12.

32 Ver. 32. the land] in Greeke, your land. So in Ezek. 33.28,29. I will lay the land most desolate, and the Pompe of her strength shall cease, and the mountaines of Israel shall be desolate, that none shall passe through. And they shall know that I am Iehovah, when I have laid the land most desolate, because of all their abominations which they have committed. The fulfilling hereof is shewed by the Prophets, Esa. 1.7,8. even the mountaine of Zion was desolate, the Foxes walked upon it, Lam. 5.18.

33 V. 33 scatter] or fan, that is, scatter as chaffe. Of this they complaine in Ps. 44.12. Thou hast fanned us among the nations. And in Zach. 7.14. I scattered them with a whirlwinde among all the nations, whom they knew not: thus the land was desolate after them, &c. This is opposed to that blessing in v. 5. Ye shall dwell in confident safetie in your land, a sword] that is, as the Chaldee explaineth it, them that kill with the

sword. The like is threatned in Ier. 9.16. and in Ezek. 12.14,15. and 52. This is contrarie to that blessing in v. 6. the sword shall not passe through your land.

V. 34. enjoy] accept, as v. 41. or, pay, accomplish her Sabbaths: meaning her seventh yeeres, which the Chaldee calleth releases, (or remissions) whereof see Lev. 25.2. Deut. 15.1. So the word is used for paying or accomplishing, as in Iob. 14.6. till he accomplish as an hireling, his day; though there also it may meane, a contented-acceptation, and enjoying of that which was desired.

V. 35. it shall rest] or, it shall keep sabbath; both from the people, the unworthy inhabitants; and from their tillage thereof, as the law required, Lev. 25.4. Which being a precept figuring the sanctimonie of the church, was not kept, whiles they defiled the land by their iniquities, as Lev. 18.27. Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their sinning upon it. This was fulfilled, when they were 70. yeeres captives in Babylon; as appeareth by 2 Chr. 36.21. where it is said, Vntill the land had enjoyed her Sabbaths: as long as she lay desolate, she kept Sabbath, so fulfill seven tie yeeres. rested not in your sabbaths] This sheweth, that it was not the outward rest and intermission of the land, which God chiefly intended by that law, Lev. 25. (for those Rests, the land enjoyed,) but the resting from sinne, by the people that dwelt thereon: even as the Sabbath day, was also a signe of their sanctification. See the notes on Levit. 25.4.

Ver. 36. a softnesse] or tendernesse, that is, a faintnes or fearesubnesse, and as the Chaldee translateth it, a breaking or discouragement. So softnesse, is used for faintnesse or want of courage in Deut. 20.3. Esa. 7.4. 2 Chron. 13.7. a driven lease] or a tossed lease, which the Greeke translateth caried, meaning with the winde: and as in Targum Jonathan it is explained, a lease that is plucked from the tree. This judgment in Iob 15.21,22. is opened thus, A sound of feares is in his eares; in peace the destroyer will come upon him; he beleeveth not to returne out of darknesse; and he is waited for of the sword: &c. as fleeing from a sword] Hebr. the flight of a sword; which the Greeke explaineth as they that flee from battell; and the Chaldee, as a flight from before them that kill with the sword. So Solomon saith, The wicked fleeth, when no man pursueth, Prov. 28.1.

Ver. 37. shall fall] or, stumble-downe, through weaknesse; or through haste as they flee, they shall fall one on another. before a sword] Chaldee, before them that kill with sword. power-to-stand] Heb. standing or uprightnesse; contrary to the blessing in verse 13. The Greeke translateth, ye shall not be able to withstand your enemies.

Ver. 38. shall perish, &c.] or, shall be lost. The fulfilling hereof is shewed in Ier. 50.6. My people hath bene perishing (or lost) sheepe, their shepheards have caused them to goe astray, &c. Unto this curse of the Law, the promise of grace under the Gospell is opposed in Esa. 27.13. They shall come which are perishing in the land of Assyria, and the Outcasts

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in the land of Egypt; and shall worship Iehovah, in the holy mount at Ierusalem. *eat you up*] in Chaldee, *consume you*: that is, ye shall dye in the land of your captivitie.

39 Verſ. 39. *pine-away*] in Chaldee, *melt away*: to pine in iniquitie, is to consume and periſh in the puniſhment for Iniquitie: whereupon this people complained, *If our tranſgreſſions and our finnes be upon us, and we pine-away in them; how ſhould we then live?* Ezek 33.10. See alſo Ezek. 24.23. It may like- wiſe imply the beginning of grace in them that are left, (the remnant according to the election of grace, Romans 11.5.) who by their chaſtiſements are brought to a ſight and forrow for their ſins: as in Ezek. 36.31. *ye ſhall lothe your ſelves in your own ſight, for your iniquities.* of their fathers] the Chaldee expoundeth it, *in the ſins of their evil fathers, which they retain in their hands, they ſhall melt-away with them.*

40 Verſ. 40. *And they ſhall*] that is, *And if they ſhall confeſſe*: as the word *If* is underſtood in Exo. 4.23. Mal. 1.2. and 3.8. Such a confeſſion Daniel made, in Dan. 9.3, 4, 5, &c. and Nehemiah, Neh. 1.4, 5, 6, 7, &c. and 9.1, 2, 29, 30. when with faſting and prayer they confeſſed their owne and their fore- fathers finnes. And from hence the Hebrewes doe gather, that they ſhould humble themſelves and faſt certaine daies in the yeer, for the calamities that have befallen their forefathers; (ſuch dayes as are ſpoken of in Zach. 7.3, 5. and 8.19. & other the like;) wherin they ſtir up their hearts unto repentance, by memoriall of their own evil deeds, & the deeds of their fathers, which cauſed thoſe diſtreſſes to come upo them. Moreover they ſay, *Who ſo ſeeeth the cities of Iudah in their deſolation, ſaith, I by holy cities are a wilderneſſe* [as in Eſa. 64.10] *and rendeth his clothes. If he ſee Ierusalem in her deſolation, he ſaith, Ierusalem is a wilderneſſe* &c. *If he ſee the Sanctuary deſolate, he ſaith, Our holy and our beautifull houſe, &c.* [as in Eſa. 64.11.] *and rendeth his clothes.* He rendeth them with his hand, all the clothes that are upon him, untill he be naked down to the heart. And he never ſoweth up thoſe rent places more. But all their faſts (they ſay) *ſhall ceaſe in the dayes of Chriſt: and not ſo ſoonely, but they ſhall be turned to a good day (or feſtivitye,) and to dayes of joy and mirth; as it is writtten* (in Zach. 8.19.) *Thus ſaith the Lord of hoſts; the faſt of the fourth (month) and the faſt of the fiſt, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to the houſe of Iudah joy and gladneſſe, and chearefull ſolemne-feaſts: therefore love the truth and peace.* Maim. tom. 1. in Taaniot, chap. 5. ſect. 1. 16.-19. Thus are the unbelievers left to mourne and pine away in their iniquities, & they faſt not at all unto the Lord, but as he cried & they would not heare; ſo they cry and he will not heare: be- cauſe they have reſuſed Chriſt who is our Peace; and whoſe glory dwelt amongſt us, full of grace and truth, Zach. 7.5, 13. Eph. 2.14. Ioh. 1.11, 14.

againſt me] in Chaldee, *againſt my word.* con- trary] Hebr. in contrarietie: Chaldee, in hardneſſe, (stubbornely) as verſ. 21.27.

41 Verſ. 41. *uncircumciſed heart*] which the Chaldee expoundeth groſſe (or fooliſh) heart; and Targum Iſonathan, *their proud heart.* It meaneth alſo an un-

believing and diſobedient heart, which reſiſted the Spirit of God; according to that ſaying, *Tee ſtiſſe necked and uncircumciſed in heart, and eares, ye doe alwayes reſiſt the holy Ghoſt*: Act. 7.51. This he ſpeaketh, becauſe the true circumciſion is in the heart, and in the ſpirit, Romans 2.29. whereup- on the Prophet complaineth, *all the houſe of Iſrael, are uncircumciſed in heart*, Ierem. 9.26. what uncir- cumciſion is, ſee Genes. 17.

be humbled] or, *be bowed downe*; which the Greeke tranſlateth, *be aſhamed*; the Chaldee, *be broken*. It is oppoſed un- to pride, 2 Chron. 32. 26. Iob. 40. 12. and im- plieth their repentance, and turning to the Lord, as in 2 Chronicles 30. 11. Whereupon God ſaith, *If my people, upon whom my name is called, ſhall hum- ble themſelves, and pray, and ſeeke my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their ſinne, &c.* 2 Chronicles 7. 14.

accept of their iniquitie] that is, of the puniſh- ment of their iniquitie; as iniquity and ſinne, is often uſed for puniſhment, Genes. 19 15. Leviticus 20. 17. 19. 20. and to accept of that, is willingly to beare it, and contentedly to injoy it, (the word before uſed in verſe 34. where the land ſhould injoy her Sabbaths;) or *pay* for the ſame. This phraſe is uſed in Eſay 40. 2. where Ierusalem is comforted, becauſe *her iniquitie is accepted of*, (or *payed*;) when ſhe hath received of the Lords hand, double for all her finnes.

Verſ. 42. *Then will I*] Hebr. *And I will remem- ber.* This remembrance of God, ſignifieth his perfor- mance of the thing promiſed; as he ſaith, *I have remembered my covenant, &c. and I will bring you out from under the burdens of the Egyptians, &c.* Exod 6. 5, 6. So our remembering of Gods precepts, is ex- pounded for to doe them, Pſal. 103. 18. And under this promiſe, Gods mercy towards them is impli- ed; as Moſes elſewhere ſaith, *For Iehovah thy God, is a mercifull God, he will not forſake thee, neither de- ſtroy thee, nor forget the covenant of thy fathers, which he ſware unto them.* Deut. 4. 31. And David: *And he remembered for them his covenant: and repented, accord- ing to the multitude of his mercies.* Pſal. 106. 45. *my covenant with Iakob*] the Greeke tranſlateth, *the covenant of Iakob, &c.* the Chaldee, *my covenant that was with Iakob, &c.* The remembering of this cove- nant with their anceſtors, meaneth the accompliſh- ment of the gracious promiſes made in reſpect of Chriſt unto forgiveneſſe of ſinns, and Sanctificati- on of the Spirit. Therefore when Chriſt the borne of ſalvation was raiſed up in the houſe of David, God is ſaid to doe mer- cie with our fathers, and to re- member his holy covenant, the oath which he ſware to our father Abraham. &c. Luke 1. 69. 72, 73, 75. The like grace is promiſed in Ezekiel 16. 60. &c. So whiles Daniel was confeſſing his ſinne, and the ſinne of his people Iſrael, the Angel Gabriel came and told him of the coming of Chriſt, to finiſh the tranſgreſſion, and to ſcale up finnes, and to make atonement for iniquitie, and to bring in everlaſting righteouſneſſe: Daniel 9. 20.-24. *For the Lord will not caſt-off for ever: but though hee cauſe grieve, yet will he have compaſſion, according to the multitude of his mercies*: Lamentation 3. 31. 32.

The Targum called Ionathans, expoundeth this verse thus; *I then will I remember in mercie, the covenant which I covenanted with Iakob at Bethel, (Gen. 35.) and also the covenant which I covenanted with I-faak in mount Aforijab, (Gen. 22.) and also the covenant which I covenanted with Abraham, betwene the peeces (of the sacrifices, Gen. 15.)* Whereas otherwise the covenant is usually mentioned once, and from Abraham downward to I-faak, and so to Iakob, as is to be scene in Exod. 2. 24. and 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation, and beginning with Iakob, goeth upward to Abraham (the father of the faithfull,) so leading them by degrees to his first and most ancient promises; and in them to Christ, whose Gospel was preached to Abraham; and such as be Christs, are Abrahams seed, and heyres according to the promise, Gal. 3. 8. 29. *the land* which shall againe be inhabited and tilled; as it is written, *In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, &c. Ezek. 36. 33, 34.* So another Prophet saith, *O Lord thou hast bene favourable to thy land, thou hast returned the captivity of Iakob; and, our land shall give her fruit, &c. Psal. 85. 2. 13.* And these promises have also their accomplishment in Christ; who pronounced this blessing to the meeke, that they shall inherit the land; Matth. 5. 5. But that earthly land, wherein they and their fathers sojourned, was a figure of a better countrie, that is, an heavenly. Heb. 11. 9. - 16.

43 Ver. 43 and shall enjoy] as in Verse 34. The Greek translateth, *then shall the land accept her sabbathes, because even for because* the reason is doubled, for the more vehemencie; and to imply their often and manifold sinnes, in the breaking of his covenant. The like phrase is in Ezek. 13. 10.

44 Ver. 44. *in the land of their enemies*] cast out thither for their sins, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercie and free grace of God in Christ, for *when we were enemies, we were reconciled to God, by the death of his Sonne: Rom. 5. 10. to consume them.*] This promise, was partly fulfilled at their returne out of Babylon, as is remembered in Nehem. 9. 31. *Nevertheless for thy great mercies sake, thou didst not utterly consume them, nor forsake them.* But chiefly the complement hereof, is by the Gospel, as the Apostle sheweth in Rom. 11. 26. 28, 29. Like promises are made in Deuter. 4. 29. - 31. Ezek. 14. 22. 23. *I am Iehovah*] or, *I Iehovah*, am their God: which on his part, signifieth his power, goodnesse, and readinesse to save them; and for them it is a signe of blessing; for *blessed is that people, whose God is Iehovah. Psal. 144. 15. and 33. 12.*

45 Ver. 45. *of their ancestors*] or, *of the first*; which Targum Jonathan expoundeth, *the covenant which I made with their ancient fathers.* The Greeke translateth it, *their first covenant, when I brought them forth from the land of Egypt.* Which deliverance, being a figure of a better by Christ; God, when he

would assure them of his grace, if they turne unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be another then that which he made with them, when he brought them out of Egypt, as the Apostle sheweth by testimonie of the Prophets, Heb. 8. 8. - 13. from Ier. 31. yet the covenant or law then given, was a Schoolemaster unto Christ, Gal. 3. 14. and Christ is the end of the law for righteousness, to every one that beleeve th; Rom. 10. 4. And thus Mosesendeth the curses of the Law, due to transgressors; with promise of grace to the remnant of the Iews (according to the election of grace, Rom. 11. 5.) which in the latter dayes shall come againe unto him; whom he is able to graffe in againe, and so will, if they bide not in unbeliefe; for as touching the election, they are beloved for the Fathers sakes, Romans 11. 23. 28.

CHAP. XXVII.

A Law for vowes, whereby men sanctifie the estimation of persons: whose value is set, betwene twenty and sixty yeeres old; 5, betwene five, and twenty yeeres old; 6, betwene a moneth, and five yeeres old; 7, from sixtie yeeres old and upward. 8, Of the poore mans estimation, 9, Of sanctifying beasts, 14, and houses, 16, and fields of a mans possession, 22, or fields of his owne buying. 26, The Lords firstlings may not be sanctified by men. 28, No devoted thing may be redeemed. 30, The tith of the land is holy, and the owners may not redeeme it, but by adding a fift part. 32, The tith of beasts may not be changed or redeemed.

And Iehovah spake, unto Moses, say-
ing. Speake unto the sonnes of Israel,
and say unto them; A man, when he
shall separate a vow; by thy estimation, of
soules, to Iehovah. Then thy estimation
shall be, of the male; from twenty yeeres old,
and unto sixtie yeeres old: even thy estimation
shall be, fifty shekels of silver, by the she-
kel of the Sanctuarie. And if it be a female:
then thy estimation shall be, thirty shekels.
And if (it be) from five yeeres old, and unto
twenty yeeres old; then thy estimation shall
be, of the male, twenty shekels: and for the
female, ten shekels. And if (it be) from a mo-
neth old, and unto five yeeres old; then thy
estimation shall be, of the male, five shekels
of silver: and for the female, thy estimation
shall be, three shekels of silver. And if it be
from sixtie yeeres old and above, if a male;
then thy estimation shall be, fifteen shekels:
and for a female, ten shekels. And if he be
poorer, then thy estimation; then he shall
present him, before the Priest; and the Priest,
shall estimate him: according to that which
the hand of him that vowed can attaine, shall
the Priest estimate him.

And

9 And if *it be* a beast, whereof they offer, an
 10 oblation, unto Jehovah: all that he giveth
 of such, unto Jehovah, it shall be holy. Hee
 shall not alter it, nor change it; a good for a
 bad, or a bad for a good: and if changing he
 shall change, beast for beast; then it, and
 11 the exchange thereof, shall be holy. And if
it be any unclean beast, whereof they doe
 not offer, an oblation, unto Jehovah: then
 he shall present the beast, before the Priest.
 12 And the Priest shall estimate it; whether *it*
be good or bad: according to thy estimation
 13 O Priest, so shall it be. And if redeeming he
 will redeeme it: then he shall adde the fift
 part thereof, unto thy estimation.

14 And a man; when he shall sanctifie his
 house *to be* holy, unto Jehovah; then the
 Priest shall estimate it; whether *it be* good or
 bad: as the Priest shall estimate it, so shall it
 stand. And if he that sanctified *it*, wil redeem
 15 his house: then he shall adde the fift part, of
 the money of thy estimation, unto it, and it
 shall be his.

16 And if a man shall sanctifie unto Jehovah,
 (some part) of a field of his possession; then
 thy estimation shall bee, according to the
 seed thereof: the seed of an homer of barley,
 17 at fiftie shekels of silver. If he sanctifie his
 field, from the yeere of Jubile: according to
 18 thy estimation, it shall stand. And if he san-
 ctifie his field, after the Jubile: then the
 Priest shall reckon unto him the money, ac-
 cording to the yeeres that remaine; even-un-
 to the yeere of Jubile: and it shall be abated
 19 from thy estimation. And if redeeming hee
 will redeeme the field, that sanctified it: then
 he shall adde the fift part, of the money of
 thy estimation, unto it, and it shall stand un-
 to him. And if he will not redeeme the field;
 20 or if he have sold the field, to another man:
 it shall not bee redeemed, any more. And
 21 the field, when it goeth-out in the Jubile,
 shall be holy unto Jehovah, as a field devo-
 ted: the possession thereof, shall be the Priests.
 22 And if he sanctifie unto Jehovah; a field of
 his *owne* buying; which is not of the field of
 23 his possession: Then the Priest shall reckon
 unto him, the tribute of thy estimation; even-
 unto the yeere of Jubile; and he shall give
 thine estimation, in that day; an holy thing,
 24 unto Jehovah. In the yeere of Jubile, the
 field shall returne; unto him of whom he
 bought it: unto him, to whom the possession
 25 of the land (*did belong.*) And all thine esti-
 mation, shall be, according-to the shekel of
 the sanctuarie: twentie Gerahs, shall be the

shekel. But the firstling, which shall be first
 borne to Jehovah, of the beasts; a man shall
 not sanctifie it: whether *it be* ox or sheepe,
 it is Jehovahs. And if *it be* of an unclean
 27 beast, then he shall redeeme *it* according-to
 thine estimation; and shall adde, a fift part of
 it, thereto: or if it bee not redeemed, then it
 shall be sold according-to thy estimation.

Notwithstanding, any devoted-thing, that
 28 a man shall devote unto Jehovah, of all that
 he hath; of man and beast, and of the field of
 his possession; shall not be sold, nor redee-
 med: every devoted-thing, is holy of hol-
 29 lies, unto Jehovah: None devoted, which
 shall be devoted, of man, shall be redeemed:
but shall surely be put to death.

And all the tithe of the land, of the seed
 of the land, of the fruit of the tree; is Jeho-
 vahs: holinesse, unto Jehovah. And if a man
 30 redeeming will redeeme, *ought* of his tithe:
 he shall adde thereto, the fift part thereof.
 And all the tithe of the herd, or of the flock;
 31 of all that passeth, under the rod: the tenth,
 shall be holy, unto Jehovah. He shall not
 32 search, whether *it be* good or bad; neither
 shall he change it: and if changing he shall
 change it: then *both* it, and the change there-
 of, shall be holy, it shall not be redeemed.

These are the commandements, which
 34 Jehovah commanded Moses, for the sons of
 Israel: in the mountaine, of Sinai.

Annotations.

A *Man*] or, *Any-one*, man or woman, The Lord
 2 having given throughout this booke, Lawes
 concerning necessary duties appertaining to his
 service; concludeth it with this Law touching
 voves and voluntary services, which his people
 should honour him with, of their owne accord,
 through the working of his spirit in them: wher-
 in he requireth a constant minde, that they should
 not alter their purposes, or change their promises
 made unto him. *separate a vow*] in Greeke,
vow a vow: the word *separate*, signifieth to exempt
 after a singular manner from common use. *Tarchi*
separate and explaine, A *vow* is a religious promise
 made unto the Lord, and for the most part was
 made with prayer, and payed with thanksgiving;
 Num. 21. 2, 3. Pl. 66. 13, 14. And voves were either
 of abstinence, such as are spoken of in Num. 30. and
 the vow of Nazarites, Num. 6. or, they were to give
 something to the Lord, as sacrifices, Lev. 7. 16. or
 the value of persons, beasts, houses or lands; con-
 cerning which the Law is here given. The Hebr.
 say, *A vow is parted into two parts: the first is that*
whereby a man restraineth himselfe from lawfull things;
as when he saith, such or such fruits be unlawfull unto
me, all these 30. daies, or for ever, &c. The 2. is that wher-
by he bindeth himselfe to give an oblation, which he was
not

not (otherwise) bound to give: as when he saith, upon me be it to bring a Burnt-offring, or a Peace-offring, &c. *Maimony, tom. 3. treat. of Vowes, chap. 1. sect. 1, 2.* by thy estimation] or, of thy estimation, that is, a vow of the valuation (or tax) of the soules (the persons) of man, woman or child, to give unto the Lord the money that any person is to be valued at. So that estimation here meaneth the money of estimation, as is expressed in verse 15. and as the Greeke version here explaineth it, a vow, for the price (or value) of his soule to the Lord. So Iarchi expoundeth it, to give the estimation (or value) of his soule: And Aben Ezra more plainly thus; to say, If God doe so unto me, I will redeeme my soule, according to my value, or the value of my soule, or the value of my beast. And of this the scripture speaketh in 2 King. 12. 4. where Jehoash giving order to the Priests about the receiving & disposing of the hollowed things, mentioneth every mans money of the soules of his estimation. And here the Law being given to all Israel, the speech seemeth to be directed to every man, thy estimation: or, as some thinke, to the Priest. But that which is spoken to the Priest in verse 12. was about such things as God had set no value of, as he had done of all soules or persons, which the Priest might not alter. The Greek and Chaldee omit this word *thy*, as redundant, though it be continued throughout the chapter: and may distinguish the Israelites, from other peoples, whose vowes of this kinde were of no force; as the Hebrew canons also shew thus. An heathen may be estimated (or valued, to weete, by an Israelite,) but he himselfe estimateth not, As, if an heathen say, my estimation (or value) be upon me; or, the estimation of this Israelite be upon me, (that is, I vow to give the value of this Israelite,) he saith nothing. But if an Israelite say, The estimation of this heathen be upon me, or the estimation of such an heathen be upon me; he is to give according to the yeeres of the heathen that is estimated. *Maimony tom. 3. in Erachin (or treat. of Estimate and devote things,) chap. 1. sect. 6.* There is also a difference to be noted between estimation or value here spoken of, the rate wherof is determined & set by the Lord; and the price of men, as of slaves that were sold, for so much as a man could get, or they were worth. Whereof see more on verse 6.

of soules.] that is, of persons. Soules, are often put for persons, as is noted on Gen. 2. 5. So that the estimation was to be of the whole man, not of a lim or part: touching which the Hebrewes have these rules. He that saith, the value of mine hand, or the value of mine eye, or of my foot be upon me; saith nothing at all. He that saith the value of mine heart or of my liver be upon me; or the value of such a mans heart or liver be upon me; he gives the value of his whole (person;) and so for every member, which if it be taken away from a living creature, it dyeth; if he say, the value of it be upon me, he is to give the value of the whole: If he say, halfe my value be upon me; he giveth halfe that he is valued at: if he say, the value of halfe of me, be upon me: he giveth his whole value; because it is impossible that halfe of him should be taken away, and he alive. He that saith, the price of my hand be upon me, or the

price of such a mans hand be upon me: they set him how much he is worth with his hand; and how much he is worth without his hand; as if he were sold being whole, and were worth fiftie; and without his hand, he were worth but fortie; he is bound to pay unto the Sanctuary, ten: and so all other of like sort. He that saith the price of my head, or of my liver be upon me, &c. is to give his whole price. So if he say, the price of the one halfe of me be upon me; he is to give the price of his whole person. *Maimony in Erachin, chap. 2. section. 1. 4.* to Jehovah [the Chaldee saith, before the Lord; and Thargum Jonathan, to the name of the Lord. These valuations were to be paid as all other vowes, according to that law in Deut. 23. 21. 23. And for use of them, it appeareth by 2 King. 12. 4, 5. that they were employed about the reparation of God Sanctuary: so the Hebrewes say; that all valuations and prices were simply for the reparation of the house (of God,) and were laid up in a chamber prepared in the Sanctuary for things hallowed to the repairing of the house. *Adaim in Erachin, chap. 1. sect. 10.*

Verf. 3. Then thy estimation] in Chaldee, Then his estimation (or value:) but the Greeke, without noting any person, translateth, And (or Then) the value shall be of the male, &c. of the male] of every male, without respect of person; for these rates here set of God, might not be changed. It is commanded to judge the judgements of the estimations (or values) so as is expressed in the Law. And whosoever a man say, My value be upon me; or say, This mans value be upon me; or such a mans value be upon me; he is to give the valuation according to the yeeres of him that is valued, and that is the rate determined by the Law; not lesse, nor more. Priests and Levites, doe estimate and are estimated, as other Israelites. *Maimony, in Erachin, chap. 1. sect. 2. 15.* twenty yeeres old] Hebr. some of twenty yeeres; which phrase signifieth the entry into the twentieth yeer and so forward; as is noted on Gen. 5. 22. But the Hebrewes expound these estimations, from the yeeres full ended, or complete: for thus they write: He that saith, My estimation be upon me, or such an ones estimation (or value) be upon me; giveth the estimation according to the yeeres of the estimated, and that is the precise rate which is in the law, not lesse nor more. If he that is estimated be thirtie dayes old or lesse, there is no estimation of him: and he that saith, the estimation of this (childe) be upon me, it is as if he had said, the estimation of this vessell be upon me, and he is not bound to (give) anything. From one and thirtie dayes old, untill he be five yeeres old complete, the estimation of the male is five shekels; and of the female, three shekels. From his entry into the first day of the sixth yeere, untill hee hath accomplished twenty yeeres, the estimation of the male is twenty shekels, and of the female, tenne shekels. From his entry into the (first) day of the one and twentieth yeere, untill he hath accomplished sixtie yeeres; the estimation of the male is fifty shekels, and of the female thirtie shekels. And from his entry into the (first) day of the one and sixtieth yeere, untill the day of his death, though he live very many yeeres; the estimation of the male is fiftie shekels, and of the female ten shekels. All these yeeres, from time to time, (are) from the day that any is borne. *Maimony in Erachin, chap. 1. sect. 2. 4.*

[*shekel of the Sanctuary*] or, *shekel of Sanctity*, that is, the holy shekel: which after in v. 25. is said to be 20. Gerahs (or pence.) *Shekel* is the Hebrew name, in the Chaldee it is called *Shelangh*: the shekel of the Sanctuary weighed 320. gr aines of barley, and was of pure silver; Maim. in Erachin, c. 1. f. 4. But after in Israel they added thereto, and made it a *Selangh*, (as Maim. there affirmeth) which *Selangh* weighed three hundred eightie and foure barley graines: see the Annotations on Gen. 20. 16.

4 Verſ. 4. *thirtie shekels*] That was the value of the servant ſlaine, Exod. 21. 32. the value of our Saviour, ſold to be ſlaine, Zach. 11. 12, 13. Mat. 27. 9. The eſtimation of the females, is little more then the halfe, and for ſome, the juſt halfe of the males; becauſe the woman by nature is the weaker veſſell, 1 Pet. 3. 7. and inferiour to the man, as being formed after him, 1 Tim. 2. 13. created of him, and for him, 1 Cor. 11. 8. 9. and was firſt in the tranſgreſſion, 1 Tim. 2. 14. but now in Chriſt Jeſus, there is not male and female, but all are one in him, Gal. 3. 28.

5 V. 5. *from five yeeres old*] Hebr. *from a ſonne of five yeeres*. Sol. Larchi here noteth; Not that he which voweth ſhould be a child, for in a child's words there is nothing: but (he meaneth) a great perſon, that ſhall ſay, the eſtimation of this child of five yeeres old, be upon me. *ten ſhekels*] the even halfe of the ſet rate for the male.

6 Verſ. 6. *a moneth old*] Hebrew, *ſonne of a moneth*: under this age, there was no valuation at all, as is before noted. So in Num. 18. 16. all the firſt borne were to be redeemed from the age of a moneth: and ſo was the praſtiſe, when the firſt borne were firſt numbred, and the Levites taken in their ſtead; everie one was valued at five ſhekels, Num. 3. 40, 47. As the firſtling of the beaſt was from the eight day and forward, offerable to the Lord, and not before, Exod. 22. 30. Lev. 22. 27. for in that time it was ſanctified by the Sabbath that went over it. So for mankind, and the firſt borne, the Lord appointeth a moneth of daies; in which ſpace, the New moon went alſo over it; which was a ſolemn feaſt in Iſrael; and another ſigne of ſanctification and renovation of nature: which figure is accompliſhed in Chriſt, Numb. 28. 11. Pſal. 81. 4. Eſa. 66. 23. Ezek. 46. 3. Col. 2. 16. 17. And as there was no value for ſuch as were under a moneth, ſo from the words, *male and female*, ſpoken of every one that was valued, the Hebrewes ſay, He that is neither male nor female, and he that is both male and female, there is no valuation of ſuch: becauſe the Law ſetteth no eſtimation, but for the manifeſt male, or manifeſt female. An heathen may be eſtimated, but he himſelf eſtimateth not: as if an heathen ſay, my eſtimation be upon me: or the eſtimation of an Iſraelite be upon me; he ſaith nothing. But if an Iſraelite ſay, the eſtimation of this heathen be upon me; he is to give according to the yeeres of him that is eſtimated. And ſo he that eſtimateth one that is dumbe and deafe, or a ſoule, is bound, and muſt give according to his yeeres. A ſervant is eſtimated, and eſtimateth at other Iſraelites; and if he will redeem, and have wherewith; he is to give the eſtimation which he hath vowed. Whether a man eſtimateth one that is faire, and healthfull, or eſtimateth one that is ill-favoured,

red, or ſicke, though he that is eſtimated be ſtricken with boiles, or blind, or maimed, or hath any blemiſh, he is to give according to his yeeres, as is determined by the Law. Prices, are not eſtimations; for, he that ſaith, my price be upon me, or the price of ſuch an one be upon me, though that ſuch an one be a child of a day old, or of neither ſexes, or of both ſexes (male and female) or an heathen; he is to give whatſoever he is worth, one penny, or a thouſand, &c. Maim. in Erachin, c. 1. f. 5, 9.

three ſhekels] This is the loweſt of all the rates ſet by God, as fifty was the higheſt. And by the Hebrew canons, If a man ſay, A valuation be upon me, and expreſſeth not whoſe valuation, but a valuation abſolutely: he is to give the leaſt valuation, which is three ſhekels; Maim. in Erachin, ch. 2. f. 20.

Verſ. 7. *sixtie yeeres old and above*] In theſe valuations, the Lord divideth mans life into 4. parts, beginning with manhood, or ſtrength of age, which is the beſt of our yeeres; then deſcending to youth, & from youth to childhood; & ending with old age, the rate whereof, is leſſe then of youth, and more then of childhood. But from 60. yeeres and upward, there is no difference of valuation; for the daies of our yeeres, in them are threeſcore yeeres & ten, & if by reaſon of ſtrength they be fourſcore yeeres, yet is their ſtrength, labour and ſorrow: for it is ſome cut off, and we fly away, Pſa. 90. 10. The Apoſtle writing to Fathers, Yong men, and Children; aſcribeth to Fathers, knowledge of him that is from the beginning, unto Yong men, ſtrength, and abiding of the word of God in them, and overcoming of the wicked one; unto children, knowledge of the Father, 1 Joh. 2. 13. 14. *ten ſhekels*] which were two parts of three, for the ſet rate of the man; ſo that in her age, ſhe came neereſt to the value of a male. And Larchi here noteth an ancient Proverbe amongſt them; An old man in the houſe, is a Captaine in the houſe: an old woman in the houſe, is a treaſure in the houſe, and a good ſigne in the houſe. Of all theſe valuations, the Hebrews ſay thus; The eſtimations that are ſet according to the yeeres, they are the yeeres of him that is eſtimated (or valued) and not the yeeres of him that eſtimateth. As if one of twentie yeeres of age, ſaith to one of ſixtie yeeres, thy eſtimation be upon me: he is to give the eſtimation of one of ſixtie yeeres of age, and ſo all other the like; Maim. in Erachin, ch. 1. ſect. 16.

Verſ. 8. *poorer then thy eſtimation*] that is, if hee which maketh a vow, or eſtimateth, be poore, that hee cannot give that which hee hath vowed. The Greeke and Chaldee change the perſon, ſaying, poorer then his valuation. he ſhall preſent him] or, ſhall make him ſtand: that is, he which vowed, ſhall preſent either himſelfe, or any other whoſe valuation hee hath taken upon him. Hereupon they have theſe rules; He that ſaith, my eſtimation be upon me, and dieth before he ſtand in judgement, his heires are not bound to give it: for it is written, Then he ſhall preſent him before the Prieſt, &c. If he have ſtood in judgement, and then dyeth, his heires are to give it. And ſo, he that ſaith, Such a mans eſtimation be upon me, and he dyeth that eſtimateth, and he that was eſtimated, after that he who was eſtimated, hath ſtood in judgement: the heires are bound to give it. If he that is eſtimated, dyeth before he ſtand in judgement, although

though he that estimateth survive, yet he is free. For there is no estimation of the dead: and he that is estimated must needs stand in judgement. If he say, Such a mans price be upon me; and he stand in judgement, and ye before they have determined his price: loe he is free, or there is no price of the dead. *Maim. in Erachin, ch. 1. f. 21. 22.* can attaine] that is, according to his abilitie: as in Lev. 14. 21, 22. So the Greeke translateth, is able. Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or remaine a perpetuall debtor: that all might learne not to be rash with their mouthes, not to let their hearts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to sinne: for God hath no pleasure in foolcs, Eccles. 5. 2. 4. 6. Of this the Hebrewes say; All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poore, and his hand cannot attaine it; he is to give all that is found in his hand, though it be but one shekel, and he is discharged. Levit. 27. 8. And they make account that he is to give though it be one shekel, if he have but one shekel; for that it is said, (in v. 25.) All thy estimation shall be according to the shekel of the Sanctuary: Loe thou art taught, that in the estimations, there is no lesse then a shekel, neither more then fifty. If there be not found in his hand so much as a shekel, they may not take of him lesse then a shekel, but leave all upon him as a debt, and if he be able, and grow rich, he shall give the whole estimation appointed in the Law. A rich man that estimateth (or voweth) and groweth poore; or that estimateth when he is poore, and groweth rich: he is bound to pay the estimation of the rich. What is the difference betwene him that oweth the estimation of the poore, and him that oweth the estimation of the rich, &c. He that oweth the estimation of the poore, when they have taken of him, all that his hand attaineth to, though but one shekel: if afterward he waxe rich, he is not bound to pay it. But if he owe the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that expresseth the estimation, and saith my estimation be upon me fifty shekels; or such a mans estimation be upon me, thirty shekels: he is not to be judged according to that which his hand, can attaine: but they take all that is found in his hand, and the rest, lyeth upon him as a debt, till he be rich, then he must give it. He that saith, Loe upon me be an estimation absolute, and expresseth it not, &c. he is to be judged according to his ability, as others that doe estimate. They that owe estimations and prices, men may take pawns of them, and take of them by force, so much as they have vowed: and are not bound to restore them their pawns by day or by night. And they may sell all that is found to be theirs of unmoveable goods and of moveable, of apparell, household stuffe, servants and cattell; and make payment out of them all. But they may not sell his wifes apparell, nor his childrens, &c. *Maimony in Erachin. chapter. 3. sect. 2. 3. &c. 14.*

9 Ver. 9. a beast] in Greeke, of the beasts whereof a gift is offered, meaning of the bullock, sheep or goat unblemished; which he shall separate by a vow, as in ver. 2. all that be giveth] or, as the Greeke translateth, whosoever giveth of these. shall be

holy] for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrewes understand it; because they thinke that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man hath sanctified it for other use, then the price of it valued by the Priest, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings and offered up for Burnt-offerings, and the females be sold and offered for Peace-offerings; and the prices, fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (Gods) house. And of this is that spoken in Levit. 27. 9. *Maim. in Erachin, ch. 5. sect. 7.*

Ver. 10. not altar] or, not scourse it, nor change it: 10 two words are use of one signification, to shew the weight of this law, whereby God forbiddeth and punisheth mens levity and inconstancy in holy things; whether these vowes here spoken of, or any other. The Hebrew canons say, Whosoever changeth, is to be beaten (by the Magistrate,) for every beast that he changeth, Lev. 27. 10. *Mainiony tom. 3. in Temurah (or treat. of Change) ch. 1. sect. 1. or a bad for a good*] Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrewes say) the nature of man inclineth to increase his wealth, and to spare his goods, and though he have vowed and sanctified, it may be he will turne and repent, and redeeme it for lesse then it is worth, &c. and when he cannot redeeme it, he will change it for a worse then it. And if he should have leave given him to change a bad for a good, hee would change a good for a bad, and say it is good. Therefore the Scripture absolutely forbiddeth, him to change, and mulcteth him if he changeth, saying, Then it and the exchange thereof shall be holy, (Lev. 27. 10.) And all these things are to subdue his evill concupiscence, and to rectifie his minde. And the many judgements that are in the Law, are no other then counsels from farre, from (God) who is great in counsell, to rectifie the knowledge and to direct all workes. And so he saith, (in Prov. 22. 20, 21.) Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth, to them that send unto thee. *Maini. in Temurah, chap. 4. sect. 13.*

if changing he shall change] that is, if at all, or any way he change. shall be holy] Hebrew, shall be holiness: that is, both of them shall be the Lords, and neither of them his that through covetize, leightnesse, or for any other respect changeth an hallowed thing. By the Hebrew canons; some changes stood in force, and of some there was a nullity. He that changeth his oblation, for a beast which is not his owne, it is no change, for no man can sanctifie a thing which is not his owne. Priests make no change of a Sin-offering, or of a Trespass-offering: for although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, till the blood be sprinkled. Neither doe the Priests make change of the first-

Firstling, for though it be his due whiles he is alive, yet it is not his due from the beginning, for the beginning of it is in the house of Israel. But the owners that change the firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his owne, (not a Firstling which he hath received of an Israelite) that is a change. The high Priests Ran, (Lev. 16.) maketh a change; but his Bullocke maketh no change, though it be one of his owne: because his brethren the Priests have their atonement by it, and so are partners in it. Fowles, and Meat-offrings, make no change; for the Law speaketh but of beasts. He that sanctifieth a beast that hath a fixed-blemish, it maketh no change; but he that sanctifieth a beast that hath a transitorie blemish, or sanctifieth a perfect beast, and afterward a fixed blemish commeth upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an ox for a sheep, or a sheep for an Ox, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hundred for one, either at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation saith of a beast of the common beasts which are his, This shall be for that; or, This shall be the exchange of that; This shall be for that Sin-offring, or for that Burnt-offring; (having thus said) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offring shall be offered for a Burnt-offring; and if the exchange of it be a female, it shall feed, till some blemish fall on it, then it is sold, and a Burnt-offring is bought with the price of it. The exchange of a Sin-offring, is to die; of a Trespass-offring, is to feed till it be blemished, and the price they make a voluntary-offring. The exchange of Peace-offrings, is as the Peace-offrings in all respects, &c. The exchange of the firstling, is the Priests; and the exchange of the tithe beast, is the owners, &c. *Maim. in Temurah, c. 1. § 3, 9, 14. and c. 2. f. 1. and c. 3, 1. &c.*

II Ver. 11. *uncleane beast*] This may be taken generally for all uncleane beasts which men did vow, except the dogge, the price whereof might not be brought into the house of the Lord, for any vow, Deut. 23. 18. But the Hebrewes understand it also of oxen, sheepe or goats, upon which are blemishes, whereby they are become uncleane for the Altar. He that sanctifieth a perfect beast for the Altar, and there fall a blemish upon it, whereby it is disabled: he this is estimated and redeemed. And of this it is said (in Levit. 27. 11.) AND IF ANY UNCLEANE BEAST, &c. and he is to bring with the price thereof another oblation like it; *Maim. in Erachin, ch. 5. f. 11.* But that other uncleane beasts might be sanctified also, they grant, *ibid. f. 17.* *present the beast*] or, make it stand, as ver. 8. Whosoever sanctifieth a beast, either cleane or uncleane, either of the holy things for (Gods) house, or holy for the Altar, whereupon a blemish is fallne, or which is perfect and meet to be offered:

it is necessary that it be presented in the Judgement Hall, Lev. 27. 11. Therefore if the beast dye, before it be estimated and redeemed; they redeeme it not after it is dead, but doe bury it. But if he sanctifie a slave, or a dead beast for the reparation of the Sanctuary; he that is redeemed as other moveable goods; *Maimony in Erachin, chap. 3. sect. 12.*

Ver. 12. *thy estimation O Priest*] The Greeke here changeth the person, saying, As the Priest valuers it; likewise the Chaldee, According to the estimation of the Priest. This rate or value which the Priests set, was (as *Sol. Iarchi* here noteth) for any other man that would come to buy it. But if the owner would redeeme it, the Scripture layeth more upon him, to adde the fift part: and so for him that sanctifieth his house, or his field, or that would redeeme his second tithe; the owners are to adde a fift part, but not any other man.

Ver. 13. If redeeming he will redeeme it] that is, will at all redeeme it; as repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his owne use. the fift part] and the fift part which is added, he it is as the holy thing it selfe, and there is one Law for them (both.) *Maimony in Erachin, chap. 7. sect. 2.* For abusing or purloining holy things, the Law otherwhere commandeth a fift part to be added besides the principall, as a mulct upon the offender for his fault, Levit. 5. 16. and 6. 4, 5. and 22. 14. so in this case of vows, when hee that voweth will not stand to his promise, the Lord layeth on him this penaltie for his inconstancie and lightnesse of minde: that men might learne to be faithfull and stable minded, in all things pertaining unto him and his service, though they proceeded at first from their owne voluntarie will. unto thy estimation] unto the value which thou the Priest hast set the beast at, by the estimation: or, unto the money which thou hast valued it at; as in ver. 15, 19. So the owner was to give so much as any other man, and a fift part more.

Ver. 14. his house] so by proportion, any other of his moveable goods. He that sanctifieth his house, or his uncleane beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad, and if he that sanctified them, be or his wife, or his heire will redeeme them, he is to adde a fift part, &c. whether it be an house in a walled citie, or an house in a village, it may be redeemed a'waie; *Maimony in Erachin, c. 5. f. 3.* To sanctifie an house, was by vow, as if a man said, This house be holy unto the Lord, or any like words. so shall it stand] so shall the value be, neither lesse nor more. Onely the owner, if he will redeeme it, must give the fift part more then the value, ver. 15.

Ver. 15. the money] Hebrew, the silver of thy estimation, which the Greeke explaineth, the silver of the price; and the Chaldee, the silver of the estimation thereof, so in ver. 19. From this word Silver, the Hebrews say, Sanctified things might not be redeemed with lands, or with servants, or with bills (of writing) but either with money, or other moveables that are like unto money. *Maimony in Erachin, chap. 7. sect. 1.*

Ver. 16. field of his possession] which in v. 22. is distin-

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distinguished from a field of his owne buying: the field which commeth to a man by inheritance, that is called the field of his possession (or tenement) saith Maimony in Erachin, chap. 4. sect. 1. to the seed thereof] that is, the seed which is enough to sow the field. Not according to the worth of (the field) for whether the field were good or bad, the ransom of the holiness thereof was alike. an Homer] the name of a measure, which contained ten Ephahs or bushels, Ezek. 45. 11. The Greeke and Chaldee, translate it a Cor, and that was one with the Homer, Ezek. 45. 14. Of it there is mention in King. 4. 22. where King Solomons daily bread for his house, was thirtie Cors, of fine flowre, and threescore Cors of meale, that is, three hundred Ephahs or bushels of flowre, and six hundred of meale. The Hebrewes likewise explaine it thus. The Homer is a Cor: and it is two Lethek [which Lethek is mentioned in Hos. 3. 2.] and the Lethek is fiftene Seahs [or pecks, whereof see Gen. 18. 6.] So the Homer is found to be thirtie Seahs which are ten Ephahs, every three Seahs an Ephah. Maim. in Erachin. ch. 4. sect. 4. By this we may understand that Iudgment threatened in Esay 5. 10. the seed of an Homer, shall yeeld an Ephah; where ten bushels are sowne, one bushell shall bee reaped. at fiftie shekels] that is, shall be esteemed as 50 shekels, for 49. yeeres, to weet, from Iubile to Iubile, and so the Hebrewes explaine it, Every place which is fit to have an Homer of barley sowne therein, &c. the estimation thereof is fiftie shekels for all the yeeres of the Iubile; but the Iubile yeere is none of the number. And whether he sanctifie the best field that is in all Israel, or the worst of all; the estimation is the same. Maimony in Erachin chap. 4. sect. 2. This estimation God set for a field meet to bee sowne, of which the Hebrewes say further, that if it were full of trees, though he expressed them not, yet he hath sanctified the trees also. If he sanctifie a field which is not fit to be sowne; they redeeme it according to the worth of it: and so if he sanctify the trees one; they are redeemed by the worth of them: Ibidem chap. 4. sect. 15. 16.

17 Vers. 17. to the estimation] in Greeke and Chaldee, to the estimation thereof; meaning the fiftie shekels before mentioned.

18 Vers. 18. abated] or diminished from the estimation, which the Greeke and Chaldee expound, from the estimation (or value) thereof. As, if a man sanctifie the field of his possession, when there remaine eight yeeres to the Iubile, besides the yeere of Iubile, which is none of the reckoning, who so will redeeme it, must give for the seed of every Homer of barley, eight shekels, and eight half Gerahs (which the Rabbines call Pundions.) And if the owners will redeeme it, they must give ten shekels, and ten halfe Gerahs, for they must adde a fift part, v. 19. Thus the Hebrewes open it, in Erachin, ch. 4. f. 5. And Iarchi (on Lev. 27.) saith: A place (to be sowne with) an Homer of barley, is at 50 shekels, so the scripture determineth, when a man cometh to redeeme it from the beginning of a Iubile, (which was every fiftieth yeere:) but if he came to redeeme it in the midst of a Iubile, he gave according to the reckoning, a shekel and an halfe Gerah for a yeere, be-

cause there is no sanctifying, but according to the count of the yeeres of the Iubile, for if it be redeemed, it is well: if not, the Treasurer selleth it for this price to another, and it remaineth in the hand of the buyer untill the Iubile, as all other fields that are sold, &c. Of those sales till the Iubile, see Lev. 25. yeeres that remain]

he saith not yeere, but yeeres: whereupon they say, if there remaine but a yeere, he may not give a shekel to redeeme it, it is not redeemed by abating of money, but two yeeres or more before the Iubile. Maimony in Erachin, chap. 4. sect. 7.

Vers. 19. that sanctified it] The Hebrewes say, 19 if either he himselfe, or his wife, or any of his heyres, will redeeme it, they are to adde the fift part thereto: Maimony in Erachin, ch. 4. f. 5. The reason why the owners were to pay more then other men, when they redeemed their lad, seemeth to be in dislike of their lightnesse, (as before is noted,) for that they would vow a thing to God, and so soone change their mindes, as to get it againe into their owne hand: for all rashnesse and levitie in vowes is blamed, Eccle. 5. 2. 4. 5. shall stand unto him] that is, be his, and so continue assured: the Greeke translateth, shall be to him. If he that sanctified it, hath redeemed it, before the Iubile come, then it returneth to the owner: and the estimation which he hath given, falleth to the maintenance of the Sanctuary, as is aforesaid. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Iubile. But if his daughter, or some other of his kinne; or a stranger hath redeemed it: then if he that sanctified it, redeeme it againe out of their hand, it returneth to him for ever: but if he redeeme it not out of their hand, but the Iubile come, whiles it is under the band of the daughter, or other of the kinred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possession for the Priests: v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of another; but it returneth to the Priests, as if they were the owners. Provided, that it be an Israelite; but if a Priest or Levite sanctified it, he may redeeme it at any time, though after the Iubile is gone over it, Lev. 25. 32. 34. Maim. in Erachin, c. 4. f. 20, 21.

V. 20. or if he have sold] Hebrew, and if, &c. but 20 (as Chazkuni here observeth) there is many an And instead of Or. These Hebrewes (as Sol. Iarchi on this place) understand this He have sold, to be meant not of the owner (who having sanctified it, could not then sell it,) but of the Treasurer which in the Sanctuary hath the disposing of such sanctified things.

V. 21. when it goeth out] out of the hand of him that 21 bought it of the Treasurer; as other fields that goe out of the hands of those that bought them, at the Iubile: saith Sol. Iarchi. holy] Hebrew holiness; that is, an holy field: so in v. 23. a field devoted] Hebrew, a field of devotion, or of separation, as the Greek translateth it, a separated land; see after on v. 28. the Priests] but, as the Hebrewes write, not without paying for it to the Lord, to whom it was vowed. He that sanctifieth a field of his possession, and the Iubile come, and he hath not redeemed it, but it still remaineth sanctified; the Priests doe give the price of it, and

and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. Maimon in Erachin, ch.4.f.19. But if it had been redeemed before by another, they had it free, as is noted on v.20. Now what Priests should have the field, is shewed thus: When a field goeth out to the Priests in the Iubile, it shall be given to the Priests that are in the Ward (or course of ministration) wherein the Iubile falleth. And if the beginning of the yeere of Iubile be on a Sabbath, when one ward goeth out, and another cometh in: it shall be given to the ward that goeth out. Ibidem in Erachin, ch.4.f.24. Of these wards or courses, see 1 Chron. 24.

22 Ver. 22. of his owne buying] not left him by inheritance from his ancestors: and therefore was not his, but farmed by him for terme of yeeres, till the Iubile. of the field] that is, of the fields, or land: for the word field is used for an whole country, Gen. 14.7.

23 V. 23. the tribute] or, the summe, called by the Gr. and Chaldee, the tribute of the value thereof, so much as he was to give as a tribute to the Lord, according as the priest valued it. And hee valued not the land, but the fruits or revenue, according to the number of yeeres: for he that bought it, had no power to sanctifie save the fruits which he had in it, untill the Iubile, saith Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances afore said, thus: They set it at a price, looking how much it was worth untill the Iubile; and who so would, redeemed it. And if hee that sanctified it did redeeme it, hee added not the fift part thereof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did, v. 19.) And when the Iubile cometh, it returneth to the first owner that sold it, &c. And it goeth not out to the Priests, because no man can sanctifie a thing which is not his owne, Maim. in Erachin, ch.4.f.26. And we have beene taught in Lev. 25. that Israelites land could not be sold properly, but let out till the Iubile; their sales, were but leases for terme of yeeres.

thine estimation] the Greeke and Chaldee expound it, the estimation (or value) thereof. in that day] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth little, they harkned not unto him, but sold every thing in the place thereof, and in the time thereof, whensoever it was. Excepting lands, for they cryed the sale of them sixtie dayes together, morning and evening, and afterward sold them. Maim. in Erachin, ch.3.f.19; 20. an holy thing] or, estimation of holiness.

24 Ver. 24. the possession] or, the inheritance of the land; that is, the first owner; according to the law in Lev. 25. And this though it had gone through many hands. If (a man) sold his field to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another: in the yeere of Iubile, it shall return to the first owner, Lev. 27. 24. Maim. in Ibel, c. 11. f. 15. So the Priests had not this land at the Iubile, as they had the former, in ver. 21.

V. 25. all thine estimation] Greeke, every valuation: of the Sanctuary] Hebrew of sanctity or holiness, which the Greeke translateth holy weights: as the Hebrew Shekel properly signifieth a weight: and in Israel, they used to pay their money by weight; as, I weighed him the money, seventeen shekels of silver, &c. and I weighed him the money in the ballances: Jer. 32.9, 10. twenty Gerahs] The holy shekel was the weight of 320. barley cornes, of pure silver. The Gerah (called of the Hebrew Doctors Megab) weighed sixteene barley cornes. Under the second Temple, they added to the Shekel, and made it the weight of a Selangh, which weighed 384. barley graines, as witnesseth Maim. tom. 1. in shekels, ch. 1.1.2.3. See the annotations on Gen. 20. 16. and Exodus 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the City and Temple of Christ, The shekel shall be twenty Gerahs, Ezek. 45. 12. that all corruption in the holy weights should be done away; and spiritually, the ancient truth in religion restored.

Ver. 26. But the firstling] the Greeke translateth, And every firstborne, (or firstling,) which shall be borne among thy beasts, shall be the Lords; and none shall sanctify it. Because the firstborne were already sanctified by the Law, Exod. 13. 2, 12. and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man cannot sanctifie that which is not his owne. Whereupon the Hebrewes have these rules: No man may sanctify a thing which is not his owne. If he devote his sonne, or his daughter, or his servant, or a field that he hath bought, [for no field was a mans owne, but by inheritance;] yet they are not devoted: for a man cannot sanctify a thing, the body whereof is not his owne. Neither can a man sanctify a thing which is not in his owne power; as if he have left in another mans hand a thing to keepe, and he which had it to keepe denyeth it; the owner cannot sanctify it. But if he deny it not, it is in the owners power, &c. Maim. in Erachin, chap. 6. sect. 21. 22. So because the Law in Lev. 25. 39. &c. forbiddeth the Hebrewes to be sold for servants or slaves, a man could no otherwise devote or sanctifie himselfe, then to pay his valuation or price. And this the Hebrew canons also do aver; He that sanctifieth himselfe, sanctifieth nothing but his price; and he is bound to give the price of himselfe; and it is lawfull for him to doe (his businesse) and to eate, for loe he hath not sanctified his body, as a servant. Maim. ibidem sect. 20. or sleepe] or goat, for that also is implied in the originall word, Exod. 12. 3, 5.

V. 27. of an unclean beast] the Greeke translateth plurally, of unclean beasts. Iarchi expoundeth this of such unclean beasts as were spoken of in v. 11. which a man sanctified unto the reparation of the Sanctuary. to thine estimation] the Greeke and Chaldee translate, the estimation (or value) thereof. So after, and usually in this chapter.

Ver. 28. devoted thing] in Hebrew Cherem, in Greeke Anathema: which word Luke useth in Greeke for the gifts wherewith the Temple was adorned, Luk. 21. 5. It meaneth things devoted, dedicated, and separated from common use to God. And often this Cherem is used for destroying

ing a thing utterly as accursed, Exo. 22. 20. Deut. 7. 2. and 20. 17. and for forfeiting or confiscation of goods, Ezra 10. 8. Here and in Num. 18. and other where it is put for devoted things, wholly given unto God. There is also a difference between the estimation forementioned, and the devoted things, as the Hebrewes observe: that the estimations are determined (or set) by the Law, but the devoted things are not. *Maim. in Erachin, c. 1. f. 23.* Likewise of devoted things (they say) some were the Lords, some the Priests, Num. 18. 14. He *ibid.* saith, This be a devoted thing to the maintenance of the Sanctuary, or devoted unto God, &c. it falleth to the maintenance of the Sanctuary: but if he saith, Devoted absolutely, then it is to the Priests; for absolute devoted things are for the Priests, Numb. 18. 14. What differ the devoted things of the priests, from the devoted things of God? Gods devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance of the Sanctuary, and the goods themselves goe out for common (or prophane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offring. And of the thing devoted for the Priests, he saith (in Levit. 27. 28.) IT SHALL NOT BE SOLD, NOR REDEEMED: not sold to another, nor redeemed by the owners. *Ad. in Erachin, ch. 6. sect. 1. 4.* Howbeit, this difference appeareth not by the Law of God; which speaketh of all devote things in generall. *of all that he hath* Hereupon they say, A man may devote of his herd, and of his focke, and of his servants that are Canaanites, and of the field of his possession: but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written, OF ALL THAT HE HATH. But if he doe devote all his goods; let they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Phylacteries that are on his head, &c. *Maim. in Erachin, c. 6. f. 2. 3.* And againe, Let a man never sanctifie or devote all his goods: for he that so doth, transgresseth against the meaning of this Scripture, which saith, OF ALL THAT HE HATH; and not, All that he hath. Neither is this pietie, but folly; for he wasteth all his substance, when he hath need of the creatures, &c. Of the sacrifices which a man is bound to bring, let the Law spareth his goods, and saith that he shall bring according to the tribute of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as it meet for him, as it is written (In Deut. 16. 17.) Every man according to the gift of his hand; according to the blessing of the LORD thy God, which he hath given thee. *Maim. in Erachin, ch. 8. sect. 13.* *of a man* as of his slaves, which were his to sell, or give, or devote, as his beasts; because they were his owne. And thus Sol. Iarchi here expoundeth it, as if hee devote his men-servants or women-servants, that are Canaanites. *holiness of holiness* Hebrew, *holiness* of holiness, that is, most holy, meaning in respect of him that devoted them; but the Priests which enjoyed them, used them as their common goods; as

the Hebrewes say, At the time when he devoteth devoted things for the Priests, so long as they are in the owners house, let they are holy in all respects, Levit. 27. 28. when he hath given them to the Priest, then they are as common things in all respects; as it is said Num. 18. 14. Every thing devoted in Israel, shall be thine. *Maim. in Erachin, ch. 6. sect. 5.*

Verf. 29. None devoted shall] or, Any devoted thing shall not, Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men, (as in the former verse,) which were devoted unto death. Which was not only done by God, as when he devoted Iericho, Ios. 6. 17. & the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in speciall vowes, Num. 21. 2. 3. or when they were adjudged to death for sin, Exod. 22. 20. And to this latter, the Hebrewes do apply this law, saying; Who so hath bin judgement decreed by the Magistrates of Israel, that he is to be killed for his transgression committed; if another doe estimate him, or that he estimate himselfe, or saith; My price be upon me, or another saith, the price of this man be upon me; he is not bound (to give) any thing; for this is as a dead man; and there is no valuation or price of the dead. And of this it is said (in Levit. 27. 29.) None devoted which shall be devoted, of man, shall be redeemed: as if he should say, there is no redemption for him, but as a dead man. *Maim. in Erachin, ch. 1. f. 13.* The like expolition is given by Sol. Iarchi, Chazkuni, and others. *shall be redeemed* A devotion, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vowes were to tend unto the honour of God, and strengthening of mens faith, with manifestation of their thankfulness: so the not redeeming of any thing devoted by vow; nor of other single vowes, without a mulct on him that vowed and afterward would redeem it, was to teach men constancy in all good purposes and words. For if a man had but sworn to his neighbour, though it were to his owne hindrance, he might not change; Psal. 15. 4. how much lesse might he change his solemne promise unto the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; and often addeth earthly to them also: Mar. 10. 29. 30. Proverbes 3. 9. 10.

V. 30. All the tithe] There are two sorts of tithe in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21. the second which (after the payment of the former tithe) was separated and carried up to Ierusalem, and there eaten by the owners, Deut. 12. 6. 7. 11. and 14. 22. 23. which second tithe every third yeere, was given to the poore, Deut. 14. 28. 29. The Hebrewes understand this Law, not of the first tithe, but of the second, thus they write: after that they have separated the great heave-offring, they separate one of ten out of that which is left: and this is called the first tithe; and of it is spoken in Num. 18. And this tithe is for the Levites both males and females, Num. 18. 20. 21. The first tithe may lawfully be eaten of (common) Israelites, and a man may eat thereof in his uncleanness, for there is no holiness in it at all.

29

30

all. And wheresoever any holiness is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as common things, because it is said (in Numb. 18.27.) And this heave-offring shall be reckoned unto you, as though it were the corne of the threshing-floor, &c. at the corne-store and wine-press are common things, so is the first tithe, *Maim. tom. 3. treat. of Tithes, chap. 1. f. 1. 2.* of the tree] that is, of all trees, whose fruit was mans meat: and all manner herbes: *Luk. 11.42.* The Hebrewes say, All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offring. And wee are commanded to separate thereof, the first fruits for the Priest; *Deut. 18.4.* As corne and wine and oile (mentioned in *Deut. 18.4.*) are mans meat, and grow out of the earth, and have owners, as it is said, **THY CORNE**; so all that is like unto them, oweth an heave-offring, and also the tithes. Vetches, though they be not mans meat, forasmuch as they eat them in yeeres of famine, they owe an heave-offring and tithes, &c. Garden seeds which are not eaten, as Rape seede, Radish seed. Onion seed and the like, are free from the heave-offrings, and from tithes, because they are not mans meat: but the seeds of the greene-herbe, owe them. Herbes, though they be mans meat, owe not the tithes, save by the doctrine of the Scribes, &c. *Maim. tom. 3. in Trumoth ch. 2. f. 1. 2, 3, 6.* Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poore: and whatsoever oweth the first, oweth both the other. *Maim. treat. of the second tithe, ch. 1. sect. 1. 2.* holiness] in Greek, an holy thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: *Deut. 12.5, 6, 7, 17.* neither might it be eaten by any uncleane, *Deut. 26. 12. 14.* But the first tithe, and the tenth of it, (which was given to the Priests) might be eaten in every place, *Numb. 18.31.*

31

Ver. 31. will redeeme] to weete, for himselfe and his owne private use: for if he dwelt far from the place which God had chosen, he might turne his tithe fruits into money, and goe up therewith, *Deut. 14.23, 24, 25.* so if they were uncleane, they were to be redeemed; but the fifti part was added by such as would redeeme their own tithe for their own use. So the Hebrew doctors say, He that redeemeth his tithe for himselfe, whether it be his owne, or sale to him by inheritance, &c. must adde the fifti part thereto: if it be worth foure, he must give five, *Levit. 27.31.* If he have redeemed his tithe fruits, and added a fifti part; and would againe redeeme that redemption for himselfe the second time, he is to adde a second fifti part for the principall onely, and not adde a fifti part for the fifti part. But all tithe which he redeemeth not of his owne, he addeh not a fifti part part. *Maimony treat. of the Second tithe, ch. 5. sect. 1. 3, 4.*

32

Ver. 32. the herd or of the focke] The Hebrewes understand this law of these onely, saying, We are commanded to separate one of ten of all cleane beasts which are borne unto man every yeere: and this commandement is not in use, but for the herd and the focke onely, *Levit. 27.32.* The tithe beast is to be payed of common things, but not of things sanctified: and it is due, both within the land, and without the land. All are

bound to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court (of the Sanctuary,) and the blood sprinkled (on the altar) and the fat burned; and the rest of the flesh is eaten by the owners in Ierusalem, as the other leight holy things, and the Priests have nothing thereof, but it is all for the owners, as the Paschall lamb. And if it be a blemished beast, whether a blemish hath befallne it (after,) or that be separated it at first with a blemish thereon; then it is to be eaten in any place. *Maim. tom. 3. in Bechoroth (or treat. of Firstborne,) ch. 6. sect. 1, 2, 3, 4.* by payment of the tenth Beast unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a signe of subjection, as the Apostle sheweth in Hebrewes 7. And as the giving of the Firstborne, was a thankfull acknowledgment that the beginning of all propagation & increase was from God, without whose blessings all creatures are barren and fruitlesse, *Gen. 1.* so the giving of the tenthes; was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattell, and other substance, *Deut. 28. 11.* *Gen. 31. 8, 9.* *Psal. 144. 13.* for ten is often used to signifie many; as is noted on *Gen. 31. 7.* and *Levit. 26. 26.* And God it is that promised, I will sow the house of Israel, and the house of Iudah, with the seed of man, and with the seed of beast, *Ier. 31. 27.* that passeth under the rod] this sheweth the manner of tithing not to be at the will of man, but as the beasts of their owne accord went out of the folde or bawne. The Hebrewes declare it thus; Who so hath ten lambs, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe; these are no tithe: but thus he must doe: He is to gather all his lambes, or all his calves into the fold; and make thereto a little doore; so that two may not goe out at once. And their dams, must stand without; and as they bleat or bellow and the yong ones heare their voice, they goe out of the fold to meet them; as it is said, **THAT PASSETH UNDER THE ROD**, (*Lev. 27.32.*) it must passe of it selfe, and not be caried out by his hand. And as they come out of the fold one after another, he beginneth and counteth them with a rod, one, two, three foure, &c. and the tenth that cometh out, whether it be male or female, perfect or blemished; he marketh it with a red marke, and saith, this is the tithe. He needeth not gather all his beasts which are borne to him, into one fold together, but every focke by it selfe. They may not tithe of the sheepe for the bullocks, nor of the bullocks for the sheepe, but they may tithe of the sheepe for the goats, and of the goats for the sheepe; for (I say) the focke, comprehendeth them both. They may not tithe them that are borne this yeere, from them that are borne in another yeere; even as they may not tithe of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of Tisri (September) untill the 29. of Elul (August) are alike, and they may tithe of the one for the other. If five lambs be borne the 29. day of August, and five the first of September, they are not alike (or matches.) If a lamb bring forth a yong within her yeere, then shee and her yong are put into the fold together to be tithed. *Maim. in Bechoroth, ch. 7. f. 1. 5.* The tithes (as also the First fruits) in Irael, which the Lord

Lord sanctified to himselfe: besides their use for his honour, the sustentation of his minister, and the poor; had also a further signification of Gods elect people, whom he sanctifieth and reserveth unto himselfe for salvation, as the tithes and first fruits of his creatures, Esay 6. 13. Jer. 2. 3. Jam. 1. 18. Heb. 12. 23. Rev. 14. 4.

33 Ver. 33. He shall not search] the Greeke translateth, *Thou shalt not change them, a good for a bad, or a bad for a good. the change thereof*] that is, the beast put in the place thereof. *not be redeemed*] under this, the Hebrewes understand also a prohibition to sell it, if it were unblemished: as *Maimony in Becoroth*, ch. 6. f. 5. &c. saith, *It is unlawfull to sell the tithe beast if it be perfect (without blemish): for it is said, It shall not be redeemed. Wee have beene taught, that this is also a prohibition to sell it. And it seemeth unto me, that he that selleth his tithe, doth nothing, [his sale is of no force:] neither shall the buyer receive it. By the doctrine of our Scribes, it is unlawfull to sell the blemished tithe, yea though it be slaine. But if a blemished tithe beast be slaine, it is lawfull to sell the fat, synewes, skin, or bones thereof; and they have*

forbidden nothing to be sold but the flesh onely. The tithes in Israel being thus sanctified by the commandment of God, unto his honour, the maintenance of his Ministers, and releife of his poore people; it taught them, and teacheth us, to honour the Lord with our substance, Prov. 3. 9. acknowledging him to be the author of all our increase and store, Deut. 8. 13. - 18. Hos. 2. 8. to honour his ministers, and to communicate unto them in all good things, 1 Tim. 5. 17, 18. Galat. 6. 6. that they which sow unto us spirituall things, should reape our carnall things, 1 Cor. 9. 11. and to give almes of such things as wee have, that all things may be cleane unto us, Luk. 11. 41. yea even to sell that we have, and give almes; to provide our selves bagges which waxe not old, a treasure in the heavens that faileth not, Luk. 12. 33. And as we beleewe that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and he loveth us unto the end, Rom. 9. 11. Ioh. 13. 1. so ought our love againe unto him and his to be constant for ever: and with purpose of heart, we should cleave unto the Lord, Act. 1. 23.

HEB. 7. 11. 12.

If perfection were by the Leviticall Priesthood, (for under it the people received the Law:) what further need was there, that another Priest should rise, after the order of Melchisedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the Law.

HEB. 8. 1. 2.

We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: a Minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man.

HEB. 9. 28.

Christ was once offered to beare the finnes of many: and unto them that looke for him, shall he appeare the second time without Sinne, unto salvation.

24 MA 56

ANNO.

ANNOTATIONS
V P O N
THE F O V R T H B O O K E
O F M O S E S,
C A L L E D
N U M B E R S:

WHEREIN, BY CONFERENCE OF
the Scriptures, by comparing the Greeke and Chaldee
Versions, and Testimonies of Hebrew Writers; the
Lawes and Ordinances, given of old unto ISRAEL
in this Booke, are explained.

By HENRY AINSWORTH.

J U D E, vers. 5.

I will put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt, afterward destroyed them that beleevd not.

P S A L M. 95. 10.

Fortie yeeres was I grieved with this generation.

H E B. 3. 17, 18, 19. & 4. 11.

But with whom was he grieved fortie yeeres? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he, that they should not enter into his rest; but to them that beleevd not? So we see, that they could not enter in, because of unbeliefe. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbeliefe.



L O N D O N;

Printed by M. Parsons for John Bellamie, and are to be sold
at his Shop neere the R O Y A L L E X C H A N G E. 1639.

The summe of the Booke of NUMBERS.

THis fourth Booke of MOSES, sheweth the numbers and order of the Tribes of Israel, as they camped about Gods Sanctuarie, and journeyed thorow the wildernesse; with the many troubles, rebellions, punishments, favours, deliverances, conquests, &c. in their Travels, during the time of almost 39. yeeres. With additions and explanations of sundrie Lawes given of God for their sanctification, and preparation to the inheritance of the land of Canaan.

More particularly,



THe numbring of the Tribes of Israel, except the Levites. Chap. 1.
 The order of the Tribes, when they encamped and journeyed. 2
 The numbers, order, charges of the Priests and Levites. 3 and 4
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 The Princes oblations at the dedication of the Tabernacle and Altar. 7
 The consecration of the Levites to their ministeries. 8
 The Pascheover in the wildernesse. The cloud that guided the people. 9
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THE FOVRTH BOOKE OF MOSES, CALLED NUMBERS.

CHAPTER I.

1, In the second yeere after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twentie yeeres old, and upward. 5, The Princes of the Tribes that were joynt with Moses and Aaron for this businesse. 17, The number of every Tribe particularly. 45, The summe of them all together. 47, The Levites are not numbred among the Tribes; 50, but are exempted for the service of the Lord, about the Tabernacle.



AND Jehovah spake unto Moses, in the wilderness of Sinai, in the Tent of the congregation: in the first [day] of the second moneth, in the second yeere; after their comming forth,

2 out of the land of Egypt, saying; Take yee, the summe of all the congregation of the sonnes of Israel; according to their families, according to the house of their fathers: by the number of the names; every male, according to their polles. From twenty yeeres old, and upward, every one that goeth forth with the armie, in Israel: ye shall muster them, by their armies, thou and Aaron. And with you there shall be a man of every Tribe: every man shall be head of the house of his fathers. And these are the names of the men, which shall stand with you: of Reuben; Elizur, the son of Shedeur. 6 Of Simeon; Shelumiel, the son of Zurishaddai. Of Judah; Naasson, the son of Amminadab. Of Issachar; Nethaneel, the son of Zuar. Of Zabulon; Eliab, the son of Helon.

Of the sons of Joseph; of Ephraim, Elisamma, the son of Ammihud: of Manasses; Gamaliel, the sonne of Pedahzur. Of Benjamin; Abidan, the son of Gideoni. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Enan. These be the called of the congregation; Princes, of the Tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron tooke these men, which are expressed, by names. And they assembled all the congregation, in the first day of the second moneth; and they declared their genealogies according to their families, according to the house of their fathers: by the number of the names; from twentie yeeres old, and upward, according to their polles. As Jehovah commanded Moses, so he mustered them, in the wilderness of Sinai.

And the sons of Reuben, the first-borne of Israel, were by their generations, according to their families, according to the house of their fathers: by the number of the names, according to their polles; every male, from twenty yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the Tribe of Reuben, were six and forty thousand and five hundred.

Of the sonnes of Simeon; by their generations, according to their families, according to the house of their fathers: those that were

Aaaa a mustered

23 mustered of him, by the number of the names, *according* to their polles; every male, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Simeon, *were* nine and fiftie thousand, and three hundred.

24 Of the sonnes of Gad; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Gad, *were* five and fortie thousand, and six hundred, and fiftie.

26 Of the sonnes of Judah; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Judah, *were* foure and seventie thousand, and six hundred.

28 Of the sonnes of Issachar; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Issachar, *were* foure and fiftie thousand, and foure hundred.

30 Of the sonnes of Zabulon; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Zabulon, *were* seven and fiftie thousand, and foure hundred.

32 Of the sonnes of Joseph, of the sonnes of Ephraim; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Ephraim, *were* fortie thousand, and five hundred.

34 Of the sonnes of Manasses; *by* their generations, *according* to their families, *according* to the house of their fathers: by the number of their names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Manasses, *were* two and thirtie thousand, and two hundred.

Of the sonnes of Benjamin; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Benjamin, *were* five and thirtie thousand, and foure thousand.

Of the sonnes of Dan; *by* their generations *according* to their families, *according* to the house of their fathers, by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Dan, *were* two and sixtie thousand, and seven hundred.

Of the sonnes of Aser; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Aser, *were* one and fortie thousand, and five hundred.

The sonnes of Naphtali; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those *that were* mustered of them, of the Tribe of Naphtali, *were* three and fiftie thousand, and foure hundred.

These are those *that were* mustered, which Moses mustered, and Aaron, and the Princes of Israel; twelve men: each one was, for the house of his fathers. And they were, all those *that were* mustered of the sons of Israel, *according* to the house of their fathers: from twentie yeeres old, and upward; every one, that went forth *with* the armie, in Israel. Even all *that were* mustered, *were* six hundred thousand, and three thousand, and five hundred, and fiftie. But the Levites, *according* to the Tribe of their fathers, were not mustered among them.

For Jehovah had spoken unto Moses, saying; Onely the Tribe of Levi, thou shalt not muster; neither take the summe of them, among the sonnes of Israel. But thou, appoint the Levites over the Tabernacle of the Testimonie, and over all the vessels thereof, and over all *things* that belong to it: they shall beare the Tabernacle, and all the vessels thereof; and they shall minister unto it: and shall encampe round about the Tabernacle. And when the

Tabernacle

52 Tabernacle setteth forward, the Levites shall take it downe; and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that commeth nigh, shall be put to death. And the sons of Israel shall encampe, every man by his own campe, and every man by his owne standard, 53 throughout their armies. But the Levites shall encampe round about the Tabernacle of the Testimonie; that there be no fervent wrath, upon the congregation of the sonnes of Israel: and the Levites shall keepe the charge of the Tabernacle of the Testimony. 54 And the sonnes of Israel did so: according to all that Jehovah commanded Moses, so did they.

Annotations.

Numbers] This name is given unto this book, according to the Greeke title: because the first chiefe thing here handled is the numbring of the tribes of Israel. The Hebrews give it no other name then of the first words, *Vajedabber*, that is, And (the LORD) spake; or *Bemidbar*, that is, In the wilderness: see the first Annotations on Genesis and Exodus. And here beginneth the 34. Section or Lecture of the Law: whereof see Genesis 6. 9.

1. Vers. 1. *Sinai*] the mount whereon the Law had beene given, Exod. 19. by which mountaine Israel yet abode, untill the twentieth day of this Moneth, Numb. 10. 11, 12. *the Tent*] or, *Tabernacle of meeting*; whither the people were to assemble at the times appointed, and where God met with them, as he promised, Exod. 25. 22. It is called also the *Tabernacle of Testimonie*, vers. 43. and so the Greeke translateth it here. *the first*] Hebr. *the one*, understanding day; as in Mat. 26. 17. compared with Marke 14. 12. see the notes on Gen. 8. 13. And *one* is often put for *first*, as is noted on Gen. 1. 5. And every first day of the moneth was a feast, Numb. 28. 11, &c. *second moneth*] which wee now call Aprill: so in *Targum Jonathan* it is said, *the first of the moneth Ijar* (that is, Aprill) *which is the second moneth*. In the Scripture it is named *Ziv*, 1 King. 6. 1. of the brightness and beautie of the flowers which then doe spring. But God had spoken before unto them in the first moneth, which is related after in Numb. 9. 1, &c.

after their comming forth] or, *of their departing*: see the Annotations on Exod. 16. 1. God having given them Lawes for his service, in Exodus and Leviticus; doth now settle their Church and Commonwealth in order.

2. Vers. 2. *the summe*] Hebrew, *the head*; which some understand for *heads*; that is, the *Rulers*: but the Chaldee expoundeth it, *the summe* (or *count*) see the notes on Exod. 30. 12. This people was numbred by *Moses*, three times; in the first yeere

after they came out of Egypt, when every man gave a rancome for his soule; whereby their redemption by Christ was figured, Exo. 30. 11, 12. &c. and 38. 25, 26. In the second yeere, when now they were to be set in order for their encamping about the Sanctuarie, and journeying with it towards Canaan; whereof the 4. first chapters of this book doe treat. The third and last muster was in the fortieth yeere (the last of their travell;) when all this generation being dead, their sons were numbred, for to receive inheritance in the land of promise, a Figure of the Kingdome of Heaven. *the sonnes of Israel*] the twelve tribes, Gen. 49. 1, 2. 28. So all strangers are excluded from this numbring. The Levites also were numbred apart; ver. 49. &c. *families*] or *kindreds*, which next descended of those twelve tribes; of which families, see Numb. 26. 5. &c. *house*] that is, as the Greeke translateth, *houses*: and these were the next descent of the families aforesaid. See Jos. 7. 14. *Aben Esra* here noteth, that it is said, *the house of their fathers*, because *the family of the mother is not called a family*. *every male*] whereby the females are excluded; as also all children, vers. 3. *their poller*] or, *their skulls*, that is, as the Greeke translateth, *their heads*; meaning the particular persons: so in Exod. 38. 26.

Vers. 3. *old*] Hebr. *sonne of twentie yeeres*; that is, going in his twentieth yeere; of which phrase, see the Annotations on Gen. 5: 32. So all children and youths under 20. yeeres, were not in this account. *upward*] some of the Hebrewes limit the time, *unto sixtie yeeres old*: R. *Menachem* on Numb. 1. but the Law setteth no such limitation.

that goeth forth] to wit, usually; or is able to goe forth. So all that were unable for the warre, through old age, sicknesse, or other infirmities, are not mustered here with Israel. *shall muster*] or *shall number*; which in the Hebrew and Greeke, hath the name of *visiting*. This numbring of Israel signified Gods providence and care over them, which extendeth not onely to their persons, but to the very haire of their heads, which are all numbred, Luke 12. 7. And in that they are numbred or mustred by *their armies*, it sheweth whereunto God had called them, even to fight *the good fight of faith*, 1 Timothie 6. 12. By the word of *Truth*, by the power of God, by the armour of Righteousnesse, on the right hand and on the left, 2 Cor. 6. 7. Therefore they were to follow the Lord & his Tabernacle, going before them to fight against the Canaanites: as in our spirituall warfare, we are to follow Christ, Rev. 12. 7. & 19. 11, 14. And onely males or men of strength, are mustered: to teach what we ought all to be in Christ; even *strong in the Lord*, and in the power of his might: putting on the whole armour of God, that we may be able to stand against the wiles of the Devill, &c. Eph. 6. 10, 11, 12, 13. So the Church in her travell, bringeth forth a male or manchild, Rev. 12. 5. Esa. 66. 7, 8.

Vers. 4. *a man of every Tribe*] Hebr. *a man a man* of (or for) a Tribe. So there were twelve Princes, besides *Moses* and *Aaron*, fourteen in all: as in the Christian Church, there were twelve Apostles,

besides Paul and Barnabas. *head*] that is, chiefe, or Ruler.

- 5 Ver. 5. Of Reuben] understand, from the 10. verse, Of the *sonnes* of Reuben: and so the Greeke explaineth it, Of *those* of Reuben. *Elizur*] in Greeke *Elisaur*. As the Patriarchs had their names significant in their owne tongue, given them upon speciall occasion, and applied some of them to spirituall use, as is to be seene in Gen. 29. 32. &c. and 30. 6. &c. and 49. 8. &c. so their posterity had names of good notation and use; though the speciall occasions are not noted. As *Elizur* signifieth, *The Rock* (Christ) is my God: and his father *Shodur*, *The light* of the Almighty.

- 6 Ver. 6. Of Simeon] Gr. Of *those* of Simeon; that is, of his sons: and so the rest which follow. *Shelumiel*] in Greeke, *Salamiel* son of *Sourisadai*. By interpretation, *Shelumiel* signifieth, God is my recompense; and *Zurishaddai*, *The Almighty* is my Rock.

- 7 Ver. 7. Naasson] so the Greeke writeth him, here and in Mat. 1. 4. in Hebrew *Nachshon*: by interpretation, *Experiment*; and *Aminadab*, *My people* is noble.

- 8 Ver. 8. Nethameel] i.e. *The gift* of God: in Greek, *Nathanael*; and so the name is written in Joh. 1. 46, 47.

- 9 Ver. 9. Zabulon] Hebrew, *Zebulun*. *Eliab*] by interpretation, *My God* is the Father. *Helon*] or *Chelon*; in Greeke, *Chailon*: hee hath his name of strength.

- 10 Ver. 10. Ammihud] Hebr. *Gnammihud*, written in Gr. *Semioud*; and so in Num. 7. 48. the Hebrew letter *Gnain*, being sounded like S. after the Chaldean manner: as *Begnor*, Numb. 22. 5. is *Bosor* in 2 Pet. 2. 15. *Ammihud* signifieth, *My people* hath the Glorie, and *Elishama*, *My God* hath heard.

Gamaliel] so the Greeke pronounceth him, here, and in Act. 5. 34. in Hebrew, *Gamliel*; that is, *God* is my reward. *Pedabzur*] in Greeke *Phadassur*; by interpretation, *The Rock* (Christ) red emeth.

- 11 Ver. 11. Abidan] that is, *My Father* is the Judge. *Gideoni*] in Greeke, *Gadarni*, *The cutler* downe, a warlike name.

- 12 Ver. 12. Abiezzer] or, *Achiezer*, *The Brothers* helpe. *Ammishaddai*] in Greeke, *Amisadai*; *The people* of the Almighty.

- 13 Ver. 13. Pagiel] in Greeke *Phagiel*: by interpretation, *God* hath met me. The same word is applied to Christs intercession, in Esa. 53. 12.

- 14 Ver. 14. Eljasaph] that is, *God* hath added: it hath affinitie with *Iosephs* name. *Deguel*] in Greeke, *Dagonel*; afterward he is named *Reguel*, Num. 2. 14. *Deguel* signifieth, *Know* God; as *Reguel*, *The friend* of God.

- 15 Ver. 15. Naphtali] in Greeke, *Nephthaleim*; and so his name is written in Mat. 4. 15. Here the order of the Tribes, as the Princes were chosen out of them, may be viewed thus:

- | | |
|-------------|--------------------------|
| 1. Reuben | } <i>Sonnes</i> of Leah. |
| 2. Simeon | |
| 3. Judah | |
| 4. Issachar | |
| 5. Zabulon | |

- | | |
|-------------|----------------------|
| 6. Ephraim | } <i>Of Rachel</i> . |
| 7. Manasses | |
| 8. Benjamin | |

9. Dan, *The 1. son* of *Billa* *Rachels* maid.

10. Aser, *The 2. son* of *Zilpha* *Leahs* maid.

11. Gad, *The 1. son* of *Zilpha*.

12. Naphtali, *The 2. son* of *Billa*.

Reuben is first, for being *Israels* first borne, Gen. 46. 8. Then, *Simeon*, his next brother. *Levi* is omitted: because that Tribe was to be numbred by it selfe, not with the other, Num. 1. 47. yet of that Tribe was *Moses* and *Aaron*, chiefe numberers of the people, verse 3. *Judah*, *Issachar* and *Zabulon*, were *Leahs* next sonnes in order, reckoned here, as in Exod. 1. 2, 3. and in their precious stones, Exod. 28. *Ioseph* *Rachels* first borne, hath the first birth-right, that is, a double portion, so of him are two Tribes, 1 Chr. 5. 1, 2. Gen. 48. 5, 6. *Ephraim* the yonger sonne of *Ioseph*, is set before his elder brother *Manasses*, according to *Isaaks* disposition, in Genes. 48. 19, 20. and God made him standard-bearer, Num. 2. 18. and these with *Benjamin* the freewomans children, are set before all the handmaids sons, as being the most noble. *Dan* is the first of all the bondwomens seed, both in birth, Gen. 30. 6. and in the high Priests Ephod, Ex. 28. and is one of the standard-bearers, Num. 2. 25. *Aser*, the second sonne of *Zilpha*, is (contrary to the usuall order in Exo. 1. & 28.) named next to *Dan*, *Bilhahs* sonne; for he was next to his standard in pitching about the Tabernacle, Num. 2. 25, 27. *Gad*, as hee was the first born of *Leahs* handmaid, so was he preferred to the higher place, being now joyned unto the standard of *Reuben*, Num. 2. 10, 14. So *Naphtali* remaineth for the last place, as he was the last of the Tribes that camped about the Tabernacle, Num. 2. 29. Thus Gods wisdom appeareth in naming the Tribes, according to the present occasion of their employments: that all things might be ordered in peace; for hee is not the author of confusion, but of peace; as in all Churches of the Saints, 1 Cor. 14. 33.

Ver. 16. *the called*] or, *the renowned*; that is, states men; such as were men of renowne for age and wisdom, and called to consult about matters of state: see Numb. 16. 2. *Sol. Larchi* (on Numb. 7. 2.) saith, *These were the officers over them in Egypt which had bene beaten for them*, Exod. 5. 14. *Princes*] or *Rulers*. *Nasi*, a Prince, Captaine or Ruler, is so named of lifting up, or easing the burdens of the people by their government, as Num. 11. 17. Exod. 18. 22. or, of being lifted up, and preferred above the people. *heads*] or *Captaines* of thousands, in Greeke, *Chiliarchs*. *of the thousands*] that is, of the bands or companies, which consisted every one of a thousand men: for so the Tribes were divided into thousands, hundreds, fifties, and tens, with captaines over them, Exo. 18. 21, 25. Whereupon such a company and their generation, is called a *thousand*, as in Judg. 6. 15. *My thousand* is *poore* in *Manasse*, where the Chaldean translateth it, *my family*. So *Bethleem* a towne, is called one of the *thousands* of *Judah*, Mic.

5.2. where the Greeke (which the holy Ghost alloweth in Mat. 2. 6.) tranſlateth, *the Rulers, or Governours.*

18 Verſ. 18. *the ſecond moneth*] called *Ziv*, with us *April*, as is noted on verſ. 1. So this aſſembling, was at the new Moone, (which ſignified a renewing or change of the peoples ſtate and order) and on the ſame day that God ſpake unto *Mofes* out of the Tabernacle, verſ. 1. *they declared their Genealogies*] of what Tribe and family every man came: or, *they were genealogized*, that is, were muſtered by *Mofes* and the Princes, according to their Genealogie and pedigree. So the Greeke tranſlateth, *they were viſited or muſtered. their polles*] in Greeke, *their heads*, as in verſ. 2. So after in verſ. 20, 22. &c.

19 Verſ. 19. *of Sinai*] where the Lawes, Judgements and Statutes were given to *Iſrael*; there alſo was their order ſet, for encamping about Gods Sanctuary, and marching with it towards *Canaan*. And this alſo is to diſtinguiſh it from the ſecond muſtering, which was in the plaines of *Moab*, when all this generation was dead, Numbers 26. 3, 63, 64.

20 Verſ. 20. *by their generations*] in Greeke, according to their kindreds: ſo after in verſ. 22, 24. &c. *that went forth*] or, *that goeth forth with the hoſt*; that is, was able to goe forth to warre. So after.

24 Verſ. 24. *Gad*] he is ſet in the third place, (in Levites roomth, who was numbred apart, v. 47.) becauſe *Gad* was joyned with *Reuben* and *Simeon*, on the South quarter of the hoſt, Numb. 2. 10, -14. All the other Tribes are muſtered in the order before ſet downe, verſ. 5, -15.

25 Ver. 25. *and fiftie*] *Gad* the handmaids ſonne, is the only of all the Tribes, whoſe number endeth with *fifty*: all the other are by thouſands, and end with hundreds; which ſhewed Gods admirable providence and bleſſing in multiplying them after ſuch a ſort, that no odde or broken number was among all the Tribes; (as when *Mofes* bleſſed *Joſeph*, he mentioned *the ten thouſands of Ephraim*, and *the thouſands of Manaſſes*, Deuter. 33. 17.) whereas in other numbring, we ſhall finde few but broken numbers, as in the firſt borne of *Iſrael*, Num. 3. 43. and in thoſe that returned out of *Babylon*, Ezra 2. 1, -42. Nehem. 7. 6, -45. Here we may behold the number of every Tribe, beginning at the greateſt, and ſo in order to the leaſt, thus;

1. Judah 74600.
2. Dan 62700.
3. Simeon 59300.
4. Zabulon 57400.
5. Iſſachar 54400.
6. Naphtali 53400.
7. Reuben 46500.
8. Gad 45650.
9. Aſer 41500.
10. Ephraim 40500.
11. Benjamin 35400.
12. Manaſſes 32200.

Judah hath the greateſt number, for he was to be celebrated of his brethren, Gen. 49. 8. he was ſtan-

dard-bearer in the foremoſt quarter as they camped about the Tabernacle, Num. 2. 3. His ſtandard (Lion-like, Gen. 49. 9.) marched in the firſt place, as they journeyed towards the land of promiſe, Num. 10. 13, 14. He had halfe the firſt birth-right, that of him the chiefe ruler ſhould come, and our Lord Chriſt himſelfe concerning the fleſh, 1 Chron. 5. 2. Heb. 7. 14. Here he hath valiant men of war, moe than double the number of *Benjamin* or *Manaſſes*; almoſt twelve thouſand moe than the greateſt Tribe.

Dan the handmaids ſon hath the next number to the moſt, for *Rachels* ſake; for *Jakobs* bleſſing, Gen. 49. 16. and for his place in the campe, to be ſtandard-bearer to the reere-ward; which was the greateſt quarter next *Judahs*, Num. 3. 9, 31. & 10. 25. that the foremoſt ſtandard, and the hindmoſt might have the greateſt number of Warri-ers. And whereas at the firſt, *Dan* had but one ſon, Gen. 46. 23. (and ſo one family, Num. 26. 42.) when *Benjamin* had ten, Gen. 46. 21. now God ſo diſpoſed that *Dan* ſhould be one of the greateſt in number, and *Benjamin* one of the leaſt. For God is the Judge: he putteth downe one and ſetteth up another, Pſal. 75. 7. The barren hath borne ſeven; and ſhe that had many children is waxed feeble, 1 Sam. 2. 5.

Simeon the ſecond Patriarch, is the third in number of Warri-ers, at this time, but before they came into *Canaan*, his Tribe was diminished, for their ſin, exceedingly: but being now 59300. it was at the latter muſter, but 22200. men, Numb. 26. 14. ſo that *Mofes* bleſſing the Tribes, mentioneth not his name at all, Deut. 33.

Reuben, *Iſraels* firſt borne, as he loſt his dignitie for defiling his fathers bed, Gen. 49. 3, 4. ſo here, his increaſe is none of the greateſt, but ſix of his brethren have moe than he.

Ephraim, as he was bleſſed before his elder brother *Manaſſes*, Gen. 48. 20. ſo here he is increaſed by thouſands more than *Manaſſes*, and more than the whole Tribe of *Benjamin*; and his bleſſing continueth above his brother, Deut. 33. 17. yet Satan to hinder this, had ſlaine by the Philiftines of *Guth*, the ſons of *Ephraim*, whiles they dwelt in *Egypt*, for which their father *Ephraim* mourned many daies, 1 Chro. 7. 20, 21, 22. And as they travelled in the wilderneſſe, his poſteritie was diminished eight thouſand, Num. 26. 37.

Benjamin, as hee was the yongſt of all the Patriarchs, ſo here his number is one of the leaſt, (though at the firſt, his children were moe than any of his brethren, Gen. 46. 21.) Afterwards in *Canaan*, his Tribe was almoſt rooted out, Judg. 20. that he hath not without cauſe this attribute, *Benjamin the little*, Pſal. 68. 18.

Manaſſes hath the laſt place in this count, that *Jakobs* prophetic might have effect, *his yonger brother (Ephraim) ſhall be greater than he*, Gen. 48. 19. But God bleſſed this Tribe in their travell thorow the wilderneſſe; that at the next muſter they were increaſed above twentie thouſand moe than at this time; whereas *Ephraim* his brother was not increaſed at all, but diminished, Numb. 26. 34, 37. Thus the bleſſings of God were diſtributed

ted among the Tribes, for their number, and for their order, according as in wisdom hee saw meet. He increaseth the Nations, and destroyeth them: hee enlargeth the Nations, and straighteneth them, Job 12. 23.

32 Verſ. 32. of Ioseph] he, as his blessing was to be like a fruitfull vine, Gen. 49. 22. so of him by his two sonnes, here are moe warriors than any tribe had, saving *Indab*. And his two sonnes, *Ephraim* and *Manasse*, are not families but tribes, as if they had been *Jakobs* owne, according to his adoption of them, Gen. 48. 5. Thus *Ioseph* hath a double portion, the first birthright, 1 Chron. 5. 1, 2.

42 Verſ. 42. The sonnes of Naphtali] Of all the other it is said, Of the sonnes, and so the Greeke translateth this here. Some of the Hebrewes (as *Baal hatturim* upon this place) give a reason, which appeareth not in *Moses*, that Of Naphtali onely hee saith **THE SONNES**, because Naphtalies Tribe had moe daughters than sonnes: and therefore in Naphtalies blessing, (Gen. 49. 21.) he is resembled to a female, an *Hinde* let loose: Therefore also in Numb. 26. it is written of them all, **THE SONNES**: because the men were dead, (Num. 26. 64, 65.) but the women multiplied.

44 Verſ. 44. each one was] Hebr. one man, for the house of his fathers, were they; which the Greeke explaineth thus, one man for one Tribe, according to the Tribe of their fathers houses were they.

46 Ver. 46. sixe hundred thousand, &c.] a marvellous increase of seventy foules which came into Egypt, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few yeeres be multiplied, even as the starres of heaven, Deu. 10. 22. and this was the reward of faith, Heb. 11. 11, 12. *Eaalam* looking upon them with admiration, said, *Who can count the dust of Jakob, and the number of the fourth part of Israel?* Num. 23. 10. And such is the increase of the spirituall seed of Christ promised to be; that the Church shall say in her heart, *Who hath begotten me these?* Esa. 49. 21. For by twelve Apostles, and seventie Disciples, Christs kingdome began to be preached: and that immortall seed of the Word, soone begat many ten thousands of *Ierms*, Act. 21. 20. and many moe of the Gentiles, even innumerable, Rev. 7. 9. And here also we may observe, that whereas the yeere before, when all the Tribes were first numbred from 20. yeeres old and upward, their summe was 603550. men, Exod. 30. 14. & 38. 26. now in the second yeere when they are againe numbred, and the Tribe of *Levi* not reckoned with them, there are found the same just number of 603550. so there were so many yong men of nineteen yeeres old, as now supplied the want of the Levites, put apart for the Lords service: that *Israel* might see they should lose nothing by whatsoever was employed in the service of God.

49 Verſ. 49. Onely] or, But the Tribe, it is an exception, which the Greeke translateth thus; See, the Tribe of *Levi*, thou shalt not muster: to wit, among the other Israelites, but apart by themselves, Num. 3. 15. &c.

50 Verſ. 50. appoin] or constitute, give charge as Bi-

shops, which hereof have their name. the Testimonie] that is, the Tables of the Law, kept in an Arke, within the Tabernacle, Exod. 31. 18.

they shall beare] according as God appointed their burdens, Num. 4. 25, 31, 36. and to help them for some things, six wagons were allowed them, Num. 7. 7, 8, 9. round about the Tabernacle] and next unto the Tabernacle, betwixt the camps of *Israel* and it: whereof see chap. 2. and 3.

Verſ. 51. setteth forward] being carried after the cloud, when God removed it from place to place, Num. 10. 11, 17, 21. the stranger] any *Israelite* or other, that is not of the Tribe of *Levi*. So for the worke of the Priesthood, both *Israelites* and *Levites* are counted strangers, save the seed of *Aaron* onely, Num. 16. 40. put to death] either by men, or by the hand of God, as was *Uzzah*, for putting his hand to the Arke, 1 Chronicles 13. 10. So in *Targum Isathian* it is expounded, he shall be killed with fire flaming out from before the Lord.

Verſ. 52. by his owne campe] the Greeke translateth, in his owne order; which is described in ch. 2. by his owne standard] in Greeke, according to his owne Regiment: see Num. 2. 2.

Verſ. 53. no severent wrath] no punishment from God, as was in *Uzzahs* case, 1 Chro. 13. the charge] or, the custodie; the watch and ward, and doe the workes appointed of God: see Num. 3. 7, 8. &c. and 18. 3. This debarring of the people from the work of the Sanctuary, and committing it to the Levites charge, shewed the separation of all mankind from God, and their unworthinesse to come neere unto him or his holy things, untill they be called and sanctified of God thereunto. Which being not effected by the Law, or rudiments thereof, (for the Mount where the Law was given, might not be touched, Heb. 12. 18.) is now performed unto us by Christ, who hath washed us from our sins, in his owne blood, and hath made us Kings and Priests unto God, and his Father, Rev. 1. 5, 6. so that we have libertie to enter into the Holiest, by the blood of *Iesus*, Heb. 10. 19.



CHAP. II.

I, The order of the Tribes pitching about the Tabernacle. 3, On the East side, *Indab*, *Issachar* and *Zabulon*. 10, On the South side, *Reuben*, *Simeon*, and *Gad*. 17, The Tabernacle in the midst of the campe. 18, On the West side, *Ephraim*, *Manasse*, and *Benjamin*. 25, On the North side, *Dan*, *Aser*, and *Naphtali*.

AND **Jehovah** spake unto *Moses* and unto *Aaron*, saying; The sons of *Israel* shall encampe, every man by his standard, with the ensignes, according to the house of their fathers: over against, round about the Tent of the congregation, shall they encampe. And they that encampe formost Eastward,

4 Eastward, *shall be* the standard of the campe
of Judah, *according to* their armies; and the
captaine of the sonnes of Judah, *shall be* Na-
asson the sonne of Aminadab. And his ar-
mie, and those *that were* mustered of them,
were seventy and foure thousand, and six
hundred. And they that encampe next un-
to him, *shall be* the Tribe of Issachar and the
captaine of the sonnes of Issachar, *shall be*
Nethaneel, the sonne of Zuar. And his ar-
mie, and those *that were* mustered thereof,
were foure and fifty thousand, and foure hun-
dred. The Tribe of Zabulon, and the Prince
of the sonnes of Zabulon, *shall be* Eliab the
sonne of Helon. And his armie, and those
that were mustered thereof, were seven and
fiftie thousand, and foure hundred. All that
were mustered, of the campe of Judah, were
an hundred thousand, and eighty thousand,
and six thousand, and foure hundred, *ac-
cording to* their armies: they shall set for-
ward, first.

10 The standard of the campe of Reuben,
shall be Southward, *according to* their armies:
and the captaine of the sonnes of Reuben,
11 *shall be* Elizur the son of Shedeur. And his
armie, and those *that were* mustred thereof,
were six and fortie thousand, and five hun-
dred. And they that encampe next unto
him, *shall be* the Tribe of Simeon: and the
captaine of the sons of Simeon, *shall be* She-
lumiel, the son of Zurishaddai. And his ar-
mie, and those *that were* mustered thereof,
were nine and fiftie thousand, and three hun-
dred. And the Tribe of Gad, and the cap-
taine of the sonnes of Gad, Eliasaph, the
sonne of Reguel. And his armie, and those
that were mustered of them, were five and
fortie thousand, and six hundred, and fiftie.
16 All that were mustered, of the campe of
Reuben, were an hundred thousand, and one
and fifty thousand, and foure hundred, and
fiftie, *according to* their armies: and they
shall set forward, second.

17 And the Tent of the congregation shall
set forward, the campe of the Levites, in the
midst of the campes: as they encampe, so
shall they set forward: every man in his
place, *according to* their standards.

18 The standard of the campe of Ephraim,
according to their armies, *shall be* Seaward:
and the captaine of the sonnes of Ephraim,
19 *shall be* Elishama the son of Ammihud. And
his armie, and those *that were* mustered, of
them, fortie thousand, and five hundred.

20 And next unto him, *shall be* the Tribe of Ma-

nasses: and the captaine of the sonnes of
Manasses, *shall be* Gamaliel the sonne of Pe-
dahzur. And his armie, and those *that were* 21
mustered of them, two and thirtie thousand,
and two hundred. And the Tribe of Benja- 22
min, and the captaine of the sons of Benja-
min, *shall be* Abidan, the sonne of Gideon.
And his armie, and those *that were* mustered 23
of them, five and thirtie thousand, and foure
hundred. All that were mustered, of the 24
campe of Ephraim, were an hundred thou-
sand, and eight thousand, and an hundred,
according to their armies: and they shall set
forward, third.

The standard of the campe of Dan; *shall be* 25
Northward, *according to* their armies: and
the captaine of the sonnes of Dan, *shall be* 26
Ahiezer, the son of Ammishaddai. And his
armie, and those *that were* mustered of them,
sixty and two thousand, and seven hundred.
And they that encamp next unto him, *shall be* 27
the Tribe of Aser: and the captaine of the
sonnes of Aser, *shall be* Pagiel, the sonne of
Ocran. And his armie, and those *that were* 28
mustered of them, were one and fortie
thousand, and five hundred. And the Tribe 29
of Naphtali, and the captaine of the sons
of Naphtali, Ahira the son of Enan. And 30
his armie, and those *that were* mustered of
them, were three and fiftie thousand, and
foure hundred. All that were mustered, of 31
the campe of Dan, were an hundred thou-
sand, and seven and fiftie thousand, and six
hundred: they shall set forth hindmost, *ac-
cording to* their standards.

These are those *that were* mustered of the 32
sonnes of Israel, *according to* the house of
their fathers: all that were mustered of the
camps, *according to* their armies, were six
hundred thousand, and three thousand, and
five hundred and fifty. But the Levites were 33
not mustered, among the sonnes of Israel,
as Jehovah commanded Moses. And the 34
sonnes of Israel did according to all that
Jehovah commanded Moses; so they en-
camped *according to* their standards, and so
they set forward, every man *according to*
his families, *according to* the house of his
fathers.

Annotations.

2 *Shall encampe* For, as the Greeke translateth, *let
them encampe*, that is, pitch their Tents, as an ar-
mie about the Sanctuarie of the Lord of hostes.
Here God (having in the former Chapter given
charge to muster his Warriors) commandeth now
to

to set them in order, and under government: as in the Church, all things ought to be done decently and in order, 1 Cor. 14. 40. *his standard*] or, *his banner*; which the Greeke translateth, *his order*, and so the Chaldee calleth it *Takes* (a word borrowed of the Greeke, *Taxis*) Order. And this phrase the Apostle useth (from this place) in 1 Cor. 15. 23. *every man in his owne order*. Here it is properly a *standard banner* or *flag*, such as is used in the warres: which fitly denoteth the state of the Church in her spirituall warfare, said therefore to be terrible as an armie *with banners*, Song. 6. 4, 10. and it signifieth her victorie; whereupon David saith, *we will shout, in thy salvation*; and in the name of our God, *we will set up the banner*, Psal. 20. 6. See also Jer. 50. 2. & 51. 27. where the setting up of a *standard*, is a signe of preparation unto war against Babylon, as here against the Canaanites. *with the ensignes*] or, *with the signes*; which were in the standards, for discerning of one from another. What these were, the Scripture sheweth not: it is not unlikely, that they were such colours as the precious stones had on *Aarons Brestplate*, Exo. 28. on which the Tribes names were engraved. In the *Thargum* called *Ionathans*, upon this place, it is said; *The standard of the campe of Judah, was of linnen of three colours, according to the three precious stones in the Brestplate (of the Chalcedonie, Saphir, and Sardonyx) and in it were engraved and expressed the names of the three Tribes, Judah, Issachar and Zabulon; and in the midst thereof was written; (from Num. 10. 35.) Rise up LORD, and let thine enemies be scattered; and let them that hate thee, flee before thee; in it also was portrayed the forme of a Lion. The standard of the campe of Reuben, was of linnen of three colours, answerable to the three precious stones in the Brestplate, (of the Sardine, Topaz and Amethyst) and therein were engraved and expressed the names of the three Tribes, Reuben, Simeon, Gad: and in the midst thereof was written, Heare O Israel, the Lord our God, the Lord is one: (Deut. 6. 4.) Therein also was portrayed, the forme of an Hart, &c. So he proceedeth for the rest. Howbeit, that proportion will not hold in all, seeing Levi (who is not here among the other Tribes) was there one of the twelve; and Joseph, there graved on the Beryll, hath here two Tribes, Ephraim and Manasse; unto whom two colours cannot be allowed from the Brestplate, as the *Thargum* here would. Others therefore explaine it otherwise, having herein no certaintie. *Chazkuni* (on Num. 3.) bringeth this exposition, *The portraiture of a man, was as Reubens standard, dyed after the colour of the Sardine set in the Brestplate for his name, in signe of the Mandrakes which he found, (Genes. 30. 14.) which are after the fashion of a man. The portraiture of a Lion, was on Judahs standard, who is called a Lion, (Genes. 49. 9.) and it was dyed into the colour of a Chalcedony. The figure of a Bulloke (or Oxe) was on Ephraims standard, whose father is likened to a Bulloke, (Deut. 33. 17.) It was dyed in colour like a Beryll. The figure of an Eagle was on Dans standard, dyed like an Hyacinth: &c. To this *Aben Ezra* (on Num. 2.) agreeth,**

saying; *There were signes in every standard; and our Ancestors have said, that in Reubens standard there was a figure of a Man, &c. in Judahs standard, the figure of a Lion, &c. in Ephraims, the figure of a Bulloke, &c. and in the standard of Dan, the figure of an Eagle: so they were like the Cherubims which the Prophet Ezekiel saw, (Ezek. 1. 10.) Whatsoever the signes were, (which the holy Ghost here concealeth) this ordering of the people under their standards with ensignes, taught all, to abide in that state wherein God placed them; and not to run from Tribe to Tribe, or from ensigne to ensigne; but to continue every one under his governour: for to stand for an ensigne of the people (as is prophesied of Jesus the root of Jesse, Esa. 11. 10.) is expounded by the Apostle, to rule over the Gentiles, Rom. 15. 12. *house*] in Greeke, *houses*. *over against*] or, *from before it*: whereby is meant, *aloofe*, or, *a farre off*, (as this word is explained in Psal. 38. 12. *they stand from before my stroke: and my neighbours stand a farre off;*) yet so, as they should view it, and have their faces towards it; as the like phrase sheweth in 2 King. 3. 7. Deuter. 32. 52. Gen. 21. 16. So that the doores of all their tents were to be inward towards the Tabernacle, to shew due respect thereto; and yet aloofe in reverence of the holy place, (as in Exod. 3. 5.) And the distance may be guessed to be two thousand cubits, that is, an English mile, a Sabbath daies journey, (whereof see the notes on Exod. 16. 29.) for such a space was betweene the Arke and the people, in Jos. 3. 4. So R. *Solomon* here expoundeth it, *Over against*, that is, *a farre off*, a mile distance, as it is said in Josua, yet there shall be a space betweene you and it, about two thousand cubits by measure.*

round about] so that the Lord dwelt in the midst of his people, and the tents of the Saints, were as a wall round about Gods Sanctuarie to guard it. For as in Jeremie 50. 29. the camping against Babylon *round about*, was that none thereof might escape: so here they encamped about Gods Sanctuarie, for the safety therof. According to which type, the Christian Church is described in Rev. 4. 2, 4. &c. where there is a Throne in the midst, answerable to the Tabernacle and Temple called Gods throne, in Ezek. 43. 7. and *round about the throne*, are foure and twentie thrones; which is double the number of the twelve Tribes here camping, because the Church is increased under the Gospel, and the place of her Tents enlarged, Esa. 54. 2. And between the throne, and the circuit round about the throne are foure living creatures full of eyes, &c. Rev. 4. 5. the Watchmen or Ministers of the Church; as here betweene the Lords tent and the tents of Israel, the Levites camped in foure quarters, whereof see Num. ch. 3. & ch. 1. v. 50. Hereupon the Church is described to be those that are *round about* the Lord, Psal. 76. 12.

Ver. 3. *foremost*] or, *on the fore part*, that is, as followeth, *Eastward*, or towards the Sun rising: for the East is said to be *before*, and the West *behinde*, Esa. 12. the South is called *the right side* of the world, Psal. 89. 13. and the North the left, all which

which *Iob* describeth by these names, in *Job* 23. 8, 9. So *R. Sol. Larchi* noteth on this place, *foremost* or *before*, is the *East quarter*, and the *West* is called *behinde*. *the captaine*] or, *the Prince, Ruler*; as in *Num.* 1. 16. so after in this chapter. *Iudab*] the father of our Lord Christ after the flesh, *Luke* 3. he, as he was most in number of all the Tribes, *Num.* 1. 27. so as a *Lion* whom none durst *rouse up*, *Gen.* 49. 8, 9. he is the chiefe standard-bearer and chiefe captaine of all the captaines of *Israel*; camping in the first place; as did *Moses* and *Aaron* the chiefe of the *Levites*, in the same quarter betweene *Iudab* and the Sanctuary, *Num.* 3. 38. Also when they marched, *Iudab* went *foremost*, *Num.* 10. 14. And after *Iosuahs* death, *Iudab* went first up to fight against the *Canaanites*, *Judg.* 1. 1, 2. He figured Christ *the Lion of the Tribe of Iudab*, who also is *Michael*, that with his *Angels* fighteth against the *Dragon*, and goeth before his heavenly armies; *Rev.* 5. 5. & 12. 7. & 19. 11, 14.

5 Verf. 5. *Issachar*] and with him *Zabulon*, verf. 7. both yonger brothers to *Iudab*, that they might the more willingly be under his regiment: all of them sonnes of *Leah* the free woman, placed in this first quarter.

7 Verf. 7. *The Tribe of Zabulon*] understand from v. 5. *shall encampe next*: so the Greeke explaineth it. And they that encampe next, &c. So in verf. 14, 22, 29.

9 Verf. 9. *an hundred thousand*, &c.] the greatest number of Warriors, by many, were in this first quarter, where *Iudab* was standard-bearer; almost thirty thousand more than in any other quarter. The next in number to him, was the last squadron, where *Dan* beare the standard: so they that went *foremost*, and came *hindmost*, had the greatest armies, for the more safetie of the Sanctuary (which marched in the midst) and of all *Israel*. The number of every one, may be viewed thus:

1. In the campe of *Iudab*, 186400. East.
2. In the campe of *Reuben*, 151450. South.
3. In the campe of *Ephraim*, 108100. West.
4. In the campe of *Dan*, 157600. North.

set forward first] or, *march* and journey first, when the host removeth, *Num.* 10. 14. as they encamped in the first place, Eastward, before the doore of Gods Tabernacle.

10 V. 10. *Southward*] the order proceedeth from East to South, and so to the West and North; according to the course of the Sun, and climates of the world. And this second place is given to *Reuben*,

because he was the first borne, though he lost his first birth-right, *Gen.* 49. which *Iudas* and *Joseph* had shared betweene them; and he is put downe to the second place.

Verf. 11. *Simon*] next brother to *Reuben*, and of the same mother: with whom is joyned *Gad* the first-borne of that mothers maid *Zilpha*, (v. 14.) both for to keepe them the more easily in subjection, and to nourish brotherly love.

Verf. 14. *Reuel*] in Greeke *Ragonel*: he was before called *Deuel*, *Num.* 1. 14. because these Hebrew letters are like one another, and often changed; as is noted on *Gen.* 4. 18.

Verf. 16. *second*] in the second place: see *Num.* 10. 18.

Verf. 17. *Tent of the congregation*] in Greeke, *the Tent of the Testimonie*; the Sanctuary of God: which was to set forward in the midst of the campe, both to shew Gods presence among them; and the honour againe that they should doe unto him. As it is written of the Church, *God is in the midst of her, she shall not be moved*, *Psal.* 64. 5. See also *Song* 3. 7, 8. The manner and order of carying the Tabernacle, is shewed in *Num.* 10. 17. &c. *the campe*] the order of the *Levites* camping, is shewed in *Num.* 3. their marching in *Num.* 10.

Verf. 18. *Ephraim*] hee the yonger brother, is standard-bearer before his elder, *Manasses*: as *Isaiah* prophesied his superiority, *Gen.* 48. 14, 20. *sea-ward*] that is, as the *Chaldee* expounds it, *Westward*: see the notes on *Gen.* 12. 8.

Verf. 20. *Manasses*] and next him *Benjamin*, ver. 22. so all *Rachels* sonnes encamped together, on the West quarter of the Sanctuary.

Verf. 24. *an hundred thousand*, &c.] this was the smallest number of all the armies; almost 80. thousand fewer than in the standard of *Iudab*, ver. 9.

Verf. 25. *Dan*] Hee was the first borne of the handmaids children, and *Isaiah* fifth son, *Gen.* 30. 6. and by prophesie he was to *judge his people* as the other Tribes, *Gen.* 49. 16. so God here appointeth him the standard; and he hath the greatest number of Warriors, saving *Iudab*.

V. 27. *Aser*] the yongest son of the other handmaid *Zilpha*; yet set next unto *Dan*, as is noted on *Num.* 1. 15. with whom *Naphthali* *Dans* brother is joyned, ver. 29. so the three handmaids children, were in the Northerne and hindmost quarter: that in Gods ordering of the Tribes, his wisdom might appeare. Wee may behold the order of the Lords armies, as they encamped, thus:

1. JUDAH, Issachar, and Zabulon: in whose
Camps were 186400 Warriours.

East.

4. DAN, Aser, and
Naphtali: in whose
Camps were 157600
Warriours.

North.

Moses, Aaron, and
the Priests.

The Court

Levites of of Gods Levites of
Merari. Sanctuar: Kohath.

Levites of
Gershon.

2. REUBEN, Si-
meon, and Gad: in
whose Camps were
151450 Warriours.

South.

3. EPHRAIM, Manasses, and Benjamin: in whose
Camps were 108100 Warriours.

West.

The Sanctuarie and the Court-yard about it, were in a long square, twice so long as they were broad, as their description in Ex. 26. & 27. sheweth. But in what forme the campe of Israel was, the Scripture expresseth not, save that it was round about the Tabernacle, Num. 2. 2. It is likely therefore to be in a square; and so many thousand tents as Israel had, could not be pitched in a little roomth. *Iosephus* (in *Antiq. Ind.* l. 3. c. 11.) saith, that between every Tribe, in the foure quarters, there was a distant space, and like a mart or faire, to buy and sell in their boothcs, with Artificers in their shops, as if it had been a Citie. *Jonathan* in his *Thargum* on Num. 2. 3. saith, *The campe of Israel was twelve miles long, and twelve miles broad.* Unto this forme of the Church in the wilderness, the Scriptures after have reference, both in the name, calling the beloved Citie, *the campe of the Saints*, Rev. 20. 9. (as in 2 Chron. 31. 2. the Temple is called *the Camps of the LORD*;) also for the manner of situation, the heavenly Jerusalem is *four square, the length as large as the bredth*, Revel. 21. 16. which forme was likewise shewed in vision to *Ezekiel*, Ezek. 48. 20. and is the most firme and settled, against all troubles. And as here, Gods Sanctuarie is walled about with the twelve

Tribes of Israel: so the new Jerusalem hath a wall with twelve gates, and names written thereon, of the twelve Tribes of the sonnes of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lambe, Rev. 21. 12, 14. As here there were three Tribes on every quarter; so Jerusalem hath three gates on the East, three on the North, three on the South, and three on the West, Rev. 21. 13. Ezek. 48. 31, 34. As these twelve Tribes, (the walls of Gods Tabernacle) had their fathers names graven on twelve sundry precious stones, Exod. 28. so the foundations of the wall of the heavenly citie, is of the like stones, Rev. 21. 19, 20. As here betwene the Sanctuarie and the Tribes of Israel, were foure companies of Levites, to watch and ward the holy place: so betwene Gods Throne, and the foure and twenty Elders compassing it, there are foure Living creatures full of eyes, glorifying God night and day; after whom, the twentie foure Elders fall downe and worship God, Revel. 4. 6, 10. Finally, as into this campe of the Lord in the wilderness, no unclean persons might enter, but were shut out, Num. 5. 2, 3, 4. so into the new Jerusalem, there may in no wise enter anything that defileth, &c. Rev. 21. 27. And the earthly Jerusalem (called the holy

holy Citie, *Mat. 4. 5. Luke 4. 9.*) was in the ages following (when Israel dwelt in Canaan) answerable in holiness to this campe of Israel, as the Hebrewes record, saying, *As was the Campe in the wilderness, such was the Campe in Ierusalem.* From Ierusalem (gates) to the mountain of the House (of the Lord:) the campe of Israel. From the Mountain of the House, to the gate of Nicanor (which was the East gate of the Temple,) the campe of Levi. From thence and forward, the campe of the Divine Majestie; answerable to the tapestrie-hangings (of the Lords court) that were in the wilderness. *Thalmud Bab. in Zebachim. ch. 14. in Gemara.* See also the annotations on *Exod. 40. 33.* In the second Temple, the East gate of the court was called the gate of Nicanor; as the comment on the foresaid place of the *Thalmud* sheweth. And *Maimony in Mishna toms. 3. in Beit habehirab, ch. 5. sect. 5.* saith of it thus; Every of the gates was ten cubits broad, and twenty cubits high, and had doores covered with gold, except the East gate, which was covered with brasse, like gold, and that gate was called the high gate [*2 Chron. 27. 3.*] and that was the gate of Nicanor.

29 *Verf. 29. And the tribe* in Greeke, *And they that campe next, shall be the tribe of Naphtali.* See *verf. 7.* Thus God adjoynd to every of the four standards, two tribes; and those the next of blood inferiour unto them, for to maintaine order, and nourish love, and to afford mutuall helpe. Our Saviour also ordained among his Apostles a kinde of combination and fraternitie, as is to be seene by the rehearfall of their names, in *Mat. 10. 2, 3, 4.*

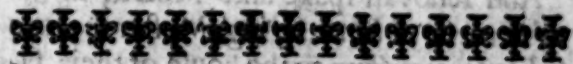
1. Simon Peter, and Andrew his brother.
2. James (or Jacob) sonne of Zebedee, and John his brother.
3. Philip, and Bartholomew.
4. Thomas, and Matthew the Publican.
5. James sonne of Alpheus, and Lebbaeus (or Judas his brother, *Luk. 6. 16. Iude v. 1.*)
6. Simon Kananites. (or the zealous,) and Judas Iscariot.

And these did Christ send forth by two and two, *Marke 6. 7.* to warre the warfare of his Gospell, (as *1 Tim. 1. 18.*) And when Iscariot lost his office, Matthias was chosen in his place, *Act. 1. 26.* Afterward there were added Paul and Barnabas, *Act. 13. 2.*

32 *Verf. 32. These are they ministered* in Greeke, *This is the muster (or visitation) from the house* that is, as the Greeke saith, *the houses*; so in *verf. 34.* 600. thousand &c.] the summe that was mentioned before, in *Num. 1. 46.* See the notes there.

34 *Verf. 34. so they camped* or pitched their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuary, *Exod. 39. 42, 43.* so here in their orderly camping about, & marching before and after it. That as Order in all things is beautifull, and desirable, so especially in the Church, & things pertaining to the service of God: wherefore the Apostle joyed to behold the order of the Church in Colosse, and the steadfastness of their faith in Christ,

wherein he exhorted them still to walk in him, *Coloss. 2. 5, 6.* And Balaam when he beheld this Campe of Israel, from the top of the Rocks, did not onely admire the multitude of them, and the presence of the Lord among them; but said, *How goodly are thy Tent, O Iakob; thy Tabernacles, O Israel! As the vallies are they spread forth, as gardens by the rivers side &c.* *Num. 23. 9. 10. 31. and 24. 5, 6.* And Solomon describeth the church to be beautifull, as *Tirzah*, (a pleasant place where the King of Israel dwelt, *1 King. 14. 17.*) comely as Ierusalem, (which was also beautifull for situation, *Psal. 48. 2.* and compact together, *Psal. 122. 3.*) terrible as an armie with banners, *Song. 6. 4.*



CHAP. III.

1, The sonnes of Aaron, the Priests. 5, The Levites are given to the Priests, for the service of the Tabernacle, 11, In stead of the first-borne of Israel. 14, The Levites are numbered by their families. 21, The families, number and charge of the Gersonites. 27, Of the Kohathites. 33, Of the Merarites. 38, The place and charge of Moses and Aaron. 40, The first-borne of Israel are freed by the Levites. 44, The overplus are redeemed.

AND these are the generations of Aaron, and Moses, in the day that Iehovah spake with Moses, in mount Sinai. And these are the names of the sonnes of Aaron; Nadab the first-borne, and Abihu, Eleazar, and Ithamar. These are the names of the sonnes of Aaron: the Priests, which were anointed: whose hand he filled, to minister in the Priests office. and Nadab and Abihu died before Iehovah, when they offered strange fire before Iehovah, in the wilderness of Sinai: and they had no sons: and Eleazar and Ithamar ministred in the Priests office, in the sight of Aaron their father.

And Iehovah spake unto Moses, saying; Bring neere the tribe of Levi, and present it before Aaron the Priest: and they shall minister unto him. And they shall keepe his charge, and the charge of all the congregation, before the Tent of the congregation, to serve the service of the Tabernacle. And they shall keepe all the instruments of the Tent of the congregation, and the charge of the sonnes of Israel, to serve the service of the Tabernacle. And thou shalt give the Levites to Aaron, and to his sonnes: they are given are given, unto him, out of the sonnes of Israel. And thou shalt appoint Aaron and his sonnes; and they shall keepe their Priests office: and the stranger

ger that commeth nigh shall bee put to death.

11 And Iehovah spake unto Moses, saying;
12 And I, behold I have taken the Levites from
among the sonnes of Israel, in stead of every
first-borne, that openeth the wombe, of the
sonnes of Israel: and the Levites shall be
13 mine. Because every first-borne is mine: in
the day that I smote every first-borne in the
land of Egypt, I sanctified unto mee every
first-borne in Israel, from man unto beast:
mine they shall be, I am Iehovah.

14 And Iehovah spake unto Moses, in the
15 wilderness of Sinai, saying; Muster the sons
of Levi, according to the house of their fa-
thers, according to their families; every male,
from a moneth old and upward, shalt thou
16 muster them. And Moses mustered them,
according to the mouth of Iehovah, as hee
17 was commanded. And these were the sons
of Levi, by their names: Gershon, and Ko-
18 hath, and Merari. And these were the
names of the sonnes of Gershon, according
19 to their families: Libni, and Shimei. And the
sonnes of Kohath, according to their fami-
20 lies: Amram, and Izhar, Hebron, and Vzziel.
And the sonnes of Merari, according to
their families, Mahli, and Musi: these are
the families of the Levites, according to the
21 house of their fathers. Of Gershon, was the
familie of Libni, and the familie of Shimei:
these are the families of the Gershonites.
22 Those that were mustered of the, by the num-
ber of every male, from a moneth old & up-
ward, the mustered of them were seven thou-
23 sand, and five hundred. The families of the
Gershonites shall encampe behinde the Ta-
24 bernacle, Seaward. And the Prince of the
house of the father of the Gershonites, shall
25 be Eliasaph, the son of Lael. And the charge
of the sons of Gershon; in the Tent of the
congregation, shall be the Tabernacle, & the
Tent, the covering thereof, and the hang-
ing veile for the doore of the Tent of the
26 congregation. And the tapestrie-hangings
of the Court, and the hanging veile for the
doore of the Court, which is by the Taber-
nacle, and by the altar round about, and the
cords thereof, for all the service thereof.

27 And of Kohath was the familie of the
Amramites, and the familie of the Izharites,
and the familie of the Hebronites, and the
familie of the Vzzielites: these are the fami-
28 lies of the Kohathites. By the number of
every male, from a moneth old and upward,
eight thousand, and six hundred, keeping

the charge of the Sanctuary. The families
of the sonnes of Kohath shall encampe
on the side of the Tabernacle, Southward.
And the Prince of the house of the father
of the families of the Kohathites shall be Eli-
30 zaphan, the sonne of Vzziel. And their
charge shall be the Arke, and the Table, and
31 the Candlesticke, and the Altars, and the
vessels of the Sanctuary, with which they
shall minister, and the hanging veile, and
all the service thereof. And the Prince of
the Princes of the Levites shall be Eleazar,
32 the sonne of Aaron the Priest, having the
oversight of them that keepe the charge of
the Sanctuary.

Of Merari was the familie of the Mah-
33 lites, and the familie of the Musiites: these
are the families of Merari. And those that
34 were mustered of them by the number of
every male, from a moneth old and upward,
were six thousand, and two hundred. And
35 the Prince of the house of the father of
the families of Merari shall be Zuriel the
sonne of Abihail: they shall pitch on
the side of the Tabernacle, Northward.
And the oversight of the charge of the sons
of Merari shall be the boards of the Taberna-
36 cle, and the barres thereof, and the pillars
thereof, and the sockets thereof, and all the
vessels thereof, & all the service thereof; And
37 the pillars of the Court round about, and
their sockets, and their pins, and their cords.
And they that encampe before the Taber-
38 nacle, foremost before the Tent of the con-
gregation, Eastward, shall be Moses, and
Aaron and his sonnes, keeping the charge
of the Sanctuary, for the charge of the sons
of Israel: and the stranger that commeth
nigh shall be put to death. All that were
39 mustered of the Levites, which Moses muste-
red and Aaron, at the mouth of Iehovah,
according to their families, every male, from
a moneth old and upward, were two and
twentie thousand.

And Iehovah said unto Moses, Muster
40 every first-borne male of the sonnes of Isra-
el, from a moneth old and upward, and take
the number of their names. And thou shalt
41 take the Levites for me, I am Iehovah; in
stead of every first-borne of the sonnes of
Israel; and the cattle of the Levites, in stead
of every firstling among the cattle of the
sonnes of Israel. And Moses mustered, as
42 Iehovah commanded him, every first-borne
among the sonnes of Israel. And all the first-
43 borne males by the number of names, from

a moneth old and upward, of those *that were* mustered of them, were two and twentie thousand, two hundred, and seventie and three.

44 And Iehovah spake unto Moses, saying;
45 Take the Levites in stead of every first-borne among the sonnes of Israel, and the cattle of the Levites, in stead of their cattle: and
46 the Levites shall be mine, I am Iehovah. And for those *that are to be* redeemed of the two hundred, and seventie and three, which are more than the Levites, of the first-borne of
47 the sonnes of Israel, Thou shalt even take five shekels a peece by the poll: after the shekel of the sanctuarie, shalt thou take;
48 the shekel is twentie gerahs. And thou shalt give the money to Aaron and to his sons, of the redeemed that are more, among them.
49 And Moses tooke the redemption money, of those that were more than the redeemed of the Levites. Of the first-borne of the sonnes
50 of Israel, tooke he the many: a thousand, three hundred, and sixty & five shekels, after the shekel of the sanctuarie. And Moses
51 gave the money of them *that were* redeemed, to Aaron and to his sonnes, according to the mouth of Iehovah, as Iehovah had commanded Moses.

Annotations.

1 **T**He generations] that is, the children of Aaron; and genealogie of the Levites, and the things that befell unto them; for so the word *generations* is used for accidents that fall out unto any, as is noted on Gen. 5. 1. In this and the next chapter, he sheweth the numbring of the Levites, and their order in administration: who were numbred apart, and not with the other tribes, because they were to attend the service of the Tabernacle, and encampe about it, not with the other twelve tribes, Num. 1. 49. 50. and 3. 8, 9, 10. 23. 38. And they were to be numbred after an other manner, not from twentie yeeres old, as the tribes were, Num. 1. 3. but from a moneth old, as touching their tale, Num. 3. 15. and from thirtie yeeres old to fifty, as touching their service, Num. 4. 3. And also, because there was no inheritance given them, among the sonnes of Israel, Num. 26. 62. but the Lord was their inheritance, Deut. 10. 8, 9. Now to be numbred apart, and not with others, signified some speciall favour towards such, and care over them; as Num. 23. 9. Aaron] the elder brother of Moses, and both Levites: therefore their names are mentioned here.

3 V. 3. be filled] that is, consecrated (or perfected) as the Greeke translateth. See the annotations on Exod. 29. 9. and Levit. 8.

4 V. 4. dyed] by a fire from the Lord, Levit. 10.

1, 2. This is mentioned againe, in Num. 26. 61. 1 Chron. 24. 1, 2.

bad no sonnes] the Hebrewes (as Chaskuni upon this place,) say, if they had had sonnes, those sonnes had beene before Eleazar and Ithamar: for whosoever is foremost in inheritance, is foremost for honour (or dignitie.) in the sight of Aaron] or, before the face, that is, whiles Aaron lived; as before the face of Tharah, Gen. 11. 28. is, while Tharah lived; before the Moone and Sunne, Psal. 72. 5. 17. is, whiles they continue to give light. The Greeke translateth With Aaron. Elsewhere it is said, by the hand of Aaron, 1 Chron. 24. 19. Of these two, there were so many Priests in Davids dayes, that he distributed them into 24. courses, sixteene of Eleazar, and eight of Ithamar, 1 Chron. 24. 3. 4. The Hebrew Doctors say, Moses divided the Priests into eight wards (or courses,) foure of Eleazar, and foure of Ithamar: and so they were untill the Prophet Samuels dayes. Then Samuel and David the King parted them into 24. courses. And over every course (or ward) there was one chiefe Provoost. And they went up to Ierusalem to serve by course every weeke. And every sabbath day they changed, one course went out; and the next after them, came in, &c. Maimony tum. 3. treat. of the Instruments of the Sanctuarie, chap. 4. sect. 3. Compare 1 Chron. 9. 22. 25. 2 King. 11. 5. 7.

V. 6. present it] or, cause it to stand; speaking of the tribe. In Greeke, present them.

Verf. 7. his charge] Hebr. his custody (or observation;) that is, that which he commandeth them to observe. See this phrase in Lev. 18. 30.

of all the congregation] the Greeke explaineth it, of the sonnes of Israel, as in verf. 8. So in 2 Chron. 35. 3. serve the Lord your God, and his people Israel. It meaneth also such things, as they were charged to keepe: but the Levites now were taken in their stead. to serve the service] in Greeke, to worke (or doe) the workes of the Tabernacle: which in Num. 8. 11. is said, to serve the service of the Lord. After, in the 8. verse, the Greeke translateth, according to all the workes of the Tabernacle. The Hebrewes write thus; The seed of Levi are all of them separated for the service of the Sanctuarie. And it is commanded that the Levites be prepared and readie for the service of the Sanctuarie, whether they be willing or not willing; (as in Num. 18. 23.) And the Levite, he shall serve the service of the Tent of the congregation. And the sonne of Levi which will take upon him all the Levites commandments saving one thing, they receive him not in, till he take all upon him. Maimony treat. of the Instruments of the Sanct. chap. 3. sect. 1.

V. 9. are given are given] that is, as the Greeke here, and Moses himselfe in Num. 18. 6. explaineth it, are a gift given: or, they are wholly given. So the Ministers of the Gospell are called gifts, Ephes. 4. 8. 11. unto him] for his helpe, in the charge and worke of the Sanctuarie: they ministering unto him, and he and his sonnes ministering before the Tabernacle, Num. 18. 2. 6.

V. 11. shalt appoint] or, constitute, set in office as Bishops, or Overseers. The Greeke explaineth it,

thou shalt constitute over the Tabernacle of Testimonie. *their Priests Office*] for every thing of the Altar, and within the veile, Numb. 18. 7. *the stranger*] that is, whosoever is not of Aarons seed, as is explained in Numb. 16. 40. for no man taketh the honour unto himselfe, but hee that is called of God, as was Aaron, Hebrewes 5. 4. So Chazkuni here expoundeth stranger to bee Israelite or Levite that cometh neere to minister. And Maimony in Bialb hamikdash, chap. 9. sect. 1. saith, *Who is the stranger?* Whosoever is not of the seed of Aaron, the males. And after, God himselfe forbiddeth the Levites to come nigh the vessels of the Sanctuary and the Altar, on paine of death, Numb. 18. 3. *put to death*] by the Magistrate, or by the hand of God, as was Korah, for presuming to do the Priests office, Num. 16.

12 Verſ. 12. *every first-borne*] which (before the Levites were taken in their stead) did minister to the Lord, as is noted on Exod. 24. 5. And upon what occasion God tooke the Levites in stead of the first-borne, is to be seene in Exod. 32. 26, 29. Deut. 33. 9. *shall be mine*] to minister before me, as the Chaldee expoundeth it.

13 Verſ. 13. *I smote*] in Chaldee, *I killed*: see Exod. 12. 29, 30. The Lord having slaine all the first-borne of Egypt, & spared the Israelites, did therefore challenge for his owne, and sanctitie to himselfe all Israels first-borne, Exod. 13. 2. but tooke the Levites & their cattell, instead of Israels first-born men and cattel, Num. 3. 45. and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fulfilled: For unto Christ, God gave children, Heb. 2. 13. and they are a congregation of first-borne written in heaven, Hebr. 12. 23. being of Gods owne will begotten by the word of truth, that they should be a kinde of first-fruits of his creatures, Iam. 1. 18. to whom he also giveth the first-fruits of his spirit, Rom. 8. 23. These wait on, and follow the Lambe (Christ) being bought from among men, and first-fruits unto God and to the Lambe, Rev. 14. 4. These were brought for an offering unto the Lord, out of all nations; and of them the Lord hath taken for Priests and for Levites, Esai. 66. 20, 21. and Christ hath made us Kings and Priests unto God and his Father, that we may serve him day and night in his Temple, Rev. 1. 6. and 7. 15.

15 Verſ. 15. *Muster*] or, *Number*, Hebr. *visit*. This was done by Moses and Aaron, verſ. 39. and by the Princes of the Congregation, Numbers 4. 34. though here the commandement is directed unto Moses onely. *house*] in Greeke, *houses*. *olde*] Hebr. *some of a moneth*. The cause why the Levites were numbred from this age, was for that they came in place of the first-borne of Israel, whose redemption is appointed from a moneth old, Num. 18. 15, 16. And they were counted after the houses of their fathers, not of their mothers; for if a woman of Levi were married to a man of Iudah, or any other tribe, her sonne was not a Levite. The Hebrew Canons say; *Priests and Levites, and Israelites may lawfully goe in (that is, marrie) one to another, and that which is borne, goeth after the male, &c.*

as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is, his family, and not the house of his mother. Maim. in Issureitiah, c. 19. f. 15.

Verſ. 16. *the month*] that is, as the Chaldee expoundeth it, the word: and the Greek saith, the voice of the Lord.

Verſ. 17. *Gerson*] in Greeke *Gersom* (but in verſ. 25. *Gerson*.) So Ezron, in Gen. 46. 12. is *Efrom*, Mat. 1. 3. *Kohath*] or as in Greeke, *Kaath*. See Gen. 46. 11. Exod. 6. 16.

Verſ. 18. *Libni*] in Greeke, *Lolnei and Seneci*. See Exod. 6. 17.

Verſ. 19. *Hebron*] or, as the Greek also writeth it, *Chebron*, and *Oziel*. See Exod. 6. 18. Here Kohath hath foure Families: so many as both his brethren had together.

Verſ. 20. *Mabli*] in Greeke, *Moolei and Moufi*. See Exod. 6. 19.

Verſ. 21. *Gerson*] in Greeke *Gedson*; mistaking D. for R. by reason of the likeness of the letters in Hebrew. See the notes on Gen. 4. 18.

V. 23. *Seaward*] that is, as the Chaldee explaineth it, *westward*. See Num. 2. 18.

Verſ. 24. *house of the father*] that is, *principall house*: so in v. 30. and 35. *Elisaph*] in Greeke, *Elisaph*; by interpretation, *God hath added*. *Lael*] that is, *For God*.

V. 25. *the charge*] or the custody, the holy things which they were to carry, keepe and looke unto: whereof see more in Numb. 4. *Tabernacle*] the curtaines of the Tabernacle, Num. 4. 25. for the boards were under Meraries charge, Num. 3. 36.

Tent] made of ten curtaines: see Exod. 26. 1, &c. *covering*] made of goats haire, Exod. 26. 7. And here is to bee understood, the other coverings also made of rammes skinner, and *Tachash skinner*, Exo. 26. 14. for they belonged to the Gersonites charge, Numb. 4. 25. *hanging veile*] whereof see Exod. 26. 36.

Verſ. 26. *Tapestry hangings*] whereof see Exod. 27. 9, &c. *hanging veile*] mentioned in Exodus 27. 16.

Verſ. 28. *of the Sanctuary*] Hebr. *of the sanctitie*, or *Holinesse*: meaning, the holy things; as the Greek saith, *of the Holies*: what they were is expressed in v. 31. See Num. 4. 4, 15. and 10. 21. Here the Families of the Levites may bee viewed by their numbers;

1. Of the Gersonites 7500.
2. Of the Kohathites 8600.
3. Of the Merarites 6200.

By their situation when they camped about the Tabernacle;

1. Gersonites, behind westward, v. 23.
2. Kohathites, Southward, v. 29.
3. Merarites, Northward, v. 35.

And to make up the square, *Moses and Aaron* with the Priests encamped foremost Eastward, v. 38.

By their charges, for there was committed unto the care and carriage of the

1. Gersonites, the Tent, Coverings, veile, hanging of the Court, &c.
2. Kohathites, the Arke, Table, Altars, and Instruments

struments of the Sanctuary.

3. Merarites, the boords, barres, pillars, sockets, &c.

Among these families of Levi, wee may observe the speciall prerogatives of Kohath the second sonne.

1. He excelleth in multitude of families, or chiefe fathers, having foure, when as each of his brethren had but two.

2. He excelleth in multitude of children, ha-8600. that is, 1100. more than his elder brother Gerson, and 2400. more than Merari.

3. Of him came Moses the King, Aaron the Priest, and Mary the Prophetesse; and so all the Priests were of this family, Exod. 6. 18. 20. Numb. 26. 58. 59.

4. His families have the chiefe place about the Sanctuary, the South quarter, next unto Moses, Aaron, and the Priests, Numb. 3. 29.

5. They have the charge of the most holy things within the Sanctuary, as the Arke, Table, Candlesticke, Altars, &c. Numbers 3. 31.

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan, Kohaths posterity had 23. of them; for the Priests had 13. cities, and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren, Ios. 21.

7. Of the Prince of these Kohathites Elizaphan (Numb. 3. 30.) there were 200 Levites to helpe home the Arke in Davids dayes, (no such mention being made of the other two Princes) besides 312. Kohathites of other families: when of Gershon and Merari, there were not so many; 1 Chron. 15. 5. 8. 9. 10.

29 Vers. 29. *Southward*] the south is in Psal. 89. 13. called the right side; and in this place it hath a name in Hebrew derived also of the right hand; because so it is when men stand with their faces to the East: see the notes on Numb. 2. 13.

30 Vers. 30. *Elizaphan sonne of Uzziel*] hee was of the fourth and youngest familie of the Kohathites, yet preferred to be Prince over them. This (as the Hebrewes thinke) was offensive to Korah who was of the second family of Izhar; and occasioned him to rebell. See the notes on Num. 16.

1. Elizaphan is by interpretation; *My God hath stored up*; and *Uzziel*, *God is my strength*.

31 Vers. 31. *All the service thereof*] in Greeke, *all the workes of them*.

32 Vers. 32. *of the princes*] the Greeke saith, *over the princes*; and the Chaldee addeth, *appointed over the princes*. *of the Levites*] Heb. *of Levi*, whose name is put for all his posterity, as the Greeke and Chaldee translate Levites. So Aaron is used for the *Aaronites*, 1 Chron. 12. 27. *Eleazar*] by interpretation, *The helpe of God*; having *the oversight*] or, *the Bishop*, having *the Bishops office*, which hath the name in Hebrew, of *Visitacion*; in Greeke, of *Oversieing*; and so this word is translated by the holy Ghost, *Episcopus*,

that is, a *Bishops office* or charge, in *Act. 1. 20*. from *Psal. 109. 7*. And in *Num. 4. 16*. the Greeke translateth it *Episcopus*, *Bishop*. So in *Ezek. 44. 11*. having *charges* (that is, *Bishops*) *at the gate of the house*; where the Greeke translateth it *Porters*. In *Thargum Jonathan* it is explained thus: *Hee inquired by Urim and Thummim, under his hand were they appointed that keepe the custody of the Sanctuary*. As Aaron the high Priest figured Christ; Heb. 5. 1. 4. 5. so Eleazar in his office being *Prince of Princes*, shadowed the office of our Lord Iesus, who is the *Prince of the Kings of the earth*, *Revel. 1. 5*. the *Arch-pastor*, *1. Pet. 5. 4*. the *great Pastor of the sheep*, *Hebr. 13. 20*. and *Bishop of our soules*, *1. Pet. 2. 25*. And hence arose the distinction of the *high Priest*, and the *second Priest*, as in *2 Kings 25. 18*. And when Aaron was dead, and Eleazar high Priest in his place, Numbers 20. 26. 28. then Phinehas Eleazars sonne, was *Governour* over the Levites, *1 Chron. 9. 20*.

Vers. 35. *Zurriel*] in Greeke *Souriel*, which signifieth *God is my Rocke*. *Abibail*] or *Abichail*, as the Greeke pronounceth it: by interpretation, *The fathers strength*.

Vers. 36. *the oversight of the charge*] that is, as the Chaldee expoundeth it, *that which shall bee committed to the charge* (or *custodie*) *of the sonnes of Merari*. *the service thereof*] in Greeke, *the workes of them*. And because these things were heaveie to beare, the Lord allowed them *four wagons*, according unto their service, for to ease the cariage, *Numb. 7. 5. 8*.

Vers. 38. *foremost*] or, as the Greeke translateth it, *Eastward*: see *Numb. 2. 3*. *Moses and Aaron*] The Hebrewes (as *Baal-hatturim* upon this place) doe observe, that here is a pause (or, distinction) betweene *Moses and Aaron*; to teach that *Moses* (pitched) in one place by himselfe; and *Aaron and his sonnes* in another place by themselves. Thus *Moses* a Levite of Kohath, was *King in Ieshurun*, *Deut. 33. 5*. and *Aaron* his brother, *Priest*: as for *Moses* two sonnes, *Gershon* and *Eliezer* (*Exod. 18. 3. 4*.) here is no mention of them, neither in *Numbers. 26*. neither had they any prerogative, but were among the other Kohathites, and named of the *tribes of Levi*, that is, common Levites, *1 Chronicles 24. 14*. *the charge*] or, the *custody*, *the watch of the Sanctuary*: the Levites being assistants under them, *Numbers 18. 2. 3*. Of the watch which was wont to be kept in the Sanctuary, see the annotations on *Numbers 15. 8*. *the stranger*] that is any saving *Aaron and his sonnes*; see verse 10.

Vers. 39. *and Aaron*] in the Hebrew, there are many extraordinary pricks over the name of *Aaron*, for speciall cause: *R. Sol. Irchi* saith, they were to signifie that *Aaron* himselfe was not among the number of the Levites, none of the 22000. here mentioned. Observe *Aarons* dignity: Hee was the elder brother unto *Moses* the King, *Exod. 7. 7*. Hee was by marriage brother to *Naasson* Prince of *Judah*, for hee had to wife *Elizabeth* his sister, *Exod. 6. 23*. Hee was joyned with *Moses*, in the government of *Israel*, *Psal. 77. 20*. Hee had

the prerogative to sacrifice for the whole church, 1 Chron. 23. 13. But Christ our King and Priest after the order of Melchisedek, farre excelleth him, Heb. 7. and 8. chap. *two and twenty thousand.*] This summe accordeth not with the former particulars; for there were of Gershon, 7500. of Kohath, 8600. of Merari, 6200. which make in all 22. thousand and three hundred. But Aaron & the Priests, as also the first-borne of the Levites, were the Lords after a peculiar manner, Exod. 13. 2. and therefore deducted from the rest, which were all taken in stead of the first-borne of Israel. So there were so many thousand Levites, as there are Hebrew letters: because they were above others, to apply the study of Gods Law, Deut. 33. 10. which because they did not according to their duty, God so disposed that *Ibozadab* the Priest, in the 22. generation after Aaron, was carried captive with the people into Babylon, 1 Chron. 6. 3. — 15. And here againe Gods providence appeareth, that the Levites increase should be by iust thousands, & the Priests and first-borne of Levi, by hundreds: without any broken number, such as was among the first-borne of Israel, vers. 43. See the notes on Numb. 1. 25. Again, whereas the least of all the other tribes of Israel, from twenty yeeres old and upward, had 32000. and 200. Numb. 1. v. 34. 35.) and the greatest, 54000. and 600. (v. 27.) here the Levites which were counted from a moneth old and upward, were but 22000. so the Lords portion was the least. Yea of these 22. thousand, there were found but *eight thousand five hundred and foure score*, that were fit to doe service in the Sanctuary, Numb. 4. 47. 48. so small was the number of those that served God in his ministerie, in comparison with the camps of Israel.

40 Vers. 40. *Minister*] or Number. *moneth old*] Hebr. *some of a moneth.*

41 Vers. 41. *for me*] or, *unto me*, as the Chaldee expounds it, *thou shalt bring neere the Levites before me. every first-borne*] or, *all the first-borne*, which being appointed unto the Lords service, the Lord taketh the Levites to serve him in their stead. This was for the first-borne males of man and beast which the Israelites now had: all the first-borne that came after this, were to be redeemed, or given to the Priest, Num. 18. 15. See the notes on verse 12. and 13.

43 Vers. 43. *and seventy and three*] Gods special providence appeareth againe in this number of the first-borne, that it should be so neere unto the number of the Levites taken in their stead: whom God destinated from the womb unto his service, and made the summes of them so neere. A like worke of God is observed by Moses in Deut. 32. 8. how he had appointed the borders of the peoples, according to the number of the *sonnes of Israel*. And whereas six hundred thousand men & more (Numb. 1. 46.) had but 22. thousand and 273. first-borne males in all their families, it appeareth, that the far greater number of Israels first-borne were females, who by reason of their sex were not fit to serve God in his Sanctuary.

Which figured the small number of Gods elect, among the many that are called, Matth. 22. 14. Rom. 9. 6. 7. 8. For the elect are such as doe serve God day and night in his Temple, Revel. 7. 15. and are Priests unto God, Rev. 5. 10.

Vers. 45. *shall be mine*] which the Chaldee explaineth, *shall minister before me.*

Vers. 46. *those that are to be redeemed*] Hebr. *And the redeemed*; or, as the Greeke translateth it, *And the redemptions* (or *ransomes*.) So after in verse 48. 49. 51. Here the overplus of the first-borne of man, is reckoned, and the summe of their ransom, verse 50. but the overplus of cattle is not reckoned.

Vers. 47. *five shekels a peece*] Hebr. *five five shekels*: which the Greeke translateth *five shekels by the head*. These *five shekels* (the price set here, and in Numb. 18. 16.) was the value set in Lev. 27. 6. from a moneth old to five yeeres old; and it was the least of all the valuations: so that God burdened the Israelites with the ransomes as little as might be. *twenty gerahs*] or, *twenty pence*; the *gerah* was a peece of silver that weighed sixteene barley graines; so the shekel weighed three hundred and twenty graines; see the notes on Exod. 30. 13.

Vers. 48. *the money*] Hebr. *the silver*: so in verse 49. 50. 51. *of the redeemed*] understand, *the money of those that are redeemed*: or, as the Greeke translateth, *the redemptions of those that are mee.*

Vers. 50. *Of the first-borne*] in Hebrew, *Eechor* the First-borne is singular, as spoken of one; but translated in Greeke plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbred, or any other) for so the burden should have lien unequally upon a few: but of the Church in general. Or, to cut off contention, it was done by lot; as R. Solomon Larchi saith, he brought 22000. scrolles or papers (according to the number of the Levites, verse 39.) and on every of them was written, *A son of Levi*: and 273. papers, (according to the number of the First-borne Israelites more than the Levites, verse 46.) and on every of them was written *five shekels*; they mingled them and put them in a basket; then said hee unto them, come draw your papers according to your lot.

Vers. 51. *of them that were redeemed*] the Greeke translateth, *the silver, the ransomes of them that were overplus*: this was given to Aaron, because the Levites were given to him, verse 9. and when Levites failed, this money was in their stead; not the first-borne themselves, but their ransomes, for which the other Levites supplied their place and service. This redeeming of men by silver, foreshadowed a better redemption by Christ; as it is written, *Ye know that ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ*, 1 Pet. 1. 18. 19. *according to the moneth*] that is, *the word*, as the Chaldee translateth; and the Greeke, *by the voice of the Lord*.



CHAP. IV.

1. The Age and Time of the Levites Service. 4, The carriage of the Kohathites, when the Priests have taken down the Tabernacle. 16, The charge of Eleazar. 17, The office of the Priests. 21, The carriage of the Gershonites. 29, The carriage of the Merarites. 34, The number of the Kohathites that served, 38, of the Gershonites, 42, and of the Merarites.

1 **A**ND Jehovah spake unto Moses, and
2 unto Aaron, saying; Take the summe
3 of the sonnes of Kohath, from among
4 the sons of Levi, according to their families,
5 according to the house of their fathers. From
6 thirtie yeares old, and upward, even untill
7 fiftie yeares old, every one that entreth into
8 the army, to doe the worke in the tent of the
9 Congregation. This shall be the service of
10 the sonnes of Kohath, in the tent of the con-
11 gregation, the holinesse of holinesses. And
12 Aaron shall come and his sonnes, when the
13 Campe setteth forward; and they shall take
downe the Veile of the covering, and cover
with it the Arke of the Testimonie. And
they shall put thereon a covering of Tachash
skin, and shall spread a cloath wholly of
blew, above; and shall put in the barres
thereof. And upon the Table of Shew-
bread they shall spread a cloath of blew, and
put thereon the dishes, and the cups, and the
bowles, and the covers to cover withall; and
the continuall bread shall be thereon. And
they shall spread upon them a cloath of scar-
let, and cover it with a covering of Tachash
skin, and they shall put in the barres thereof.
And they shall take a cloth of blew, and co-
ver the Candlesticke of the light, and the
lampes thereof, and the tongs thereof, and
the snuffe-dishes thereof, and all the oile ves-
sels thereof, wherewith they minister unto
it. And they shall put it, and all the vessels
thereof, within a covering of Tachash skin,
and shall put it upon a staffe. And upon the
Altar of gold they shall spread a cloath of
blew, and cover it with a covering of Ta-
chash skin, and shall put in the barres there-
of. And they shall take all the instruments
of ministry, wherewith they minister in the
Sanctuarie, and put them in a cloth of blew,
and cover them with a covering of Tachash
skin, and shall put them on a staffe. And
they shall take away the ashes from the altar,

and spread upon it a cloath of purple. And 14
they shall put upon it all the vessels thereof,
wherewith they minister about it; the fire-
pans, the flesh-hooks, and the shovels, and
the basons; all the vessels of the Altar: and
they shall spread upon it a covering of Ta-
chash skin, and put in the barres of it. And 15
Aaron and his sonnes shall make an end of
covering the Sanctuarie; and all the vessels
of the Sanctuarie, when the campe is to set
forward; and after that, the sonnes of Ko-
hath shall come to beare it; and they shall
not touch the holinesse, lest they die: these
things shall be the burden of the sonnes of Ko-
hath, in the Tent of the congregation. And 16
to the oversight of Eleazar the sonne of Aa-
ron the Priest (*persainesh*) the oyle of the
light, and the incense of sweet spices, and
the continuall meat-offering, and the annoin-
ting oyle; the oversight of all the Taberna-
cle, and of all that therein is, in the Sanctu-
arie, and in the vessels thereof.

And Jehovah spake unto Moses and unto 17
Aaron, saying; Cut yee not off the tribe of 18
the families of the Kohathites from among
the Levites. But this doe unto them, that 19
they may live and not die, when they ap-
proach unto the holinesse of holinesses: Aa-
ron and his sonnes shall goe in, and appoynt
them every man unto his service, and to his
burden. But they shall not goe in to see 20
when the Sanctuary is covered, lest they die.

AND

And Jehovah spake unto Moses, saying; 21
Take the summe of the sonnes of Gershon, 22
of them also; according to the house of their
fathers, according to their families. From 23
thirtie yeares old, and upward, unto fiftie
yeares old, shalt thou muster them, every
one that entreth to warre the warfare, to
serve the service, in the Tent of the Congre-
gation. This shall bee the service of the fa- 24
milies of the Gershonites, to serve, and for
the burden. And they shall beare the Cur- 25
taines of the Tabernacle, and the Tent of
the Congregation, the covering thereof, and
the covering of Tachash skin, that is upon
it above, and the hanging veile for the doore
of the Tent of the Congregation. And the 26
Tapestry hangings of the Court, and the
hanging veile for the doore of the gate of
the Court, which is by the Tabernacle, and
by the Altar, round about; and their coards,
and all the instruments of their service, and
all that is made for them; and they shall
serve

27 Ierve. At the mouth of Aaron and his sons shall be all the service of the sonnes of the Gershonites, *in* all their burden, and *in* all their service; and yee shall appoint unto them in charge all their burden. This *is* the service of the families of the sonnes of the Gershonites, in the Tent of the congregation; and their charge shall be under Ithamar the sonne of Aaron the Priest.

29 The sonnes of Merari, *according* to their families, *according* to the house of their fathers, shalt thou muster them. From thirty yeeres old and upward, even unto fifty yeeres old, shalt thou muster them, every one that entred into the army, to serve the service of the Tent of the congregation. And this shall be the charge of their burden, *according* to all their service in the Tent of the congregation: the boords of the Tabernacle, and the barres thereof, and the pillars thereof, and the sockets thereof. And the pillars of the Court round about, and their sockets, and their pinnes, and their coards, with all their instruments, and with all their service: and by names shall yee reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari *according* to all their service in the Tent of the congregation under the hand of Ithamar the son of Aaron the Priest. And Moses and Aaron, and the Princes of the congregation, mustered the sonnes of the Kohathites, *according* to their families, and *according* to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the Armie, for the service, in the Tent of the

36 Congregation. And those *that were* mustred of them, *according* to their families, were two thousand, seven hundred, and fifty.

37 These *were* they *that were* mustered of the families of the Kohathites, every one that served in the Tent of the congregation, which Moses and Aaron did muster *according* to the mouth of Iehovah by the hand of Moses. And those *that were* mustered of the sonnes of Gershon, *according* to their families, and *according* to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the armie, for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, *according* to the house of their fathers, were two thousand and six hundred and thirty. These *were* they *that were*

mustered of the families of the sonnes of Gershon: every one that served in the Tent of the congregation, whom Moses and Aaron did muster, according to the mouth of Iehovah.

And those *that were* mustered of the families of the sonnes of Merari, *according* to their families, *according* to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the armie for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, were three thousand, & two hundred. These *were* they *that were* mustered of the families of the sonnes of Merari, whom Moses & Aaron mustered, according to the mouth of Iehovah, by the hand of Moses. All those *that were* mustered, whom Moses and Aaron, and the Princes of Israel mustered, of the Levites, *according* to their families, and *according* to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred to serve the service of service, and the service of burden, in the Tent of the congregation. Even those *that were* mustered of them, were eight thousand, and five hundred, and eighty. According to the mouth of Iehovah mustered he them by the hand of Moses, every man according to his service, and according to his burden: and they were mustered of him, as Iehovah commanded Moses.

Annotations.

Take the summe] Hebr. To take (of which phrase see the notes on Exod. 13. 3.) the head, and that in number, is the summe, as the Greeke translateth it: and the Chaldee saith, the Count (or reckoning) of the sonnes of Kohath; whose families are here first reckoned, because they were to carry the holiest things. Of Kohaths preheminance, see the notes on Num. 3. 28. Of him Chazkuni here observeth, Though Gershon was the first-borne, yet Kohath is first reckoned, because hee carried the Arke. house] in Greeke houses: so after sundry times in this chapter.

Verf. 3. thirty yeeres old] Hebr. a sonne of thirty yeeres old of which phrase see the notes on Gen. 5. 32. Here the beginning of their service is at thirty yeeres of age; in Numbers 8. 24. it is said to be at five and twenty yeeres; (according to which, the Greeke here, and in verf. 23. 30. translateth it five and twenty:) and in Davids time it began at twenty, 1. Chron. 23. 24. and so in Ezekiah

ahs dayes, 2 Chron. 31. 17. and after in Ezraes time the Levites were appoynted from *twentie yeares olde and upward*, Ezra 3. 8. The places in Moses may thus be accorded, that here he speaketh of entring upon their full ministration, which being laborious, to carry the Sanctuary, &c. required full strength of body, and discretion of minde, and began therefore at 30. But in Num. 8. 24. hee appoynteth 25 for the beginning of their learning to doe the workes. So *Maimony* saith; *A sonne of Levi cometh not into the Court unto his service, untill they have first learned him five yeares; as it is said (in Num. 8. 24.) FROM FIVE AND TWENTIE YEERES OLD*; and another Scripture saith, (in Numb. 4. 3.) *FROM THIRTIE YEERES OLD*; hee five are for him to learne. And hee entrah not upon his service, till hee be grown great, and bee a man; as it is sayd (in Numb. 4. 49.) *EVERY MAN ACCORDING TO HIS SERVICE*. *Mizne* 10m. 3. treat. of the Instruments of the Sanctuary, cha. 3. f. 7. *Chazkuni* (on Num. 8.) reconcileth it thus; at 25 yeares old, they entred all of them to doe the lighter workes, as to watch that no stranger came into the Sanctuary, &c. and at 30 yeares of age, they were in their strength, and did beare the Sanctuary, &c. Now this age of thirtie yeares for the numbring of the Levites, continued also in Davids time, 1 Chron. 23. 3. But then the Levites were no more to carry the Tabernacle, nor any vessels of it, verse 26. so by the last wordes of David, the Levites were numbred from *twentie yeares old and above*, verse 27. which David did by direction from the Lord, 1 Chron. 28. 13, 19. that beginning to learne sooner, they might bee the fitter at thirtie to serve the Lord and his people. And it is probable, that the multitude of people, and so of sacrifices increasing, the Levites if they had not ministred till thirty yeares old, would not have sufficed for the service of the Temple; therefore God then by David altered the time of their entrance. This age of thirtie yeares, was by Gods providence in Ioseph when he began to governe Egypt, Gen 41. 46. in David, when he began to reigne, 2 Sam. 5. 4. Iohn the Baptist (a Levite) began also his Ministerie at that age; and Christ (fulfilling all Figures) at the same age began the preaching of the Gospel, Luke 1. 35, 36. and 3. 2, 3, 23, &c. It taught them also, that the Ministers of the Lord should be no Novices (or young Schollers,) as 1 Tim. 3. 6. *untill fiftie yeares old*] Hebr. and untill a sonne of fiftie yeares, at what time naturall strength usually beginneth to decay; therefore GOD would have them then leave off the harder service; but still they ministred with their brethren in the Tabernacle, to keepe the charge, &c. Num. 8. 26. *into the armie*] or, *to the warfare*. as is further explained in verse 23. *to warre the warfare*, which the Greeke translateth, *to minister*. Hereupon the Apostle calleth the worke of the Ministerie, *to warre a good warfare*, 1 Tim. 1. 18. and mentioneth the weapons of their warfare, 1 Cor. 10. 4. and calleth Timothee a good souldier of Iesus Christ, 2 Tim. 2. 3, 4. because by the sword of the

spirit, and other weapons of righteousness, they were to cast downe imaginations, and lusts that warre in mens members, Eph. 6. 17. 2 Cor. 6. 7. and 10. 5. Iam. 4. 1. Compare Exo. 38. 8. *to doe the worke*] in Greeke, *all the workes*; in Chaldee, *to serve the services* this explaineth the former warfare, to be holy and spirituall. So the Bishops office is called a good worke, 1 Tim. 3. 1. for it is to labour in the word and doctrine, 1 Tim. 5. 17.

Verf. 4. *the holinesse of holinesses*] that is, the most holy things; as the Arke, Table, Candlestickes, Altar, &c. which the Kohathites were to beare, ver. 5, 7, 9, 11, 15. These are generally named the Sanctuary, Num 10. 21. and 3. 28.

Ver. 5. *setteb forward*] or, *removeth journeyeth* from mount Sinai towards Canaan; and this was when the cloud was taken up from off the Tabernacle, by the Lord, Num. 10. 11, 12. *the veile of the covering*] called in Greeke, *the shadowing veile*; by the Apostle, *the second veile*, Heb. 9. 3. which was made of blew, purple, scarlet, and fine linnen, with Cherbims, and was hanged between the holy place and the most holy, Exod. 26. 31, 33. This veile figured the flesh of Christ, Heb. 10. 20. as the Arke principally signified Christ also, & Gods presence with his church in him. See the notes on Exod. 25. 10, 17. *the Testimony*] the tables of Gods law, which were in the Arke, as in the heart (or bowels) of Christ, Ex. 25. 16. Psa. 40. 8. This Arke of the testimony was covered with the veile, whiles the Tabernacle did stand, Exod. 40. 3. and now when the Tabernacle is to be taken down and removed, the Arke is covered with the same veile.

Verf. 6. *shall put*] Hebr. *shall give*; in Greeke, *put over*, to wit, over the Arke and veile. *Tachash skin*] in Greeke, *byacinth* (or blew colour) skin: see Exod. 25. 5. This was to cover it from all injury of weather, as raine or the like; even as the whole Tabernacle, when it stood, was covered with such, Exod. 26. 14. Eia. 4. 5, 6. It was also to signifie the hiding of these mysteries for a time: see after on verf. 13. *a cloath wholly of blew*] these were those clothes or garments of ministerie mentioned in Exod. 31. 10. *above*] *upmost*: and heerein the Arke had the preeminence of glory above all the other holy things; for their upmost coverings were of skin; but the Arke had above the skinnie a cloth of blew, or skie colour, for the honour of Christ whom it figured. *the barres thereof*] made to beare the Arke with them, Exod. 25. 14, 15. See the annotations there.

Verse 7. *of Shew-bread*] Hebr. *Talle of faces*, or of Presence: meaning, of the bread of Presence, (or Shew-bread) as the Chaldee heere explaineth it, and Moses elsewhere expresseth. They were twelve Cakes, representing the twelve Tribes of Israel, or whole Church: see the annotations on Exodus 25. 30. and Levit. 24. 5. *of blew*] the Greeke here translateth it purple. *to cover withall*] Hebr. *of covering*, or, *of pouring out*: of these, see the notes on Exodus 25. 29. *continually bread*] or, *bread of continuance*; so called, because it was alwayes upon the table; and when the old was taken off, new was set on, every Sabbath,

as is noted on *Levit. 24. 8.*

- 8 *Verf. 8. of scarlet*] Onely the Arke (representing Christ,) & the Table with Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with *scarlet*, but this Table onely.

- 9 *Verf. 9. of the light*] in Greeke, *inlightning* (or *shinning*) *candlestick*: see the notes on *Exod. 35. 14.* This was a figure of Gods Law, *Psal. 119. 105. Prov. 6. 23. 2. Pet. 1. 19.*

- 10 *Verf. 10. upon a staffe*] or, *upon a lever*, or *barre*; such as things are removed and caried with betweene two, or moe, *Num. 13. 23.* The Greeke tranlateth it, *upon barres*; so in *vers. 12. Chazkuni* noteth here, that it is said, *upon a staffe*, and not *under a staffe*, lest that which was caried should bee dragged on the ground.

- 11 *Verf. 11. Altar of Gold*] the *Incense altar*, which stood within the holy place: a figure of Christs mediation for his church, and of their presenting their prayers unto God by him. See the notes on *Exod. 30. 1. 5-6.*

- 12 *Verf. 12. instruments*] or *vessels of ministerie*; Censers, cups, &c. or such as are mentioned in *2 Kin. 25. 14. 15.* *Sanctuarie*] Hebr. *sanctitie*; in Greeke, *the holies.* *a staffe*] in Greeke *barres*, as *vers. 10.*

- 13 *Verf. 13. the ashs from the altar*] This the Greeke tranlateth, *They shall put a covering upon the altar.* The Altar of brasce, which stood in the courtyard, is here meant. *of purple*] Onely the brazen altar was covered with *purple*; as the Table onely with *scarlet*, *vers. 8.* and these two colours are sometime used one for another; as, *They put on him a scarlet robe*, *Mat. 27. 28.* for which in *Luk. 19. 2.* is written, *they put on him a purple robe*: so in *Mark. 15. 17.* they clothed him with *purple*: all these colours signified the heavenly dignity of these holy things, by the blood of Christ. And although the Altar of brasce stood in the open court, where all might see it, yet when they removed, it also was covered as the other holy things.

- 14 *Verf. 14. Vessels*] or *instruments*, as *vers. 12.* *fire-pans*] of these and the rest, see the notes on *Exod. 27. 3.* At the end of this verse the Greeke version mentioneth the *Laver*, *Exod. 30. 18.* (which in Moses is here altogether omitted) thus; *And they shall take a purple cloib, and cover the Laver and the base (or foot) thereof, and shall put them into a covering of hyacinth skin; and shall put (them) upon barres.* It seemeth to be not without mystery, that Moses mentioning *fire-pans*, *flesh-bookes*, and other lesse things, should quite omit the *Laver*, which usually is reckoned among the holy things of the Sanctuarie, *Exod. 35. 16. and 38. 8. and 39. 39. and 40. 30.* And as in Melchisedeks history in *Gen. 14.* he omitted his parentage, kindred, birth and death; from which silence in the holy story, the Apostle reasoneth as if he had beene without parents or kindred, beginning of dayes, or end of life, *Heb. 7.* So here (if it may be lawfull to conjecture the like) the *Laver* is left uncovered, and alwaies open to the eyes

of the people, that it might be a lively representation of Gods grace in Christ, continuing & opened as an ever-springing fountaine: that by the washing of the new birth, by repentance & faith in the blood of Christ, we may in all our travels, at all times, cleanse our hands & feet, (our workes and wayes,) as the sacrificers did from the Laver, *Ex. 30. 19. 20.* That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up,) and the Light of the Word shineth not, nor publike worship performed: yet alwaies Gods elect, having faith in him, may wash and purge themselves in Christ his blood, unto forgiveness of sinnes, sanctification of the spirit, & salvation.

Verf. 15. the sanctuary] Hebr. *Sanctity*, or *Holinesse*, that is, as the Greeke explaineth it, *Holy things*: see *Num. 3. 28.* This covering of the Sanctuary, besides that it was for the honour and defence thereof, had also a further mystery. For as Moses put a veil upon his face, *Exod. 34. 33.* that the *sonnes of Israel could not steadfastly looke to the end of that which is abolished*, *2 Cor. 3. 13.* so the Tabernacle (which our fathers caried with Iesus into the possession of the Gentiles, *Act. 7. 45.*) was folded up, and veiles and coverings were cast upon the holy things, that the Israelites could not behold the end of those types, whose end & accomplishment we now clearly see by the Gospel, by the revelation of the mystery which was kept secret since the world began: but is now made manifest; and by the scriptures of the Prophets, according to the commandment of the everlasting God, made knowne to all nations, for the obedience of faith, *Rom. 16. 25. 26.* Therefore we have Gods Throne and true Tabernacle set forth without veiles or covers, *Rev. 4. 2. &c.* The Temple of God is opened in heaven; and there is seene in his Temple, the Arke of the Testamentall covenant, *Revel. 11. 19.* not touch the holinesse] that is, *the holy things*, as the Greeke tranlateth. This restraint, was like that concerning mount Sinai, which by reason of Gods presence thereon, might not be touched, upon paine of death. *Exod. 19. 12. Heb. 12. 18.* lest they dye] Hebr. *and dye*: which the Chaldoe expoundeth, *and not dye*: the Greeke, *that they dye not*: the word *not* before used, being here againe to be understood, as it is in *Iob. 30. 20. 25. and 31. 20. Psal. 9. 19. Prov. 30. 3. Dent. 7. 26.* and often elsewhere. The Scripture it selfe sheweth this want, and supplieth it; as in *2 Chron. 9. 20.* none were of silver, it was accounted of: that is, it was not accounted of; as is expressed in *1 King. 10. 21.* This judgement here threatned, was executed upon Uzzah a Levite, who putting his hand to the Arke of God, was therefore smitten of God, and died, *1 Chron. 13. 10.* shall be the burden] that is, as the Greeke tranlateth, *they shall beare these things*, to wit, *on their owne shoulders*, and not by wagons, or any other meanes, *Num. 7. 9.* Therefore it was a fault in Davids dayes, that the Arke was caried upon a cart, *1 Chron. 13. 7.* for they fought not the Lord, after the due order, *1 Chron. 15. 12. 13.*

Verf. 16. to the oversight] the Bishops office, or charge: 16

charge the Greeke translateth, Bishop Eleazar; the Chaldee, that which shall be committed to the charge (or custodie) of Eleazar. *oyle of the Light*] that is, off (or for) the golden candlestick. These foure particulars, the Hebrewes say, Eleazar was to cary himselfe: for Chazkuni (on this place) writeth, *The oyle of the Light, and the oyle of Anointing, the one in his right hand; and the other in his left. And the Incense in his bosome; and the Meat-offring on his shoulder.* R. Elias, in *Reshith choemab*, treat. of *Feare*, ch. 16. noteth the like from the Ierusalem Thalmud, adding withall, *Behold, according to his high place was his humility, to honour the Lord, to beare all this burden at one time.* *of the Sanctuary*] Hebr. *the sanctity*: Greeke, *the Holy*. Eleazar had besides the charge of the oyle, incense, &c. the care of all the sanctuarie also, and of the burdens of the Kohabites, Num. 3. 37. *vessels*] or instruments; in Greeke, *the workers thereof*. In this office, Bishop Eleazar was a figure of Christ (*the Bishop of our soules*, 1 Pet. 2. 25.) unto whom it pertaineth to give grace (the oyle of the Spirit) for understanding of the Scriptures, Luk. 4. 18. and 24. 45. Job. 1. 16. To put odours of sweet incense unto the prayers of all Saints, by his mediation, Revel. 8. 3. 1. Tim. 2. 5. To present his Church as a pure Meat-offring and sacrifice unto his Father, Ephe. 5. 26, 27. 1. Cor. 5. 7. To give the anointing oyle of the holy Ghost for our sanctification, & rejoicing of our hearts, Job. 7. 39. 1. Job. 2. 27. To oversee all Churches and Ministers, and all actions in Churches, where he is present, and walketh among them till the worlds end, Mat. 28. 20. Rev. 1. 13. and 2. 1. 2. 8. &c.

18 Ver. 18. *Cut ye not off*] or, *Cause not to cut off*; in Greeke, *destroy not*, that is, *Cause not*, or occasion not by your default, them to be cut off, whiles you not looking to your charge, they haply transgresse, and so I destroy them, as I did Nadab and Abihu, Lev. 10. *the families*] understand, any of the families: the Greeke translateth, *Destroy not of the tribe, the family of Kohab.*

19 Ver. 19. *live and not die*] of this phrase, see Dent. 33. 6. Thargum Jonathan expounds it, *live in the life of the righteous, and not die with flaming fire*: having reference to Levit. 10. 2. *of holiness*] that is, *the most holy things*; in Greeke, *the holies of holies*. every man] Hebr. *man man*, to his service, that is, each one to his severall worke, that so disorder and confusion might be avoided, & none might intrude into anothers worke. The Hebrew canons say, *The Levites are to be warned that they doe not one anothers worke; as that the Singer helpe not to doe the Porters worke, or the Porter the Singers; as it is written, EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN.* The Levites that doe the Priests service, or a Levite that employeth himselfe in that worke which is not his owne worke, are in danger of death by the hand of God, Num. 4. 19. *Maimony in Adisa*, treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11.

20 Ver. 20. *to see*] so in Exod. 19. 21. the people were charged not to breake through unto the LORD to see: and because the men of Bethshe-

mesh looked into the Arke of the Lord, he smote of the people fiftie thousand and seventy men, 1 Sam. 6. 19. This restraint taught them what discord there is betweene God and finfull men, and how great need wee have of a Mediatour. And as the Priests themselves might not alwaies enter into the most holy place, Lev. 16. 2. whereby the holy Ghost this signified, that the way into the holy of holies was not yet made manifest, while as the first Tabernacle was yet standing, Hebr. 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part of the mystrie of the Gospell, which in other ages was not made knowne unto the senses of men, as it was afterward revealed unto his holy Apostles and Prophets by the Spirit, Ephe. 3. 5. the mystrie which was hid from ages and from generations, but now is made manifest to his Saints, Coloss. 1. 26. *is covered*] Hebr. *is swallowed up*; which word is often used for destroying and abolishing, Job 2. 3. Num. 16. 30. 31. Esai. 9. 16. and 3. 12. applied here to the hiding and covering of the holy things, which was done suddenly, and is by the Chaldee interpreted, *when they cover the vessels of the Sanctuary.* It signified the abolishing that after should be of this worldly sanctuary, and shadowes therein, by Christ, Heb. 9. 1. ——— 11. whose death was a destroying of the true Tabernacle and Temple, Job. 2. 19. 21. The Apostle also treating of the death of the Saints useth this similitude; *If our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hand, eternall in the heavens.* For we that are in this Tabernacle doe groane, being burdened, not for that wee would be unclothed, but clothed upon; that the mortall thing might bee swallowed up of life, &c. 2. Cor. 5. 1. 4. So Peter calleth his death, the putting off of his Tabernacle, 2 Pet. 1. 14. And this similitude is very fit: for as here in Moses Tabernacle, the most holy things were first covered and taken away, so the soules & powers thereof are first withdrawn from the body by death. Then, as the curtaines and coverings were taken off, and folded up; so the flesh and skin of our bodies are pulled off, and eaten with wormes. And as the boards of the Tabernacle were lastly disioyned and pulled asunder, so shall our bones & finewes. Compare the description of mans making in Job 10. 8. ——— 12. & of his dissolution, Eccl. 12. And as the Tabernacle dissolved, was afterward set up againe, Num. 10. 21. so shall our bodies at the day of resurrection, 1 Cor. 15. *lest they die*] Hebr. *and die*: in Chaldee, *and not die*; as before in ver. 15.

Here beginneth the 35 section of the Law: see Gen. 6. 9.

Ver. 22. *Take*] Hebr. *to take*: see ver. 2: of them also] in Gr. *shef* also Though the Kohabites (of the second brother) were first numbred, because they were to cary the holy things on their shoulders; yet God would not have the other families neglected, or to administer confusedly, but counted & appointed also to their charges: wherein his providence shineth no lesse than before.

Verf.

24

23 Verſ. 23. *to warre the warfare*] which the Greeke explaineth, *to miniſter*: ſee the notes on verſ. 3. *to ſerve the ſervice*] in Greeke, *to doe the workes*: this is an explanation of the former *warfare*.

24 Verſ. 24. *the ſervice*] in Greeke, *the miniſterie, and for the burden*] in Greeke, *to ſerve and to beare*. By the ſervice, underſtand their miniſterie in the Tabernacle when it ſtood, wherein they aſſiſted the Priests; as alſo the taking downe and ſetting up of it, Num. 10. 21. and by the burden, their carying of the Sanctuary, when it removed.

27 Verſ. 27. *At the mouth*] or, *according to the mouth*; in Chaldee, *At the word*. So after in verſ. 37. and 41. and 45. and 49. *in all their burden*] in Greeke, *according to all their miniſtrations, and according to all their workes*. *ye ſhall appoint*] in Greeke, *thou ſhalt appoint* (or number) them. *in charge*] or, *in cuſtodie*; in Greeke, *by names*, as in verſ. 32. *all their burden*] in Greeke, *all their workes*.

28 Verſ. 28. *their charge*] or, *their cuſtodie, their obſervation*. *under the hand*] or, *in the hand*, that is, under the government and direction of Iſthamar: ſo in verſ. 33. The Priests being the chiefe in the Sanctuary, and figures of Chriſt, were to appoint and overſee all the workes of the inferiour miniſters; and ſo Chriſt and his Apoſtles did unto the miniſters of the chriſtian Churches, Mat. 28. 20. 1 Cor. 12. 4, 5, 6. Tit. 1. 5. &c. 1. Tim. 1. 3. and 3. 1. — 15.

30 Verſ. 30. *thirty yeeres*] in Greeke, *twenty five yeeres*: the reaſon of this difference is noted on ver. 3. So after, in v. 35. *into the armie*] or, *warfare*; that is, ſervice in the Tabernacle; as the Greeke tranſlateth it, *to miniſter*: ſee verſ. 3.

31 Verſ. 31. *the charge*] or, *cuſtodie*; in Greeke, *obſervations*. *the ſockets*] which were an hundred, made of an hundred talents of ſilver, Exod. 38. 27. of the boards, and bars, ſee Exod. 26. 18. — 27. By reaſon of the weight of theſe things, the Merarites had foure wagons allowed them; for the carriage, Num. 7. 8.

32 Verſ. 32. *their ſockets*] which were of braſſe, Exod. 27. 10. — 17. *by names*.] in Chaldee, *by their names*: the Greeke ſaid the like of the Gerſhonites charge, in verſ. 27. Whereas the ſockets, pillars, pinnes, cords, and other inſtruments were many, and ſeemed of leſſe importance than the other holy things within the Sanctuary; the Lord appointeth to have them delivered *by names*, leſt any ſhould be neglected, or left, or to ſeek when the Tabernacle ſhould be ſet vp againe. Signifying hereby the care that he hath of his Church, and of every member, even the leaſt; and ſo of all his ordinances. Thus the good Shepheard is ſaid to call his owne ſheepe by name, Iob. 10. 3. And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and ſilver by weight, for every table, candleſtick, lampe, ſheſh-hook, bowle, cup, baſon, &c. 1 Chron. 28. 11. — 17.

35 Verſ. 35. *into the armie*] or, *to the warfare*; in Greeke, *to miniſter*: ſee verſ. 3. So after, in verſ. 39. and 43.

Verſ. 36. *two thouſand, ſeven hundred, and fifty*] there were of the Kohathites in all; *eight thouſand and ſix hundred*, Num. 3. 28. of which, not a third part were able men for the Lords ſervice, as here we ſee.

Verſ. 40. *two thouſand and ſix hundred and thirtie*] In all there were ſeven thouſand and five hundred Gerſhonites, Num. 3. 22. of which little more than the third part were ſit to ſerve in the Tabernacle.

Verſ. 44. *three thouſand and two hundred*] So of ſix thouſand and two hundred Merarites (Num. 3. 34) there were moe than halfe ſit to ſerve the Lord in his Sanctuary. The numbers of them all, and of ſuch as were able to ſerve the Lord, and contrary, may be viewed thus;

Kohathites,	In all,	8600.
	Able men,	2750.
	Vnable,	5850.
Gerſhonites,	In all,	7500.
	Able men,	2630.
	Vnable,	4870.
Merarites,	In all,	6200.
	Able men,	3200.
	Vnable,	3000.

The wiſdome and providence of God appeareth in theſe numbers. The Kohathites, that were moſt in the whole ſumme, are feweſt for the ſervice of God: the Merarites, that were feweſt in number, yeeld moſt for his ſervice. And whereas the greateſt burde was for the Merarites, as the boards of the Sanctuary, overlaid with gold, the pillars, the ſockets, ſome of ſilver, & ſome of braſſe, leſt they ſhould murmur at their charge, God furniſheth them with moe able men than any of the other families, beſides wagons given to eaſe them. And whereas commonly in families, the yonger & the aged ſort are many moe than men of middle years; it is here otherwiſe, that the greater halfe of the Merarites are ſtrong men, betweene thirty & fifty yeares of age. By this diverſitie of number among the Levites families, God ſheweth his wiſdome in fitting men for the worke whereto he hath appointed them, whether it requireth multitude, or gifts: for, *To one is given by the Spirit, the word of wiſdome; to another the word of knowledge; by the ſame Spirit; to another, faith, by the ſame Spirit; to another, the gifts of healing, by the ſame Spirit; &c. dividing to every man ſeverally as he will.* 1 Cor. 12. 8. — 12. David being employed in warres, had many valiant Worthies, and ſtrong men for that purpoſe, rehearſed in 1. Chron. 11. and 12. &c. So had Iudah, and the other tribes, as we ſee in Num. 2. Moſes was furniſhed with wiſdome and knowledge, but wanted ſpeech and utterance; therefore Aaron was given to bee his mouth and ſpokes-man, Act. 7. 22. Exod. 4. 10. 14. 16. yet Moſes by his writings, ſpeaketh now eloquently in all Churches, and ſhall doe to the worlds end, when Aaron is ſilent. The like was in Paul, whoſe weakneſſe in ſpeech was his reproach among the

false

false Apostles, 2. Cor. 11. 10. and 11. 13. though he excelled in knowledge & other graces, the fruits whereof the world still reapeth from his Epistles.

47 Ver. 47. *that entered*] to wit, into the warfare, or army, as ver. 3. *the service of service*] the worke of ministry, assisting the Priests, when the Tabernacle stood; and taking it downe, and setting it up: the Greeke translateth it, *the worke of worker.* *the service of burden*] the worke of bearing the Tabernacle, when it was removed: in Greeke, *the worke that were to be borne.*

48 Ver. 48. *eight thousand and 500. and 80.*] Behold the small number of such as warred the spirituall warfare of God in his Sanctuary, that of the whole tribe of Levie, there were but 8580. fit men: when the tribe of Iudah afforded 74. thousand and 600. for the outward warfare, in the host of Israel, Numb. 1. 27.

49 Ver. 49. *the mouth*] in Chaldee, *the word*; in Greeke, *the voice.* *mustered be*] or, *be numbered*: meaning Moses and the Princes, as ver. 34. spoken of as of one man.



CHAP. V.

1. The unclean are removed out of the Campe. 5. Confession and restitution is to be made in trespasses. 11. The law of jealousy. 15. How the suspected woman is to be brought unto the Priest, with an oblation, 19. is to be abjured by the Priest, 24. and is to drinke of the bitter water that causeth the curse. 27. The events following if shee be defiled, or not defiled.

1 **A**ND Iehovah spake unto Moses, saying; Command the sonnes of Israel, that they send away out of the campe, every leper, and every one that hath an issue, and every one defiled by a soule. Both male and female shall yee send away; without the campe shall yee send them that they defile not their camps, in the midst whereof I dwell. And the sonnes of Israel did so, and sent them away without the campe; as Iehovah spake unto Moses, so did the sonnes of Israel.

5 And Iehovah spake unto Moses, saying; 6 Speake unto the sonnes of Israel: A man or a woman, when they shall doe any of all the sinnes of men, to transgresse a transgression against Iehovah, and that soule bee guilty; 7 Then they shall confesse their sinne which they have done, and he shall restore his trespass in the principall thereof; and the fifth part thereof shall hee adde unto it, and shall give it to him against whom he hath trespassed. And if the man have no kinsman, to restore the trespass unto him, the trespass

shall be restored unto Iehovah, unto the Priest, beside the ram of the atonements; whereby atonement shall be made for him. And every heave offering of all the holy things of the sonnes of Israel, which they shall bring neere unto the Priest, shall bee his: And every mans hollowed things shall be his: that which any man giveth to the Priest, his it shall be.

And Iehovah spake unto Moses, saying; 11 Speake unto the sonnes of Israel, and say unto them: Any man, if his wife goe aside, and transgresse against him a transgression; 12 And a man lye with her, with seed of copulation, and it be kept close from the eyes of her husband, and shee hath hid her selfe, and shee is defiled; and there is no witnesse against her, and shee is not taken: And the spirit of jealousy passe upon him, and hee be jealous of his wife, and she bee defiled; or the spirit of jealousy passe upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the Priest, and hee shall bring her offering for her, the tenth part of an Ephah of barley meale: he shall not powre oyle upon it, nor put frankincense thereon, for it is a Meat-offering of jealousies, a Meat-offering of memoriall, making memoriall of iniquity. And the Priest shall bring her neere, and make her stand before Iehovah.

And the Priest shall take holy water, in an earthen vessell; and of the dust which is in the floore of the Tabernacle, shall the Priest take, and put it into the water. And the Priest shall make the woman to stand before Iehovah, and shall uncover the womans head, and put in her hands the Meat-offering of memoriall; it is the Meat-offering of jealousies: and in the hand of the Priest shall bee the bitter water, that causeth the curse. And the Priest shall charge her by an oath, and say unto the woman; If no man hath lien with thee, and if thou hast not gone aside so uncleanesse, under thy husband, bee thou free from the bitter water that causeth the curse. But thou, if thou hast gone aside under thy husband, and if thou be defiled, and some man hath had his copulation with thee, beside thine husband: And the Priest shall by oath charge the woman, with an oath of cursing; and the Priest shall say unto the woman; Iehovah give thee, to be for a curse, and for an oath, among thy people, when Iehovah doth give thy thigh to fall, and thy belly

- 22 belly to swell. And this water that causeth the curse, shall enter into thy bowels, to make the belly to swell, and the thigh to fall: and the woman shall say, Amen, Amen.
- 23 And the Priest shall write these curses in a booke: and hee shall blot *them* out, into the bitter water. And hee shall cause the woman to drinke the bitter water, that causeth the curse: and the water that causeth the curse, shall enter into her to bitternesse.
- 24 And the Priest shall take out of the womans hand, the Meat-offering of jealousies, and shall wave the Meat-offering before Iehovah, and offer it upon the Altar. And the Priest shall take an handfull of the Meat-offering, *even* the memoriall thereof, and burne *it* upon the Altar; and afterward hee shall cause the woman to drinke the water.
- 25 And *when* hee hath caused her to drinke the water, then it shall be if she be defiled, and have transgressed a transgression against her husband, that the water that causeth the curse, shall enter into her to bitternesse; and her belly shall swell, and her thigh shall fall, and the woman shall be for a curse among her people. And if the woman be not defiled, but be cleane, then she shall be free, and shall conceive seed. This *is* the law of jealousies, when a woman goeth aside under her husband, and is defiled. Or a man, when the spirit of jealousie passeth upon him, and he be jealous of his wife, and shall make the woman to stand before Iehovah; and the Priest shall doe unto her all this law. And the man shall be free from iniquity: and that woman shall beare her iniquitie.

Annotations.

1 **C**ommand] After that God had set his Church and ministry in order, he next giveth lawes for the purity and holinesse of his Church in that order, by removing all sin and uncleannesse from among them; and after, by appointing the exercises of godlinesse. Of this he saith, *Command*: whereby the weight of the things here spoken of, is signified. *that they send away*] or, as the Greeke translateth, *and let them send away*, that is, *put out of the campe*; and there were three Camps, the Sanctuary, called *the Campe* (or tents) of the LORD, 2. Chron. 31. 2. the Campe of the Levites, Numbers 3. and the Campe of Israel, the twelve tribes, Numb. 2. See the annotations on Exod. 40. 33. And as the unclean were to be put out of the Camp, pitching about the Sanctuary: so out of the camp which went to warre against their enemies, Deut. 23. 10. 11. The Campe of the

Lords Sanctuary was most holy: none which was unclean in any thing, might enter in, 2 Chron. 23. 19.

Lepre] who was defiled and unclean, all the dayes that the plague was upon him, and was to dwell alone, without the Campe, Lev. 13. 46. see the annotations there.

an issue] the Law of their uncleannesse is given in Levit. 15, *a soule*] that is, a dead soule, as Numb. 6. 6. meaning a body; the Chaldee here translateth, *by the bones of the soule of a man*; taking the soule for a dead carcasse; as in Levit. 21. 1. there the Chaldee hath, *the dead*. Who so touched any dead man, was unclean seven dayes, Numb. 19. 11. &c. whereas for touching other dead creatures, they were unclean but *until evening*, Levit. 11. 24. 39. 40. These legall pollutions, figured our pollution by sinne of all sorts, (as in their places is shewed) and the removing of such out of the Lords campe, figured the removall of unrepentant sinners out of the Church, into which any thing that defileth may in no wise enter, Revelations 21. 27. *the unclean may not come into it*, Esay 52. 1.

Verf. 3. *male and female*] Hebr. *From male unto female*, whereby he meaneth both sorts: and as Chazkuni here observeth, *hee saith not man and woman*, to teach that in case of uncleannesse, the great and the small are all alike. Upon this Law, Mary the sister of Moses and Aaron, being stricken with leprosie, was put out of the Campe, Numb. 12. 14. 15. *without the Campe*] or, *to without*, that is, to a place without the Campe. But were they all to be together in one place? seeing the Lepers were to remaine alone, Levit. 13. 46. The Hebrew doctors expound this Law thus; *There were three camps; the campe of the Divine Majesty* (that is, the Sanctuary:) *about that the campe of the Levites, and from thence unto the end, the campe of the standards on all foure quarters, that was the campe of Israel.* The Leper was put forth out of them all: *he that had an issue might bee in the campe of Israel, but was put forth out of the second: and he defiled by the dead, hee might bee even in Levies campe, and was not put forth save from the campe of the Majesty (of God)* Sol. Iarobi. on Numb. 5. This, though it seemeth contrary to Moses, is the common opinion of the Hebrewes, as may bee seene in Talmud. Bab. in Pesachim, chap. 6. and Maimony in Misn. in Biah hamikdash, chap. 3. where he rendreth this reason; *The Leper because his uncleannesse is greater, hee is sent away further than his fellowes; for every one whose uncleannesse is greater, his putting forth is further than his neighbours.* Therefore they send forth the Leper out of the three camps, which is out of Ierusalem, because hee defileth by entrance, whereas hee that hath an issue, defileth not so. And they send forth men and women that have issues, the menstruous, and women in childbed, out of the two camps, which is, out of the mountaine of the house (of God:) because they defile bed, and seat, which the unclean by the dead doe not. The Chel] that is, the Rampart or Courtyard, in the Temple, which was more outward than the womens court, as the womens was more than the mens court; they put forth out of it, beathens, and such as are defiled by the dead, and defiled

defiled by lying with the menstruous. If a Leper come into Ierusalem hee is bound (with forty stripes,) if hee come into the mountaine of the house (of God) hee is beaten with fourescore stripes, &c. Wee may here note the difference and degrees of places, and their holinesse, which the Hebrewes say were ten, within the Land of Canaan; Ierusalem, and the Temple. 1. The walled townes; 2. The citie Ierusalem; 3. The mountaine of Gods house, (mount Sion;) 4. The Chel, or outmost court; 5. The womens court, (which some thinke to be that which is called the new court, 2 Chron. 20. 5.) 6. The mens court. 7. The Priests court, (2 Chron. 4. 9.) 8. The place betweene the Porch and the Altar; (2 Chron. 8. 12.) 9. The Temple, or House it selfe. 10. And the most holy place, or Oracle within the Temple; 1 King. 6. 16. 17. 19. Of these it is written in the Bab. Talmud in Celim, chap. 1. sect. 6. &c. and by Maimony in Misna in Beth habehirab, chap. 7. sect. 12. &c. thus: All the Land of Israel is holy above all other lands; for they bring out of it, the Sheafe, and the two loaves, (Levit. 23. 10. 17.) and the First-fruits which they bring not out of other lands. Ten holinesses are in the land of Israel one above another. The walled townes are holier then the rest of the Land, for out of them they put the leprous: neither doe they bury the dead within them, without consent of seven good men of the city, or of all the people of the city, &c. Ierusalem is holier then other walled cities; for they eat the light holy things, and the second tithes, within the walls thereof. The mountaine of (Gods) house, is holier then it; for none that have issues, are menstruous, or in childbed, may come in thither. The Chel (or Rampart) is holier than it, for no heathens, or defiled by the dead, or that hath lien with the menstruous, may come in thither. The womens court is holier then the Chel; for none that is washed (from his uncleannesse) that day (before Sunne setting, as Levit. 15. 6.) may come thereinto. The court of (the men of) Israel, is holier then the womens court, for none that hath not brought his offering for atonement (though hee be otherwise cleane, as Levit. 12. 6. 7. and 14. 9. 10. and 15. 13. 14. 15.) may come into it. And the uncleane that commeth thereinto, is guilty of cutting-off. The Priests court, is holier then that, for no Israelites may come in thither, save at the time of their necessities, for imposing of hands, or for atonement, or for slaying, or for waving (the Sacrifices.) Betweene the Porch and the Altar, is holier then that, for none that are blemished, or bare headed, or have their clothes rent, may come thither. The Temple is holier then betweene the Porch and the Altar: for none may come thereinto, but hee that hath his hands and feet washed. The Holy of holies is holier then it; for none may come in there, but the high Priest, on Atonement day, at the time of service, Levit. 16. For the better understanding of these things, wee may further observe touching the Temple in Ierusalem, how they say, The mountaine of the house (of God,) which was mount Morijah, (2 Chron. 3. 1.) was five hundred cubits (long) and five hundred (broad) and was inclosed with a wall. And it had five gates, one on the West, and one on

the East, and one on the North, and two on the South: and the breadth of a gate was ten cubits, and the height twenty: and they had doores. Within that was a (woodden) fence compassing round about, the height whereof was ten hand breadths, and within that fence was the Chel (or Rampart) ten cubits high, and of that it is said in Lam. 2. 8. Hee made the Rampart and the wall to lament: this was the wall of the court. Within the Rampart was the court, and all the court was in length 187. and in breadth 135. (cubits) and had seven gates, &c. The Sanctuary was not all of it in a plaine, but in a cliffe (or ascent) of the Mount. When a man went in at the East gate of the Mountaine, hee went to the end of the Chel (or Rampart) in a leuell ground. And hee went up from the Chel to the womens court by twelve steps: the height of every step was halfe a cubit, and the breadth halfe a cubit. And all the womens court hee went on a leuell: and from it to the court of Israel (the mens court) by fifteen steps; and all the court of Israel hee went on a leuell. Thence hee went up to the Priests court, which was two cubits and an halfe higher than Israels. And hee went all the Priests court, and betweene the Porch and the Altar in a leuell. Thence hee went up to the porch by twelve steps. And the Porch and the Temple was all on a leuell. So the height of the flore of the Temple was above the flore of the East-gate of the mount of the house, two and twenty cubits. Maimony in Beth habehirab, chap. 5. & 6. that they defile not] or, and let them not defile (or make uncleane) their camps: for the least of these three, namely the uncleane by the dead, whatsoever hee touched was uncleane, Numb. 19. 22. Hag. 2. 12. This taught them sanctification, in abtaining from communion with sinne and sinners; as the Apostle sheweth in 2. Cor. 6. 17. Come out from among them, and be ye separate, saith the Lord, and touch not the uncleane thing, and I will receive you, &c. And in Heb. 12. 15. Looking diligently, &c. lest any root of bitterness springing up, trouble you, and thereby many bee defiled. I dwell] in Chaldee, my divine presence (Shecinah) dwelleth. This reason respecteth not onely the former uncleanneses, but the finnes also that follow, of transgression, vers. 6. and secret adultery, vers. 12. 13. So the Hebrewes also acknowledge; as Chazkuni (on this place) saith, Forasmuch as the Divine presence (of God) is among them, and they encampe round about the Tabernacle: it is necessary that they purifie their camps from uncleannesse, and cleane themselves from robbery, and from doubtfull wickednesse, as of the woman that goeth aside; and to observe the things decreed for purification.

Verf. 6. the finnes of men] in Greeke, *hamartia* 6 sinnes, that is, any such sinne as men use to fall into through their frailty. to transgresse a transgression] that is, to commit (or by committing) a transgression: so in Levit. 6. 2. where this Law is more explained. The Chaldee expoundeth it, to falsifie a falsehood, that is, to speake (or deale) falsely: the Greeke, *despising despised*; in Hebrew *Magbhal*: wherof see the notes on Lev. 5. 15. This is the second Law of Israels purity, & it is against morall sin & pollution thereby; which the sinner was to purge by confession of sin, restitution of damniage;

and sacrifice. *against Iehovah*] in the Chaldee, before the Lord. This is meant in regard of his deni-
niall or oath before the Lord; as Lev. 6. 2. 3. *that*
soule] in Chaldee, *that man*: it meaneth man or wo-
man, as before is expressed. *be guilty*] or, *be in*
trespasse.

7 Ver. 7. *shall confesse*] This, though it be here ad-
joyned to this particular, belongeth to all sinne,
which hee that confesseth and forsaketh shall have mercy,
Prov. 28. 13. for God looketh upon men; if any say, I
have sinned and perverted that which was right; and it
profited me not; hee will deliver his soule from going into
the pit, and his life shall see the light, Job 33. 27. 28. The
Hebrewes set downe this duty thus; All the pre-
cepts in the Law, whether they command or forbid a thing,
if a man transgresseth against any one of them, either pre-
sumptuously, or ignorantly, when he maketh repentance,
and turneth from his sinne, hee is bound to confesse before
the blessed God, as in Numb. 5. 7. This confession is with
words; and it is commanded to be done. How doe they
confesse? Hee saith, Oh God I have sinned, I have done
perversely, I have trespassed before thee, and have done thus
and thus; and loe I repent, and am ashamed of my do-
ings, and I will never doe this thing againe: and this is
the foundation of confession. And who so maketh a large
confession, and is long in his thing, hee is to be commended,
and so the owners of sinne and trespass offerings, when they
bring their oblations for their ignorant, or for their pre-
sumptuous sinnes, atonement is not made for them by their
oblation, untill they have made repentance, and confession
by word of mouth. Likewise, all condemned to death by
the Magistrates, or condemned to stripes, no atonement is
made for them by their death, or by their stripes, untill
they have repented and confessed. And so hee that hurteth
his neighbour, or doth him damage, though he pay him
whatsoever he oweth him, atonement is not made for him
till hee confesse, and turne away from doing so againe for
ever, as it is written (in Numb. 5. 6.) **OF ALL
THE SINS OF MEN.** Maimony in Mishn.
treat. of Repentance, chap. 1. sect. 1. *his trespass*]
or, *his guiltinesse*, Hebr. *Asham*: meaning the thing
for which he is guilty: as is explained in Lev. 6.
4. & noted on Levit. 5. 16. The *Asham* (Guiltinesse)
here spoken of, is the thing taken by rapine, or the price
thereof, saith Maimony, in treat. of Robbery, and lost
things, chap. 8. sect. 6. *in the principall*] or, *in the*
summe (the head) thereof; that is, every whit of it:
so in Lev. 6. 5. *the fift*] see the notes on Levit.
5. 16. and 6. 5. Of this point the Hebrewes say,
Hee that sweareth upon deni-
all of goods, payeth not the
fift part, untill hee confesse it of himselfe: but if there
come witnesses, and he stand still in his deni-
all, hee payeth
the principall onely upon the mouth (that is, the testimony)
of the witnesses: but payeth not the fift part, because the
fift part with the sacrifice, doe come for atonement, and hee
bringeth not them, but upon his owne mouth (or confession)
Maimony treat. of Robbery, chap. 7. sect. 8.

8 Ver. 8. *no kinsman*] Hebr. *Goel*; which is gene-
rall for any kinsman, that redeemeth, avengeth,
or to whom a thing appertaineth when the other
is dead. Hereupon the Hebrewes apply this law
to the stranger; for they say, there is no man in Is-
rael without kinsmen, either brother, or child, or
other of his blood, &c. but this is (meant of) the

stranger that dieth and hath no heires: Sol. Iarchis on
Numb. 5. and Maimony in treatise of Robbery, &c.
chap. 8. sect. 6. *the trespass*] or *guiltinesse*, the

thing for which hee is guilty; as verse 7.
unto the Priest] who being the Lords minister,
should receive it for him. *The holy blessed* (God)
is the Father of the stranger, and meet to inherit
that which is his, therefore it should be given to the
summe of his house, which is the Priest, saith Chas-
kuni on Numbers 5. If (a man) have done rapine
unto a stranger, and sweare unto him (falsly) and
the stranger dye, then hee is bound to pay the princi-
pall, and the fift part, unto the Priests of that custo-
die (or ward.) If a Priest rob a stranger which hath no
heires; and sweare unto him, and the stranger dye;
this Priest hath no right to his robbery, which is
under his hand; but it goeth out from under his hand,
to all his brethren the Priests, the summe of the custody
(that is, which serve in that ward) Maim. treatise
of Robbery, &c. chap. 8. section 4. 9.

ramme of
atonements] whereby atonement was made for
him with God, by the Priest: whereof see
Leviticus 6. 6. 7. Here also they say, the trespass
offring is not offered, untill hee that hath done the rob-
berie have restored the principall to the owners, or to
the Priests, if hee have robbed a stranger that hath
no heires. If hee have given the principall, and offered
his trespass-offring, atonement is made for him, and
the fift part bindeth not the atonement; and hee is
bound to give the fift part, after the atonement.
Maimony treatise of Robbery, Chapter 8. Sect. 13.

Ver. 9. *heave-offring*] or oblation, in Chaldee,
separation (or separated thing) of all] or,
with all the holy things: according to which
sense the Greeke translateth, and all the hol-
lowed things. So in Ezek. 44. 30. the first of all the
first fruits of all things, and every heave-offring of
all, of all your heave-offrings shall be the Priests, and
the first of your dough shall yee give unto the Priest,
that hee may cause the blessing to rest in thine house.

shall bring neare] or, shall offer to the Priest,
and so unto God by him: therefore the Greeke
translateth, shall offer to the Lord, to the Priest, to
him shall it be. Of the gifts which God appoin-
ted to the Priests, see Numbers 18. In that the
Lords offrings were given to the Priest, it figured,
that all things were given of the Father unto
Christ, whom hee had made heire of all things, Heb.
1. 2. And it taught the people their duty, for the
maintaining of his ministers, Malac. 3. 8. 9. 10.
1. Cor. 9. 13. 14.

Ver. 10. *shall be his*] that is, shall be the Priests, as
in Ezek. 44. 30.

Ver. 12. *Any man*] Hebr. *man, man*, that is, who-
soever. This is the third Law, for the sanctifica-
tion of the Church, in case of sinne suspected, and
not manifest, which God would have to be loo-
ked unto, and purged. *goe aside*] to wit, from
him to another man, and commit adultery. A fi-
gurative speech, taken from going aside out of the
right way: so in Prov. 7. 25.

transfesse] disloyally and unfaithfully, as the Hebrew
Magical signifieth, Leviticus 5. 35. The Greeke
translateth it *depose*; the Chaldee, *deale falsly*.
Verf.

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Verf. 13. *A man*] in Greeke, any: meaning another man besides her husband. *from the eyes*] that is, from the knowledge. Of the way of an adulterous woman, it is said, *Shee eateth, and wipeb her mouth, and saith; I have done no wickednesse*, Prov. 30. 20. *hath hid her selfe*] or *hath bin hidden*, hath beene in secret; meaning either that shee hath dissembled her iniquity, or, hath beene in a secret place with some other man, whereby shee may justly bee suspected, and her husband hath cause to be jealous. In this latter sense, the Hebrewes understand it, and make it the ground of the Law following, for her tryall. They say, *The jealousie spoken of in the Law*, Num. 5. 14. is when (the man) hath said unto his wife before witnesses, bee not in secret with such a man. *The hiding* [or *secrecie*] spoken of in Numb. 5. 13. is, when shee hath beene in secret with that man, touching whom hee hath said unto her before two witnesses, bee not in secret with him: if shee hath stayed with him so long as till shee might be defiled, then it is unlawfull for her husband to company with her, untill shee hath drinke of the bitter water, and the thing bee tryed. And at such time as there is no water for her that goeth aside (to drinke) shee is unlawfull for him for ever, and is put away from him without a bill of dowry. If hee be jealous of her for two at once, and have said unto her, bee not in secret with such and such: if she have beene in secret with them two together, and taried so long as till she might be defiled, though they were both her brethren, or her father and her brother, shee is unlawfull (for her husband) untill shee have drinke. If hee have said unto her before two, speake not with such a man; this is not jealousie; yea, though shee have beene in secret with him by (by testimony of) witnesses, and taried till shee might be defiled, shee is not unlawfull (for her husband) neither doth shee drinke for this jealousie. Likewise, if hee have said unto her, bee not in secret with him; and shee be scene speaking with him, this is not to bee in secret, neither is shee unlawfull (for her husband) neither is shee to drinke. Also, if there have not beene jealousie before, though two doe come and testifie, shee was in secret with this man, and taried till shee might be defiled, shee is not unlawfull for her husband, neither is shee to drinke. If hee have beene jealous of her before two (witnesses) and hee hath scene her in secret with him touching whom hee was jealous, and that shee taried till shee might be defiled; hee shee is unlawfull for her husband, and is put from him, and hee shall give a bill (of dowrie) for hee cannot cause her to drinke upon his owne mouth (or testimony.) *Maimony in Sotab. tom. 2. in Sotab. chap. 1. sect. 1. - 8.* These and the like cautions they put concerning this Law: some of which seeme to be uncertaine traditions. *no witness*] that she is defiled: for upon testimony, or if she were taken with the manner, shee was not to drinke, but to dye by the Magistrate, Leviticus 20. 10. Job. 8. 4. 5. And whereas hee speaketh here singularly of a witness, the Hebrewes observe, that if there bee but one witness against her, who saith, shee is defiled, shee is not to drinke, Sol. Tarchi, on Numbers 5. *Shee is unlawfull* (they say) for her husband (to company with her) for ever; and doth not drinke, but is put away without a dowry.

If two witnesses come together, and one say, shee is defiled, another say, shee is not defiled: or, if one say, shee is defiled, and afterward two other come and say, shee is not defiled; then shee drinketh, *Maimony in Sotab. chap. 1. sect. 14. 17.*

Verf. 14. *the spirit of jealousie passe upon him*] or, *passe over him*: the Greeke saith, *come upon him*, that hee be affected with a jealous mind; as the wind is said to passe over the grasse, when it is smitten or blasted with the wind, Psal. 103. 15. 16. which in Esay 40. 7. is said to *blow upon it*. And the spirit of jealousie, meaneth a jealous motion or affection of the mind, wherewith it is caried, as the Scriptures elsewhere speake, of the spirit of wisdom, the spirit of counsell, the spirit of knowledge, Esay 11. 2. Ephes. 1. 17. the spirit of fornications, Hof. 4. 12. the spirit of feare, 2. Tim. 1. 17. the spirit of meeknesse, Gal. 6. 1. the spirit of slumber, Rom. 11. 8. And in 1. Cor. 14. 12. spirits are put for the gifts and motions of the spirit. *jealousie*] or, after the Greeke, *Zealousie*, a zealous affection, which is sometime used in the good part, sometime in the evill; as Zeale also is sometimes good, Job. 2. 17. 2. Cor. 7. 11. sometime evill, Gal. 5. 20. called *bitter zeale*, Iam. 3. 14. So the Hebrewes have one word *Kinah*, for zeale, jealousie, envy, and emulation; as Phineas was zealous for the Lord, Numb. 25. 11. Elias was zealous for him, 1. King. 19. 10. Ioshuah enried for Moses sake, Numb. 11. 29. And jealousie is an affection hard (or cruell) as the grave; the coales thereof are coales of fire, Song. 8. 6. it is the rage of a man; therefore hee will not spare in the day of vengeance, Prov. 6. 34. This affection is said (after the manner of men) to be in God himselfe, Exod. 20. 5. and Paul was zealous for the Corinthians, fearing lest they should be corrupted, 2. Cor. 11. 2. 3.

upon him] the husband, who only had the power to bring his wife to this triall. Wherefore the Hebrewes write, that if a man be out of the countrey, or in prison, or the like; and his wife have an evill report for lightnesse, &c. the Magistrates are to call her, and say unto her, bee not in secret with such a man. If witnesses afterward come, that shee was with him in secret, so long as that shee might be defiled; the Magistrates are to forbid her her husbands company ever after, and rend her bill (of dowry.) And when her husband comes home, or out of the prison, hee gives her a bill of divorce; but hee cannot cause her to drinke, because himselfe was not jealous of her. *Maimony in Sotab. chap. 1. sect. 11.*

Verf. 15. *his wife unto the Priest*] who was in his office a figure of Christ, by whom God will judge the secrets of men, Rom. 2. 16. the order of this action is said to bee this; *The husband cometh to the Magistrates of his citie* (where hee dwelleth) and saith unto them; *This my wife, I am jealous of her for such a man, and shee hath beene in secret with him, and these are witnesses; and hee, shee saith that shee is cleave, and is willing to drinke, for triall of the thing.* Then the Magistrate shall heare the words of the witnesses: and they appoint two to bee with the man, to keepe him that her company not with her, before shee have drinke: for, shee is unlawfull for him, untill shee have

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have drunke. And they send him to Ierusalem: for they cause not the suspected woman to drinke, but in the great counsell of seventy Elders in the Sanctuary. When they are come to Ierusalem, the great Counsell set her among them, and they terrifie her, and make her sore afraid, that shee should not drinke, &c. If shee say, I am defiled; or, I will not drinke; shee is put from her husband without a dowry. But if shee stand in her cause that shee is cleare, they bring her to the East-gate of the Court-yard, which is over against the most holy place, &c. If shee be arrayed in white garments they put upon her black: or if shee haib faire blacke clothes, they put upon her clothes that are not faire; and take off all ornaments of silver and gold that are on her. And they gather a great company of women unto her; for all the women there present are bound to see her; as it is said (in Ezek. 23. 48.) That all women may bee taught not to doe asier your lewdnesse. And every man that will come and see, may come and see. And shee standeth among them without scarfe or veile, onely in her clothes, and her coiffe that is on her head, as a woman within her house, &c. and afterward the Priest adjureth her, in the language that she knoweth, and understandeth. *Maimon in Sotah. chap. 3. sect. 1. 2. &c.*

of barley] it might bee of no other graine, nor any other quantity than the tenth of an Ephah, neither more nor lesse: see the annotations on *Levit. 2. 1.* The Prophet Hoseah, in a myserie, bought an Adultresse for fiftene peeces of silver, and an homer and an halfe of barley; *Hos. 3. 1. 2.* The Hebrewes here note, *Meale*, not floure; barley, not wheat; shee haib done the act of a beast, and her oblation is the meat of a beast. *Sol. Iarchi, on Num. 5.*

not put] Hebr. nor give frankincense: oile figured grace, which was wanting in her actions; frankincense gave a sweet savour, which her workes did not before God; therefore both must be wanting, as in all meat-offrings that were for sinne. See the notes on *Levit. 5. 11.* and *2. 2.* The Hebrewes make these two distinct precepts: so that hee which transgresseth and putteth oile, and frankincense, is beaten for the oile in particular, and for the frankincense in particular. *Maim. in Sotah. chap. 3. sect. 13.*

a meat-offring of jealousies] Hebr. a *Minchab* (whereof see *Levit. 2. 1.*) in Greeke, a sacrifice of jealousy. From this word the Hebrewes say; If a man be jealous of his wife for many men, and shee haib been in secret with every one of them; hee is to bring but one Meat-offring for them all, when hee causeth her to drinke; for it is said, **IT IS A MEAT OFFRING OF IEALOVSIES**: one Meat-offring for many jealousies, *Maimon in Sotah. chap. 4. sect. 16.*

making memoriall] or, causing iniquity to be remembered. And this is the reason why it might have neither oile nor incense, which other Meat-offrings had, *Levit. 3.*

16 **Verf. 16. make her stand]** present her before the Lord, for the judgement was his, not mans: by standing, some understand, her staying there, till the Priest went into the Tabernacle, to gather up dust to put in the water, (*verse 17.*) For hee went into the Tabernacle to take dust from thence: but shee went not in. *Chazkuni on Numbers 5.*

Verf. 17. holy water] the Chaldee expoundeth it, Water of the Laver (whereof see *Exod. 30. 18.*) the Greeke translateth it, pure living water. The quantity, Moses mentioneth not: the Hebrewes say, halfe a log of water out of the Laver, and hee measured it by the halfe log which was in the Sanctuary. *Maimon in Sotah. chap. 3. sect. 9.* The halfe Log contained as much as three egges: see the notes on *Exod. 30. 24.* and *Levit. 14. 10.*

earthen vessell] this they say, was to be a new vessell, where-with no worke had ever beene done. *Maim. in Sotah. chap. 3. sect. 9.* And they make this use of it, Shee had drunke with the adulterer, good wine in faire goblets: therefore shee is to drinke bitter water; in a contemptible earthen dish. *Sol. Iarchi. on Num. 5.* and *Ionathan in Targum.*

dust] in all use, dust was a signe of basenesse, sorrow and affliction, *Iob 2. 12.* *Psal. 7. 5.* and *22. 15.* *Lam. 3. 29.* it was the food of the cursed Serpent, *Gen. 3. 14.* *Esay 65. 25.* This was given her to drinke, that if shee had hearkned to the Serpents tentation, shee should be partaker of his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy, (as the ground whereon Moses and Iosua stood where God appeared, was holy, *Exod. 3. 5.* *Ios. 5. 15.*) so it taught her to feare judgement from the Lord.

the water] or, upon the water: as the Hebrewes say, hee put it upon the top of the water, that it might be seen on the upper part of the water. And againe, If hee put in the dust before the water, it was unlawfull. *Maim. in Sotah. chap. 3. sect. 10.* and *chap. 4. sect. 12.*

Verf. 18. to stand] the same was said before, in *verse 16.* Hereupon the Hebrewes say, the woman was led about from place to place in the court, to weary and tyre her, to see if shee would confesse. *Sol. Iarchi. on Num. 5.* and *Maim. in Sotah. ch. 3. sect. 3.* uncover the womans head.] The covering on the womans head, is a signe of her subjection to the man, *1 Cor. 11. 5. 6. 7. 10.* so the uncovering of her head might be a signe, that now she was in her owne power, to cleare or condemne her selfe. It was also a signe of sorrow, *Levit. 21. 10.* so this her case and action was sorrowfull; and for a woman to have her head bare in such an assembly, was shamefull, *1 Cor. 11. 5. 6.* Of this action the Hebrewes write: that one of the Priests came and tooke hold on her clothes before, and rent them downe to her heart; and uncovered her bayre, and untied the locks of her head, for to make her unseemely. *Maim. in Sotah. chap. 3. sect. 11.*

the Meat-offring] which being brought by her husband for her, *vers. 15.* shee was to take, as by that signe offering her selfe to the Lords tryall, unto whom this Meat-offring was by her presented. in the hand of the Priest] All the while that her hand is bare, and the Meat-offring in her hands, the water is to lee in a vessell in the Priests hand, that shee may see the water. *Maim. in Sotah. ch. 3. f. 14.* the bitter water] or water of bitterness, in Greeke, water of convictions; because it convinced her if she were guilty: but how was it bitter? By reason of the effect, for it killed her if she were guilty, and death is said to be bitter, *1 Sam. 15. 32.* *Eccles. 7. 28.* and afflictions are bitter, *Esay 38. 17.* The Hebrewes thinke also it was bitter in taste

taste, and that the Priest put into the water some bitter thing, as wormwood, or the like. *Maimony in Sotab. cap. 3. sect. 10.* Salomon, speaking of an harlot, saith, that the end of her is bitter as wormwood, *Prov. 5.4.* as it is to others, so unto her selfe. *that causeth the curse*] or, the bitter-curse bringing water: so called, because it brought the curse into her, if she were guilty, *vers. 22.* This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water, *Psal. 109.18.* Jonathan in his *Thargum* expoundeth it, the bitter water of tryall; because it tryed her honesty: But Onkelos the Chaldee paraphrast expoundeth it, that causeth the curse, or maketh cursed.

19 *Veri. 19. charge her by oath*] or, adjure her, make her to sweare. In ages following, when Israel in dispersion lost their language, this adjuration was to be in that tongue which the woman knew and understood. *Maimony in Sotab. cap. 3. sect. 7.*

If no man] that is, no other man, besides thine husband: *Rom. 7.3.* as in *Gen. 36.6.* unto a land, is by the Chaldee expounded, to an other land.

under thy husband] that is, since thou wast married: for a married woman is in Scripture phrase, said to be under an husband, *Rom. 7.2.* Or, in stead of thine husband, that is, beside him. The Hebrewes say, The husband may deale by oath with her, that shee hath not committed whoredome with that man concerning whom he is jealous of her, nor with any other man. And that shee hath not committed whoredome under him, after she was betrothed, before hee married her, or after. But he may not deale with her, that shee did not commit whoredome before they were betrothed, neither after shee was put away, if shee had beene put away, and returned to him againe: for if shee committed whoredome in that time, shee is not unlawfull for him. *Maim. in Sotab. cap. 4. sect. 17.*

be thou free] or, be guiltlesse, cleare, innocent: that is, thou shalt have no hurt by this bitter water. From this example, the Hebrewes hold that in all judging of persons, they should first see if they may be cleared.

20 *Verf. 20. had his copulation*] or given his copulation, that is, his seed of copulation] or, given his copulation, as is expressed in *Levit. 15.18.*

21 *Verf. 21. by oath charge*] or, adjure the woman, lay on oath upon her: as *Ios. 6.26. 1. Sam. 14.24.* oath of cursing] or, of execration: in Greeke, with the oathes of this curse. give thee to be for a curse] that is, make thee a curse and an oath: that thy name and punishment may be mentioned for an example & terrour to others: as in *Ier. 29. 22. 23.* of them shall be taken up a curse by all the captivity, &c. saying; The LORD make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire; because they committed villany in Israel, and committed adultery with their neighbours wives. So if any tooke an oath upon themselves, they might likewise say, the Lord make me like such a woman, whose belly did swell, &c. If I have done this thing. And as for a curse, so for an oath; as in *Esay 65.15.* yee shall leave your name for an oath; unto my chosen; meaning for an oath of execration, as in this place. thy thigh to fall] Hebr. thy

thigh falling: in Greeke, thy thigh fallen: in Chaldee, thy thigh dissolved. The thigh is used for the place or instrument of generation, as in *Gen. 46.26.* the souls that came out of Iakobs thigh. Falling is often used for dying, as in *1 Chron. 24.11.* there fell of Israel; which is expounded in *2. Sam. 24.15.* there dyed. So the falling of the thigh, may be understood of the dying and rotting of the thigh or wombe: or properly of the falling downe of the wombe out of the place, whereby it became unfit for generation. belly to swell] in Greeke, the belly burst: so in *vers. 27.* It is a tradition of the Iewes, that the water which Moses made the Israelites to drinke with the powder of their golden calfe, *Exod. 23. 20.* had like effect in such as were guilty of that sinne, and could not be convicted by witnesses, that their bellies swelled. *Sol. Iarchi. on Exod. 32. and R. Menachem.*

Verf. 22. shall enter] or, let it enter. and the thigh] that is, thy thigh, as the Greeke explaineth it. Amen Amen] in Greeke, So be it, So be it,

Amen is an Hebrew word, but retained by the Apostles in Greeke, *1. Cor. 14. 16.* and so is now used in all languages. By interpretation it signifieth Truth, Verity, or faithfulness, as in *Esay 65.16.* the God Amen, is the God of Truth: and so Christ is called Amen, which is expounded the faithfull and true witnesse, *Rev. 3.14.* And in speech unto men, it is an earnest asseveration, as Amen I say unto you. *Matt. 24. 47.* which another Evangelist interpreteth in Greeke Alethos, that is Verily, or Of a truth, *Luke 12. 44.* It is also interpreted in Greeke Nai, that is Yea, as in *Matt. 23.36.* Amen I say unto you; for which in *Luke 11. 51.* is written Yea (or Verily) I say unto you, wherefore both Hebrew and Greek are joyned together in *Rev. 1. 7.* yea Amen: so in *2. Cor. 1.20.* And when it is added to the end of prayers, or of curses, as here and in *Deut. 27.15.* it is an approbation & confirmation with desire that the thing may so bee, which is explained by adding the word Lord unto it; as in *Ier. 11. 5.* I answered and said, Amen O LORD: and more fully in *Ier. 28.6.* Amen, the LORD doe so, the LORD performe the words, &c. Wherefore in the prayers of the Church, they used of old (and so at this day) to answer and say Amen, *1. Cor. 14.16.* and sometime twice Amen Amen, *Neh. 8.6.* and in other constant affirmations, it is also used, in *2. Cor. 1.30.* all the promises of God are in Christ, yea and are in him Amen. Thus the woman by her answer, confirmed the oath and curse, and tooke it upon her selfe if shee were defiled; or testified her faith in God, that he would cleare her being not defiled; and therefore the word is doubled.

Verf. 23. write these curses] all these words wherewith hee adjured the woman. in a booke] or, in a scroll. The Hebrewes use to call all writings, bookes, whether they be large or brieve, all bills, bands, letters or epistles, and the like; as in *Deut. 24. 1.* a booke (that is a bill) of divorcement; and in *2. Sam. 11. 14.* David wrote a booke (that is, a letter, an epistle) to Iosab, in *Esay 39.1.* Merodack sent bookes (that is, letters, as the Greeke translateth it epistles) to Ezekias. The manner of writing

writing this, is by the Hebrewes thus described; He (the Priest) brought a roll of parchment *zellan*, as the looke of the Law, and wrote thereon in the holy tongue (that is, in Hebrew) the womans name, as in the bill of divorce, and all the words wherewith hee adjured her, letter by letter, word by word; but hee writeth not Amen Amen. *Maimony in Sotah. chap. 3. sect. 8.* They have moreover divers observations, without which they say the writing was unlawfull; as that it must not be written by night, but by day, as her drinking, and oblation was in the day time; nor written backward, or confusedly, but in order; nor written before she had taken the oath upon her; for it is said (in verſe 21.) hee shall adjure her, and then (in verſe 23.) the Priest shall write. Nor written on paper or any thing save parchment: nor written by a (common) Israelite, or a young Priest, but by a Priest that miniteth; nor written with such inke, or any such thing, as leaveth a marke or impression upon the parchment; but with such as may be all wiped (or scraped) off into the water: and other like rites, *Ibid. chap. 4. sect. 7. 8. 9.*

blot them out] or, wipe out, scrape them into the water, that no word, letter, or marke of the writing should remaine on the booke: if there remaine on the scroll any marke of the writing which may be knowne, it is unlawfull; untill hee have wiped it out well and thoroughly. *Maim. in Sotah. chap. 4. sect. 10.* It signified, that all the words of the curse should enter into her, that if she were guilty, her name might be blotted out of Israel, with infamy, by the iudgement of God, the swift witness against adulterers. *Mal. 3. 5.* if shee were guiltlesse, the curses written against her were blotted out, and should not appeare to her reproach. So this word is used in the defacing of sinne, through the mercie of God, as in *Eſay 43. 25. 1. I am he that blotteth out thy transgressions for mine owne sake, and will not remember thy finnes.*

24 Verſe 24. to bitterness] in Chaldee to cursing: meaning that they shall bee evill and bitter in their effect unto her.

25 Verſe 25. wave the Meat-offering] that is, move it to and fro: see the notes on *Exodus 29. 24.* The Hebrewes write, that the Priest tooke the ministring vessell wherein the Meat-offering was, and put it upon her hands; and the Priest put his hand under hers, and waved it. *Maimony in Sotah. chap. 3. sect. 15.* upon the altar] hee brought the Meat-offering to the south-west borne of the altar, like the other Meat-offerings of particular persons; and tooke an handful thereof, and burned it on the altar, and the residue was eaten by the Priests. *Maim. in Sotah. chap. 3. sect. 15.* Of this they further say, If the Meat-offering be polluted before it bee put into a ministring vessell, it is to bee redeemed as all other Meat-offerings that are polluted before they bee sanctified by a ministring vessell, and bee is to bring another Meat-offering. If it bee polluted after it is sanctified in a ministring vessell, then it is burnt. And so if shee say, I am defiled, before the handful bee taken of it; or if shee say, I will not drinke; or if her husband will not have her drinke, or if there come witnesses that shee is defiled, or if he die, or if shee die, then the Meat-

offering is all burnt. And if any of these things happen after the handful is offered, the remainder is not eaten. If her husband bee a Priest, the remainder of the Meat-offering is not eaten, because her husband hath a part therein, &c. but the handful is offered by it selfe, and the remainder is scattered upon the place of the ashes, *Ibid. chap. 4. sect. 14. 15.* That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar: but in another place, where uncleane things were burnt, which might neither be offered to God, nor eaten by men.

Verſe 26. the memoriall] so the handful is called: see the notes on *Leviti. 2. 2.*

Verſe 27. to bitterness] with most bitter effect; in Chaldee to cursing; as verſe 24. The Hebrewes say, that if she be defiled, immediately her face will turn yellowish, her eyes will sticke out, &c. and they carry her out of the womens court wherein shee standeth; and first her belly will swell, and after that her thigh will fall, and shee shall dye. And in the same house that shee dieth, the adulterer shall die also, by whose meanes shee was made to drinke, wheresoever hee bee. *Maimony in Sotah. chap. 3. sect. 16. 17.* shall fall] or rot, see verſe 21. This judgement is according to the transgression; that as with that part she sinned, so therein she should be punished. And thus the curse entred into her bowels like water, (as in *Psal. 109. 18.*) not by any naturall effect of this drinke, but by the power of God; who often bringeth great things to passe, by unlikely means as with clay made of spittle, Christ opened the eyes of the blind, *Iob. 9. 6. 7.*

Verſe 28. shall be free] not have any harme by the drinke: as in verſe 19. conceive seed] Hebr. shall be sown with seed; which the Chaldee expoundeth, shall prove with child. This setteth forth Gods power and goodnesse, in effecting such things for clearing the innocent; and working by one drinke such contrary effects, according to the uncleannesse or cleannesse of the party that receiveth it. Even as his word is to one, the favour of death unto death; and to another the favour of life unto life, *2. Cor. 2. 16.* The Hebrewes write of this woman, When she hath drunke the bitter water, if she die not out of hand, shee is lawfull for her husband (to company with) though he be a Priest. And although sickness beginne to come upon her; and she have paine in other parts of her body; yet forasmuch as her belly swelleth not, nor her thigh begins to fall, shee is lawfull; but if her belly begin to swell, and her thigh to fall, shee is certainly unlawfull. And if shee bee undefiled, when shee hath drunke shee will waxe strong, and her face waxeth cleare; and if shee have any sickness it will leave her, and shee shall conceive and beare a man child. And if shee were wont to have hard travell, shee shall have speedy travell; and if shee were wont to bring forth females, shee shall bring forth males. *Maimony in Sotah. chap. 3. sect. 21. 22.*

Verſe 29. under her husband] that is, being married: in Greeke, being under an husband: see v. 19.

Verſe 30. shall make the woman to stand] or, shall present her. The Hebrewes hold that some women might not drinke; & that none was ever forced

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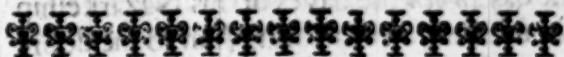
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ced to drinke, except shee would her selfe. They say, A woman of whom (her husband) is jealous, and shee hath bene in secret (with another man) they compell her not to drinke: but if shee agree, and say, I am defiled: shee is put away without dowry, and is unlawfull for her husband ever after; and drinkeb not. Likewise if shee say, I am not defiled, neither will I drinke; they compell her not to drinke, but shee is put away without dowry. Also if her husband say, I will not cause her to drinke, or if shee hath been with her after that shee was in secret (with another) shee drinkeb not, but takes her dowry, and goes her way, and is unlawfull for him ever after. Some women (they say) are not meet to drinke, though they be willing, and their husbands also would have them drinke, but are put away without dowries: as shee that is wise to a man blind, or lame, or dumb, or deafe, or that wanteth a hand: likewise if the woman her selfe be lame, or dumb, or blind, or wanteth an hand, or is deafe; or shee that is but betrothed, and not married. But if a man be jealous of his betrothed wife, and shee be in secret (with another man) after shee is married, then shee drinkeb as all other women. A woman that standeth to drinke, if her husband dye before shee doe drinke, then shee drinkeb not, neither receiveth shee any dowry. Maimony in Sotah. chapter 2. sect. 1.2. &c. These and the like exceptions they make, some of which seeme to be devised for to favour divorcement, whereunto the Iewes have bene overmuch addicted, as appeareth by Mal. 2. 16. Math. 19. 3. - 8. 9. Moreover they say, If a woman have drinke of the bitter water, and have bene cleared thereby, and her husband bee jealous againe of her concerning the man for whose sake shee was made to drinke, and shee hath bene in secret with him; he cannot make her drinke for his sake the second time, but shee is unlawfull for her husband ever after, and is put away without dowry. But if shee be jealous over her for another man, and it be proved by witnesses, that shee hath bene in secret with that other, shee is made to drinke the second time; yea though it bee many times, if shee cause her to drinke for severall men. Maimony in Sotah. chap. 1. sect. 12.

30 Verſ. 30. free from iniquity] or, guiltlesſe, innocent from iniquity, by doing what in him lyeth for to find out and purge this sinne in his wife, and not nourishing jealousy in his mind still. Whereas by not doing this, hee partaked after a sort with his wives sinne. So Chazkuni on this place saith, The man shall be free for that hee letteth not his wife alone playing the whore under him. The Thargum called Ionathans, translateth it thus; And if the man be free from sinnes, that woman shall beare her sinne. And the same exposition others give of these words, saying, Any man that hath used unlawfull copulation in his dayes after that hee is waxen great, the curse-bringing water doth not try his wife, Numb. 5. 30. When the man is free from iniquity, the woman beareth her iniquity. Moim. in Sotah. chap. 2. sect. 8. and ch. 3. sect. 17. 23. Therefore among the Israelites it is said, that no man which had himselfe bene guilty that way, could bring his wife to this triall. And of their care about this case of

jealousie, it is thus recorded: On the fiftenth day of Adar (which was the Hebrewes twelfth moneth, Esdr 9. 1. (called now February,) the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drinke, to cause them to drinke; and of such as should bee jealous of a woman, and to cause her to be put away without dowry. And at all times they made the suspected woman to drinke. The wisemen commanded the sons of Israel to bee jealous of their wives, &c. but not in the midst of laughter, or lightnesse, nor in the midst of contention, nor to bring terror upon them, &c. It is not meet for a man to contemne himselfe, and to bee jealous before witnesses at the first, but betwixt him and her, in gentlenesse and by way of purging and admonition, that shee may guide her in the right way, and remove scandall. And whosoever is not carefull of his wife, and children, and family, to admonish them and visit their wayes continually, until hee knowe that they are at peace from all sinne and iniquity, hee is a sinner; as it is written (in Job 5. 24.) AND THOU SHALT KNOW, THAT THY TENT shall be in PEACE: AND THOU SHALT VISIT THINE HABITATION, AND SHALT NOT SIN AGAINE. in Sotah. chap. 4. sect. 1. 18. 19. [shall beare her iniquity] that is, the punishment of her iniquity, Lev. 20. 17. 19. 20. Ezek. 4. 4. 5. And this tended to the glory of God (who findeth out and punisheth all sin, and adultery in speciall, Ezek. 13. 28. Mal. 3. 5.) to the purging of the Church, (which should be as a new lump without the leaven of fornication, 1 Cor. 5. 7.) and to the pacifying of meane jealous spirits, with peace in their families. By this severity of God against secret whoredome, above other sins, we are taught what judgement remaineth for such as commit idolatry, which is spirituall whoredome, Ezek. 23. 37. & often done in secret, Ezek. 8. 12. for which sin, God is jealous, to visit the iniquity of the Fathers upon the children, Exod. 20. 5. and will give them blood, in wrath and jealousy, and they shall beare their lewdnesse and their abomination, Ezek. 16. 38. 58. and 23. 35. so that the curse of the Law entrench as water into their bowels, Dan. 9. 11. Psal. 109. 18.



CHAP. VI.

1. The Law of the Nazarite, what hee must abstaine from in his diet, habit, and conversation, whiles the vow is upon him. 9. How when hee is defiled he shall make an atonement by sacrifices, for all fall which was done before, and begin againe to observe his vow. 19. What sacrifices the Nazarite must bring, when his vow is fulfilled, and what rites hee is to performe withall. 22. The Law how the Priests should blesse the people of the Lords.

AND Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, and say unto them: A man or woman,

man, when he shall separate, to vow a vow of a Nazarite, to separate *himselfe* unto Iehovah: Hee shall separate *himselfe* from wine and strong drinke; he shall not drink vineger of wine, or vineger of strong drink; neither shall he drink any liquor of grapes, nor eat grapes moist or dried. All the daies of his Nazariteship, hee shall not eat of any *thing* that is made of the wine vine-tree, from the kernels even to the husk. All the daies of the vow of his Nazariteship, the rasour shall not passe upon his head; untill the daies be fulfilled, which he separateth *himselfe* unto Iehovah, he shall be holy, letting the locks grow, the haire of his head. All the daies *that* hee separateth *himselfe* unto Iehovah, hee shall not come at a dead soule. For his father, or for his mother; for his brother, or for his sister; he shall not make himselfe uncleane for them, when they die: for the Nazariteship of his God, *is* upon his head. All the daies of his Nazariteship, hee shall be holy unto Iehovah. And if the dead dieth by him, unawares suddenly, and he hath defiled the head of his Nazariteship, then he shall shave his head, in the day of his cleansing, in the seventh day shall hee shave it. And in the eighth day hee shall bring two turtles, or two young pigeons, to the Priest, to the doore of the tent of the congregation. And the Priest shall doe the one for a Sin-offring, and the other for a Burnt-offring, & shall make atonement for him, for that he sinned by a soule; & he shall sanctifie his head in that day. And he shall separate unto Iehovah the dayes of his Nazariteship, and shall bring a lambe of his first yeare, for a Trespasse-offring: & the former dayes shall fall, because his Nazariteship was defiled.

And this *is* the Law of the Nazarite: in the day, *when* the dayes of his Nazariteship are fulfilled, he shall bring him to the doore of the Tent of the congregation. And hee shall offer his oblation unto Iehovah, one he lambe of his first yeare, perfect for a Burnt-offring: and one she lambe of her first yeer, perfect, for a Sin-offring: and one ram perfect, for Peace offerings. And a basket of unleavened *cakes*, cakes of fine flowre mingled with oyle, and wafers of unleavened *cakes*, anointed with oyle: and their Meat-offring & their drinke-offrings. And the Priest shall bring *them* neere before Iehovah, and shall make his Sin-offring, and his Burnt-offring. And the ram, hee shall make a sacrifice of Peace offerings, unto Iehovah; with the bas-

ket of unleavened *cakes*: and the Priest shall make his Meat-offring & his drinke-offring. And the Nazarite shall shave, *at* the doore of the Tent of the congregation, the head of his Nazariteship: and hee shall take the haire of the head of his Nazariteship, and put *it* on the fire, which *is* under the sacrifice of Peace offerings. And the Priest shall take the sodden shoulder of the ram, and one unleavened cake, out of the basket, and one unleavened wafer, and shall put *them* on the palmes of the hands of the Nazarite, after he hath shaved himselfe of his Nazariteship. And the Priest shall wave them for a wave-offring before Iehovah; it *is* holy, for the priest, with the wave brest, and with the heave shoulder: and after the Nazarite may drinke wine. This is the Law of the Nazarite, who shall vow his oblation unto Iehovah, for his Nazariteship, besides *that*, that his hand shal attain: according to his vow, which he shall have vowed, so shall he doe, according to the law of his Nazariteship.

And Iehovah spake unto Moses, saying; Speake unto Aaron, and unto his sonnes, saying; Thus shall yee blesse the sonnes of Israel: saying unto them;

Iehovah blesse thee, and keepe thee.

Iehovah make his face shine upon thee, and be gracious unto thee.

Iehovah lift up his face upon thee, and give unto thee peace.

And they shal put my name upon the sons of Israel: and I will blesse them.

Annotations;

V Hen hee shall separate] to wit, *himselfe*. This word *separate*, signifieth to exempt, after a speciall and marvellous manner, from common estate, as is noted on *Levit. 27. 2.* The Greeke translateth it, *Who so shall greatly vow a vow.* The Lord having before given order for the purification of the Campe of Israel, in necessary duties and things commanded, doth the like here for voluntary service, which he would accept at their hands. And this Law for abstinence from wine and strong drinke, is set next the Law for the defiled or suspected woman; because by drinking such things, people doe often fall into fornication, *Gen. 19. 32. 35.* as it is said, *Looke not upon the wine when it is red, &c. thine eyes will behold strange women, Prov. 23. 31. 33.* But by abstaining therefrom, the body and mind may be kept chaste and pure. *a vow*] which is a religious promise made

made unto God: see the annotations on Lev. 27. 2. And whereas he spake of man or woman, it is to be understood of such as are free, & in their owne power; for they that were under the power of another, their superiour might disanull their vow, if he would, by the Law in Num. 30. 4. &c. So in this speciall vow, as the Hebrew canons say, The father (of a child) or the husband (of a wife) may disanull the Naziriteship of his wife, if he will, or in other power. *Maim. in Misli. tom. 3. in Naziruth. chap. 2. sect. 17.* [a Nazirite] this name we retaine of the Hebrew Nazir; (whom the Greeke sometime calleth Nazareus after the Hebrew, Iudg. 13. 5. sometime expoundeth Sanctified or Consecrated, *Amos 2. 12.*) and Nazir by interpretation is one Separated or exempt unto some speciall sanctity, or dignity, as Ioseph is called a Nazirite, or, separated, Gen. 49. 26. Deut. 33. 16. and Nazir is used for a Crowne: see Exod. 29. 6. And whereas our Saviour Christ is called a Nazarene, *Matth. 2. 23.* it was not of this name Nazir, nor of this vow (for hee both dranke wine, and was polluted by the dead, Luke 7. 33. 34. and 8. 49-54. which the Nazirites might not doe:) but because hee was *Neiser* the Branch out of the roots of Iesse, *Esay 11. 1.* and was brought up in the citie Nazareth (or Natfraith) *Mat. 2. 23.* therefore he was called a Nazarene, or (according to the Greeke pronounciation) a Nazarene: which title the Evangelists give him sundry wayes, Nazareus the Nazaren, *Mar. 16. 6.* Nazaraios the Nazarean, *Mat. 2. 23.* and 26. 71. Nazarais, the Nazarean, *Act. 2. 22.* and 6. 14. and Iesus of Nazaret, *Act. 10. 38.* all which differ from Nazareus, the word by which the Greeks sometime expresse the Nazir or Nazirite, mentioned in this Law. Notwithstanding though Christ was no Nazirite according to this carnall commandement (as the Apostle speaketh of the Priesthood, *Heb. 7. 16*) yet the truth of this type was fulfilled in him, by the spirit of sanctification, and after the power of an endlesse life. to separate himselfe] or, to make himselfe a Nazirite; for thereof here it hath the name, and differeth from the word separate used before, which was more generall. The Greeke translateth to sanctifie (or purifie himselfe: which word the Holy Ghost useth in *Act. 21. 24.* sanctifie (or purifie) thy selfe with them, that is, be a Nazirite with them. Nazirites were some appointed of God, as Samson, *Iudg. 13. 5.* and John the Baptist, *Luke 1. 15.* some by men, and they were either Nazirites all the dayes of their life, as was Sam. 1. Sam. 1. 11. or but for certaine dayes, as the lawes here given by Moses, shew. And for the vow of a Nazirite, the Hebrewes have these rules: Hee that saith, I will not depart out of this world untill I be a Nazirite; hee is to be a Nazirite out of hand, lest hee dye presently: and if hee deferre his Naziriteship hee transgresseth against (this law in Deut. 23. 21.) Thou shalt not delay to pay it. When a man hath purposed in his heart, and uttered with his lips, words which carry this sense that he will be a Nazirite; though they carry this sense a farre off (not plainly) hee is a Nazirite. Hee that saith, he I will be a Nazirite from the kernels of grapes onely,

or from the husks onely; or a Nazirite from shating, or from uncleannesse onely; hee is a full Nazirite; and all the particular (rites) of Naziriteship are upon him; yea though it was not in his heart to separate himselfe but from that thing onely; forasmuch as hee hath spoken that hee will separate from that which is forbidden the Nazirites, hee is a full Nazirite. If they fill him a cup of wine, and give it him to drinke, and hee say, I am a Nazirite from it; hee is a full Nazirite. But if hee have a grieved soule, or mourning; and they request him to drinke that hee may forget his sorrow, and he say, I am a Nazirite from it; then that cup onely is unlawful unto him, and hee is no Nazirite; for there was no further intendment than that hee would not drinke this cup. Hee that saith, I will be a Nazirite, upon condition that I will drinke wine; or be polluted by the dead, or shave my haire; hee hee is a Nazirite, and is forbidden these all; because hee conditioneth against that which is written in the Law, and who so conditioneth against that which is written in the Law, his condition is frustrate. Hee that saith, I will be a Nazirite when I have a son; when a sonne is borne unto him, hee is a Nazirite. Hee that voweth Naziriteship in ignorance, or by constraint &c. is free, as for other vowes. But hee that is by perswasion brought to vow Naziriteship, is a Nazirite. If a father say to his little sonne, Thou shalt be a Nazirite, and the sonne be silent, then hee is a Nazirite, and the father is bound to direct him in all the particulars of Naziriteship; if the sonne will not, &c. hee is no Nazirite. *Maimony in Naziruth, chap. 1. sect. 4. &c. and chap. 2. sect. 1. 3. 14.* unto Iehovah] to be holy unto him, as verse 8. in Chaldee, before the Lord; and Jonathan explaineth it, to the name of the Lord. This sheweth the end and use of these vowes to be religious, for the strengthening of faith, and increase of vertue, and for honour and thankfulness unto God, after men have obtained his blessings, as 1. Sam. 1. 11. 27. 28. Wherefore it was a favour of God unto his people, when hee raised up such among them, whereby they might be incited unto holinesse of life; as he saith, I raised up of your sonnes for Prophets, and of your young men for Nazirites, *Amos 2. 11.* Hereupon the Hebrewes teach; Hee that saith, Lo I will be a Nazirite if I doe so or so; or, if I doe it not, and the like; hee is a wicked man, and such Naziriteship is like wicked mens. But hee that voweth to the Lord by way of holinesse, is honest and commendable; and of him it is said (in Numb. 6. 7.) The Crowne of his God is upon his head: and the Scripture compareth him with a Prophet. *Amos 2. 11.* *Maimony in Naziruth, chap. 10. sect. 14.* It appeareth by 1. Maccab. 3. 49. that in publike calamities they used to make and keepe this vow more specially; for there, when they warred against Antiochus, they stirred up the Nazirites, who had accomplished their dayes.

Verse 3. separate from wine] or, be a Nazirite, (in Gr. be sanctified) from wine, that is, abstaine from drinking it. God giveth order for the Nazirites not to abstaine from all fruits of the vine-tree; for their habit, to abstaine from cutting their haire, & for their conversing with others, that they abstaine

itaine from all pollution by the dead, verse 5. 6. Al which figured out mortification, as in the particulars shall appeare. *and strong drinke*] in Hebrew, *Shecar*, so called for that it causeth drunkenesse; and hereof the Greeke borroweth the name *Sikera*; but the Chaldee expoundeth it, *old wine*; saying, *From wine new and old bee shall separate himselfe*: and in Psal. 69. 13. the Greeke calleth *Shecar wine*: but the Holy Ghost in Luke 1. 15. keepeth the name *Sikera*. And it generally comprehendeth all strong drinke made of any fruit: howbeit the Hebrewes restraine it here to such onely as is made of the fruit of the vine, saying, *Three sorts of things are forbidden the Nazarites; pollution, and swearing, and the fruit of the vine: but strong drinke made of Dates, or such like, is lawfull for the Nazarite; and the strong drinke which is forbidden him by the Law, is strong drinke made with mixture of wine. Maimony in Nazir. chap. 5. sect. 1.* But this restraint may bee their owne tradition. By this prohibition, God taught the Nazarites sanctification in mortifying the lusts of the flesh; for the drinking of these indangereth men to forget the Law of God, Prov. 31. 45. to mock, and to rage, Prov. 20. 1. they take away the heart, Hos. 4. 11. the Priest & the Prophet erred through these in vision, and stumbled in judgement, Esay 28. 7. Therefore Daniel in his mourning dranke no wine, Daniel 10. 3. Iohn Baptist the Nazirite dranke no wine, and is therefore counted a mourner, Luk. 7. 32. 33. and the Nazirites by this abstinence were taught, in stead of wine, to be filled with the Spirit, Ephes. 5. 18. and with the love of the Lord, which is better then wine, Song. 1. 2. *Vinegar of strong drinke*] in Chaldee, *vinegar of old wine*. *liquor*] or moisture, the Greeke translateth, *whosoever things are wrought (or made) of the grape, tho mixed with water, or other drinke; for generally any thing that cometh of the vine, is forbidden, as the Angel explaineth this law in Iudg. 13. 14. which notwithstanding the Hebrew doctors do restrain to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawfull. And further they say, if a little wine bee mingled with honey, or the like, so that there be no taste of the wine, that is lawfull for the Nazirite to drinke. Yet for the things here expressed, as wine, grapes ripe or unripe, greene or dry, huske or kernell, whosoever did eat any one of them presumptuously, was to be beaten by the Magistrate. Maimony in Nazir. chap. 5. sect. 2. 6. 8.*

4 *Verf. 4 of his Nazariteship*] or of his separation, *ansteration*, meaning the vow thereof, as verse 5. so the Greeke here translateth of his vow. *made of the wine vine-tree*] that is, any of the fruit thereof: for a tree is said to make fruit, when it yeeldeth or bringeth it forth, as in Gen. 1. 11. therefore in Iudg. 13. 14. it is explained, *that cometh of (or proceedeth from) the wine vine-tree*: and the word wine is added to the vine, onely here and in that place, to signifie that wine, or the fruit of the vine (which choareth God and man, Iudg. 9. 13.) is in speciall manner forbidden the Nazarite, for the myserie before touched. And by Iudg. 13. it ap-

peareth, that such as God sanctified to be Nazarites from the wombe, their mothers also (whilen they went with child of them) were to abstaine from these things; because by the mothers meat the child is nourished. So it figured a full and whole renunciation of worldly pleasures, even from the time of our new birth, untill the accomplishment of our sanctification. *from the kernels*] that is, either kernell or huske of the grape, which though they have not such force as the liquor to affect the mind, yet God here forbiddeth to teach an exact care to avoid evill, and danger, occasion, provocation, yea or appearance of evill, as 1 Theff. 5. 22. as we are also to hate not only pollution of the flesh, but even the garments spotted by the flesh, Inde vers. 23, not Idols only, but also their coverings and ornaments, Esay 30. 22. And for this, the Hebrewes say, that *All things forbidden of the vine are equall one with another: so that if he put greene grapes with dry, or with unripe grapes, and with kernels and husks, and eat of this mixture but so much as an olive, hee is to be beaten. Likewise if he drinke a quartier (of a Log) of the mixture of wine with vinegar, he is beaten. If hee eat the like quantity but of the husks, which are the outward skins, or of the kernels which are the seeds within, hee is beaten. Maim. in Nazir. chap. 5. sect. 32.* Moreover they teach, that it is unlawfull for a Nazirite to stand in the company of them that drinke wine, but hee is to keepe himselfe farre away, for there is a stumbling-block before him: our wise men have said, he should not come neere a vineyard. Ibid. chap. 5. sect. 10. As the Nazirites were to abstaine from al that cometh of the vine, so from eating any unclean thing, Iudg. 13. 4. 14. which also was a signe of their sanctification: see Levit. 11.

5 *Verf. 5. of his Nazariteship*] or separation, in Greeke, of his sanctification (or purity,) *not passe*] in Greeke, *not come upon his head*; that is, hee shall not cut his haire. The Nazirite that shaveth his head, is to be beaten; whether it be with rasour or with sizers; likewise if hee pluck off his haire with his hand, hee is to be beaten. Maimony in Naziruth. chap. 5. sect. 11. *till the dayes bee fulfilled*] The Scripture setteth no number of dayes how long a man shall be a Nazirite; but as he vowed, so was he to performe. Howbeit the Hebrew doctors write, *A Nazariteship absolutely is thirty dayes: as hee that saith, I will be a Nazirite, hee is one not lesse then thirty dayes; and though hee say, I will be a Nazirite with a very great Nazariteship, hee is one but thirty dayes, because hee expressed no time. If hee expresse a time lesse than thirty; as if he say, I will be a Nazirite one day, or ten, or twenty dayes; yet is hee a Nazirite thirty dayes: for there is no Nazariteship lesse than thirty dayes. This thing we have by tradition. If hee expresse a time more than thirty dayes, as 31. or 40. or 100. dayes, or 100 yeares, then hee is to bee a Nazirite according to the time which hee expresse, neither lesse nor more. If hee say, I will bee a Nazirite for an houre, hee is to be a Nazirite thirty one dayes. If he say, I will be a Nazirite thirty dayes and an houre, hee is to be a Nazirite thirty one dayes; for there are no hournes determined. Hee that saith, I will be a Nazirite two Nazariteships, or four,* be

he is to be a Nazarite according to the number which he hath mentioned; every Nazariteship of them shall be 30 daies. And at the end of every 30 daies, he is to shave his haire, and bring his offerings, and begin to count for his second Nazariteship; though he have spoken of 100 thousand Nazariteships: though it be impossible he should live so long, he is to count one after another untill he die, or untill he have accomplished the number of his Nazariteships. He that saith, I will be a Nazarite for ever, or all daies of my life; he is a Nazarite for ever. If he say, I will be a Nazarite 1000 yeeres: he is a Nazarite for the time determined, although it is impossible for a man to live 1000 yeeres. And what differeth a Nazarite for ever, from a Nazarite for a determined time? A Nazarite for a determined time, may not shave his haire, till the end of the daies of his separation, Num. 6. 5. But a Nazarite for ever, if his haire be too beavie for him, may lighten it with a rasor at every twelve-months end, and bring three beasts for his oblation, when he shaveth himselfe: as it is written of Absalom, (2 Samuel 14. 26.) at every yeeres end he polled, &c. And Absalom was a Nazarite for ever; as we have beene taught by tradition. Samson was not a full Nazarite: for hee vowed not to be a Nazarite, but the Angell separated him from uncleannesse. And what was required of him? He might not drinke wine, nor shave his head; but he might be polluted by the dead; this also we have by tradition. Therefore he that saith, I will be a Nazarite like Samson; he is to be a Nazarite from polling his head, and from wine, for ever; but may be defiled by the dead, Maimony in Neziruth, chap. 3. And Thalmud Bab. in Nazir. chap. 1. He that saith, I will be a Nazarite one day before my death, it is unlawfull for him to drinke wine, or to defile himselfe, or to shave his head for ever, Maimony ibidem, chap. 4. sect. 10.

the locks] or, the haire, as after is explained by another word of like signification. The haire is an ornament and a covering by nature: and as by washing of garments, the cleansing from impuritie was shadowed, Exo. 19. 10. so by keeping them white and cleane, the continuance of sanctification is signified, Rev. 3. 4. & 17. 14, 15. & 19. 8. Such was the keeping of the head from the rasor: for when the Nazarite, (w. 9.) or the Leper, (Lev. 14. 8, 9.) was cleansed from impuritie, their haire was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleannesse. Therefore when the Lord would figure out the rejection of Israel, as being uncleane before him, he did it by this signe of cutting off the haire with a rasor, Esa. 7. 20. Eze. 5. 1, 10. The growing of the haire signified also the growing of the graces of Gods Spirit in them, as in Samson, who with the losse of his haire, lost also the power of God: and as his haire grew againe, so his strength in God renewed, Judg. 13. 25. & 14. 19. & 16. 17, 19, 20, 22, 28. This strength came not by the growth of the haire, (for long haire rather weakneth the body than strengthneth it naturally) but by the Lord, who sanctifieth to his people outward signes, whereunto himselfe only addeth grace: as he sanctified the waters of Jordan to wash away Naamans leprosie, which of themselves had

no such efficacy, 2 Kin. 5. 10, 14. Moreover, as the womans long haire, is noted as a signe of her husbands power over her, and her subjection unto him, 1 Corinth. 11. 5, 10. so the Nazarites haire might be the like signe of their subjection to the Lord, under whose power they had by this vow, in speciall manner committed themselves for further sanctification in his sight.

Verf. 6. as a dead soule] that is, a dead person, whereby he should be defiled: the soule is often used for the whole man, living or dead, see Lev. 19. 28. & 21. 1. and so Iovianian in his Targum here explaineth it, as the soule of man that is dead. Thus the soule is put for the body, for at death the soule departeth, Gen. 35. 18. and by the Hebrew Canons, the dead defileth not, untill his soule be departed; Maimony in Tmab meib, ch. 1. sect. 15. Of pollution by the dead, see Num. 19. 11. &c. This refraining from the dead, (in whom the image as it were of Gods curse for sin, was to be seene, for the wages of sinne is death, Rom. 6. 23.) figured our abstaining from sinfull and dead works, and such as live in them (which are dead while they are alive, 1 Tim. 5. 6.) that we may keepe our selves unpolluted of the world, Jam. 1. 27.

Verf. 7. not make himselfe unclean] or, as the Greeke translateth, not be defiled for them; namely in touching, mourning for, or burying them. For this, as for the former, the Nazarite if he did it presumptuously, was to be beaten by the Magistrate, Maim. in Nezir. c. 5. f. 15. This also taught them to moderate their affections and sorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditionall exceptions, saying, It is lawfull for a Nazarite to have the pollution by the dead, which is commanded, as if walking by the way, he light upon a dead body, and there is none there to bury him, then is he to defile himselfe for him, and to bury him. If two Nazarites light upon a dead, the one a Nazarite for 30 daies; the other for an hundred; he that is a Nazarite for 30 daies shall make himselfe unclean, (and the other not.) The like they say for shaving his head, that it is lawfull for him, if it be a shaving commanded; as, if a Nazarite prove a Leper, and be healed of his leprosie within the daies of his Nazariteship, he is to shave off all his haire, for the shaving of him is commanded in Leviticus 14. 8. And wheresoever thou findest a commandement to doe a thing, and a prohibition from doing it, if a man can keep them both, he doth well; and if not, the commandement is to be done, and the prohibition is to be let passe. Maimony in Neziruth, chap. 7. sect. 11, 12, 14, 15. and Thalmud in Nazir, chap. 7. the Nazariteship] or, the separation, Hebrew, Nezer, in Greeke, the vow; in Chaldee, the crowne of his God, (as the word Nezer here used, is elsewhere a crowne, Leviticus 21. 12.) This is the reason why he must mortifie his affections, and rather follow his vow in honouring the Lord, than to follow naturall dutie in honouring his dead parents. So unto him that would have had leave to bury his father, Christ said, Follow me, and let the dead bury their dead, Matthew 8. 21, 22. And here we may compare

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the Nazarites with the high Priests, for sanctimonie. The Priests might drinke no wine, or strong drinke, when they went to minister before the Lord, Lev. 10. 9. so the Nazarite might drinke no wine, or strong drinke, whiles he was separated to be holy to the Lord. The high Priest might not goe in to any dead body, nor defile himselfe for his father or for his mother, Lev. 21. 10, 11. so neither might the Nazarite. The high Priest had on his head (the *Nezer* (or *crowne*) of the anointing oyle of his God, Lev. 21. 12. the Nazarite here hath the *Nezer* (or *crowne*) of his God, upon his head. These both of them in their office and sanctimonie, were types of Christ, on whose head, his *Nezer* (or *crowne*) was to flourish, as is promised in Psal. 132. 18. And Christians, made *Kings and Priests* unto God, Rev. 1. 6. have on their heads, *crownes* of gold, Rev. 4. 4.

8 Verſ. 8. *holy*] thus God, besides the former outward obſervations, requireth inward and spirituall holineſſe; without which, all the other were but vanitie.

9 Verſ. 9. *unawares*] or, *on a ſudden*, which is by another word after repeated, to ſhew that whatſoever ſudden unexpected death it were, he was thereby defiled. And here is the ſecond part of the Nazarites Law, when his ſanctimonie begun, ſhould be by uncleanneſſe nullified, and fall; till by ſacrifice he was reconciled unto God, and began anew through his grace in Chriſt. *and he hath defiled*] or, *then he hath defiled, &c.* ſhall ſhave his head: ſo the Greeke explaineth it, *defiled ſhall be the head of his vow, and he ſhall ſhave, &c.* Because all the daies of his Nazariteſhip he ſhould be pure from pollution by the dead. *ſhave his head*] this ſhaving was to cleaſe him from pollution; and differeth from the ſhaving, when he had fulfilled his vow, verſe 18. which was to be at the doore of the Sanctuary; and the haire burned there. *When the Nazarite ſhaverh himſelfe for his uncleanneſſe, he need not ſhave him at the doore of the Sanctuary, nor caſt his haire into the fire. But whether he be ſhaved without or within the Sanctuary, his haire is unlawfull to be put to any uſe, but muſt be buried,* ſaith *Maimony* in *Nezir*. ch. 6. ſ. 14. This had like myſterie, as the ſhaving of the Leper when he was cleaſed, in Lev. 14. and ſignified the renouncing of his owne righteouſneſſe by the workes of the Law, as being defiled by ſin: compare Phil. 3. 8, 9.

the ſeventh day] which was the day when all defiled by the dead, were cleane, being ſprinkled with the holy water, Num. 19. 11, 12.

10 Verſ. 10. *two Turtles*] This accordeth with the Law, for making atonement for ſuch as had uncleane iſſues, when they were cleaſed, Levit. 15. 14. &c. ſee the Annotations there. The Hebrews ſay, *When a Nazarite is defiled with any uncleanneſſe, for which he is to ſhave himſelfe, one is to ſprinkle upon him on the third day, and on the ſeventh day, (Numb. 19. 12.) and he is to ſhave off the haire of his head, in the ſeventh day, and to waſh in the ſeventh day, after he is ſprinkled, as doe all that are defiled by the dead, (Num. 19. 19.) and when his ſin is ſet, he ſhall bring his offerings on the eighth day, and they are two turtles, or two young doves, &c.* *Maim.* in *Nezir*. ch. 6. ſect. 11.

Verſe 11. *ſhall doe*] or *make ready*, that is, offer unto God: as that which is ſaid in 1 Chro. 21. 23. *let my lord the King doe*; is by another Prophet explained, *let my lord the King take and offer up*, 2 Samuel 24. 22. *If a Nazarite be uncleane with many uncleanneſſes, he bringeth for them but one oblation*; to wit, if he be uncleane the ſecond time, before he bring his oblations for the firſt uncleanneſſe; yea though he delay many daies after his cleaſing, before he bring his *ſin-offering*, and is defiled in theſe daies, he bringeth but one oblation. But if he be uncleane, and then cleaſed, and have brought his *ſin-offering*, and is defiled the ſecond time after that hee hath brought his *ſin-offering*, although he hath not as yet brought his *treſpaſſe-offering*, and his *burnt-offering*, he is bound to bring other oblations. *Maimony* in *Neziruth*, chap. 6. ſect. 15. *he ſinned by a ſoule*] in Chaldee, by the dead: that is, for that he miſſed of his ſanctification or Nazariteſhip, having beene polluted by the dead. So, *ſinning* is uſed for miſſing of the thing aimed at or intended, Judg. 20. 16. This taught the contagion of ſin, which a man unawares, and inevitably often falleth into, (*for in many things we offend all*, Jam. 3. 2.) for which, when we know that we have ſinned, we are to make confeſſion unto God, and by faith to apprehend the ſacrifice of Chriſt, whereby atonement is made for us, 1 Joh. 2. 1, 2. *ſanctifie his head*] that is, the head of his Nazariteſhip, as verſ. 9. by beginning anew, the daies of his vow of Nazariteſhip, during which, the haire of his head muſt grow, and he keepe himſelfe from uncleanneſſe. So *Sol. Iarchi* here explaineth it, *ſanctifie his head, to begin againe the count of his Nazariteſhip.* And the verſe following confirmeth this.

Verſ. 12. *ſhall ſeparate*] to wit, as a Nazarite, 12 for ſo the Hebrew word meaneth, which the Greeke tranſlateth, *ſanctifie*. Hereby God taught, that as he hath given Chriſt to be an atonement for our ſins; ſo when we are cleaſed by faith in him, we muſt not continue in ſinne, that grace may abound, but endeavour anew to fulfill our vow, and walke in newneſſe of life, and yeeld our ſelves unto GOD, as thoſe that are alive from the dead, Rom. 6. 1, 4, 13. And as by ſacrifices figuring Chriſt, the Nazarite was cleaſed for his former uncleanneſſe; ſo by a treſpaſſe-offering, which alſo figured Chriſt, he was prepared for the obſervation of his vow renewed: becauſe all grace and abilitie to doe good, is of God, obtained by Chriſt Jeſus our Lord, James 1. 17. John 15. 5. *the daies of his Nazariteſhip*] in Greeke; all the daies of his vow; that is, ſo many daies as hee had vowed at the firſt. And when beginneth hee to reckon? From the time that hee bringeth his *ſinne-offering*: but his *burnt-offering* and his *treſpaſſe-offering*, binder him not from reckoning [if they be not brought.] *Maimony* in *Nezir*. chap. 6. ſect. 12. *of his firſt yeere*] Hebr. *ſonne* of his yeere, ſo in verſe 14. of which phraſe, ſee the notes on Gen. 5. 32. Exod. 12. 5. and of the treſpaſſe-offering; ſee Levit. 5. *ſhall fall*] that is, ſhall be loſt and counted as none; as the Greeke tranſlateth, *ſhall be uncounted*, or, *not reckoned*; in Chaldee, *frustrate*. Thus one little pollution unawares,

unawares, nullifieth many daies puritie; for the Law requireth perfect obseruation, and curseth him that continueth not in doing all things commanded, Deuteronomie 27. 26. Galatians 3. 10. and, *whofoeuer shall keepe the whole Law, and yet faileth in one point, hee is guiltie of all*, James 2. 10. And here this nullitie of the former daies is added onely to the third dutie of the Nazarite, that he should not defile himselfe by the dead; and not to either of the former two, which might seeme to be greater. Of this the Hebrewes have these observations. A Nazarite that drinketh wine, or eateth that which commeth of the vine, though many daies, he destroyeth not (or frustrateth not) the daies of his Nazariteship, no not one day. And so if he shall shave off a little haire of his head, or either ignorantly or presumptuously shave all his head, &c. he frustrateth (but) 30 daies, till he have lockes againe, and after that he beginneth to reckon: As if he vowed to be a Nazarite an 100 daies, and after 20 daies his head is shaven; then he must wait 30 daies, till the haire of his head be growne: and after 30 daies, he is to reckon 80 daies, for the complement of the daies of his Nazariteship. And all these 30 daies, all the particular daies of a Nazarite, he upon him; onely they come not into his reckoning. A Nazarite that is defiled, whether presumptuously or ignorantly, yea; though it be by the pollution of an Heathen, by constraint, he frustrateth all; and must be shaven with the shaving for uncleannesse; and bring the oblations for uncleannesse; and is to begin againe to reckon the daies of his Nazariteship, Numb. 6. 12. Yea though he be defiled in the day, when the daies of his Nazariteship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, that is, the day when he bringeth the oblations of puritie; he frustrateth 30 daies onely: and thus he is to doe. He is to bring the oblations for uncleannesse, and shave for uncleannesse, and begin to reckon the Nazariteship of 30 daies; and then he is to shave for cleannesse, and bring the oblations of cleannes [mentioned in v. 14. &c.] And if he be defiled after any one of the bloods be sprinkled for him, he frustrateth not a whit, but bringeth the rest of the oblations for cleannesse. If he vow to be a Nazarite, while he is uncleane by the dead, his Nazariteship beginneth upon him: and if he defile himselfe the second time, or drinke wine, or shave his head, he is to be beaten. And if he continue in his uncleannesse many daies, they profit him not (for his account) untill he be sprinkled the third day and the seventh, and be washed in the seventh: and that seventh day goeth into his account of Nazariteship, for him that voweth while he is uncleane: but a cleane Nazarite which is defiled, he beginneth not to reckon till the eighth day, and forward. If he have an issue in his flesh, be he man or woman, all the daies of their issue, goe in their reckoning, although they be uncleane, (Leviticus 15.) and this was taught Moses at Mount Sinai. And I need not speake, how if a Nazarite be uncleane with other uncleannesses, the daies of his uncleannesse goe on in his reckoning, and he loseth not any. Maimony in Nexir. ch. 6. sect. 1. - 8. and ch. 7. sect. 9. 10.

13 Vers. 13. the Law] the third part of the Nazarites Law, how he should shew himselfe thankfull unto God, when through his grace he hath ful-

filled his vow, and is orderly to be discharged of the same. *he shall bring him*] he shall present himselfe to the Lord by the Priest; or, the Priest shall bring him. It appeareth by Acts 21. 26. that the Nazarite was to goe into the Sanctuary, to signifie the accomplishment of the daies of the sanctification, or Nazariteship. Some translate, *he shall bring it*, the oblation after mentioned; and this the Greek Version favoureth. Sol. Iarchi expoundeth it, *he shall bring himselfe*.

Verf. 14. *shall offer*] or, *shall bring neere*, as the Greeke translate, *he shall bring his gift*. perfect] in Greeke, *without blemish*: see Exodus 12. Peace-offerings] in Greeke, *Salvation*. Of these sacrifices, see Lev. 1. & 3. & 4. chap. for according to the rites there specified, were they to be offered. And whereas the Nazarite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a sin-offering, &c. it taught the secret and unseene guiltinesse which cleaveth to the most holy men, in their best and most perfect workes; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man know nothing by himselfe, yet is he not hereby justified; but he that judgeth him, is the Lord, 1 Cor. 4. 4. in whose sight no man can be justified by the works of the Law, Gal. 2. 15, 16. These three sacrifices Chazkuni here saith, were to lose the three prohibitions of the Nazarite, the fruit of the vine, his shaving, and defiling by the dead. R. Menachem applieth the male Lamb for a Burnt-offering, to the propertie of mercie; and the female for a Sin-offering, to the propertie of judgement; and the Peace-offerings to the glory of Israel, that setteth peace in the world.

Verf. 15. and wafers] The Hebrewes (as Sol. Iarchi) here say, there were ten of each sort, ten cakes and ten wafers; which Maimony in Nexir. chap. 8. sect. 1. declareth thus: And he bringeth with the ram for Peace-offerings, six tenth-deales of flowre, &c. of them be baked twentie cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and annueth the twentie, with the fourth part (of a Log) of oyle; and he bringeth the twentie in one vessell. See Levit. 7. 12. their Meat-offering] besides the former extraordinary cakes and wafers, he was to bring the ordinary Meat-offering, and drink-offerings appointed for all sacrifices, whereof see Num. 28.

Verf. 16. *shall offer them*] or, *shall bring them neere*; which words doe one explaine another, in the Hebrew Text, as, *they brought neere burnt sacrifices*, 1 Chronic. 16. 1. that is, offered burnt sacrifices, 2 Sam. 6. 17. For the order, it is said, He killed the Sin-offering first; and after that, the Burnt-offering; and after that, the Peace-offerings; and after that, he was shaven. And if he were shaved after the killing of the Sin-offering, or of the Burnt-offering, it would serve. Maim. in Nexir. chap. 8. sect. 2. *shall doe*] that is, shall offer, (as ver. 11.) his Sin-offering, whereby the Nazarite acknowledged himselfe a sinner, even in the most sanctified time and actions of his life; and that hee could have no access unto God, but by the sacrifice of Christ, so mans best workes have no place in justification, Rom. 3. 20.

17 Verſ. 17. *ſhall make*] or, *ſhall doe*, that is, offer (as verſe 16) for, a ſacrifice of Peace-offerings, to give thanks unto God, by whoſe grace he had fulfilled his vow. Therefore he rejoyced, keeping a feaſt before the Lord; for the fleſh of the Peace-offerings was eaten by him that brought the ſacrifice, when the Lord and his Prieſt had their portions, Levit. 7. 14, 15.

18 Verſ. 18. *the Nazarite*] in Greeke, *be that vowed*; in Hebr. *Nazir*. *ſhave*] this the Hebrewes call, *the ſhaving of puritie* (or, for cleannesse) and it differeth from the former ſhaving, in v. 9. which was for uncleannesse; and figured the purging of his uncleannesse; but this ſhaving was in thankfullneſſe, to ſignifie that he had the perfection of his Nazariteſhip from God, and therefore burned his haire under his ſacrifice. This ſhaving was to be of all his haire: the Hebrewes ſay, *If he left but two haires, he had done nothing, neither had he kept the commandement of ſhaving, whether he were a cleane Nazarite, or an unclean.* If he had left two haires, he was to let all his haire grow, and ſhave it all againe, with thoſe two haires, [after thirtie daies.] *Maim. in Nezir. chap. 8. ſect. 6, 7.* at the doore of the Tent] afterward when the Temple was built, they ſay it was in the womens Court, in the Nazarites chamber, which was there in the South-Eaſt corner, and there they boyled their Peace-offerings, and caſt their haire into the fire. And if he ſhaved in the Citie, it would ſerve: but whether it were in the Citie or Sanctuarie, under the Cauldron he was to caſt his haire; and he might not ſhave, till the doore of the Court were opened; as it is ſaid, at THE DOORE OF THE TENT: not that he ſhaved before the doore, for that were a contempt of the Sanctuarie. *Maimony in Nezir. chap. 8. ſect. 3.* Compare herewith, that in Act 18. 18. where it is ſaid, *having ſhaved his head in Cenchrea, for he had a vow*; by which it ſeemeth, the ſhaving was not of neceſſitie to be in the Sanctuarie, or in the Citie of Ieruſalem. of his Nazariteſhip] in Greeke, of his vow: ſo the vow in Act 18. 18. and 21. 23. meaneth Nazariteſhip. under the ſacrifice] to burne it there, and conſume it, ſignifying the end of his vow, performed acceptably to God in Chriſt, and preſented unto him by the Spirit, which is like unto fire, Mat. 3. 11. The Hebrewes ſay, *If he be ſhaved by the Peace-offerings, and he be found diſallowable, his ſhaving is diſallowable, and his ſacrifices profit him not.* If he be ſhaved by the ſinne-offering, and it be found that it was not ſlaine by the name of a ſin-offering; and afterward he bring the Peace-offerings and burnt-offering, and oblations as they are commanded, his ſhaving is diſallowable, and his ſacrifices profit him not. If he be ſhaved by the burnt-offering, or by the Peace-offerings, and they be ſlaine not by their name, and afterward he bring the other oblations to offer them by their name, his ſhaving is diſallowable, and his ſacrifices profit him not. If he be ſhaven by them three, and any one of them be found right, his ſhaving is right; And he is to bring the other ſacrifices, and offer them after their manner. And whereſoever we ſay, his ſhaving is diſallowable, it fruſtrates 30 daies; and he is to count 30 daies after his diſallowed ſhaving, and

bring his offerings. *Maimony in Nezir. ch. 8. ſect. 8. 11.* of Peace-offerings] in Greeke, of ſalvation; in Chaldee, of Sanctifications: ſee Lev. 3. Though every Nazarite was to fulfill his vow, and bring his owne ſacrifices, yet are there certaine obſervations by the Hebrewes, which are of uſe for underſtanding ſome things in the new Teſtament. They ſay, *If a man vow to be a Nazarite, he may bring his fathers oblations for himſelfe, and be ſhaved for them: but a woman is not ſhaved for her fathers offerings; this we have learned by tradition.* As, *be whoſe father was a Nazarite, and he ſeparated money to buy oblations therewith, and he die, and leave the money absolute (without expreſſing for what ſacrifice it is) and the ſonne ſay after his fathers death, I will be a Nazarite upon condition that I may bring my offerings with the money which my father ſeparated for his offerings; loe, he may bring his offerings with that money.* And ſo, *if he and his father were Nazarites, and his father ſeparated money absolutely, and die; and the ſon ſay after his fathers death, I will ſhave for my fathers money: loe, he may bring his offerings with the ſame: but if he ſay not ſo, the money falleth to a voluntary offering.* If the father die, and leave many ſons, they ſhove the money among them, for it is their inheritance, and every one of them muſt be ſhaved for his portion; and the firſt borne hath a double portion. He that ſaith, *Upon me be the ſhaving of a Nazarite*, he is bound to bring the offerings of ſhaving for cleannesse, and may offer them by the hand of what Nazarite he will. If he ſay, *upon me be halfe the oblations of a Nazarite*; or, *on me be the halfe of the ſhaving of a Nazarite*; then he bringeth halfe the offerings by what Nazarite he will; and that Nazarite payeth his offerings out of that which is his. But if he ſay, *Upon me be the offerings of halfe a Nazarite*; then he is to bring the offerings of a full Nazarite: for we have no halfe Nazariteſhip. *Maimony in Nezir. chap. 8. ſect. 15, 18.* By this, we may ſee the reaſon of that which James ſaid unto Paul, though he had no Nazarites vow upon him; *We have ſoure men which have a vow on them; them take, and ſanctifie thy ſelfe with them, and be as charges with them, that they may ſhave their heads, &c.* Then Paul tooke the men, and the next day ſanctifying himſelfe with them, entred into the Temple, to ſignifie the accompliſhment of the daies of Sanctification. [or, Nazariteſhip] untill that an offering ſhould be offered for every one of them; Act 21. 23, 24, 26. For though Paul had not vowed or fulfilled a Nazariteſhip himſelfe, yet might he contribute with them, and they be partakers of his charges about the ſacrifices.

Verſ. 19. *the ſodden ſhoulder*] or, *ſodden arme*, meaning the left ſhoulder, for the right ſhoulder was due unto him raw, of all Peace-offerings, Leviticus 7. 32. this was peculiar of the Nazarites Ram onely, and not due to the Prieſt from any other ſacrifice. The manner of this ſervice, was thus; *The Ram was killed, and the blood ſprinkled, and the beaſt ſlayed, and the fat of the intralls taken out.* After this, the fleſh was cut in pieces, and the breaſt and the ſhoulder were put apart: and the reſt of the Ram was ſodden in the womens Court. And the Prieſt tooke the ſodden ſhoulder of the Ram, with one of ten of the cakes brought therewith, with the breaſt and the (other) ſhoulder,

shoulder, and the fat: and he layeth them all on the Nazarites hands; and the Priest put his hands under the owners hands, and waved all before the Lord. Maimony in Maaseh hakorbanoth, chapter 9. section 6, 9. After the waving, the fat was salted, and burned upon the Altar: the brest and shoulder was meat for the Priests; but they had no right unto them, till after the fat was burned. And the cake which was waved, and the sodden shoulder were eaten by the Priests; and the rest of the bread, with the residue of the flesh, was eaten by the owners; as is shewed by Maimony in Maaseh hakorbanoth, chap. 9. sect. 6, 9, 12. See the notes on Leviticus 3. & 7. chapt. In that the other shoulder (besides the ordinary gift) was here given to the Lords Priest, it taught the Nazarites as they had received more speciall grace of God, to performe their vowes, so they should give him more speciall thanks.

20

Verf. 20. *wave them*] this shoulder was waved (of which word, see the Annotations on Exod. 29. 24.) the other was heaved upward, called therefore the *beave shoulder*, by which motions, performed by the Priests hands under the Nazarites, God taught them that the perfection and acceptation of all their actions, was through the mediation of our great Priest, Christ Jesus, by whom we are to offer the sacrifice of praise to God continually, that is, the fruit of the lips, confessing to his Name, Heb. 13. 15. *holy*] Hebr. *holiness*, that is, an holy portion for the Priest to eat; so the Nazarite was taught to give the glory of his Sanctification unto Christ, whom the Priest here figured. *wave brest*] Hebr. *brest of waving*, and, *shoulder of heaving*; those which the Priest had of all the Peace-offerings, Levit. 7.

may drinke wine] or *shall drinke*, if he will, and also shave his head when he will, and be uncleane by the dead; for now hee was discharged of his vow. Though here speciall mention is made of drinking wine, which being for the comfort and cheering of mans heart, might signifie the fruit and comfort which followeth affliction and humiliation, when sorrow and mourning shall be done away. And where it is said, *and after*; hee may drinke; it sheweth, that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrews say, *A Nazarite that hath fulfilled the daies of his Nazariteship, and is not shaven with the shaving for cleanness, it is unlawfull for him to be shaven, or to drinke wine, or to be defiled by the dead, as he was before: and all the particulars of Nazariteship are upon him; and if he be shaven, or drinke wine, or be defiled, he is beaten.* Maim. in Neziruth, chap. 4. sect. 12.

21

Verf. 21. *his oblation*] understand, this is his oblation; or, as the Greeke saith, *his gift*. for his *Nazariteship*] in thankfulness to God for giving him grace to fulfill his Nazariteship, and so make atonement for his sinnes committed under that his vow. This ordinance of Nazarites, was a speciall glory in Israel, Amos 2. 11. *where their Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than Rubies, their polishing was of Sapphir*, Lam. 4. 7. all which denote the heavenly graces wherewith the Saints that faithfully

kept this vow, were indued. Yet was it but a legall service, which by Christ is taken away; in whom we have obtained a more glorious state, being washed from our sinnes in his owne blood, whereby we are whiter than snow, Revel. 1. 5. Psal. 51. 9. and being sanctified by his Spirit, we have our conversation in Heaven, from whence also we looke for our Saviour, the Lord Iesus Christ, Philip. 3. 20. The abolishing of this ordinance is declared in Act. 21. 25. *As touching the Gentiles which beleeve, we have written and concluded, that they observe no such thing: and it is a Canon of the Hebrew Doctors, that The Samaritan (or Gentile) hath no Nazariteship; Talmud in Nazir. ch. 9.* And by the overthrow of the Citie and Temple of the Jewes by Nebuchadnezzar, the Nazarites visage became blacker than a coale, they were not knowne in the streets, their skin cleaved to their bones, it was withered, it became like a sticke, Lam. 4. 8. that they might be taught to looke for a better sanctification, which Christ should give in the heavenly Jerusalem, in the light whereof, the nations of them which are saved do walk; and into which, nothing that defileth shall enter, Rev. 21. 24, 27. where that is fulfilled which the Hebrews say of the Nazarite, that he is warned not to defile himselfe by the dead, because the power of uncleanness may not enter into the holy Temple; as it is written (in Song 4. 7.) *Thou art all faire, my Love, there is no blemish in thee.* R. Menachem on Num. 6.

22

Verf. 22. *Iehovah shake*] after that the people were instructed with Gods Covenant, set in order round about his Sanctuarie, and sanctified in that their order; the Law is here given for the blessing of them in that holy state of life. For, *who so looketh into the perfect law of libertie, and continueth, he, being not a forgetfull hearer, but a doer of the works, he shall be blessed in his doing.* Jam. 1. 25.

23

Verf. 23. *his sinnes*] the Priests to whom this office of blessing the people is in speciall manner committed; as it is said, *them hath Iehovah thy God chosen, to minister unto him; and to blesse in the name of Iehovah*, Deuteronomie 21. 5. *And Aaron was separated, that he should sanctifie the most holy things, he and his sinnes for ever; to burne (incense) before Iehovah, to minister unto him, and to blesse in his name for ever*, 1 Chron. 23. 13. Herein the work of Christ (a Priest for ever after the order of Melchisedek, Psal. 110.) was figured; whom God sent to blesse us, in turning away every one of us from his iniquities, Act. 3. 26. whose first Doctrine began with manifold blessings, Matth. 5. 2, 12. who also having fulfilled his ministerie here on earth, lifted up his hands and blessed his Disciples, and so was carried up into heaven, Luke 24. 50, 51. Therefore when he was to come into the world, the Priest of Aarons seed, when he should have blessed the people, was spechelesse, Luke 1. 21, 22. to signifie that the end of his Priesthood was at hand, and that the people should looke for another Priest, in whom all nations should be blessed, Galat. 3. 8. And in this respect wee may have use of the Jewes tradition, that their Priests (of Aarons stocke) were to lift up their hands and blesse the people in the *Adorning*, but not at the *Min-*

chab (or Evening sacrifice,) Maimony, treat. of Prayer, chap. 14. sect. 1. for in these last dases (the Evening of times) God hath spoken unto us by his *Some*, whom he hath appointed beire of all things, Hebrews 1. 1, 2. The Hebrewes also say, The reason why this blessing is mentioned when the Tabernacle was erected, was, because from the Tabernacle that is above the abundance of blessing is spread abroad on them that are beneath: R. Menachem Rakanat, on Num. 6. Which is indeed fulfilled in Christ, the Minister of the true Tabernacle, which the Lord pitched, and not a man: who, if he were on earth, should not be a Priest; but, through the veile that is his flesh, he is entred into heaven in selfe, now to appeare unto the face of God for us: Heb. 8. 2, 4. & 10. 2, 20. & 9. 24.

Thus shall ye blesse] The Priest blessed standing, as it is written, *To stand before Iehovah, to minister unto him, and to blesse in his name*, Deut. 10. 8. And it was with lifting up of hands, as it is said, *And Aaron lift up his hand towards the people, and blessed them*, Leviticus 9. 22. which gesture our Lord Christ also used, when he blessed his Disciples, Luke 24. 50. The Hebrew Doctors understand the word *Thus*, to imply both matter and manner, whereof they have sundry Traditions; as, *Thus shall ye blesse, standing*; *Thus, with lifting up of hands*; *Thus, in the holy Tongue* [that is Hebrew]; *Thus, with your faces against* (the peoples) *faces*; *Thus, with an high voice*; *Thus, by* (Gods) *expressed name* [Jehovah] *if* (ye blesse) *in the Sanctuarie*. It is not lawfull for the Priests in any place, to adde any blessing unto these three verses; as to say (like Deuteronomie 1. 11.) *The Lord God of your fathers, make you a thousand times so many more as ye are, or any the like*. Maimony in treat. of Prayer, chap. 14. sect. 11, 12. The manner they also say was thus, *The Priests went up to the banke* (or Stage) *after that the Priests had finished the daily Morning service, and lifted up their hands on high above their heads, and their fingers spread abroad; except the high Priest, who might not lift his hands higher than the Plate, (whereof see Exodus 28. 36.) and one pronounced* (the blessing) *word by word, till the three verses were ended. And the people answered not after every verse, but they made it in the Sanctuarie one blessing, and when they had finished, all the people answered, Blessed be the Lord God, the God of Israel, for ever and ever. And he pronounced Gods name, as it is written with Iuh: but in the citie (or countrey) they pronounced it Adonai (Lord) for they mention not the name as it is written, save in the Sanctuarie onely. And after Simeon the just was dead, the Priests left off blessing by Gods proper name [Jehovah] even in the Sanctuarie, so the end that no man which was not honest and of good esteeme, might learne it. The Priests blessing is not pronounced in any place, but in the holy (Hebrew) Tongue, as it is said, THUS SHALL YE BLESSE, &c. The lifting up of hands, is by ten Priests of the number. A Synagogue which is all of Priests, they all lift up hands, and the women and children answer Amen. If there remaine ten Priests more than they which are gone up the banke, the ten answer Amen. A Congregation wherein there is no Priest, but a Minister onely, he lifteth not up his hands: but when he is come to conclude with peace, he saith,*

Our God, and the God of our fathers blesse us with the threefold blessing in the Law written by Moses thy servant, which was pronounced out of the mouth of Aaron and his sonnes the Priests with thy Saints, as it is said, THE LORD BLESSE THEE AND KEEPE THEE, &c. A Priest that hath lift up his hands in one Synagogue, and goeth to another Synagogue, and findeth the Congregation at prayer, and they are not come to the Priests blessing, he lifteth up his hands for them, and blesseth them, though it be oft times in a day. Maimony, treat. of Prayer, chap. 14. sect. 9, 10, 11. and chap. 15. sect. 9, 10, 11. By these their Traditions it appeareth, that the not pronouncing of Gods name Iehovah, as it is written, was a device of their owne, first restraining it to the Sanctuarie and blessing onely; at last, omitting it in the Sanctuarie also, lest it should be by the unworthy polluted, as they supposed. Yea so far went they in this their precipitance, as they say, that their first wise men taught not this name to their Disciples or sonnes which were of honest conversation, but once in seven yeeres: Maimony, ibid. ch. 14. sect. 10. And this it seemeth they did because the nations corrupted the name, calling him, Iao, Iave, Iabe, Ievo, Iovia, and sundry other waies, (as in humane Writers is yet to be seene,) and applied those names sometime to false gods. Of the meaning of this name Iehovah, see the Annotations on Gen. 2. 4. and Exod. 6. 3. and of blessing, see Gen. 14. 19, 20.

Verf. 24. Iehovah blesse thee] The name Iehovah thrice repeated in this blessing, is a mystery of the Trinitie in the Godhead, the Father, the Son, and the Holy Ghost, into whose name we are baptised, Mat. 28. 19. which Iehovah is one, and his name one, Deut. 6. 4. Zach. 14. 9. So the Apostle beginneth wishing Grace and Peace, from him which Is, and which Was, and which Is to come, [that is, Jehovah God the Father] and from the seven Spirits which are before his Throne [that is, the holy Spirit, whose graces are seven, that is, manifold and plentiful; but though there be diversities of gracions gifts, yet it is the same Spirit, 1 Cor. 12. 4.] and from Iesus Christ, Rev. 1. 4, 5. And another Apostle concludeth, *The grace of the Lord Iesus Christ, and the love of God, and the communion of the holy Spirit, be with you all, Amen*, 2 Cor. 13. 14. Which, as all other blessings, are derived from this set downe by Moses: who sheweth the grace of God the Father, in blessing, that is, giving all good things, both for this life, & that which is to come, as it is written, *Blessed be the God and father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings, in heavenly* (things) *in Christ, &c.* Eph. 1. 3. This blessing God offered the Jewes, when he sent his Son Iesus to blesse them, in turning away every one of them, from his iniquitie, Act. 3. 26. The Hebrew Doctors (as R. Menachem Rakanat on this place) have also noted how this name of God [Jehovah] is thrice mentioned, and every time with a different accent in the Hebrew, implying a mysterie: which cannot better bee applied, than to the three distinct persons of the holy Trinitie. *keepe thee*] in grace and good estate, and safe from evil,

as it is said, *Iehovah will keepe thee from all evill, he will keepe thy soue*, Psal. 121.7. And for good, it is spoken in 1 Chron. 29. 18. So our Saviour prayeth, *Hol. Father, keepe through thine owne name, those whom thou hast given me, that they may be one, as we are: and, keepe them from the evill*: John 17. 11, 15.

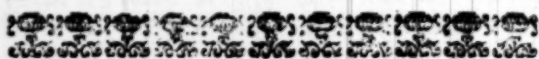
25 Vers. 25. *his face to shine upon thee*] or, *his countenance to shine* (to be lightsome) unto thee. For face, the Chaldee putteth *Shecinab*, the Divine Majesty: whereby Christ seemeth to be meant, as is noted on Exod. 34.9. Gods face, sometime signifieth his anger, as Lev. 20.6. Psal. 21. 10. & 34. 16. sometime his favour, Psal. 21.7. But the light or shining of his face, usually meaneth his loving favour and salvation in Christ; as, *Cause thy face to shine, and we shall be saved*, Psal. 80. 4, 8, 20: and, *The light of thy face, because thou didst favour them*, Psalm. 44. 4. So this second branch respecteth Christ, the Lamb which is the light of the world, and of the heavenly Jerusalem, Joh. 8. 12. Rev. 21. 23. whose face shined as the Sonne, Rev. 1. 16. of whom it is said, *God who commanded the light to shine out of darknesse, hath shined in our hearts, (giving) the light of the knowledge of the glory of God, in the face of Iesus Christ*, 2 Corinthians 4. 6. So in him is that saying fulfilled, *In the light of the Kings face is life: and his favour is as a cloud of the latter raine*, Proverbs 16. 15. And this blessing implieth deliverance out of miserie, as appeareth by Psal. 80. and Daniel 9. 17. who saith, *Cause thy face to shine upon thy Sanctuarie, which is desolate. be gracious*] or, as the Greeke translatheth, *be mercifull*. This Grace is opposed to all mans *workes*, with which it cannot stand, Romanes 11. 6. and 4. 4. and it is bestowed on whom God will, Exod. 33. 19. Romanes 9. 15, 16. by which grace, we are *saved, through faith*, God having shewed the exceeding riches of his grace, in his goodnesse towards us, through Christ Iesus, Eph. 2. 7, 8. by whom grace reigneth through righteousness, unto eternall life, Rom. 5. 21. Therefore the Apostle blesteth the Churches, with the grace of our Lord Iesus Christ, Rom. 16. 20. 2 Cor. 13. 13. For the Law was given by Moses, but grace and truth came by Iesus Christ, Joh. 1. 17.

26 Vers. 26. *lift up his face*] this in men, signifieth a comfortable and cheerfull countenance and carriage, Job 29. 24. 2 Sam. 2. 22. So here in God towards his people; and by face understand as before, the light of his face, that is, his favour; as in Psal. 4. 7. *Iehovah lift thou up the light of thy face upon us*, and it signifieth the applying and communicating of Gods foresaid grace, to mans conscience and feeling, as after it is said, *Thou hast put gladnesse in mine heart*, &c. Psal. 4. 8. Thus the first branch of the blessing (in vers. 24.) implieth the love of the Father; the second (in vers. 25.) the grace of the Sonne; and this third, the communion of the Holy Ghost; as the Apostle distinctly expoundeth this blessing, in 2 Cor. 13. 14. And by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophesie, and the like, are given to the Church, 1 Cor. 12. 8, -11. The word face sometime meaneth anger, as before is noted; and the Hebrew *Nasa*, Lift

up, is sometime used for taking away, as in Ex. 10. 19. and so the Chaldee translatheth this here, *The LORD remove* (or take away) *his anger from thee*. The same exposition the Zobar also giveth of this place, that *wrath may be taken away, and not found in the world. and give*] Hebrew, and put (or dispose) unto thee, that is, communicate with thee: which the Gr. translatheth, *give*: and in the Scriptures, one of these words is used for another: as, *he hath put thee*, 1 King. 10. 9. or, *he hath given thee*, 2 Chron. 9. 8. So, *put glory*, Jos. 7. 19. that is, give glory, and to *put mercie*, Esa. 47. 6. is to give, or communicate the same. Peace] this word generally signifieth all prosperitie; and the perfect injoying of all good things; it is opposed to war, Eccles. 3. 8. to discord and enmitie, Ephes. 2. 14, 15. Luke 12. 51. to tumult and confusion, 1 Cor. 14. 33. and to all adversitie, Gen. 43. 27. 2 King. 4. 26. Joh. 16. 33. and is therefore added for a conclusion of blessings, Psal. 29. 11. & 125. 4. 1 Pet. 5. 14. This peace is obtained by Iesus Christ, Ephes. 2. 14, 15, 17. Rom. 5. 1. and enjoyed by the Holy Ghost, Rom. 8. 6, 9. & 14. 17. And the peace of God which passeth all understanding, shall guard our hearts and minds through Christ Iesus, Philip. 4. 7. And the Hebrew Doctors expound this peace, to be the kingdome of the house of David; R. Nathan in Siphri: which is true, for when the Angel said, *Unto you is borne this day, in the citie of David, a Saviour, which is Christ the Lord*; then the heavenly host sang, *Glory to God in the highest, and on earth Peace*, Luke 2. 11, -14. and one part of his name is, THE PRINCE OF PEACE, Esa. 9. 6.

27 Vers. 27. *And they shall*] the Priests in all ages, such as were meet to serve in the Sanctuarie, performed this as the other services. The Hebrew Canons have here their limitations; they say, Six things doe let from lifting up the hands (to blesse) 1, the tongue, 2, blemishes, 3, transgression, 4, yeeres, 5, wine, 6, and uncleannesse of hands. The tongue, as if they stammer and cannot pronounce the letters aright, or lispe, &c. Blemishes, as if they have any blemishes in their face, hands, or feet; as if they have crooked fingers, &c. Transgression, as if a Priest hath killed a man, though unknowing; and though he have repented for it, yet may he not lift up his hands, Esay 1. 15. Or, if the Priest have served Idols, &c. though he have repented for it, he may never lift up hands; as it is written (in 2 King. 23. 9.) *The Priests of the high places came not up to the Altar, &c. and blessing is as a service*, Deuteronomie 21. 5. Yeeres, as a young Priest listeth not up his hands till he be fully come to his age. Wine, as if he have drunke a quarter (of a Log) of wine, he may not lift up his hands, till he hath put away his wine from him, Leviticus 10. 9. Uncleannesse of hands, as a Priest that hath not washed his hands, may not lift them up (to blesse) but he must wash his hands, as they use to sanctifie them for service, and afterwards he blesseth. Maimony treat. of Prayer, chapter 15. section 1, -5. put my name] or, impose my name; which the Chaldee expoundeth, shall put the blessing of my name; and Chazkuni saith, the memoriall of my name is in eve-

ry blessing. It seemeth to be meant of the Priests gesture, that they should lift up their hands towards the people, as did Aaron, Lev. 9.22. for a signe that the name and blessing of God was imposed upon them; and, *The name of Iehovah is a strong tower: the righteous runneth into it and is safe*, Pro. 18. 10. So now in Baptisme, the name of the Father, Sonne and Holy Ghost, is put upon us, Mat. 28. 19. and they that inhabit Jerusalem which is from above, see the face of God, *and his name is in their fore-heads*, Rev. 22. 4. *I will blesse them*] the Greek addeth, *I the LORD will blesse them*: and Ionaian in his *Targum* paraphraseth, *I by my word will blesse them*; and Chazkuni explaineth it, *that the Priests should not say, We have blessed Israel*. God here annexeth a promise to this ordinance, for to strengthen the faith of Israel walking in his feare; and so the word *them* is to be understood, both of people and Priests; as it is said, *He will blesse the house of Israel, he will blesse the house of Aaron; he will blesse them that feare Iehovah, the small with the great*, Plal. 115. 12, 13. and his blessing, *it maketh rich*; and *he addeth no sorrow with it*, Prov. 10. 22. And whereas the Priests were sometime simple, and sometime wicked men; as, the *sonnes of Eli*, were *sonnes of Belial*, 1 Samuel 2. 12. lest any should despise the ordinance of God for their unworthinesse, this promise is here added. And in the Hebrew Canons, they have this rule; *Doe not marvell and say, what availeth the blessing of this simple (Priest?) For the receiving of the blessing dependeth not on the Priests, but on the holy blessed God; as it is written, They shall put my name upon the sonnes of Israel, and I will blesse them*, Numbers 6. 27. The Priests doe the commandment which is commanded them; and the holy blessed God, in his mercie blesseth Israel, according to his pleasure, *Maimony*, treat. of Prayer, chapter 15, section 7.



CHAP. VII.

1, When the Tabernacle was set up, anointed and sanctified, the Princes of the Tribes give six wagons and twelve Oxen, for the service of the Sanctuarie, which were given to the Levites of Gershon and Merari. 10, The twelve Princes offer every one in his day, vessels of silver and gold, and cattell for sacrifices of all sorts, at the dedication of the Altar. 84, The summe and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89, God speaketh unto Moses from the Mercie-seat in the Tabernacle.

1 **A**ND it was, in the day when Moses had finished the rearing up of the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof; and the Altar, and all the instruments thereof; and
2 had anointed them, & sanctified them: Then offered the Princes of Israel, heads of the house of their fathers; they were the Princes

of the Tribes: they were those that stood over them that were mustered. And they brought their oblation before Jehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes, and an ox for one: and they brought them neere, before the tabernacle. And Jehovah said unto Moses, saying; Take it of them, that they may be to serve the service of the Tent of the congregation: and thou shalt give them unto the Levites, to every man according to his service. And Moses tooke the wagons and the oxen, and gave them unto the Levites. Two wagons and foure oxen, he gave unto the sons of Gershon, according to their service. And foure wagons and eight oxen, he gave unto the sons of Merari, according to their service, under the hand of Ithamar, the son of Aaron the Priest. But unto the sonnes of Kohath he gave none, because the service of the Sanctuarie was upon them, they should beare with shoulder.

And the Princes offered, for the dedication of the Altar, in the day that it was anointed: and the Princes offered their oblation, before the Altar. And Jehovah said unto Moses; One Prince for a day, one Prince for a day shall they offer their oblations, for the dedication of the Altar.

And he that offered his oblation in the first day, was Naasson the son of Amminadab, of the Tribe of Judah. And his oblation was one silver dish, an hundred and thirty shekels was the weight therof; one silver bason, of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine floure mingled with oile, for a Meat-offring. One cup, of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ram, one lamb of his first yeere, for a burnt offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this was the oblation of Naasson, the sonne of Amminadab.

In the second day, offered Nethaneel the son of Zuar, the Prince of Issachar. He offered his oblation, one silver dish, an hundred and thirty shekels was the weight therof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine flowre mingled with oyle, for a Meat-offring. One cup of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ram, one lamb of his first yeer, for a burnt-offering. One goat-bucke of the goats,

23 goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five he-goats, five lambs of the first yeere: this *was* the oblation of Nethaneel the son of Zuar.

24 In the third day, the Prince of the sons of
25 Zabulon: Eliab, the sonne of Helon. His oblation *was*, one silver dish, an hundred and thirty *shekels* *was* the weight therof: one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine

26 floure mingled with oile, for a Meat-offring. One cup of ten *shekels* of gold, full of incense.
27 One bullocke, a yongling of the herd; one ram, one lambe of his first yeere, for a burnt offering. One goat-bucke of the goats, for
28 a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats,
29 five lambs of the first yeere: this *was* the oblation of Eliab, the son of Helon.

30 In the fourth day, the Prince of the sons of
31 Reuben: Elizur, the sonne of Shedeur. His oblation *was* one silver dish, an hundred and thirty *shekels* *was* the weight therof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine
32 floure mingled with oyle, for a Meat-offring. One cup of ten *shekels* of gold, full of
33 incense. One bullocke, a yongling of the herd; one ram, one lambe of his first yeere,
34 for a burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of
35 peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this *was* the oblation of Elizur, the son of Shedeur.

36 In the fift day, the Prince of the sonnes of
37 Simeon: Shelumiel the sonne of Zurishaddai. His oblation *was* one silver dish, an hundred and thirty *shekels* *was* the weight therof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine floure mingled with oyle, for a
38 Meat-offring. One cup of ten *shekels* of gold, full of incense. One bullocke, a yongling of the herd; one ram, one lambe of his
39 first yeere, for a Burnt-offering. One goat-buck of the goats for a sin-offering. And for
40 a sacrifice of Peace-offerings, two oxen, five rammes, five he-goats, five lambs of the
41 first yeere: this *was* the oblation of Shelumiel, the sonne of Zurishaddai.

42 In the sixth day, the Prince of the sonnes of
43 Gad: Eliafaph the son of Deguel. His oblation *was*, one silver dish, an hundred and thirty *shekels* *was* the weight therof; one silver bason of seventy shekels, by the shekel of

the Sanctuarie: both of them full of fine floure mingled with oile, for a Meat-offring. One cup of ten *shekels* of gold, full of incense. One bullocke, a yongling of the herd, one ramme, one lambe of his first yeere, for a Burnt-offring. One goat-buck of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this *was* the oblation of Eliafaph, the son of Deguel.

In the seventh day, the Prince of the sons of Ephraim: Elishama, the sonne of Ammihud. His oblation *was*, one silver dish, an hundred and thirtie *shekels* *was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine floure mingled with oile, for a Meat-offring. One cup of ten *shekels* of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offring. One goat-bucke of the goats, for a sin-offring. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this *was* the oblation of Elishama, the son of Ammihud.

In the eighth day, the Prince of the sonnes of Manasses: Gamaliel, the sonne of Pedahzur. His oblation *was* one silver dish, an hundred and thirtie *shekels* *was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine floure mingled with oile, for a Meat-offring. One cup of ten *shekels* of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-bucke of the goats, for a sin-offring. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this *was* the oblation of Gamaliel, the son of Pedahzur.

In the ninth day, the Prince of the sons of Benjamin: Abidan, the son of Gidioni. His oblation *was* one silver dish, an hundred and thirty *shekels* *was* the weight therof; one silver bason of seventy shekels, by the shekel of the Sanctuarie: both of them full of fine floure mingled with oile, for a meat-offring. One cup of ten *shekels* of gold, full of incense. One Bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a Burnt-offering. One goat-buck of the goats, for a sin-offring. And for a sacrifice of peace-offerings, two oxen, five rammes, five he-goats,

goats, five lambs of the first yeere; this was the oblation of Abidan, the sonne of Gideoni.

66 In the tenth day, the Prince of the sonnes of Dan: Ahiezer, the son of Ammishaddai.

67 His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seventie shekels, by the shekel of the Sanctuary: both of them full of fine flowre mingled with oile, for a Meat-offering. One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lambe of his first yeere, for a burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five he-goats, five lambes of the first yeere: this was the oblation of Ahiezer, the sonne of Ammishaddai.

72 In the eleventh day, the Prince of the sons of Aser: Pagiel, the sonne of Ocran. His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine floure mingled with oile, for a Meat-offring.

74 One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ram, one lamb of his first yeere, for a burnt-offering. One goat-bucke of the goats, for a sin offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first yeere: this was the oblation of Pagiel, the sonne of Ocran.

78 In the twelfth day, the Prince of the sons of Naphtali: Ahira, the son of Enan. His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine floure mingled with oile, for a Meat-offring. One cup, of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ram, one lamb of his first yeere, for a burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first yeere: this was the oblation of Ahira, the son of Enan.

84 This was the dedication of the Altar, (in the day when it was anointed;) by the Princes of Israel: twelve silver dishes, twelve silver basons, twelve cups of gold. Every silver dish weighed an hundred and thirty shekels, and every bason, seventy: all the silver of the vessels, weighed two thousand and foure hun-

dreds shekels, by the shekel of the Sanctuary. The cups of gold, were twelve, full of incense: every cup weighed ten shekels, by the shekel of the Sanctuary: all the gold of the cups, was an hundred and twentie shekels. All the oxen for the Burnt-offering, were twelve bullocks; the rams twelve, the lambes of the first yeere, twelve; and their Meat-offering: and the goat-bucke of the goats, twelve, for the sin-offering. And all the oxen for the sacrifice of Peace-offerings, were twentie and foure bullockes; the rams sixtie, the he-goats sixtie, the lambes of the first yeere, sixtie: This was the Dedication of the Altar, after that it was anointed. And when Moses was gone in, into the Tent of the congregation, to speak with him; then he heard the voice of him speaking unto him, from above the Covering-mercie-seat, that was upon the Arke of the Testimonie, from betweene the two Cherubims: and hee spake unto him.

Annotations.

Finished the rearing up] that is, had fully set up the Tabernacle, which was reared the first day of the first moneth of the second yeere after their comming out of Egypt, Exod. 40. 17, 18. &c. anointed it] as was commanded, Exod. 40. 9. (with the holy oyle appointed to be made, in Exod. 30. 23, 26, 27, 28.) the performance whereof is mentioned in Levit. 8. 10, 11. Because the Sanctuary and Altar were the chiefest things, and sanctified the oblations, Mat. 23. 17, 19. therefore the Princes performed not this homage following, till they were set up and anointed.

Verf. 2. Then offered] Hebr. And the Princes, &c. offered. This offering was in the second moneth of the second yeere after they were come out of Egypt, after that the Princes had beene appointed with Moses and Aaron, to number the people, Num. 1. 1, 2. &c. and the Tribes had beene set in order about the Tabernacle, Numb. 2. according to which order, they here bring their offerings for the dedication of the Altar. And so the first note on Exo. 40. 2. is to be corrected, where the offerings of these Princes are said to be in the first moneth, which should follow after in the second.

heads] that is, Governours, as the Greeke translates, the twelve Rulers (or Princes) of their fathers houses: see Num. 1. 16. stood over them that were mustered] or, that were numbered: the Greeke saith, over the visitation, (or muster:) of whom it was said to Moses, in Numb. 1. 5. these are the names of the men which shall stand with you. So at the making of the Tabernacle, the Rulers brought precious Be-ryll stones, and filling stones for the Ephod, &c. Exodus 35. 27. And for the building of the Temple, the Princes offered willingly, and gave for the service of

of the house of Gold, gold, silver, brasse, &c. 1 Chron. 29. 6, 7, 8.

3 Verſ. 3. *their oblation*] Hebrew, *their Korban*; in Greeke, *their gifts*. This oblation was for the publike service of the Tabernacle, to carry it when it removed, verſe 5. *Chazkuni* here ſaith, it was to make atonement, for that they had numbred Iſrael, as in Numbers 31. 49, 50. *Theſe ſervants have taken the ſumme of the men of warre, &c. and there lacked not one man of us; we have therefore brought an oblation for the L O R D, &c. to make an atonement for our ſoules before the L O R D.* *covered wagons*] or, *coach wagons*, according to the Greeke verſion: and ſo the Hebrew *T ſabim* is uſed for *coaches*, in Eſa. 66. 20. The Chaldee and other Hebrews expound them, *covered wagons*. In Levit. 11. 29. *T ſab* is a *Tortoy*, ſo called of the ſhell that covereth it: accordingly here they may be called *wagons T ſab*, of the *Tortoy*, (or of *covering*) becauſe they were like to a *Tortoy*, covered above. *Chazkuni* expoundeth *T ſab* for *T ſaba an hoſt* (or *armie*) by cutting off the laſt letter, and ſo they were named, *wagons that went in the armie for the ſervice of the Tabernacle*: to which one Greeke verſion agreeeth, tranſlating it *Dunamos*. *a wagon*] that is, *one wagon for two Princes*. *for one*] that is, as the Greeke tranſlateth, *for every one*. Thus in their gifts they were partly ſeverall, partly joyned in communion, two and two, for a wagon. The Hebrews compare the number of ſix, with the ſix ſeverall bleſſings, in Num. 6. 24, 25, 26. and the twelve oxen, according to the number of the twelve Tribes: R. *Menachem* on Numb. 7. *before the Tabernacle*] to preſent them there unto God. *Jonathān* in his Chaldee paraphraſe addeth, *Moses would not receive them of them, and they brought them mere (or offered them) before the Tabernacle*. And *Sol. Iarchi* ſo explaineth it, becauſe *Moses* received them not from their hand, till hee was commanded by the mouth of God.

5 Verſe 5. *that they may be to ſerve*] or, *and let them be to ſerve the ſervice*, that is, to doe the worke; as the Greeke tranſlateth, *and they ſhall be for the miniſteriall worke of the Tabernacle of Teſtimonie*.

8 Verſe 8. *ſoure wagons, &c.*] Becauſe the ſervice of the Merarites was heavier than the Gersonites, as having the charge of the boards, bars, pillars, and ſockets of the Tabernacle; whereas the Gersonites carried but the curtaynes, coverings and hangings, Numb. 4. 25, 31. therefore the Merarites had as many more wagons and oxen, as the Gersonites. *in the hand*] that is, under the guidance and government of *Ithamar*: ſee Num. 4. 28, 33.

9 Verſ. 9. *of the Sanctuary*] or of the holy things, Hebr. *of the holineſſe*: meaning, the Arke, Table, Candleſticke, Altars, &c. ſee Numb. 4. 5, 15. *was upon them*] the Greeke tranſlateth, *they have the miniſteriall things of the holy*. *with ſhoulder*] that is, as the Greeke explaineth it, *they ſhall beare them on (their) ſhoulders*, and no otherwiſe; therefore when the Arke was carried on a wagon, God was angry, and killed *Uzzah*, 2 Sam. 6. 37: then *David* acknowledged that the Lord had made a

breach among them, becauſe they ſought him not in due order, 1 Chron. 15. 13.

10 Verſ. 10. *the dedication*] or, *the initiation, conſecration*; called in Hebrew, *Chanuceah*, which when it is ſpoken of men, meaneth the *Catechiſing, initiation, information and training up* to any new thing which they were not accuſtomed to before: when of other things, as of Temples, Altars, Houſes, or the like, it meaneth the firſt uſing of them, or dedication and conſecration to their firſt uſe, which was done with ſolemnitie; as *Solomon* dedicated the houſe of God, 2 Chron. 7. 5. and kept the dedication of the Altar ſeven daies, 2 Chron. 7. 9. and at the returne out of *Babylon*, they kept the dedication of the houſe of God, with joy, and offered at the dedication thereof, 100 bullockes, 200 rammes, 400 Lambs, &c. Ezra 6. 16, 17. So they kept the dedication of the wall of *Jeruſalem*, with gladneſſe, thanksgiving, ſinging, Cymbals, Pſalteries, Harpes, &c. and with offering of ſacrifices and great joy, Nehem. 12. 27, 43. And *David* made the 30 Pſalme, for the dedication of his houſe. And all the Iſraelites uſed to dedicate their dwelling houſes, Deut. 20. 5. Likewise in the *Macabees* time, they kept the dedication of the Altar eight daies, with ſacrifices and gladnes, and ordained it to be ſo kept yeerly, 1 Mac. 4. 54, 56, 59. which ordinance was kept in Chriſts time, Joh. 10. 22. The like obſervation is found alſo among the Heathens, who dedicated their Idols with muſicke and ſolemnitie, Dan. 3. 2, 3. This Dedication is named in Greeke, *Egeaniſmos*, and the feaſt is called *Egeania*, Joh. 10. 22. of new making or uſing, or in memorie of the new making of any thing. So the ſolemnitie of the Law at mount *Sinai*, in Ex. 24. was a dedication; as the Apoſtle ſaith, it was not dedicated without blood, Heb. 9. 18. and Chriſt is ſaid to have dedicated for us a new and living way into the holy heavens, Heb. 10. 20. And now, that the Altar might be conſecrated for the oblations of all Iſrael at all times, the Princes of the twelve Tribes dedicate the ſame with gifts and ſacrifices of all ſorts, and great ſolemnitie 12 daies; ſo teſtifying their faith and joy in Chriſt (whom the Altar figured) by whom they ſhould offer the ſacrifice of praife to God continually, Heb. 13. 10, 15. And this was a diſtinct thing from the former oblation, as *S. Iarchi* here obſerveth; *After they had voluntarily given the wagons and oxen to carry the Tabernacle, their hearts ſtirred them up to offer voluntary offerings for the Altar, to dedicate it.* *before the Altar*] to preſent them there unto the Lord: whereupon *Iarchi* againe ſaith, that *Moses* received it not from their hand, until he was commanded by the mouth of the Power: that is, of God. And here we may obſerve the Hebrewes phraſe, which call God the Power; as doe the Evangelists, ſaying, *Ye ſhall ſee the Sonne of man ſitting on the right hand of the Power*, Matthew 26. 64. and Marke 14. 62. which is explained in Luke 22. 69. *the power of God*. So, *the Sonne of the Bleſſed*, Marke 14. 61. that is, *the Sonne of God*, Matthew 26. 63.

Verſ. 11. *One Prince for a day*] this ſentence twice written, is for more plainneſſe and exactneſſe, and

and solemnitie of the action: as also to shew an equall right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious dutie now to be performed, which he would have done in distinct daies. Wherefore he also writeth their particular offerings at large, repeating the same things twelve times together.

12 Verſ. 12. *Naasson*] Hebrew, *Nachson*: so in Numb. 1. 7. of the Tribe] or, for the Tribe; in which sense the oblation was not for his owne person, but for the whole Tribe whereof he was Governour: but the Greeke translateth, *Prince of the Tribe of Iudas*. Here the Captains of the Tribes offer every one in his day, not according to their births, or as they are named in Num. 1. but according to the order wherein God had set the round about his Sanctuary, in Num. 2. beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, according to the course of the Sunne, as may be viewed thus; of

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|--|----------|
| 1. Judah: <i>Naasson</i> , verſe 12. | } East. |
| 2. Issachar: <i>Nethanel</i> , verſe 18. | |
| 3. Zabulon: <i>Eliab</i> , verſe 24. | |
| 4. Reuben: <i>Elizur</i> , verſe 30. | } South. |
| 5. Simeon: <i>Shelumiel</i> , verſe 36. | |
| 6. Gad: <i>Eliasaph</i> , verſe 42. | |
| 7. Ephraim: <i>Elisbama</i> , verſe 48. | } West. |
| 8. Manasses: <i>Gamatiel</i> , verſe 54. | |
| 9. Benjamin: <i>Abidan</i> , verſe 60. | |
| 10. Dan: <i>Abiezer</i> , verſe 66. | } North. |
| 11. Aser: <i>Pagiel</i> , verſe 72. | |
| 12. Naphtali: <i>Abira</i> , verſe 78. | |

Thus God would have that order kept in their oblations, which he had appointed for their situation, Num. 2. and so likewise for their journeyings, Num. 10. 14, 17. to shew that he is not the author of confused tumult, but of peace, 1 Cor. 14. 33. And *Iudah* in *Naasson* his son, was first in these oblations (as in many other things) for to type out the honour of Christ, who was to be his sonne according to the flesh, Heb. 7. 14.

13 Verſ. 13. *dish*] or, *charger*, *platter*; in Hebrew, *Kaghanarab*; in Greeke, *Trublion*: which word is used for a dish, in Matth. 26. 23. Such dishes were used to set the Shew-bread in, on the golden Table, Exo. 25. 29. and thirtie shekels] the word shekels is expressed in the Chaldee version, and rightly, as the next words manifest: the shekel spoken of in the Law, weighed three hundred and twentie barley cornes, saith *Maimony* in treat. of *Shekels*, ch. 1. sect. 2. See the notes on Gen. 20. 16. *bason*] or *viall*; called in Hebr. *Mizrak*, of powring out; in Greeke *Phiale*, a viall: which word is used in Rev. 16. where the vials of Gods wrath are powred out. Such basons or vials were used to carry the blood of the sacrifices to the Altar, where it was powred out: of them mention is made in Zach. 14. 20. the pots in the LORDS house, shall be like the basons before the Altar. shekel of the Sanctuary] or, of Sanctitie, that is, the holy shekel, as the Greeke

translateth it; which weighed twentie Gerahs, Num. 3. 47. and Exod. 30. 13. *Meat-offring*] or, *Minchab*: of this see Levit. 2.

Verſe 14. of gold] touching this, *Chazkuni* noteth, the cup it selfe was of gold, and the weights of it was by silver shekels. So *Jonathan* in his *Targum*, saith, One cup weighing ten shekels of silver, and it (the cup) was of gold. This is plaine by the 86 verſe following: there *Sol. Iarchi* saith, that the shekels of gold weighed not so much as the silver shekels.

of incense] or perfume, in Hebr. *Ketoreth*: everie *Meat-offring* of floure as it was mingled with oyle, so it had frankincense (*Lebanah*) upon it, Levit. 2. 1. but the incense (*Ketoreth*) was for the golden Altar, the making whereof is described in Exo. 30. 34. &c. *Sol. Iarchi* here noteth, We find no incense for any particular person, nor for the outward (braſen) Altar, but for this onely. So it was an extraordinarie oblation for this present action.

Verſ. 15. bullocke] in Chaldee, a bull; in Hebr. *Par*, which is a yong bull of the second or third yeere: see the notes on Exod. 29. 1. *yongling*] Hebrew, *sonne of the herd*, (or *oxe*;) see Exo. 29. 1.

ramme] which also was of the second yeere, as lambs were of the first: see the notes on Lev. 1. 10.

his first yeere] Hebrew, *sonne of his yeere*: of which phrase, see the notes on Gen. 5. 32. Exo. 12. 5. *Burnt-offering*] the law and signification hereof, see in Lev. 1.

Verſ. 16. goat-bucke] a goat of the second yeere: such was the ordinare Sin-offring for a Ruler; see Lev. 4. 22, 23. But this is brought for sin in generall, not for any speciall sinne, which Levit. 4. treateth of: and so it was also extraordinarie, as *Chazkuni* here observeth, This (man) bringeth voluntarie incense, whereas no particular person bringeth voluntarie incense: this bringeth a sinne-offring, which is not for sinne, whereas no particular person bringeth a sin-offring, but for sinne.

Verſ. 17. of Peace-offrings] in Greeke, of *salvation*; in Chaldee, of *sanctifications*: see Levit. 3: where the law of this sacrifice is opened. Thus by sacrifices of all sorts, figuring the death of Christ, and benefits to be reaped thereby, they reconciled, and made themselves and theirs, acceptable to God, and were made partakers of his grace, to remission of sins, justification and sanctification through faith, and by the worke of the Holy Ghost; in the communion and feeling whereof they rejoyced before God.

Verſ. 18. *Nethanel* the sonne of *Zuar*] called in Greeke, *Nathanael* the sonne of *Sogar*: see Num. 1. 8.

Prince] this title is given to all the twelve, except *Naasson* of *Iudah*, who offered first: whereof *Chazkuni* giveth this reason, He is not called Prince, that he might not be put up because he offered first: and all the other are called Princes, for that they submitted themselves and offered after him.

Verſ. 19. He offered] in the Chaldee of *Jonathan* there is added, He offered his offering after *Iudah*, by the mouth of the Holy One. *Sol. Iarchi* here writeth thus; Why speaketh the Scripture of (the Prince of) the Tribe of Issachar, HE OFFERED; when the like is not said of all the other Tribes? Because

cause Reuben came, and made a stirre, and said, It is enough that my brother Iudab offered before me, I will offer after him. Moses answered, It was said unto me by the mouth of the Almighty, that they should offer according to the order of their journeying by their standards. Therefore is it said, Hee offered his offering: and the word [Hikrib offered] wanteth the letter jod; that after the plains writing (by the consonant letters) it is Imperative [Hakreb, offer thou] for that by the mouth of God hee was commanded to offer.

42 Verſ. 42. Deguel] in Numb. 2. 14. hee is called Reguel; and so the Greeke here hath Elisaph the sonne of Rigovel: see Num. 1. 14.

48 V. 48. the seventh day] the Hebrewes note this to be extraordinary, that on the Sabbath day the same course of offering was kept as on the other dayes without intermission. Anmibud] in Greeke, Semiond: see the notes on Num. 1. 10.

54 Verſ. 54. Gamaliel] in Hebrew, Gamliel, Pedalsar] in Greeke, Phaddasur: see Numbers 1. 10.

72 Verſ. 72. In the eleventh day] so the Greeke translateth it, which in the Hebrew and Chaldee phrase is, In the day of eleven dayes. So in verſ. 78. In the day of twelve dayes; which the Greeke expoundeth, In the twelfth day. Pagiel] in Greeke, Phageel the sonne of Eeran.

84 Verſ. 84. dedication of the Altar] The Chaldee called Ionathans expoundeth it, the dedication of the anointing of the Altar. Here God summeth up the offerings of the Princes, the number of vessels, and the weight of them, and the number of all their sacrifices; to shew how acceptable this their service was unto him, which hee so largely set downe in the particulars and in the generall. And as the Altar now dedicated, was a type of Christ: so the oblations of the Princes of the twelve tribes, shewed the faith, hope, and love of Israel towards God in Christ; of whom the Apostle giveth this testimony; *Nam, I stand and am judged, for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes instantly serving [God] day and night, hope to come, Act. 26. 6, 7.* And they are an example unto all Princes of the earth, how they should honour the Lord with their persons and substance, and willingly offer to the maintenance of his continuall publike service: as is promised unto Ierusalem, *They shall bring gold, and incense, and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance upon mine Altar, and I will glorifie the house of my glory. And the sonnes of strangers shall build up thy wals, and their kings shall minister unto thee, Esay 60. 6, 7, 10. And the Nations of them which are saved, shall walke in the light of it: and the kings of the earth doe bring their glory and honour unto it; Revel. 21. 24. See the example of the like liberality, in Neb. 7. 70, 71, 72. Ezek 2. 68. 69. 1 Chron. 29. 6, 7, 8.*

85 Verſ. 85. Every] Hebr. one. 2400. shekels] The reason of this exactnesse of their weight severally and joyntly, was for the honour of the Lords Sanctuary, and vessels of the same, all

which were holy: for which cause also at the returne of the Iewes out of Babylon, the vessels of the house of God, were delivered by weight, and received againe at Ierusalem by weight; for they were holy, and therefore warily to be kept, and they were taken by number, and by weight of every one: and all the weight was written at that time, Exr. 8. 25, 27, 28, 29, 30, 33, 34.

Ver. 86. an hundred and twenty] so there was just the twentieth part of the weight of all the silver vessels in these twelve golden cups. And Ionathan in his Thargum maketh these 120 shekels, answerable to the 120. yeeres of Moses life.

Verſ. 87. Their Meate-offering] the Greeke version addeth, *their meate-offerings, and their drinke-offerings*: which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the law every burnt offering was to have with it a meate-offering of flowre mingled with oyle and wine for a drinke-offering: the appointed measure of them, is to be seene in Numb. 15. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Verſ. 88. sixtie] so all the beasts which the 12. Princes offered at this dedication, were two hundred fifty and two: of which two hundred and foure were Peace-offerings; whereof themselves with the Priests did eat, and so kept a feast with joy before the Lord, for his mercy towards his people. See Levit. 7. 15, 29, 34.

Verſ. 89. to speake with him] that is, with God: of him speaking] or, of one speaking; which the Greeke translateth, *of the Lord speaking*. And Thargum Ionathan expoundeth it, *of the Spirit speaking*. Herein Moses excelled all other Prophets; in that the Lord spake so familiarly with him. See the notes on Numb. 12. 8.

the covering mercy seat] thus the promise was fulfilled, *I will meet with thee there; and I will speake with thee from above the covering mercy seat, Exod. 25. 22.* And hereupon the most holy Place of the Sanctuary, where the Arke and the Mercy-seat was, is called Debir, the Oracle or speaking place, 1 King. 6. 23. And the Covering mercy seat (or Propitiatorie) being a figure of Christ, Romanes 3. 25. (as it is noted on Exod. 25. 17.) it was a Testimony of Gods grace to his Church in Christ his Sonne, by whom hee alwayes spake unto our fathers, but more clearly unto us in these last dayes, Heb. 1. 2. And whereas it is said in Levit. 1. 1. the Lord spake unto Moses out of the Tabernacle; this place sheweth how it is to be understood; as Sol Iarchi here saith, *Two Scriptures contradict one another, the third commeth and decideth the case betweene them. One Scripture saith, The Lord spake unto him out of the Tabernacle which was without the veile; and another Scripture saith, I will speake unto thee from above the Mercy-seat. This commeth and decideth it betweene them; Moses went into the Tent, and there hee heard the voyce that came from above the Mercy-seat. The voyce came out from heaven to betweene the Cherubims; and from thence it came out into the Tent of the congregation. From hence also some of the Hebrewes gather (as Chazkuni here noteth) that the beginning of the booke of Leviticus, was when the dedication (here spoken of)*

Eccc

was

was finished. and hee spake unto him] the Hebrewes observe how this, *HEE SPAKE VNTO HIM*, is doubled; to shew that the voice came from heaven to the mercie-seat, and from thence spake with him: for all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims, according to that (in Deut. 4. 36.) Out of heaven hee made thee to heare his voice, &c. and thou heardest his words out of the midst of the fire. R. Menachem on Numb. 7.



CHAP. VIII.

1 How the Lampes were to be lighted, and what was the workmanship of the Candlestick. 5, A commandment to cleanse the Levites, with sprinkling, shaving, and washing of clothes. 8, To offer two bullocks for a Burnt-offering and a Sin-offering to make atonement for them. 10, The Israelites were to impose hands on them. 11, And Aaron to wave them. 14, The Levites are separated to serve in the Tabernacle, in stead of all the first-borne of Israel. 20, The commandment is performed concerning the Levites, and they enter upon their service. 23, The age and time when they were to begin, and when to leave off their service.

D D D

1 **A**ND Jehovah spake unto Moses, saying; Speake unto Aaron, and say unto him: when thou makest the lampes to ascend up, the seven lamps shall give light over against the face of the Candlestick.

3 And Aaron did so; hee made the lampes thereof to ascend up over against the face of the Candlestick, as Jehovah commanded
4 Moses. And this worke of the Candlestick was of beaten worke of gold; unto the shaft thereof, unto the floure thereof, it was beaten work: according to the pattern which Jehovah had shewed Moses, so he made the Candlestick. And Jehovah spake unto Moses,
9 saying, Take the Levites from among the
7 sons of Israel, and cleanse them. And thus shalt thou doe unto them to cleanse them; Sprinkle upon them the sinne water, and let them cause a razor to passe over al their flesh, and let them wash their clothes and cleanse themselves. And let them take a bullocke,
8 a yongling of the herd; and his Meate-offering, fine flowre mingled with oyle: and a second bullock, a yongling of the herd
9 shalt thou take for a Sin-offring. And thou shalt bring neere the Levites before the tent of the Congregation; and thou shalt gather together the whole Congregation of the

sons of Israel. And thou shalt bring neer the Levites, before Jehovah: and the sonnes of Israel shall lay their hands upon the Levites.

And Aaron shall wave the Levites for a wave-offering, before Jehovah, offered of the sonnes of Israel; that they may bee to serve the service of Jehovah. And the Levites shall lay their hands upon the head of the bullocks, & make thou the one a Sin-offring, and the other a Burnt-offering, unto Jehovah, to make atonement for the Levites.

And thou shalt set the Levites before Aaron, and before his sonnes; and wave them for a wave-offring unto Jehovah.

And thou shalt separate the Levites from among the sonnes of Israel, and the Levites shall be mine. And after that shall the Levites goe in to serve the Tent of the Congregation, and thou shalt cleanse them, and wave them for a wave-offring. For they are given, are given unto me from among the sons of Israel; in stead of such as open every wombe, in stead of the first-born of every one of the sons of Israel, I have taken them unto me. For every first-borne of the sons of Israel, is mine; of man, and of beast: in the day that I smote every first-born in the land of Egypt, I sanctified them unto me. And I have taken the Levites, in stead of every first-born of the sonnes of Israel. And I have given the Levites as given to Aaron and to his sonnes, from among the sons of Israel, to serve the service of the sons of Israel, in the Tent of the Congregation, and to make atonement for the sonnes of Israel, that there be no plague among the sonnes of Israel, when the sonnes of Israel come nigh unto the Sanctuary. Then did Moses and Aaron, and all the Congregation of the sonnes of Israel to the Levites; according to all that Jehovah commanded Moses, concerning the Levites, so did the sonnes of Israel unto them. And the Levites purified themselves, and washed their clothes; and Aaron waved them for a wave-offring before Jehovah: and Aaron made atonement for them to cleanse them. And after that went the Levites in to serve their service in the Tent of the Congregation, before Aaron and before his sonnes: as Jehovah had commanded Moses concerning the Levites, so did they unto them.

And Jehovah spake unto Moses, saying, This is it, that belongeth unto the Levites, from five & twenty yeeres old, and upward; he shall goe in to war the war-fare in the service

25 vice of the Tent of the Congregation.
 26 And from the age of fifty yeares, he shall returne from the warfare of the service, & shall not serve any more. But hee shall minister with his brethren in the Tent of the Congregation, to keepe the charge; and shall not serve the service: thus shalt thou doe unto the Levites in their charges.

Annotations.

Here beginneth the 36. Lecture of the Law; see the annotations on Gen. 6.9.

2 **L**ampes to asceru] that is, to burne, as the Chaldee translateth: so in Exod. 25. 37. and 27. 20. Levit. 24. 2. The Greeke interpreteth, when thou shalt set up the lampes, to wit, upon the branches of the Candlestick: howbeit in the next verse, the Greeke translateth, be kindled. As the Princes of the twelve tribes (in the former Chapter) offered to the dedication of the Altar; whereby the sanctified workes of the body of the Church was signified: so here followeth the like, touching the Ministers, both Priests and Levites, which tribe offered nothing at the former dedication. over against the face of the Candlestick] that is, towards the middlemost of the seven branches: for this word Candlestick, sometime comprehendeth the whole, consisting of the shaft and seven branches joyntly, Exo. 25. 31. sometime the middle branch which went right up from the shaft, out of which the six other bowed branches proceeded, Ex. 25. 34. 35. So the meaning is, that al the lamps should be lighted on that part which was toward the midst, as looking all to it, from whence they first arose and had their light. For they used to light the middlemost lamp, from the fire on the Altar, and all the other lamps were lighted from the middle lampe, and others next them, as is noted on Ex. 27. 21. The Hebrewes say, The six lamps that were fastned unto the six branches that went out of the Candlestick, all of them had their faces towards the middlemost lampe which was on the branch of the Candlestick: and this middlemost lampe, the face of it was towards the most holy place, and it is called the Westerne Lampe, Maimony in Mishn. tom. 3. in Beth. babehirah, chap. 3. sect. 8. Accordingly Sol. Larchi here explaineth this, Over against the face of the Candlestick, that is, the middle lampe, which is none of the branches but of the body of the Candlestick. The seven lampes shall give light; six which are upon the six branches, the three that are Eastward, having the wickes in them turned towards the middlemost; and so the three that are Westward, having the tops of the wickes towards the middlemost. This Law God briefly gave before in Exodus 25. 37.

4 Ver. 4. And this worke] or, And this was the worke of the Candlestick; or of the Light vessell. The making hereof is described in Exod. 25. 31-39. and 37. 17. 24. beaten worke] in Greeke, strong (or solid,) meaning, it was sound, not hollow,

beaten with the hammer out of one peece, not of many peeces; understanding the whole Candlestick with the branches, bowles, knops, and flowers. But the Lampes were made apart, (as were the tongs and snuffe dishes) Ex. 37. 23. and were set upon the tops of the seven branches. So Chazkuni noteth on Ex. 25. that the lampes were vessels by themselves, and might be removed from the branches.

unto the shaft, &c.] that is, both the shaft and the flower (which the Chaldee calleth Lili, and the Greeke Lilies) were of beaten worke. This Sol Larchi expoundeth thus, as if hee should say, the body of the Candlestick all of it, and all that pertaineth thereto. Maimony in Beth babehirah (or treatise of the Temple) chap. 3. describeth the manner of the Candlestick thus; that it had foure bowles (or cups) and two knops, and two flowers in the branch of the Candlestick, Exodus 25. 34. and moreover a third flower was next to the shaft of the Candlestick, Numbers 8. 4. And it had three feet. And three other knops were on the branch of the Candlestick, from which knops there proceeded six branches, three on the one side, and three on the other: and in every of them branches were three bowles, and a knop, and a flower, and all made like Almonds. So there were in all, two and twenty bowles, and nine flowers, and eleven knops. And they all were requisite, so that if there wanted one of these two and forty, it hindered all the rest. The bowles were like the cups of Alexandria, wide at the mouth, and narrow at the buttome. The knops were like the apples (or beads) of leeks, somewhat long like an egge. The flowers were like the flowers of Anmudims, which are like a dish whose lip is doubled on the outside. The height of the Candlestick were eighteen hand bredths [that is three cubits.] The feet and the flower were three hand-bredths: then two hand-bredths smooth, then a hand-bredth wherein was a bowle, a knop, and a flower. Then two hand-bredths smooth, and then a hand-bredth knop; and out of it issued two branches, one on this side, and another on that, which went up as high as the Candlestick. Then an hand-bredth smooth, and an hand-bredth knop, with two branches issuing out of it as high also as the Candlestick. Then an hand-bredth smooth, and an hand-bredth knop, with two branches issuing from it as high as the Candlestick. Then two hand-bredths smooth, so there remained three hand-bredths, wherein were three bowles, a knop, and a flower. And there was a stone before the Candlestick, wherein were three steps, on which the Priest stood and trimmed the Lampes; and upon it be set downe the vessell of oyle, and the tongs, and the snuffe dishes, when hee trimmed the Lampes. Other things touching the manner of trimming them, and the measure of oyle in every one, are noted on Exod. 27. 21. This Candlestick figured the Law of God shining in the Tabernacle of his Church, with the oyle of grace, in the seven lampes which are the seven spirits of God, Revel. 4. 5. The Commandement is a Lampe, and the Law a light, Proverbes 6. 23. so is the prophetical word, as a light shining in a darke place, 2 Pet. 1. 19. And as the Candlestick was of solid beaten worke and the oyle of beaten olive, Levit. 24. 2. so is the preaching and practise of the Law, laborious & with much affliction, 2 Tim. 1. 8. and 2. 3. And the worke of

Christ, and of his Ministers, was signified by the Priests continuall ordering & trimming of these lamps; & the lighting of one Lamp from another, shewed the opening and inlightning of one place of Scripture by another; and the middle Lamp: lighted from the fire of the Altar, signified that the fountaine of all light & knowledge commeth from Christ, who *hath the seven spirits of God*, Rev. 3. 1. figured by the *seven lamps of fire*, Revel. 4. 5. The variety of cups, knops and flowers, taught the sundry things that are in the Scriptures, histories, precepts, prophecies, parables, &c. And as *seven* is the number of perfection: so by the seven branches & lamps, the full perfection of the Scriptures is shewed, which *are able to make us wise unto salvation, through the faith which is in Christ Iesus*; and perfect, *thoroughly furnished unto every good worke*, 2 Tim. 3. 15. 16. 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, Phil. 2. 15. 16. (as the *seven golden Candlesticks*, in Revel. 1. 20. were the *seven Churches* in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to powre the oyle of his grace into their lamps:) which Church is in nature one in Christ, though it hath many particular Churches, as branches out of one stock; the chiefe branch whereof was the Church of Israel; from whose light we all receive light, they having first received the Oracles of God. See Rom. 3. 2. and 11. 16. 17. 18. &c. 2 Pet. 1. 19. So the state of the Church by the word & spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oyle from two olive trees, Zach. 4. Rev. 11. and Iohn the Baptist a preacher of the word of grace, is called a *burning and shining lamp*, Ioh. 5. 35. *the patterne*] Hebr. *the shew or vision, appearance*, that is, the patterne shewed, as Exod. 25. 40. This teacheth that no other ground or forme of doctrine, or of the Church, is to be brought in, than that which is shewed of God, 2 Tim. 1. 13. 1 Tim. 1. 3. 4. & 3. 15. Mat. 28. 20. Eccl. 12. 11. 12.

6 Vers. 6. *Levites*] the residue of the tribe of Levi, besides the Priests, whose consecration is described in Levit. 8. unto whom the other Levites were adjoynded to assist them in the service of Gods Sanctuary, as was signified before, in Numb. 3. 6. &c. but their consecration is shewed in this chapter. *from among the sinners*] hereupon the Levites, as in office, so in name are distinguished from the other Israelites, as are also the Priests from the Levites, 1 Chron. 9. 2. *the Israelites, the Priests, the Levites, and the Neibinims.* *cleanse them*] or *purifie them*, after the manner following. This though it were the duty of all the people, to be clean and pure when they came to the Sanctuary, 2 Chron. 23. 19. 2 Cor. 7. 1. yet in speciall manner it belonged to the ministers, which did *bear the vessels of the Lord*, Esay 52. 11. Ezr. 6. 20. so the Apostles among other graces whereby they approved themselves *as the ministers of God*, nameth one to be by *purenesse*, 2 Cor. 6. 4. 6.

7 Vers. 7. *Sin-water*] that is, *the water of purification from sinne*, which was made with the ashes of

an heiffer, wherof the Law is after given in Num. 19. As the sacrifice that maketh expiation for sin, is called the *sin (offring)*; so this purifying water is called *the water of sinne*, which the Greeke expoundeth *the water of purification*. And this water sprinkled on the uncleane, *sanctified to the purifying of the flesh*: but figured *the blood of Christ*, which *purgeth the conscience from dead works, to serve the living God*, Heb. 9. 13. 14. *all their flesh*] in Greeke, *all their body*, that is, shave off all their haire; which was another signe of purification, as in the cleansing of the Leper, he shaved off *all his haire*, Levit. 14. 8. 9. and in the cleansing of the polluted Nazarite, Numb. 6. 9. So the Levites which were in themselves as lepers, that is, sinners, are cleansed through faith in Christ. *their clothes*] *their garments*; an other rite is used in purifying the uncleane, Exod. 19. 10. Levit. 14. 9. and 15. 5. By these three rites were signified the purifying from sinne of all sorts, inward and outward; *from all filthinesse of the flesh and spirit*, 2 Cor. 7. 1. of the heart and conscience, of the body, and of the conversation, Heb. 10. 22. Which purenesse is in speciall required of the ministers, whom the Lord taketh for his service, as he did the Priests and Levites, Esay 66. 21. and generally of all Christians, called also the Priests and Ministers of God, Esay 61. 6. Revel. 1. 6. whose garments are *washed and made white in the blood of the Lamb (Christ)* that they may *serve him day and night in his Temple*, Revel. 7. 9. 14. 15. *and cleanse*] or, *purifie themselves*, by repentance and faith in God; without which all outward rites availed nothing. Or, *cleanse themselves by washing their bodies in water*, as did other uncleane persons, Levit. 14. 8. and 15. 5. so the Chaldee called Ionathans, expoundeth it of cleansing in water. The Greeke translateth, *and they shall be pure*.

Vers. 8. *youngling of the herd*] or, *young ox*, of the second yeare: see the notes on Exod. 29. 1. where the like was brought for the Priests. This was for a *Burn-offring*, to make atonement for the Levites, verse 12. and as Chazkuni here observeth, *for the consecration of their service*. The former cleansings were to take away sinne: these sacrifices after, were also to reconcile them unto God in Christ, whom all sacrifices figured, Heb. 9. 12. and 10. 5. 10. *his Meat-offring*] speaking as of a thing knowne: now the ordinary Meate-offering for a bullock, was *three tenth deales of fine flour mingled with oyle*, and for a drinke-offring, *halfe an Hin of wine*, Num. 28. 12. 14. See the annotations there. And of the *Meat-offring*, see Lev. 2. *a second bullocke*] that is, *an other bullocke*, which though it is the second here named, yet was it first offred, ver. 12. Lev. 8. 14. 18. and 14. 19. And no bullock was offered for sin, save the sin of the high Priest, or of the congregation, Lev. 4. 3. 13. 14. 22. 23. & the Levites now take for al the first-born of Israel, offred such a sinoffring as the whole cōgregation should.

Vers. 9. *the whole*] or, *all the congregation*, because the thing concerned them all to know and to approve, the Levites being now taken in stead of their first-borne, verse 18. 19. So all the congregation

Congregation was assembled at the Consecration of the Priests, Levit. 8. 3. 4.

10 Verſ. 10. *the ſonnes of Iſrael*] that is, ſome of the chiefe of them, (as the firſt-borne) in the name of the reſt, ſhall lay or impoſe hands on the Levites: which rite was kept at the ordination of officers, both in the Old Teſtament and in the New, Act. 6. 6. and 13. 3. Chazkuni here expoundeth it thus, *The ſonnes of Iſrael, that is, the firſt-borne which were in Iſrael; for the Levites gave an atonement for them; and every firſt-borne layed on (hands) on (the Levite) that was for him.* This ordinance fitted the preſent buſineſſe, for the Levites being taken to ſerve the ſervice of the ſonnes of Iſrael, and in ſtead of every firſt-borne, and to make atonement for them, verſe 18. 19. and offered by them, verſe 11. they were by this ſigne, to put the charge and ſervice of the Church upon them, and to conſecrate them unto God in their name. And herein they figured the Church of Chriſt, called the generall aſſembly and Church of the firſt-borne, which are written in Heaven, Heb. 12. 23.

11 Verſ. 11. *wave the Levites*] this waving the Greeke expoundeth ſeparate; which word is uſed for the miniſters of Chriſt; as *Separate me Barnabas and Saul, for the worke wherunto I have called them*, Act. 13. 2. ſo in Rom. 1. 1. And here in verſe 14. God ſaith, *thou ſhalt ſeparate the Levites.* But waving is uſed for offering, as the ſacrifices that were waved or moved to and fro; whereby the troubles and afflictions of the miniſters of God were figured: ſee the annotations on Exod. 29. 24. 27. *Wave-offring*] in Greeke, a gift. So the miniſters of the Church are called gifts, Eph. 4. 8. 11. *to ſerve the ſervice*] in Greeke, to worke (or doe) the workes of the Lord; ſo in verſe 15. This phraſe the Apoſtle uſeth, *hee worketh the worke of the Lord, as I alſo doe*, 1 Cor. 6. 10. ſo of the Priests and Levites, he ſaith, that they did worke (that is, miniſter, or ſerve about) the holy things, 1 Cor. 9. 13.

12 Verſ. 12. *the head*] that is, the heads of the bullocks, as the Greeke tranſlateth: but called head, becauſe it was to be done on each of them ſeverally: ſo Chazkuni explaineth it, *on the head of every one of the bullocks.* By this rite they teſtified their faith in Chriſt (figured by theſe ſacrifices) from whom they expected forgiveness of finnes, and ſanctification unto the worke of their miniſtery. *make thou*] in Greeke, *thou ſhalt make*, that is, offer to God by the hands of Aaron the Prieſt. *to make atonement*] this ſheweth the unworthineſſe of all fleſh, to miniſter before God, untill reconciliation be made for their finnes by Chriſt. So Paul ſheweth mans inſufficiencie (or unworthineſſe) for ſuch things, and ſheweth our ſufficiencie to be of God, 1 Cor. 2. 16. & 3. 5. 6.

13 Verſ. 13. *ſhalt ſet*] or, *ſhalt preſent*, *ſhalt make to ſtand*, as a ſigne that they were given to him and his ſonnes; as in verſe 19.

14 Verſ. 14. *ſhall be mine*] which the Chaldee explaineth, *ſhall be miniſters before me.* See the notes on Numb. 16. 9.

15 Verſ. 15. *to ſerve the Tent*] in Greeke, *to doe the the workes of the Tent*: this is explained in ver. 19.

to ſerve the ſervice of the ſonnes of Iſrael in the Tent. A like phraſe in Ezek. 48. 18. 19. *to ſerve the citie*: and in 2. Chron. 24. 18. *they ſerved the groves.* and *wave them*] in Gr. and give them before the Lord. This is the third time that the waving of the Levites is commanded, Sol. Iarchi ſaith, that the firſt (in verſ. 11.) reſpected the *Kaathites*; the ſecond (in v. 13.) was for the *Gershonites*; and this third for the *Aſerarites*.

16 Verſ. 16. *are given, are given*] that is, as the Greeke tranſlateth, *they are a gift given*; or, the doubling of the word meaneth, *they are wholly given*: and the gift confirmed, and now preſently they were to be employed in Gods ſervice; ſee Gen. 41. 32. Giving is ſometime uſed for confirming, as, *Thou haſt given thy people*, 1 Cor. 17. 22. which is the ſame that *Thou haſt confirmed thy people*, 2 Sam. 7. 24. So in Eſay 33. 16. *his bread ſhall be given, his waters ſhall be ſure.* Chazkuni applieth it thus, *Given of the ſonnes of Iſrael unto God, and given of God unto Aaron*: Sol. Iarchi referreth it to their divers workes, given for the bearing (of the Tabernacle) *girth for the ſing*: as in 1 Chron. 25. *ſuch as open*] Hebr. *the opening of every ramble*: whereof ſee Exod. 13. 2. this is explained after, to mean the firſt borne. *unto me*] or, *for me*: which the Chaldee expoundeth *for my ſervice*.

17 Verſ. 17. *the day that I ſmite*] in Chaldee, *the day that I killed*: by day, comprehending the night alſo, as in Gen. 1. where the day conſiſteth of evening and morning; for properly the firſt borne of Egypt were ſmitten at midnight, Exod. 12. 29. *I ſanctified them*] as is to be ſeene in Exod. 13. 2. 12. 13. The prerogative of the firſt-borne, was from the beginning before the ſmiting of the Egyptians, Gen. 25. 31. and 49. 3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birth-right ſhould be of grace, not by nature, Jam. 1. 18. and obtained through faith in the blood of the Lambe Chriſt, Heb. 11. 28. & 12. 16. 17. 23. Rev. 14. 4. 5. So the firſt-borne, & the Levites taken in their ſtead, were figures of the Eleſt, whom God of his grace hath choſen out of many, unto himſelfe.

19 Verſ. 19. *as given*] in Greeke, *a gift given to Aaron*: who being a figure of Chriſt, theſe Levites (in ſtead of the firſt-borne) figured the Eleſt children given of God the father unto Chriſt, Job. 17. 6. 9. 11. Hebr. 2. 13. *to ſerve the ſervice*] in Greeke, *to doe the workes of the ſonnes of Iſrael*; that is, which the firſt-borne of Iſrael ſhould have done themſelves, and not the Levites beene taken for them. *to make atonement for the ſonnes of Iſrael*] this the Levites did, not by offering ſacrifices for the peoples finnes, (which was done by the Priests only) but by their other ſervice in the Tent; which being performed according to the will of God, he was pleaſed with the people, and ſent no plague upon them, either for neglect of his ſervice, or for doing it amiſſe: and this the words following doe confirme, *that there bee no plague among the ſonnes of Iſrael, &c.* Thus Phineas, when hee had killed the Whoremongers, whereupon the Plague was ſtayed from the Iſraelites, is ſaid to have made atonement
Eccc 3 for

for the sonnes of Israel, Numb. 25. 7. 8. 13. no plague] which the Chaldee expoundeth, no death. *into the Sanctuary*] Hebr. *into the Holinesse*; that is, the place and things of Holinesse, which the Greeke translatheth, *the Holies*. Vnto which if they came neere, and should performe the worke amisse, they were in danger of death, as there bee examples in Nadab and Abihu, *Levit. 10. 1. 2.* in Vzzah, *1 Chron. 13. 10.* and the like. Chazkuni explaineth it thus; If all the first-borne should have served, there might have beene a plague amongst them. For the father of a first-borne perhaps was no first-borne himselfe, nor his fathers father, neither were they inured with the service: so when (the sonne) came to serve, hee should have no experience or skill therein; and doing that which was not meet, hee should bee plagued, as wee find in Nadab and Abihu. But the Levites when they were chosen, they and their sonnes, and their sonnes sonnes throughout their generations, they were inured and instructed in the service to doe as was meet. And therefore the Scripture saith, The Levite shall have no part nor inheritance, &c. (*Deut. 18. 1*) that they might not imploy themselves in any worke, save in the service of the Sanctuary: lest if he should learne his hands profane worke, his armes and fingers should thereby become hard, and unfit to be applied to minister on the Psalterie, Harpe, &c.

20 Verſ. 20. Then did Moses] Hebr. And Moses did, &c. Moses set; or presented the Levites, verſe 13. Aaron waved them, verſe 11. and the sonnes of Israel laid their hands on them, verſe 10. every one his worke as God had commanded.

21 Verſ. 21. purified themselves] from sinne, as the originall word implieth; the outward rite whereof, was by sprinkling the sinne water upon them, verſe 7. *waved them*] the Greeke saith, gave them for a gift: see verſe 11. *made atonement*] by offering their sacrifices, verſe 12.

22 Verſ. 22. to serve their service] in Greeke, to minister their ministry (or liturgie.)

24 Verſe 24. from twenty five yeeres old] Hebr. from a sonne of twenty five yeeres: so in verſe 25. In Num. 4. 3. it was said, from thirty yeeres old: there hee spake of their entrance upon their full administration; here, of their beginning to learne the service: see the notes on Num. 4. 3. *bee shall*] that is, every of them shall; as the Greeke translatheth, they shall goe in: so in verſe 25. *to war the warfare*] in Greeke, to minister the ministry (or liturgie.) Why their service is called a warfare, see Numb. 4. 3. 23.

25 Verſ. 25. from the age] Hebr. from a sonne of fifty yeeres. *bee shall returne*] that is, every of them shall returne, or cease; in Greeke, shall depart from the liturgie, and shall not worke any more. Meaning of the hard labour in bearing the Sanctuary; but not of other ministration, as the next verſe sheweth. Maimony (in treat. of the Implements of the Sanctuary, chap. 3. sect. 8.) saith, That which is spoken in the Law of the Levites, From fifty yeeres old, bee shall returne, &c. is not meant but for the time that they carried the Sanctuary from place to place; and it is not a commandement of force in the generations (following.) But in the ages (following) a Levite was

not disallowable by yeeres, neither by blemishes, but by voyce, when his voyce failed through much age, hee was disabled from serving in the Sanctuary. And it seemeth to mee, that hee is not disallowable, save for singing the song, but hee might be of the Porters.

Verſ. 26. the charge] or, the custodie, the watch or ward; in Greeke, the custodies. *not serve the service*] in Greeke, not worke the worke. This the Hebrewes (as Sol. Iarebi and Chazkuni on this place) expound to bee the service of bearing (the holy things) on the shoulders; but hee was to keepe the charge, to encampe round about the Tent; and to sing, and to beware that no stranger came into the Tabernacle. Hereby God taught, that his Ministers should be both for yeeres and graces, fitted for the worke wherein they are imployed; and no longer continued therein, than they have ability to performe their duty, but imployed in more easie service.



CHAP. IX.

1, Passeeover is commanded againe to be kept in the first moneth, 5 and so it was. 6, Upon occasion of some that were uncleane, and could not keepe it, a second Passeeover is allowed in the second moneth, for them that were before uncleane or absent, 13, but not for others. 15. The cloud that covered the Tabernacle, guideth the removings and encampings of the Israelites.

1 **A**Nd Iehovah spake unto Moses in the Wildernesse of Sinai, in the second 1
yeare after they were gone out from 2
the land of Egypt, in the first moneth, say- 3
ing; And let the sonnes of Israel doe the 4
Passeeover in his appointed season. In the 5
fourteenth day in this moneth, between the 6
two Evenings, yee shall doe it in his appointed 7
season: according to all the statutes of 8
it, and according to all the judgements of 9
it, yee shall doe it. And Moses spake unto 10
the sonnes of Israel to doe the Passeeover. 11
And they did the Passeeover in the first 12
moneth, in the fourteenth day of the moneth, 13
betweene the two evenings, in the Wilder- 14
nesse of Sinai: according to all that Iehovah 15
commanded Moses, so did the sons of Israel.

9 And there were men who were uncleane 9
by the soule of a man, that they could not 10
do the Passeeover in that day: and they came 11
neere before Moses, and before Aaron in 12
that day. And those men said unto him, 13
Wee are uncleane by the soule of a man. 14
wherefore are wee kept backe, that we may 15
not offer the oblation of Iehovah in his ap-
pointed season among the sonnes of Israel?

And

8 And Moses said unto them, Stand *still*, and I will heare what Iehovah will command concerning you.

9 And Iehovah spake unto Moses, saying;
10 Speake unto the sons of Israel, saying; Any man when he shall be uncleane by a soule, or
11 be in a journey a farre off of you, or of your generations; yet hee shall doe the Passeeover unto Iehovah. In the second moneth, in the
12 fourteenth day, betweene the two evenings, they shall doe it: with unleavened cakes and bitter *herbs* shall they eat it. They shall not
13 let *ought* remaine of it untill the morning; and they shall not breake a bone thereof: according to every statute of the Passeeover they shall doe it. But the man that is cleane,
14 and is not in a journey, and forbeareth to do the Passeeover; even that soule shall bee cut off from his peoples: because hee offered not the oblation of Iehovah in his appointed season, that man shall beare his sinne. And if
15 a stranger shall sojourne with you, and will doe the Passeeover unto Iehovah, according to the statute of the Passeeover, and according to the judgement thereof, so shall hee doe: yee shall have one statute, both for the stranger, and for the home-borne of the land.

16 And in the day, *that* the Tabernacle was reared up, the cloud covered the Tabernacle, *even* the Tent of the Testimonie: and in the evening there was upon the Tabernacle, as the appearance of fire, untill the morning.
17 So it was continually, the cloud covered it: and the appearance of fire *by* night. And when the cloud was taken up from off the Tent; then after that, the sonnes of Israel journeyed: and in the place where the cloud abode, there encamped the sons of Israel.

18 At the mouth of Iehovah the sonnes of Israel journeyed; and at the mouth of Iehovah they encamped: all the dayes that the cloud abode upon the Tabernacle, they encamped.

19 And when the cloud tarried long upon the Tabernacle, many dayes; then the sons of Israel kept the charge of Iehovah, and journeyed not. And it was when the cloud was a few dayes upon the Tabernacle, according to the mouth of Iehovah they encamped; and according to the mouth of Iehovah they journeyed. And it was when the cloud was from evening untill morning, and the cloud was taken up in the morning, then they journeyed, either by day or by night, when the cloud was taken up, then
22 they journeyed. Or two dayes or a moneth,

or a yeere of dayes, when the cloud tarried long upon the Tabernacle, abiding upon it; the sonnes of Israel encamped and journeyed not: but when it was taken up they journeyed. At the mouth of Iehovah they encamped; and at the mouth of Iehovah they journeyed; they kept the charge of Iehovah, at the mouth of Iehovah, by the hand of Moses.

Annotations.

IN the first moneth.] This Commandement to keep the Passeeover, was in time before the numbering and ordering of the tribes, mentioned in the former part of this booke: for that was commanded in the first day of the second moneth, Num. 1.1.2. Whereupon the Hebrewes (as Sol. Iarchi here) doe observe, that there is no order of former and latter in the Law; but things done after, are sometimes set before. The reason why it is mentioned here, is because of the second Passeeover kept the 14. day of the second moneth, verse 17. which was after the foresaid muster, after the dedication of the Altar, and ordination of the Levites. And the cause why God commanded them to keepe the Passeeover in the Wildernesse, was for that by the first institution they were bound to keepe it, when they come into the land of Canaan, Exod. 12. 25. and therefore without speciall warrant, they would not have kept it in the desert: neither kept they any moe but this, till they came into the land, Ios. 5.

Verf. 2. *doe the Passeeover*] that is, *keepe, offer, or sacrifice the Passeeover*, called in Hebrew *Pesach*, in Greeke *Pascha*; so named because the Lord when he smote all the first-borne in the houses of the Egyptians, *passed over* the houses of the Israelites (whose doore-posts were sprinkled with the lambs blood) and slew not their first-borne. Hereupon the Lord appointed a yeerely feast in remembrance thereof, which should continue till Christ came, who is our *Passeeover* (or Paschal Lambe) *sacrificed for us*, in whom we *keepe the feast* in spirit and truth, 1 Cor. 5. 7. 8. See the annotations on Exod. 12. *in his appointed season*] every fourteenth day of the first moneth, as verf. 3. which the Greeke here calleth *the house thereof*; and in verse 3. *the season thereof*, and the Hebrewes expaine it, *though it be on the Sabbath*. So all the feasts in Israel were to be kept at the times appointed of God, Levit. 23. 4. &c. Therefore Ieroboam keeping the feast of Tabernacles in the eighth moneth, which God had appointed in the seventh, Levit. 23. 34. it is said to be *the moneth which hee had devised of his owne heart*, 1 King. 12. 32. 33.

Verf. 3. *betweene the two evenings*] that is, in the afternoone; Sol. Iarchi (on Exodus 12) saith, *from the first house* (which is at mid-day) and upward, it is called *betweene the two evenings*, for that

the Sunne inclineth towards his going downe, &c. between the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh houre, and the evening of the night, is when the night beginneth. See the notes on Exod. 12. 6. where the houres of killing the Paschever are observed. It figured the time of Christs coming, in these last dayes, Hebr. 1. 1. 2. as towards the evening of the world, and the houre of his death, which was the ninth houre, that is, three a clocke in the afternoon, *Matth. 27. 46--50.* *all the statutes]*

that is, all the rites and ordinances prescribed, which the Greeke translateth the Law thereof: So in Exod. 12. 43. where it is shewed who were to eat the Paschever. *the judgements]*

this the Hebrewes referre to the unleavened cakes which were to be eaten with it, and seven dayes after; also to the putting away of Leaven, &c. Exod. 12. 8. 15. &c. But here are to be accepted the speciall rites which belonged onely to the first Paschever in Egypt, as the sprinkling of their posts with blood, the eating of it standing, &c. of which see the annotations on Exod. 12. 6. 7. 11.

4 *Verf. 4. to doe]* that is, to keepe (or offer) the Paschever, as ver. 2. This was for the sanctification of the whole Church in their persons; as the Priests and Levites were before sanctified to their ministries.

6 *Verf. 6. by the soule]* the soule is here put for the body; and that dead, as often other-where; see Levit. 19. 28. and Numb. 5. 2. sometime the Scripture explaineth it, calling it a dead soule, Num. 6. 6. The Chaldee, Greeke, and Latine, keepe the Hebrew phrase. They that were uncleane by the dead, were uncleane seven dayes, Numb. 19. 11. and such might not come into the Lords Sanctuary, Numb. 5. 2. nor eat of the holy things, Levit. 7. 20. Hereupon they came to Moses and Aaron, to inquire what they should doe: for unto them the Law touching the uncleane was commanded, Levit. 11. 1.

7 *Verf. 7. wherefore are wee kept backe]* the Greeke explaineth it, *shall wee be kept backe (or deprived?)* A religious demand how they could performe their duty unto God, being in their legall pollution. *the oblation of Iehovah]* the Paschever is so called, as being commanded by the Lord, and kept unto his honour; and it is called a sacrifice, Exod. 12. 27. The Greeke translateth it, a gift unto the Lord. So *Korban*, an Oblation, is by the Holy Ghost interpreted, a gift, *Mat. 7. 11.*

8 *Verf. 8. Stand still]* or, *Stay:* which the Chaldee explaineth, *Tarry till I beare.* A religious answer, signifying that he might doe nothing without word from the Lord: so Christ spake not, neither did any thing of himselfe; but spake things as his father taught him, *Ioh. 7. 16. 17. and 8. 28.* From this, and other the like examples of Moses, *Ionathan* in his Chaldee paraphrase on this place, saith, That the Iudges of the Sanhedrin (or courts) should not bee ashamed to aske concerning the judgement which is too hard for them; for *Moses* who was the Master of Israel, had need to say, *I have not beard.*

Verf. 10. Any man] Hebr. *Man man;* that is, whosoever; and by *man* understand the woman also. *Ionathan* expoundeth it, *young man or old man, when he shall]* or, *though he be uncleane.* *by a soule]*

the Greeke and Chaldee adde the soule of a man, meaning a dead man, as verfe 6. and so *Ionathan* explaineth it, by pollution of a man which is dead. This one kind of uncleanness, seemeth to be named for all other that continued any number of dayes, so the Hebrewes understand it. *Who is the uncleane that is put off to the second Paschever? Whosoever may not eat the Paschever in the fifteenth night of (the first moneth) Nisan, because of his uncleanness: as men or women that have running issues (Levit. 15.) the menstruous and women in child-bed, and men that be with the menstruous. But who so toucheth a dead beast, or creeping thing, or the like, in the fourteenth day; hee is to wash, and they kill (the Paschever) for him after hee is washed; and in the evening when his soune is set, hee eateth the Paschever. [The reason hereof is, that such uncleanness by the Law, continued but till the evening; so that having washed himselfe, he was cleane at even, and might eat, Levit. 11. 24. 25.] Hee that is uncleane by a dead man, and his seventh day [which is the day of his cleansing, Numb. 19. 11. 12.] beginneth to be on the fourteenth day (of the first moneth;) though hee wash and be sprinkled (with the purifying water, Numb. 19. 19.) so that hee is fit to eat the holy things at evening; yet they kill not (the Paschever) for him, but hee is put off to the second Paschever, Num. 9. 6. 11. wee have bene taught by tradition that it was their seventh day (who then came unto Moses and Aaron;) and hereupon they asked if (the Paschever) should be killed for them, and they should eat at evening; and it was told them that they should not kill for them. But hereby is meant, when hee is defiled with such uncleanness, as a Nazarite is to shave himselfe for it (Numb. 6. 9.) for if hee be defiled with other uncleanness by the dead, such as the Nazarite shaveth not himselfe for; then they kill for him in his seventh day, after that hee is washed and sprinkled, and when his Soune is set, hee eateth the Paschever. They kill not for the menstruous in her seventh day, because shee is not washed till the eighth night, and so shee is not fit to eat the holy things, untill the ninth night. Who so searcheth in a well to find a dead body, they kill not (the Paschever) for him, lest hee find the dead there in the well, and so hee uncleane at the killing time. If they have killed for him, and hee find not the dead there, then hee may eat it at evening, &c. *Maimony in Korban Pesach. chap. 6. f. 1. &c.* *a journey]**

or, a way farre off. The Hebrew of this word farre off, hath extraordinary pricks over it, for speciall consideration. Hereby the Lord might signifie that wee Gentiles which were uncleane, even dead in trespasses and sinnes, and farre off, Ephes. 2. 1. 13. should be made nigh by the blood of Christ, and so partakers of him the second Paschever, who now is sacrificed for us, 1 Cor. 5. 7. But touching this legall ordinance, the Hebrewes say, *What is this journey farre off? Fifteene miles without the walls of Ierusalem, [and so by proportion fifteene miles from the Campe of Israel.] Who so is distant from Ierusalem*

Ierusalem, on the 14. day (of the first moneth) when the Sunn: riseth, 15. miles or moe; loe this is a journey farre off: if lesse than this, hee is not in a journey farre off, for hee may be come to Ierusalem by after mid-day, though hee goe on foot easily, Maimony in Korban Pesach. ch. 5. sect. 8. 9.

your generations] that is, your posterity hereafter: so this was not a temporary Law, but perpetuall.

11 Verſ. 11. *In the second moneth] of this second Pasſeover the Hebrewes say; It is a commandement by it ſelfe, and therefore to be done even on the Sabbath: for the second is no recompence for the first, but is a feast by it ſelfe; therefore they are guilty of cutting off ſot the breath of it. Maimony in Korban Pesach, chap. 5. sect. 1. betweene the two evenings] in Greeke, towards evening; see verſe 3. unleavened cakes] which figured ſincerity and truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. Sol. Iarchi here ſaith, There is no prohibition of Leaven, ſave with it when it is eaten. But hee might have leavened bread with him in the houſe. Otherwiſe than at the first Pasſeover, Exod. 12. 15. 19. which therefore needeth further inquiry. bitter herbs] Hebrew, bitterneſſes: the Latine verſion counted Hieroms, expoundeth it wilde lettices; which are ſaid to be bitter in taſte. Dioſcorid. lib. 2. chap. 166. though it is not to be reſtrained to that herbe onely; ſee the annotations on Exod. 12. 8. So the Greeke tranſlateth it Picridoon, which are herbs of bitter taſte, as wild cichorie and endive. Theſe were to the Iewes a remembrance of their bitter life in Egypt, Exod. 1. 14. and ſo a figure of the bitterneſſe of Chriſts afflictions, whereof we that beleeve, are made partakers by the fellowſhip of his ſufferings, being made conformable unto his death, Phil. 3. 10.*

12 Verſ. 12. *till the morning] if any were left till then, it was to be burnt; ſee Exod. 12. 10. with the annotations. not breake a bone] this was fulfilled in Chriſt himſelfe, as Ioh. 19. 33. 36. See Exod. 12. 46. The Hebrew Doctores ſay, that for breaking a bone a man was to bee beaten. But he is not guilty, ſave for breaking a bone, whereupon ſome fleſh is, or whereon is ſome marrow. For breaking any other bone hee is not guilty. But if there bee any fleſh upon it, though hee breake the bone in any other place than where the fleſh is; hee is guilty; altho though that place of the bone where hee breaketh it bee bare without fleſh. Alſo hee that breaketh it after another hath broken it, is to bee beaten. Maimony in Korban Pesach, chap. 10. sect. 1. 3. 4. every ſtatute of the Pasſeover] in Greeke, The Law of the Paſcha. This ſeemeth to be meant of the first Pasſeover, the Law whereof is given in Exodus 12. Howbeit here, the Hebrewes have their exceptions and differences, but how warrantable, I leave to bee conſidered. What differeth (ſay they) the second Pasſeover from the first? At the first there is a prohibition that no leaven bee ſeene or found (in their houſes) neither may it bee killed with leaven (in them:) neither may they carry any of it out of the company: and they muſt uſe the Prayſe (or hymne) in the eating of it: and doe bring with it the Chagigah (or Feaſt-offering ſpoken of in Deut. 16. 2.) And it may bee kept in uncleauneſſe, if the moſt part of the Church be uncleane*

by the dead. But the second Pasſeover, may have leavened and unleavened bread with it in the houſe: and they are not bound to uſe the hymne in the eating of it: and they may carry it out of the houſe where it is eaten: neither bring they the Chagigah with it: neither may it bee kept in uncleauneſſe. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day) and the prayſe (or Hymne) is to be uſed in the doing of them, and they muſt bee eaten roſted in one houſe, with unleavened cakes and bitter herbes: and they muſt not leave ought of them (till the morning) nor breake a bone of them. And why is not the second (Pasſeover) equall to the first in all things, ſeing it is ſaid (in Numbers 9. 12) according to every ſtatute of the Pasſeover they ſhall doe it. Becauſe there are expreſſed in it ſome of the ſtatutes of the Pasſeover: to teach that it is not equall to the first, ſave in the things that are expreſſed concerning it: and they are the commandements concerning the body (or ſubſtance) of it: and they are the ſtatutes of the Pasſeover. For this is a generall rule, that their diſperſion in Egypt, their taking of the Paſchall Lambe on the tenth day, and the charge to ſtrike the blood with a bunch of hyſſope on the upper doore-poſt, and on the two ſide-poſts, and to eaſe it in haſte: they were not things to be obſerved in the generations following, but in the Pasſeover of Egypt onely. Maimony in Korban Pesach, chap. 10. sect. 15. Touching the eating of the Pasſeover by the uncleane (forementioned) thus they ſay of it) and of other the like: All the offerings of the Congregation, their time is ſet, (Leviticus 23.) therefore they all doe put away the Sabbath and uncleauneſſe by the dead. And every oblation of them which is offered in uncleauneſſe, is not eaten; but they burne on the Altar ſuch things thereof as are to be burned thereon, and the reſidue which ſhould bee eaten, are burnt as other holy things that are deſiled, (Leviticus 7. 19.) How doth it put away uncleauneſſe? If the time of that oblation bee come, and the moſt part of the Church that offer it be uncleane by the dead: or if the Church bee cleane, and the Priests that ſhould offer it be uncleane by the dead: or if the people and Priests be cleane, and the miniſtring veſſels be uncleane by the dead: loe then it is performed in uncleauneſſe; and the uncleane and the cleane are employed therein together, and come all of them into the court (of the Sanctuary.) But they are uncleane by other uncleauneſſe, as by running iſſues, &c. or by creeping things, or dead beaſts, and the like; they are not employed thereabout, neither come they into the court; altho though it be performed in uncleauneſſe. And if they tranſgreſſe and doe it, or come into the court, they are guilty of cutting off for committing in; and of death for ſerving: for nothing is put off but uncleauneſſe by the dead (man) onely, &c. Uncleauneſſe by a dead man, is put away concerning the Congregation; as it is written in Numbers 9. 16. And there were men who were uncleane by the ſoule of a man: wee have bene taught by word of mouth that they are particular men which are put off to the ſecond Pasſeover, if they bee uncleane. But if the congregation bee uncleane by the dead, they are not put away, but the uncleauneſſe is put away, and they doe the Pasſeover with uncleauneſſe. And the ſame Law is for every oblation, which hath the time appointed therefore with the Pasſeover, that it putteth away uncleauneſſe. And loe the thing

is expressed in the Scriptures, for it is said (in 2 Chron. 30. 17) For there were many in the Church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for every one that was not cleane, to sanctifie (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasses, Issachar, and Zabulon, had not cleansed themselves. And what is that which is said (in 1 Chron. 30. 18) yet they did eat the Passover otherwise than it was written? Because they made an intercalation of that yeere (that is, added a moneth) because of uncleanness, as it is said (in 2 Chron. 30. 2) And the King consulted, and his Princes, and all the Congregation in Jerusalem, to keepe the Passover in the second moneth; for they could not keepe it at that time, because the Priests had not sanctified themselves sufficiently. And elsewhere I have shewed that they are to make no intercalation of the yeere at all, because of uncleanness. There was also an other thing in that yeer, that King Ezekias made intercalation of the yeere, in the 30. day of Adar (or February) which should have been the beginning of the moneth Nisan (or March) and he made that moneth Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shewed in the treatise of sanctifying the New Moone. And for these things which hee did not according to the custome, it is said, they did eat the Passover otherwise than it is written. And he besought mercy for himselfe and for the wise men that consented to his doings, as it is said (in 2 Chron. 30. 18, 19.) The good LORD pardon every one, that prepareth his heart, &c. and it is said (in vers 20.) and the LORD hearkned to Ezekias, and healed the people, that their offering was acceptable. Maim. in Biath hammikdash, cap. 4. sect. 10. &c. The same man, in Korban Pesach, ch. 7. writeth thus: Many that are unclean by the dead at the first Passover, if they be the lesser part of the Church, they are put off to the second Passover, as other unclean persons: but if the most of the Church be unclean by the dead, or if the Priests, or the ministering vessels be unclean by pollution of the dead, they are not put off, but doe all of them offer the Passover in uncleanness, the unclean with the cleane. As it is said, And there were men that were unclean, &c. Num. 5. 5. particular persons are put off, and not the congregation; and this thing is for uncleanness by a dead (man) onely. If the Church be halfe of them cleane, and halfe unclean by the dead, they all keepe it in the first (moneth) and the cleane keepe it by themselves in cleanness, and the unclean keepe it by themselves in uncleanness, and doe eat it in uncleanness. And if they that be unclean by the dead, be more than the cleane, though but one, they all keepe it in uncleanness, &c. If the most part of the Church have running issues, be lepers, &c. and the lesser part be defiled by the dead; those that are unclean by the dead, keepe it not in the first (moneth) because they are the lesser part; neither keepe they the second (Passover,) for no particular persons keepe the second, save in the time when the most of the Church have kept the first. If the most part of the Church be unclean by the dead, and the lesser

part have running issues, or the like; the unclean by the dead keepe the first (Passover;) and those that have running issues or the like, keepe neither the first nor the second; for there is no keeping of the second Passover, save when the first is brought in cleanness; if the first be kept in uncleanness, there is no second Passover. If a third part of the Church be cleane, and a third part have running issues, or the like, and a third part be unclean by the dead; those that are unclean by the dead, keepe neither the first Passover nor the second: not the first, because they are the lesser part in respect of the cleane, with those that have issues; nor the second, because the lesser part kept the first Passover. How doe they estimate the Passover, to know whether the most of the Church be unclean or cleane? they estimate it not by all that eat; for it may be that 20. are reckoned for one Paschall lamb; and they send it by the hand of one to kill it for them: But they estimate it by all that come to the court (of the Sanctuary;) and whiles they are yet without, before the first company cometh in, they estimate them.

Vers. 13. not in a journey] the Greeke explaineth it, in a far journey, as ver. 10. Here other like necessary and inevitable hindrances are likewise implied, by reason whereof they could not keepe the first Passover, but might the second, or were discharged of both, without sinne or danger: as the Hebrew Doctors note, if a man be forcibly letted, or if he have ignorantly erred, & not offered it in the first (moneth) then he is to bring the Passover in the 14. day of the second moneth. Whoso hath ignorantly erred, or hath bene violently hindred, so that he offered not in the first moneth; if he presumptuously neglected to offer in the second, hee is guilty of cutting off: but if he ignorantly erred, or was violently hindered in the second also, he is free. If he presumptuously neglected to offer in the first, then hee offereth in the second: and if he offer not in the second, though he faileth of ignorance, he is guilty of cutting off; because hee offered not the Lords offering in the appointed time, and neglected presumptuously, Maim. in Korban Pesach. ch. 5. sect. 1. 2. Now for instances, they give these; If a man in a journey bee travelling towards the Sanctuary, and reacheth not thither, because he is hindred by the beasts which hee driveth: or being (come) to Jerusalem, is sore on his feet, that he cannot come to the court (of the Sanctuary) till the time of the offering be past, this is force (or a constrained let.) Ibidem ch. 5. sect. 9. Five men that have the skins of their Paschall lambs mixed together, and there is found a wart [which is a signe of uncleanness] in the skin of one of them; all those lambs are to be carried out to the place of burning; and if they were mixed before their blood was sprinkled on the Altar, the men are bound to keepe the second Passover: but if they were mixed after the sprinkling, they are discharged from keeping the second Passover, Ibidem ch. 3. f. 9. If the owners of a Paschall lambe be defiled, after that the lambe is killed for them; the blood thereof may not be sprinkled on the Altar, and if it be sprinkled it is not acceptable, therefore they are bound to keepe the second Passover, Ibidem chap. 4. sect. 2. A proselyte that joyneth himselfe (to the Church)

Church) betweene the first Pasſeover and the ſecond; like-
wiſe a child that is come to full age betweene the two
Paſſeovers [that is, to the age of thirteene yeeres,
at what time hee is Barmitſab, a ſonne of the
commandement, that is, bound to keepe all the
Law, as his father was, and ſo bound to eat the
Paſſeover;] they are bound to keepe the Paſſeover, *Ibid.*
chap. 5. ſect. 7. and ſundry the like. and for-
bearſh] or ceaſeth, in Greeke, *ſtaſeth*; meaning
wittingly and preſumptuouſly, as appeareth by
Numb. 15. 30. *that ſoule*] which the Chaldee
explaineth, *that man*: and to Moſes ſpeaketh in
Levit. 17. 4. 9. *cut off*] in Greeke *deſtroyed*. The
Hebrewes underſtand it of death by the hand of
God, when the ſin is ſecret and unpuniſhable by
man: ſee the notes on Gen. 17. 14. And it may be
meant of ſoule or body, or both, *Cutting off*, is ſome-
times of the ſoule, and ſometimes of the body. Of the
body, when hee dieth in the middeſt of his dayes; as if hee
die at fifty yeeres of age, that is death by cutting off, *Cre.*
R. Menachem on Gen. 17. The ſame man there
further ſheweth, that the ſtate of a man may bee
ſuch, that though he be cut off in his body from
this life, yet hee goeth not downe to Geberma (or
Hell) but hath his portion in the garden of Eden
(or kingdome of Heaven:) but there is ſome man
guilty of cutting off, whoſe iniquities are ſo ma-
ny, that he is cut off from the life of the garden of
Eden, of whom it is written, *that ſoule ſhall be cut*
off from my preſence, Levit. 22. 3. and, *I will even de-*
ſtroy that ſoule, Levit. 23. 30. and theſe wicked ones are
not cut off in their body, but waxe old in this world,
as it is ſaid, *There is a wicked man that prolongeth (his*
life) in his wickedneſſe, Eccleſ. 7. 15. *from*
his peoples] in Greeke, *from his people*: by peoples
meaning the tribes of Iſrael, called the peoples
of Iſrael, in *Act. 4. 27*. So Moſes elſewhere
explaineth it, ſaying, hee ſhall bee cut off from
Iſrael, *Exodus 12. 15. Numbers 19. 13. and*
from the congregation, *Numbers 19. 20. and*, *from*
the congregation of Iſrael, *Exod. 12. 19. and*, *from*
among his people, *Leviticus 17. 4. 10. and 20. 3. 6.*
and 23. 30. *leave his ſinne*] that is, the
punishment due for his ſinne: So in *Levit. 22. 9.*
Numb. 18. 32.

14 Verſ. 14. *ſojourne with you*] this the Greeke ex-
plaineth, *if a Proſelyte come unto you in your Land.*
Of ſtrangers to be admitted to the Paſſeover, ſee
in the annotations on *Exod. 12. 48. 49.*

15 Verſ. 15. *was reared up*] or, that he (Moſes) re-
ared up the Tabernacle; which was the firſt day
of the firſt moneth, in the ſecond yeere, after they
were come out of Egypt, *Exod. 40. 1. 17.*

the cloud] a ſigne of Gods favour and preſence,
poſſeſſing and protecting the Tabernacle, and
dwelling amongſt his people in Chriſt: ſee *Exod.*
33. 10. 11. and 40. 34. and the annotations there.
Also Numb. 14. 14. Ezek. 10. 3. 4. *even the*
Tent of the Teſtimony] or, for the Tent, which the
Greeke tranſlateth, *and the houſe of the Teſtimo-*
ny; meaning the moſt holy place, in which was
the Arke with the Tables of the Teſtimony (or
Law) in it; over which place the cloud ſpecially
was to cover the ſame. The Hebrew word

which uſually ſignifieth *to, or for*, is by the Greeke
tranſlated *and*, as here, ſo in *Levit. 16. 21. and Ex-*
odus 17. 10. ſometime it ſerveth but to ſignifie
the thing covered, as in *Eſay 11. 9.* and ſo in this
place *Sol. Iarchi* expoundeth it thus; *the Taberna-*
cle which was made to be a Tent for the Tables of the Te-
ſtimonie. *as the appearance*] or, the very appea-

rance of fire: in *Exod. 40. 38.* it is ſaid; *and fire was*
on it by night. The ſame cloud, was darkeneſſe by
day, and fire by night, as in *Exod. 14. 20. 24.*
both ſignified Gods preſence and defence of his
Tabernacle; as it is ſaid, *The LORD will cre-*
ate upon every dwelling place of mount Sion, and upon
her aſſemblies; a cloud and ſmoake by day, and the ſhining
of a flaming fire by night: for upon all the glory
ſhall bee a defence, *Eſay 4. 5.* And in *Pſalm. 105.*
39. Hee ſpred a cloud, for a covering; and fire, to
give light in the night. So Chriſt, by the Scrip-
tures of the holy Prophets and Apoſtles (which
are a cloud of witneſſes, *Hebr. 12. 1.*) and by his Spi-
rit, is a ſhadow in the day time from the heat, and for a
place of refuge, *Eſay 4. 6.* as it is written, *Thou*
(Lord) haſt beene a refuge from the ſtorme, a ſhadow
from the heat, *Eſay 5. 4.* and the Prophetical word, is
a light that ſhineth in a darke place, *2. Pet. 1. 19.* See
the annotations on *Exod. 13. 21.*

Verſ. 16. *cloud covered it*] to wit, by day, as is
expreſſed in *Exod. 40. 38.* and to be underſtood
here, therefore the Greeke verſion alſo addeth by
day; and ſo doth the Chaldee called *Ionathans.*
The continuance of this ſigne (notwithſtanding
the peoples unworthineſſe) is remembered by *Nehemiah*
thus; *Tet thou in thy manifold mercies, for-*
gookeſt them not in the wilderneſſe: the pillar of the cloud
departed not from them by day, to lead them in the way;
neither the pillar of fire by night, to ſhew them light,
and the way wherein they ſhould goe, *Nehemiah*,
9. 19.

Verſ. 17. *was taken up from off the Tent*] or, from
upon (or over) the Tent; which the Greeke tran-
ſlateth, *went up from the Tent.* *journeyed*] or,
removed, ſet forward. *encamped*] or pitched,

reſted. Thus God in Chriſt, was the cauſe and be-
ginning of all reſt and motion, and the director
of his Church, in the way that they ſhould goe.
Therefore Moſes ſanctified both their journeyings
and their reſtings by prayer unto God, *Num. 10.*
35. 36. According to this ancient ſigne, Chriſt is
ſaid to come with clouds, *Dan. 7. 13. Rev. 1. 7.* and
appeareth cloathed with a cloud, and his feet as pillars
of fire, *Revel. 10. 1.* for the ſalvation of his peo-
ple, and diſtruction of their enemies. The ſame
grace is ſet forth by the ſimilitude of a ſhepherd,
leading his flock in and out, whom they follow,
Pſal. 80. 1. 2. Ioh. 10. 9. Under whoſe conduct they
feed in the wayes, and their paſtures are in all high-
places; they hunger not, nor thirſt, neither doth the
heate or Sunne ſmire them; for hee that hath mercy on
them, leadeth them, *Cre. Eſay 49. 9. 10. Revel. 7. 16.*
Wherefore the Church deſireth to be told, where
hee feedeth his flock, and where he maketh them
to reſt at noone, *Song. 1. 7.* And that which the
Church ſaith of Chriſt, *His left hand is under mine*
head, and his right hand doth embrace mee, *Song. 2. 6.*
the

16

17

the Chaldee paraphrast (on that place) applieth to this cloud and the effects thereof.

18 Verſ. 18. *At the mouth*] that is, as the Greeke translateth it, *By the commandment*; or, as the Chaldee saith, *At the word of the Lord*: for this signe from heaven, the removing and resting of the cloud, was to them as the mouth or word of God. For God speaketh by his signes, which are therefore called, *the words of his signes*, *Pſal. 105. 27.* And it signified, that whatsoever we doe, in word or deed, we should doe *all in the name of the Lord Ieſus*, *Coloſſ. 3. 17.*

19 Verſ. 19. *taried long*] or, *prolonged* the time: here the spaces of time, shorter or longer, betweene the journeyings of the people, are also shewed to be by the Lords cloud: that so, not onely the workes, but the times and seasons might appeare to be in Gods hand and power, *Act. 1. 7.* *kept the charge*] or, *the watch*: Hebr. *observed the observation*: of which phraſe ſee *Levit. 8. 35.* The Chaldee here translateth *the charge* (or *observation*) of the word of the LORD. They kept watch and ward night and day, to ſee when the cloud should ariſe; or, they kept the charge (in the meane while) of ſerving the Lord, whiles the Sanctuary was erected. So after in verſe 23.

20 Verſ. 20. *a few dayes*] Hebr. *dayes of number*: that is, dayes eaſily numbred, meaning *a few*: ſee this phraſe in *Gen. 34. 30.*

22 Verſ. 22. *a yeare of dayes*] that is, a whole yeere: ſee the notes on *Levit. 25. 29. & Gen. 4. 3.*

23 Verſ. 23. *the mouth*] that is, as the Chaldee ſaith, *the word*; in Greeke *the commandment*: and that the Lord ſignified his will ſometimes by word, and not by ſigne onely of the clouds removing, appeareth by *Deut. 1. 6. 7. and 2. 3. 4.* *by the hand*] that is, by the miniſtery of Moſes, who both governed the people under God, and uſed prayer at their journeying and encamping, *Numb. 10. 35. 36.* Compare *Pſal. 77. 21. Eſay 63. 12.*



CHAP. X.

1, The Lord commandeth to make two ſilver trumpets, and to uſe them for calling of the aſſembly, and for the journeying of the camps, and when they went to warre, and when they offered ſacrifice in their ſolemnities. 11, The cloud riſing, the Iſraelites remove from Sinai to Paran. 14, The order of their march. 29, Hobab is intreated by Moſes not to leave them. 33, The prayer of Moſes at the removing and reſting of the Arke.

1 **A**ND Iehovah ſpake unto Moſes, ſaying; Make unto thee, two trumpets of ſilver; of beaten worke ſhalt thou make them: and they ſhall bee unto thee, for the calling of the aſſembly, and for the journeying of the camps. And they ſhall blow with them; and all the aſſembly ſhall

aſſemble themſelves unto thee, at the doore of the Tent of the congregation. And if they blow with one, then the Princes, the heads of the thouſands of Iſrael, ſhall aſſemble themſelves unto thee. And (if yee blow an alarme, then the camps, that encampe on the Eaſt-ſide, ſhall take their journey. And if ye blow an alarme the ſecond time, then the camps, that encampe on the South-ſide, ſhall take their journey: they ſhall blow an alarme for their journeyes. And when yee gather together the Congregation, yee ſhall blow, and ſhall not ſound an alarme. And the ſonnes of Aaron the Priests, ſhall blow with the trumpets; and they ſhall be unto you, for a ſtatute for ever, throughout your generations. And if yee goe to warre in your land, againſt the diſtreſſer that diſtreſſed you; then yee ſhall ſound an alarme with the trumpets, and ye ſhall be remembered before Iehovah your God, and ye ſhall be ſaved from your enemies. And in the day of your gladneſſe, and in your ſolemn feaſts, and in the beginning of your moneths, then ye ſhall blow with the trumpets, over your Burnt-offrings, and over the ſacrifices of your Peace-offerings: and they ſhall be unto you for a memoriall before your God; I, am Iehovah your God.

And it was in the ſecond yeare, in the ſecond moneth, in the twentieth day of the moneth, the cloud was taken up from off the Tabernacle of the Teſtimony. And the ſonnes of Iſrael journeyed, by their journeyes, out of the wilderneſſe of Sinai; and the cloud reſted in the wilderneſſe of Pharan. And they journeyed, at the firſt, at the mouth of Iehovah, by the hand of Moſes. And the ſtandard of the campe of the ſonnes of Iudah, journeyed in the firſt (place) according to their armies: and over his army was Naaſſon the ſonne of Amminadab. And over the army of the tribe of the ſons of Iſſachar, was Nathaneel, the ſon of Zuar. And over the armie of the tribe of the ſons of Zabulon, was Eliab, the ſonne of Helon. And the Tabernacle was taken downe: and the ſons of Gershon, and the ſons of Merari journeyed, bearing the Tabernacle. And the ſtandard of the campe of Reuben journeyed, according to their armies: and over his army was Elizur, the ſonne of Shedeur. And over the army of the tribe of the ſons of Simeon, was Shelumiel, the ſon of Zurishaddai. And over the army of the tribe of the ſons of Gad, was Eliaſaph, the ſon of Deguel. And

21 And the Kohathites journeyed, bearing the
 22 Sanctuarie: and they set up the Tabernacle
 against they came. And the standard of
 the camp of the sons of Ephraim journeyed,
 23 according to their armies; and over his army,
 was Elishama, the son of Ammihud. And
 over the armie of the tribe of the sons of Ma-
 nasses, was Gamaliel, the sonne of Pedahzur.
 24 And over the armie of the tribe of the sons
 of Benjamin, was Abidan, the son of Gide-
 25 oni. And the standard of the campe of
 the sons of Dan journeyed; the rereward
 of all the camps throughout their armies:
 and over his armie, was Ahiezer, the sonne
 26 of Ammishaddai. And over the armie of
 the tribe of the sons of Aser, was Pagiel, the
 27 son of Ocran. And over the armie of the
 tribe of the sonnes of Naphtali, was Ahira,
 28 the son of Enan. These were the journey-
 ings of the sons of Israel, according to their
 armies, when they journeyed.
 29 And Moses said unto Hobab the son of
 Reguel the Midianite, the father in law of
 Moses; We are journeying unto the place,
 of which Iehovah said, I will give it unto
 you; goe thou with us, and we will doe thee
 good, for Iehovah hath spoken good con-
 30 cerning Israel. And he said unto him, I
 will not goe: but unto my land and unto
 31 my kinred, I will goe. And he said, Leave
 us not I pray thee; forasmuch as thou know-
 est our encamping in the wilderness; and
 32 thou maist be to us for eyes. And it shall
 be, If thou wilt goe with us; yea it shall be,
 that that good, wherewith Iehovah shall doe
 good unto us, we also will doe good unto
 33 thee. And they journeyed from the
 mountaine of Iehovah, three daies journey:
 and the Arke of the covenant of Iehovah
 journeyed before them, the three daies jour-
 34 ney, to search out for them a rest. And
 the cloud of Iehovah was over them by day,
 when they journeyed out of the campe.
 35 And it was, when the Arke journeyed,
 that Moses said; Rise up, Iehovah, and let
 thine enemies be scattered; and let them
 36 that hate thee, flee from thy face. And
 when it rested, hee said; Returne Ieho-
 vah, (unto) the ten thousands thousands of
 Israel.

Annotations.

Make unto thee] After the constitution and
 order of the Church about the Lords San-
 ctuarie, & for their journeying towards Canaan;

here followeth the appointment of such publike
 instruments as were requisite for the congrega-
 tion, both when they journeyed and when they
 rested, when they went to war, or were in distresse
 and when they were in peace.

two trumpets] a
 trumpet (called *Chafotfrah*) was of metall, a Cornet
 (called *Shophar*, whereof see *Levit. 23. 24.*) was
 of horne; both these were used after in Israel;
2 Chron. 15. 14 Psalm. 98. 6. Here at first were but
 two trumpets, as Aaron had but two sons Priests,
 Eleazar and Ichamar; after as the Priests and busi-
 nesse were increased, so were the number of trum-
 pets, that in Solomons time there were 120. Priests
sounding with trumpets, 2 Chron. 5. 12. From
 which places compared, the Hebrew canons shew,
 that there never might be in the Sanctuarie at
 Gods publike worship there, fewer than two trum-
 pets, nor more than 120. *Maimony in Cle hammik-
 dash, ch. 3. sect. 4.* of silver] which was the
 purest metall, and fittest for sound; fit also for sig-
 nification, for the word of God, and lively graces
 of his spirit, were figured by these trumpets, as
*Esa. 58. 1. and 27. 13. Ezek. 33. 3. Rev. 4. 1. 1 Cor.
 14. 8.* So the Hebrewes say, the trumpets were
 to be made of silver, if of any other kinde of me-
 tall, they were unlawfull, *Maim. in Cle hammik-
 dash, ch. 3. sect. 5.* The tongue of the just, is as dooife
 silver, *Prov. 10. 20.* and, the words of the LORD,
 are pure words, as silver tried, &c. *Psalm. 12. 7.*

beaten worke] wrought with the hammer, beaten
 into a plate, of one whole peece: so the golden
 Candlesticke was, *Exod. 25. 31.* It signified the
 labour of the ministers of God, giving them-
 selves continually to prayer, and to the ministerie of the
 word, *Alt. 6. 4.* that the trumpets may give a cleare
 and certaine sound, for and unto the people.

for the calling] for to call together the congrega-
 tion. This was the first of the foure speciall uses
 of these trumpets, when the people rested, to as-
 semble them unto the Lord in his Sanctuarie, for
 to heare his word, to pray, & to doe him worship.
*As, Blow the trumpet in Zion, sanctifie a fast, call a
 solemn assembly, Gather the people, sanctifie the
 congregation, &c. Joel. 2. 15, 16. and, Blow the
 trumpet in the new moone, &c. Psalm. 81. 4.* It sig-
 nified that all the meetings of the Church should
 be sanctified by the word of God and prayer.

for the journeying] to cause the camps, (that is,
 the people in their camps or tents) to take their
 journeyes. This was the second use of the trum-
 pets, to sanctifie by their sound, the journeyes &
 travels of Gods people; that as their rest, so all
 their motions might be in God, by the conduct
 of his word and spirit. Thus were there three
 things to be observed at their removings; the
 Lords taking up of the cloud, *Num. 9. 18. 22.* the
 sound of the trumpets, *Num. 10. 2. 5. 6.* and the
 prayer of Moses, *Num. 10. 35.*

Verse 3. And they] that is, the Priests shall blow,
 as is expressed in *vers. 8.* The Greeke translateth,
 thou shalt blow, meaning Moses, by the Priests
 whom he appointed thereto. *with them*] with
 both of them: for when but one was blowne,
 the Princes onely assembled, *vers. 4.*

F f f f

Verse 4.

4 Verse 4. *with one*] the Latine translateth it, *once*: but the Greeke better, *with one trumpet-heads*] that is, *captaines (governours) of thousands*; in Greeke, *Chiliarchs*: see Exod. 18. 21. Thus was there one trumpet for the rulers, and one for the people, that all their assemblies might be in the name, and by the signe of the Lord: and the Governours might have their meeting apart, but not the people without the Governours presence; for whatsoever concerned the people, it belonged also to the Princes with them, in resting or journeying, peace or warre. And all assembled unto Moses the chiefe, and figure of Christ. Heb. 3. 1, 2.

5 Verse 5. *And if ye blow*] or, *And ye shall blow an alarme, and the camps*, &c. So after: and thus the Greeke translateth it. *an alarme*] or, *a broken sound*; in Hebrew, *Trugnab*, which is generally any loud broken ringing noise, either with trumpets, as here; or with mens voices and shoutings, as in 1 Sam. 4. 5. and this, either a ioyfull shout, and triumphant noise, as Num. 23. 21. Psal. 47. 6. Ezr. 3. 11, 12. or a mournfull cry, as Jer. 20. 16. See the notes on Levit. 23. 24. This broken sound or alarme, was fittest to stir vp and encourage the mindes of the people to rise and march forward to battell against the Canaanites: as the former continued equall sound, was for their quiet assembling vnto the seruice of God, and hearing of his Law. And unto this difference the Apost'e hath respect, when he saith, *If the trumpet give an uncertaine sound, who shall prepare himselfe to the battell?* 1 Cor. 14. 8. And therefore also the Greeke here and often otherwhere, translateth it *signe*, or *signification*, because by it, the people distinctly perceived what they were to doe. And it signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his Church, for all things needfull, to furnish them unto all good works, 2 Tim. 3. 16, 17. and such should be the teaching of all his Ministers. The Hebrew Doctors have understood the former blowing with an equall continued sound, to be a signe of mercy to Israel; and this alarme or broken sound, to be a signe of judgement against their enemies. R. Menachem on Num. 10. saith, *The blowing (of trumpets) signified merces; therefore in the time of assembling the people, he saith, And they shall blow with them, and all the assembly shall assemble themselves unto thee*, Num. 10. 3. *for the gathering of them is in mercy, as it is written, Returne, O LORD, unto the ten thousand thousands of Israel*, Num. 10. 36. Likewise, *And he was King in Isuram, when the heads of the people, the tribes of Israel were gathered together*, Deuter. 33. 5. *But their journeying was an with alarme*, Num. 10. 5. *because the diuine Majestie went before them; and it is written, Rise up, LORD, and let thine enemies be scattered*, Numbers. 10. 35. *So the walles of Iericho fell with an alarme (or shout)* Iosua 6. 20. *because Gods Majestie went before them to consume their enemies*, &c. *on the East side*] which were *Indub, Issachar and Zabulon*, Num. 2. 3-7.

6 Verse 6. *on the South side*] Reuben, Simeon, and

Gad, Num. 2. 10. &c.

for their journeyes] or, according to their journeyings; that is, not for these two quarters onely, but for the other also: as Chazkuni observeth, *for all the foure camps*. Here therefore the Greeke version addeth by way of explanation, *And ye shall sound the third alarme, and the camps that encampe towards the West shall take their journey: and ye shall sound the fourth alarme, and the camps that encampe towards the North, shall take their journey*. The like is signified also by Fl. Iosephus, in Antiq. Indae. lib. 3. c. 11. Where the Latine version misseth, interpreting *Notan*, the backe part of the Tabernacle (which was westward,) when it meaneth the South: and the third, *east Liba*, westward he turneth Southward, when Liba is one of the westerne winds, as sheweth Aul. Gellius, in Noct. Attic. 1. 2. c. 22.

8 Vers. 8. *a statute for ever*] an everlasting ordinance: the outward rite continuing till Christs comming, the spirituall use abiding still for ever; that by the preaching of the word, and prayer, the Ministers of God should guide their people in all their affaires.

9 Vers. 9. *ye goe to warre*] Hebr. *ye come to warre*, which the Greeke translateth, *come forth*. But *coming* is often used for *going*: as in Ion. 1. 3. *coming* (that is, *going*) to Tharshish, *the distresser*] in Greeke, *the adversaries that resist you*. This was the third use of the trumpets, to be sounded in time of warre and tribulation: whereof there be examples in Israels warre against the Midianites, Num. 31. 6. in the Iewes war against the Apostate Israelites, when they said, *Behold God is with us, for a captain; and his Priests with sounding trumpets, to cry alarme against you*, 2 Chron. 13. 12. and sundry the like. This one distresse of war, is of some thought to be named for all other calamities; as the Hebrew canons declare, saying; *It is commanded by the Law, to cry out, and to sound an alarme with trumpets, for every distresse that shall come upon the Congregation; as it is written, Against the distresser, that distresseth you*, Num. 10. 9. *as if he should say, every thing that shall distresse you, as famine, and pestilence, and locusts, and the like; ye shall cry out for them, and sound an alarme. And this thing belongeth unto repentance; for when distresse cometh, and they cry out because of it, and make an alarme; all doe know, that for their evill deeds, they are afflicted; as it is written, Your iniquities have turned away these things, and your sinnes have withheld good things from you*, (Jeremiab 5. 25.) &c. And by the Exposition of our Scribes, we are to humble our selves for every distresse that shall come upon the Congregation, till merces bee stowed from heaven. Maimony in Mishn. tam. 1. in Taanith, or, treat. of Fasts (or Humiliation) chap. 1. sect. 1. &c. *with the Trumpets*] with which sound, they were also to lift up their voyce in supplication to the Lord, to fast, and pray, as in Joel 2. 15, 17. *Blow the Trumpet (or Cornet) in Zion, sanctifie a Fast, call a solemn Assembly, &c. Let the Priests the Ministers of the LORD, wepe betweene the Porch and the Altar; and let them say, Spare thy people, O LORD, &c.* So in the warre of Abijah, they

cried unto the LORD, and the Priests sounded with the trumpets, and the men of Judah gave a shout, &c. 2 Chron. 13. 14, 15. And Iehosaphat in his warre, proclaimed a fast, and prayed, 2 Chron. 20. 3. 6. &c. The order and manner of such fasts, the Hebrewes describe thus: In these daies of Humiliation, men are to cry out with prayers and supplications, and to sound an alarme with trumpets onely. But if they be in the Sanctuarie, they sound an alarme with trumpets and with cornes; and not with both of them together, save in the Sanctuarie; as it is written, With trumpets and voice of the corne, sound an alarme before the King the LORD, Psalm. 98. 6. These Fasts (or Humiliations) which they have decreed for the Congregation, because of distresses, are not day after day, for the multitude of the congregation cannot continue in so doing. Neither doe they decree the fast to begin, save on the second day of the weeke, and then on the fift day after that, and in the second day (of the weeke) after that againe; and so after this order, on the second day, and the fift, and the second, till mercy be shewed them. They decree no fasts for the congregation, on the Sabbath, or Feast-daies, neither blow they in them with corne or trumpets, nor cry out and make supplications in them; unlesse it be in a Citie that is besieged by beathens, or invaded by a flood, or in a ship ready to be cast away in the sea, &c. Neither decree they that a fast shall begin at the new Moones, or at the Feast of the Dedication of the Temple, or feast of Purim, or in the working day of any solemne feast. But if they have begun the Fast, though but one day, and any of these daies fall out, they fast, and accomplish the day in humiliation. These Fasts which are for distresse, women with child, and that give sucke, and little children fast not. And it is lawfull to eat in the night, when the fast is on the morrow. As the congregation is to fast for their distresse: so is a private man to doe for his; as if he be sicke, or wander in the wilderness, or be imprisoned, he is to humble himselfe, and seeke mercy by prayer (to God.) Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagogue, and make inquirie of the deeds of themen of that Citie, from after morning prayer till mid-day; and remove the stumbling blocks of transgressions; and doe admonish, and inquire, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them, &c. These are the distresses, for which the congregation are to fast and sound an alarme. For the enemies of Israel that come against Israel; and for the sword that passeth by the land, as of beathens warring with beathens; and for the pestilence; and for evill beasts; and for Locusts; and for Caterpillers; and for blasting of fruits; and for milderew; and for ruine or downfall of buildings, by earthquake, winds, or the like; and for sicknesses that spread among the people; and for meanes of livelihood failing, to the decay of trading; and for raine, if it be too excessive, or too scarce: Every Citie that is distressed with any of these, is to fast, and sound an alarme, untill the distresse be taken away; and all that are round about that Citie, are to fast, but not to sound an alarme; but to request mercy for them. Ma-

mony in Taanith, ch. 1. & 2. That humiliations in times of distresse, were appointed of God, the Prophet Iool sheweth us, in whose time, Palmer-worms, Locusts, Canker-worms, Caterpillars, walked the fruits of the earth; and drought, as fire & flame, burnt up the pastures, and trees of the field: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarme, &c. Iol. 1. 4, 5. 13. 14. 19. 20. and 2. 1. 12. 13. 15. 16. &c. yet shall be remembered] the Chaldee explaineth it, the remembrance of you shall come up for good before the Lord. This is a promise of grace, annexed to the signes, the trumpets: for remembrance is sometime for evill, to punish iniquitie, Nebem. 6. 14. Ier. 14. 10. sometime for good, as Neb. 5. 19. and 13. 22. See the notes on Gen. 8. 1. Thus the silver trumpets signified the Ministers dutie, by preaching of the Law, to call men unto repentance for their sinnes, Esa. 58. 1. Ezek. 33. 3. -- 7. 8. Hof. 8. 1. Iol. 2. 1. 15, 16. and to stirre them up to fight the Lords battels against Satan, sinne, Antichrist, &c. 2 Chron. 13. 12, 15. Ier. 51. 27. Iof. 6. 8. Rev. 8. 6, 7, &c. In which battels, the Lord himselfe will be with his people, and blow the trumpet before them, Zach. 9. 14.

Verse 10. day of your gladnesse] in Greeke, daies; one named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladnesse (distinguished from the solemne feasts) Baal hatturim understandeth the Sabbath day: or, it may be meant of any extraordinary day of rejoycing for any speciall mercy received, or deliverance from evill. As at the first dedication of Solomons Temple, 3 Chr. 5. 12, 13. also at the returne out of captivitie, and at the foundation of the second Temple, they set the Priests in their apparell with trumpets, &c. and praised the Lord, whose mercy endureth for ever towards Israel, Eze. 3. 10, 11. and likewise at the dedication of the wall of Ierusalem, Nebem. 12. 27. 35.

solemne feasts] the ordinary feasts appointed of God, whereof see Levit. 23. beginnings] called in Greeke New Moones, which were in Israel at the beginning of every moneth, and were among the Solemnities, Num. 28. 11, &c. at which times trumpets and cornets were blowne, as appeareth also by Psalm. 81. 4. with the Trumpets] Afterward God by David and the Prophets ordained other instruments whereon the Levites played, called the instruments of musick of the LORD, 2 Chron. 7. 6. and they were, Psalteries, Harps, Cymbals, 1 Chron. 15. 3, 6. Flutes (or Pipes) and Timbrels, Psalm. 149. 3. David also and the Prophets made Psalmes and Songs, which some of the Levites sung, whiles other played on the instruments, 1 Chron. 25. and 16. 7, 8. &c. And the Hebrewes recording the manner of service in the Temple, say, There might not be fewer than twelve Levites, standing upon the stage every day, to sing the song over the sacrifice alwayes. And they sing the song with mouth, without instrument. There might not be fewer Psalteries than two, nor more than six: not fewer Pipes than two, nor more than twelve: not fewer Trumpets

than two, nor more than an hundred and twenty: not fewer Harpes thinnine, but as many more alwaies as they would: and but one Cymbal onely, *Maimony tom. 3. in Cle hammikdash, chap. 3. sect. 3, 4.* over your Burnt-offrings] a practise of this is shewed in Ezekiahs time; for he set the Levites in the house of the Lord, with Cymbals, with Psalteries and with Harps; according to the commandment of David, and of Gad the Kings Seer, and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And Ezekiah commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trumpeters sounded: all (this continued) untill the Burnt-offering was finished, 2 Chron. 29. 25.—28. So when Solomon sacrificed at the dedication of the Temple; the Levites that were singers, and others with Cymbals, Psalteries and Harps, were arrayed in white linnen, and stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and singers were as one, to make one sound to be heard, in praising and thanking the Lord; and they lift up their voice with the trumpets, and cymbals, and instruments of musick, and praised the Lord; For he is good, for his mercy (endureth for ever, 2 Chron. 5. 12, 13. of your Peace-offrings] The Hebrewes say, they used to sing the Song, over all the Burnt-offrings of the Congregation, which were due (to be offered;) and over the Peace-offrings of the solemn assembly, at the time when the wine (the drink-offering) was poured out. But the voluntary Burnt-offrings which the Congregation offered, &c. they sang not the song over them. *Maimony in Cle hammikdash, ch. 3. sect. 3.* So they understood this Law, not for private mens sacrifices, but for the publike Churches: they did not blow, save onely at the Congregations offering which was appointed them, saith Chazkuni on Numb. 10. This use of the trumpets signified the spirituall graces and joy that Gods people should shew forth in his service, directed thereto by his Ministers, *Psal. 98. 6. and 150 3. and 81. 3, 4. Ezr. 3. 10. 2 Chron. 5. 12, 13. Coloss. 3. 16. Ephes. 5. 18, 19. Blessed are the people that know the shouting-sound (or alarme of the trumpet,) Psal. 89. 16.*

11 Verse 11. second yeere] after Israel was come out of Egypt, *Numb. 9. 1.* second moneth] which we now call Aprill, the Hebrewes called it *Ijar*. twentieth day] the second Paschever being ended, *Numb. 9. 11.* when by Mount Sinai (where the Law was given them,) they had abidden twelve moneths, lacking ten daies, as appeareth by comparing *Exod. 19. 1, 2.* the cloud was taken up] by the Lord, which was a signe that now the people should remove, *Numb. 9. 17.* But they had withall, word from the Lord, who spake unto them, saying; Yee have dwelt long enough in this mountaine; turne you, and take your journey, and goe to the mount of the Amorites, &c. Behold I have gi-

ven the land before you; goe in, and possesse the land which I have sworn unto your fathers, *Deut. 1. 6, 7, 8.* So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, *Gal. 4. 24, 25.* unto the land of promise, which figured the state of grace and freedom by Iesus Christ: see the notes on *Gen. 12. 5.*

Verse 12. by their journeyes] from Sinai to Taberah and Kibroth-hattaavah, *Numbers 11. 3, 34.* and 33. 16. from Kibroth-hattaavah to Hazeroth, and from Hazeroth, into the wilderness of Pharan, *Num. 11. 35. and 12. 16.* Pharan] or Paran, the name of a wilderness and mountaine in it, mentioned againe in *Deut. 1. 1. and 33. 2.* In this wilderness Ismael dwelt, *Gen. 21. 21.*

Verse 13. at the mouth] that is, the word, as the Chaldee saith, or, by the voice, as the Greeke translates: see *Num. 9. 18, 23.* the band] that is the ministerie of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v 35. Thus they had foure things (at this first removall) to confirme their faith in their travell through that terrible wilderness; the word of God commanding them, and the lifting up of his cloud, for a signe visible; the word of Moses in praier, and the sound of the trumpets for a signe audible. And thus they were furnished with all good meanes to conduct them into their promised inheritance: wherefore amongst other mercies of God to Israel, the memoriall of this was after celebrated, that he led his people in the wilderness, for his mercy endureth for ever, *Psal. 136. 16. Deut. 8. 15. Esai. 63. 14. Jer. 2. 6.*

Verse 14. according to] or, with their armies, that is, with the armie of Issachar, & armie of Zabulon, both which were under the standard of Iudah, *Num. 2. 2, 3, 9.* So the Lion of Iudah as standard-bearer, and figure of Christ, goeth before them all, to fight in the forefront of the battell against the Canaanites: see *Gen. 49. 8. Iudg. 1. 1, 2.*

Verse 17. was taken downe] after that the Priests had with veiles and clothes, covered the Arke and other holy things in the Tabernacle, as is prescribed in *Numb. 4. 5. &c.* The taking downe of the Tabernacle, and removall thereof, & setting it up in another place, signified (among other things) the instabilitie of that legall figurative worship, which Christ at his comming was to abolish, *Heb. 12. 27, 28.* Also the unsettled estate of the Church, and all the members thereof, in the wilderness of this world, *2 Cor. 5. 1.—4. 2 Pet. 1. 14.* Likewise the removall of the Church from one place and nation to another, from the Jewes to the Gentiles, *Matth. 21. 43.* In regard of this unstayedness, Moses said unto them, Yee are not yet come to the Rest, *Deut. 12. 9.* But in Davids time he said, The Lord hath given rest unto his people: and, the Levites shall no more carry the Tabernacle, nor any vessels of it, for the service thereof, *1 Chron. 23. 25, 26.* See further in the notes on *Numb. 4. 20.* bearing the Tab.] having six wagons on which they laid the boards and coverings; as is shewed in *Numb. 7. 5, 7, 8, 9.*

Verse 18. of Reuben] who was standard-bearer

bearer to the second quarter, *Numb. 2. 10. -- 16.*

20 Vers. 20. *Daguel*] called sometimes *Reguel*, *Numbers. 2. 14.* so here the Greeke nameth him *Raguel*.

21 Vers. 21. *the Sanctuaries*] that is, (as the Greeke translateth) *the holy things*, as the Arke, Candlestick, Table, Altar, &c. which they were to beare on their shoulders, *Numbers. 4. 5. -- 15.* and 7. 9, and they] that is, the Gershonites and Merarites foretold of, in *vers. 17.* who therefore went before, that the house or tabernacle might be set up ready, to receive these holy things; for which the Tabernacle was made, and not they for the Tabernacle.

22 Vers. 22. *Ephraim*] the standard-bearer to the third quarter: see *Numb. 2. 18. -- 24.*

25 Vers. 25. *the re-reward*] or, *the gatherer*, (in Greeke, *the last of all the camps*,) that gathered up and tooke care of the weake ones and hindmost, (such as Amalek had before smitten, *Exod. 17. Dent. 25. 17, 18.*) as also of the Leprous and uncleane, such as had beene put out of the host, *Num. 5. 2.* (as in *Num. 12. 15.*) *the people journeyed not, till Mary*, (who had beene a Leper) *was gathered.* This shewed Gods love & care of the most weake among his people, in taking such order for their safetie. And unto this order of march, the Prophet hath reference in *Esa. 52. 12. Iehovah will go before you, and the God of Israel will be your re-reward* (or *gatherer*.) And David professing his faith in God, saith, *Though my father and my mother should forsake me; yet Iehovah would gather me,* *Psal. 27. 10.* In like manner at the siege of Iericho, *armed men went before the Priests that blew with the trumpets; and the re-reward came after the Arke,* *Ios. 6. 9. 13.*

28 Vers. 28. *These were the journeyings*] in Greeke, *These were the hosts* (or *armies*.) By *These*, is meant the order of their marching in their journeyes, which God, by this repetition, would have men to observe; & we may summarily view thus. When God tooke up the cloud, Moses prayed, & the Priests with the trumpets blew an alarme, then Iudah (the first standard) rose up, with Issachar and Zabulon; in which campe were 186. thousand and 400. men of warre (*Numb. 2. 9.*) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarme the second time, then Reuben, Simeon and Gad, (with their armie of 151. thousand, 450. fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders, the Arke, Candlesticks, Table, Altar, and other holy things:

At the sound of the trumpets third alarme, rose up the standard of Ephraim, under which were of Ephraim, Manasses and Benjamin, 100. thousand and 8000. and an hundred men of war; and these followed the Sanctuary going before them: unto which the Psalmist hath reference, when he

praieth, *Before Ephraim and Benjamin and Manasse, stir up thy strength, and come for salvation unto us,* *Psal. 80. 3.*

At the fourth alarme, the standard of Dan arose, in whose campe were one hundred fifty seven thousand, and six hundred fighting men, of Dan, Aser and Naphtali; who not guarding the tabernacle, had charge of gathering all, and looking to the feeble, &c. that nothing should be lost, or left behind. Thus the Sanctuary had the middest, most safe and honourable place: the greatest campe went foremost, the next in greatnesse went hindmost, for to resist all enemies, before and after. But the Lord himselfe was he that went before, and gathered behind, (*Esa. 52. 12.*) who when he rose up, his enemies were scattered, and they that hated him, fled before him, *Numb. 10. 35.* when he marched before his people in the wilderness, the earth quaked, and the heavens dropped, and he confirmed his inheritance when it was wearied, *Psal. 68. 2. 8, 9, 10.*

Verse 29. *Hobab*] or, *Chobab*, called in Greeke, *Iobab*, *son of Raguel the Midianite.* Hee was also called *Ietro*, *Exod. 3. 1.* and *Sol. Iarchi* here expoundeth it *Hobab* he is *Ietro*: but *Aben Ezra* is of another minde, that it was the brother of Zippora Moses wife, and so not father in law, but brother in law to Moses. This speech of Moses to his father in law, some thinke was before, when he came to him with Zipporah, *Ex. 18. 1, 2 &c.* and so it may be translated, *And Moses had said unto Hobab.*

Verse 30. *I will not go*] This deniall is thought to be but for the present; and that Hobab went to his owne country first, & after returned againe to Moses in the wilderness; because there is mention of the posteritie of Hobab dwelling among the Israelites in Canaan, *Iudg. 1. 16.* and 4. 11. 1 *Sam. 15. 6.* Or, if he returned not into the wilderness, yet at the least, his posteritie came unto Israel in Canaan, as the Scriptures forementioned shew.

Verse 31. *for eyes*] in stead of eyes, to guide us by thy counsell and providence. The Greeke translateth it, *Thou shalt be an Elder amongst us.* Or, by eyes, may be meant deare, loved, and tendered, as men doe their owne eyes.

Verse 33. *mount of Iehovah*] the Chaldee explaineth it, *the mountaine whereon the glorie of the Lord had been revealed*: that was Mount Sinai, where the Law had beene given.

three dayes journey] or, *three dayes way*; which was both by Gods direction, & by his speciall power enabling the people to travell so long. The like journey was mentioned from Egypt, *Ex. 3. 18.* and after from the red Sea, *Ex. 15. 22.* and now from mount Sinai where the Arke of the covenant journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead was the third day, 1 *Cor. 15. 4.* which was for our justification, and so for rest and peace unto our soules, *Rom. 4. 25.* and 5. 1, 2, 3. who said of himselfe, *Behold I cast out Devils, and I doe wres to day and to morrow, and the*

third day I shall be perfected, &c. Luke 13. 32, 33. Of the myserie of this number three, and of the third day, see the annotations on Gen. 22. 4. journeyed before them] The Arke was carried by the Levites in the midst of them, as appeareth by verse 14. 21. but the eyes of all the people were unto the cloud conducting them, and to the Arke amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either set forward, or pitch their tents: and therefore it is said to journey before them. to search out] or, to espie; which the Chaldee expoundeth to prepare; the Greeke, to consider: it meaneth a diligent search and looking about for to know and finde out the estate of a place, as Num. 13. 2. 17, 18, 19, 20. So God is said to have searched out (or espied) the land of Canaan which he gave unto Israel, Ezek. 20. 6. And that which is here spoken of the Arke, Moses speaketh of God himselfe, in Dent. 1. 33. that he went before them to search out a place for them to pitch their Tents in. So Gods love and providence towards his Church in Christ, is hereby signified. Wherefore that which Moses said to Hobab, Thou mayest be for eyes unto us, verse 31. was not meant that hee should appoint the a place to pitch & rest in; but that he being acquainted with the places in that Wildernesse, might signifie the conditions, commodities or discommodities of the places which God should designe them for to pitch their camps in. a rest] that is, as in Esai. 66. 1. a place of rest: so the Chaldee expoundeth it, a place of encamping, or resting. Thus rest, is often used for a resting place, Psal. 132. 8. Gen. 8. 9. 1 Chr. 28. 2. Mic. 2. 10. Zac. 9. 1. This outward rest which God prepared for his people, figured the spirituall rest which we find for our soules, by following Christ in faith, Mat. 11. 29 Hebr. 4. 3. 10, 11.

34

Verse 34. the cloud of Iehovah] which had conducted them from Egypt to mount Sinai, Ex. 13. 21, 22. the same guided them still. The Chaldee calleth it the cloud of the glory of the Lord. was over them] or, upon them; the Chaldee understandeth, went (or journeyed) over them: the Greeke saith, did over-shadow them: and David teacheth that it was spread for a covering, Psal. 105. 39. namely to shadow them from the heat of the Sunne; & in Num. 14. 14. Moses saith it stood over them. It signified unto them the glorious grace, guidance, and protection of God: and figured the like unto the Church after in Christ, who by his Word and Spirit, guideth & protecteth all his people, Esai. 4. 5, 6. For as God now led his people like a flocke in the Wildernesse; Psal. 78. 52. So Christ the good Shepheard calleth his owne sheepe by name, and leadeth them out, goeth before them, and the sheepe follow him, for they know his voyce; and goe in and out and finde pasture, Ioh. 10. 3, 4, 9, 11. See also the notes in Ex. 13. 21. by day] that is, in the day time, and daily, continually: for by day it was a cloud, and by night a fire: and this continued till they came to the promised land, Exod. 14. 20. 24. and 13. 22. Nehem. 9. 12. 19. Psal. 78. 14. Num. 14. 14.

35

Verse 35. Rise up] or, Stand up: it is opposed

to sitting still, and is meant here for the helpe & comfort of his people whom he conducted, & for the destruction of his enemies, as the words following manifest: & thus David often useth it, as in Psal. 3. 8. and 7. 7. and 10. 12. and 17. 13. and 44. 27. But specially in the 68 Psalme, (which is a prophesie of Christ, his resurrection, & ascension into heaven, and which he beginneth with these words of Moses, Let God rise up, let his enemies be scattered, &c. which sheweth that the fulfilling of all these mysteries, is by Christ & his rising from the dead, for the justification and salvation of his Church. Onkelos translateth it in Chaldee, Be thou reveiled, O Lord: and Jonathan paraphraseth, Be thou reveiled now, O Word of the Lord, in the strength of thine anger. thine enemies.] Jonathan in Chaldee saith, the enemies of thy people: and after, those that hate them: for the enemies and persecutors of the Church, are the enemies of God himselfe, Act. 9. 4. Matth. 25. 45. Zach. 2. 8. This David sheweth, when saying unto God, thine enemies and thine haters; he annexeth, Against thy people they have craftily taken secret counsell, &c. Psal. 83. 3, 4. scattered] as broken asunder: so the word signifieth, Psal. 2. 9. The effect of Christs death and resurrection, is the breaking & scattering of the conjoined forces of his enemies, Psal. 68. 23. 13. 15. and the contrary gathering together in me, of the children of God that were scattered abroad, Ioh. 11. 51, 52. Esai. 11. 10, 12. Returne Iehovah (unto) the ten thousands] that is, as the Chaldee paraphraseth, Returne LORD, dwell with thy glory, among the ten thousands thousands of Israel, Or, without supplying the word unto, as the Greeke translateth it, Returne, Lord, the thousands the ten thousands in Israel: that is, cause them to returne unto their rest from their travels. For the word Returne, may meane either Gods action in himselfe, returning to his people: or his action in them, returning, reducing & bringing them againe; as in Dent. 30. 3. Psal. 14. 7. and 136. 1. In both senses rest and quietnesse is implied, which Moses intreateth God to give unto his people, and himselfe to remaine with them. So R. Menachem here expoundeth it to meane quietnesse; according to Esai. 30. 15. In returning and rest shall ye be saved. But the first interpretation seemeth most fitting, that as when the cloud, Arke, and hoast remoued, he prayed God to Rise up and goe with them against their enemies: so when the Arke & people rested, he prayeth God to returne & remaine among them: for in his presence their chiefe joy and safety consisted, as hee elsewhere sheweth, Exod. 33. 14, 15, 16. And that there is often a want of such words necessary to be supplied, the Scripture elsewhere sheweth, as in 2 Sam. 4. 2. two men were Sauls forme, that is, were unto Sauls forme, or, hee had two men: and such wants are many times supplied by other prophets: as the pillars that were the house, 2 King. 25. 13. that is, which were in the house, Ierem. 52. 17. The Arke continued the house, 2 Sam. 6. 11. that is, continued in the house, 1 Chron. 13. 14. and sundry the like. See Dent. 32. 43.



CHAP. XI.

1 The people complaining, God punisheth them with fire, which at Moses prayer is quenched. 4 They lust for flesh, and loath Manna: 10 Moses grieved at their murmuring, complaineth to God of his charge. 16 God divideth his burden unto severie Elders which beare it with him, 18. and promiseth to give the people flesh. 24 The severie Elders have the spirit of prophesie. 31 God by a winde bringeth Quails into the Campe, which the people gathering and eating, doe die of a plague at Kibroth-hatsavah. 35 The Campe removeth to Hazeroth.

1 **A**Nd the people was when they were complainers, evill in the cares of Iehovah: and Iehovah heard, and his anger was kindled; and a fire of Iehovah burnt among them and consumed them in the utmost part of the campe. And the people cryed out unto Moses, and Moses prayed unto Iehovah, and the fire sunke downe. And he called the name of that place Taberah, because the fire of Iehovah burnt among them. And the mixt multitude that ~~was~~ among them lusted with lust, and the sonnes of Israel also returned and wept; and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for nought: the cucumbers and the melons, and the leekes, and the onions, and the garlicke. But now our soule is dried away, ~~there is~~ nothing at all, onely our eyes ~~are~~ unto the Manna. And the Manna was as Coriander seed, & the colour of it as the colour of Bdellium. The people went about and gathered it, and ground it in milles; or beat it in a mortar; and baked it in pannes, and made cakes of it; and the taste of it was, as the taste of the best moisture of oyle. And when the dew fell downe upon the campe in the night, the Manna fell downe upon it. And Moses heard the people weeping throughout their families; every man in the doore of his tent; and the anger of Iehovah was kindled greatly, and in the eyes of Moses it ~~was~~ evill. 11 And Moses said unto Iehovah; Wherefore hast thou done evill to thy servant? and wherefore have I not found grace in thine eyes, that thou layest the burden of all these people upon me? Have I conceived all this people? have I begotten them, that thou

shouldest say unto me, Beare them in thy bosome, as a nursing father beareth the sucking child, unto the land which thou swearst unto their fathers? Whence should I have flesh to give unto all this people? for they weepe unto me, saying; Give us flesh that wee may eat. I am not able my selfe alone to beare all this people, for it is too heavie for me. And if thou doe thus unto me, kill me I pray thee, kill me, if I have found grace in thine eyes, and let mee not see mine evill.

And Iehovah said unto Moses; Gather unto me severie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people and the officers of them, and take them unto the Tent of the Congregation, that they may stand there with thee. And I will come downe & will speake with thee there, and I will take of the spirit which is upon thee, and will put it upon them, and they shall beare with thee the burden of the people, and thou shalt not beare it thy selfe alone. And say thou unto the people, sanctifie yourselves against to morrow, and ye shall eat flesh; for you have wept in the cares of Iehovah, saying; Who shall give us flesh to eat? for it ~~was~~ well with us in Egypt; therefore Iehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two dayes, nor five dayes, nor ten dayes, nor twentie dayes. Vntill a moneth of dayes, untill it come out at your nostrils, and it bee unto you loathsome, because that you have despised Iehovah who is among you, and have wept before him, saying; Wherefore now came we forth out of Egypt? And Moses said, The people amongst whom I ~~am~~, are six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat it a moneth of dayes. Shall the flocks and the herds be slaine for them to suffice them? or shall all the fishes of the Sea be gathered together for them to suffice them?

And Iehovah said unto Moses, Is Iehovahs hand waxed short? thou shalt see now, whether my word shall come to passe unto thee, or not. And Moses went out, and spake unto the people the words of Iehovah, and he gathered the severie men of the Elders of the people, and made them stand round about the Tent. And Iehovah came downe in a cloud, and spake unto him, and tooke of the Spirit that ~~was~~ upon him; & gave it unto the severie men the Elders; and

26 & it was when the Spirit rested upon them, they prophesied, & did not adde. And there remained two of the men in the campe; the name of the one was Eldad; and the name of the second, Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the Tent, and they prophesied in the campe.

27 And there ran a young man, and told Moses, and said; Eldad and Medad doe prophesie in the campe. And Ioshua the sonne of Nun, the minister of Moses, one of his choise young men, answered and said; My lord Moses, forbid thou them. And Moses said unto him; Enviest thou for me? but O who shall give that all the people of Iehovah were prophets; that Iehovah would give his spirit upon them. And Moses gathered himselfe into the campe; he, and the Elders of Israel. And there went forth a winde from Iehovah, and brought Quailes from the sea, and let them fall by the campe, as it were a dayes journey on this side, and as it were a dayes journey on that side, round about the campe: and as it were two cubits above the face of the earth. And the people stood up all that day, and all the night, & all the next day; and they gathered the Quailes; he that gathered least, gathered ten homers: and spreading they spred them for themselves, round about the campe. The flesh was yet betweene their teeth; it was not yet cut off, when the anger of Iehovah was kindled against the people, and Iehovah smote the people with a very great plague. And hee called the name of that place Kibroth-hattaavah, because there they buried the people that lusted. From Kibroth-hattaavah, the people journeyed unto Hazeroth: and they were in Hazeroth.

Annotations.

1 **A**nd the people] Witherto in this booke, Gods grace to his people hath beene manifested in the ordering, directing, and governing of them in the Wildernesse, towards their promised inheritance: now followeth their unthankfulnesse, and unworthy carriage among so great blessings, by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibilitie of the Law to bring men unto God, is declared. when they were complainers] or, as complainers; that is, even complainers, very murmurers; grudging, and shewing themselves discontented with their estate; and (as is likely) for their so long travell in that Wildernesse, three dayes

journey before they came to a resting place, Num. 10.33. and thus Sol. Iarchi here expoundeth it. So whereas they should have rejoyced in the Lord now among them, they shewed themselves as mourners, sorrowfull, and (as the Greeke translateth) *murmuring*. Of such *murmurers* and *complainers*, the Apostle also speaketh, *Iude* verse 16. *evil*] this seemeth to have reference to the first, *the people were evil*, that is, wicked, and so displeasing the Lord: the Greeke referreth it to the latter, *the people murmured evil things before the Lord*. a fire of Iehovah] that is, as the Greeke expoundeth it, *from the Lord*, and the Chaldee, *from before the Lord*: though it may also meane a great and vehement fire. Their rebellions before the Law was given at Mount Sinai, God punished not, *Exod.* 14. 11-15. and 15. 24, 26. and 16. 23, 4, 9, 20, 27, 28. and 17. 2-5. save onely when they made the molten Calfe at the mount, *Exod.* 32. 27, 28, 35. But their sinnes committed after, hee punisheth severely, as here and after is to be seene: for, *the Law worketh wrath*, *Rom.* 4. 15. And all these things happened unto them for ensamples to us, *1 Cor.* 10. 5-11. consumed] or, devoured, *Hebr.* did eat. The Greeke translateth, *devoured a part of the campe*. In that the fire consumed in the utmost part, it is probable that there the sinne began among them that were faint and weary with travell; as *Deut.* 25. 18.

Verse 2. *sinke downe*] that is, *went out*, or, *was quenched*; in Greeke, *ceased*. Their seeking to the Lord in their afflictions, and his mercies towards them, are mentioned in *Psal.* 78. 34-38.

Verf. 3. *be called*] that is, Moses called: or, as the Greeke translateth, *the name of that place was called*: see the notes on *Gen.* 16. 14. *Taberah*] that is, *Burning*: which name was given to imprint a memoriall of their sinne and of Gods judgements in their hearts, as Moses after mentioneth them, in *Deut.* 9. 7. 22, 24.

Verf. 4. *the mixt-multitude*] or, *the gathered-multitude*; so called in Hebrew of *gathering*; in Greeke and Chaldee, of *mixture*: and in the Chaldee said to be *Ionathans*, they are called, *the strangers that were gathered among them*. These were that *mixed-people* that came up with Israel out of Egypt, mentioned in *Exod.* 12. 38. *lusted with lust*] that is, *lusted greatly and greedily*.

returned and wept] that is, *again wept*, the Greeke saith, *they saie and wept*. The Israelites that a little before complained, were punished, and repented; now againe, by the example of the strangers among them, returne to their sinfull course. Chazkuni here saith, *After this (the sons of Israel) had murmured already themselves alone, (verse 1.) they turned and murmured with the mixed-multitude, and wept for desire of flesh*. So this was another mutinie, differing from that forespoken of, though in time & place neere together. *who shall give*] a wish, meaning *O that some would give us flesh*: and a temptation, as not beleeving that God could doe it. This their lusting is rehearsed, in *Psal.* 106. 14. and 78. 18, 19, 20. *they tempted God in their hearts, asking meat for their soule (or lust:) and they spake against God,*

they

they said: Can God furnish a Table in the Wilderness? Behold he smote the Rock, and the waters gushed out; and fire came out of the Rock: can he give bread also? or can he prepare flesh for his people?

5 Verse 5. *we remember*] they stirred and inflamed their lust, with remembrance of their former Egyptian diet. *for nought*] this may be referred to the fish which they had for nought, without price, getting them out of the rivers freely; or, for nought, that is, for very little, very cheape; as nothing is used for very little, *Act. 27. 33. Job. 18. 20. none, for very few, Jer. 8. 6. 1 Cor. 2. 8.* It may also have reference to the former, *we remember for nought*, that is, in vaine: so the Hebrew, *Chinnam*; and Greeke, *Dorean*, sometime signifieth a thing done or spoken in vaine and without effect, as *Pro. 1. 17. Ezek. 6. 10. Gal. 2. 21.* *garlick*] these grosse meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there; they now remember, (forgetting their slavery; and preferre before the Manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrewes themselves say: *Some meats are exceeding evil, and it is not meet that a man should ever eat of them, as great fishes that are salted and old, &c. and some meats are evil, but not so bad, therefore it is not meet for a man to eat of them, save a little and very seldom; and hee may not use to make them his meat, or to eat them with his meat continually, as great fishes, cheese, &c. and leekes, and onions, and garlick, &c. these meats are nought, which a man should eat of but a very little, and in winter dayes, but in summer not at all. Maim. in Misn. tom. 1. in Degmab chap. 4. sect. 9.*

6 Verse 6. *our soule is dried*] The soule is often put for the body, or whole man, and for the appetite or desire of meat, drinke, and other things: so here they complaine that they had no nourishment by the *wheat of heaven* (as Manna is called, *Psal. 78. 24.*) neither was their appetite satisfied: & hereupon it is said, they asked meat for their soule, *Psal. 78. 18.* to satisfie their fleshly lust. *our eyes are*] or, *our eyes behold onely the Manna*; that is, we see no other food; neither can we expect for any other, but depend upon Manna onely. For the eyes into any, signifie hope and expectation, as *Psal. 25. 15. and 141. 8.* Manna was unto them both a corporall food, and a spirituall, figuring Christ himselfe, with his word & grace, *Job. 6. 31, 32, 33. 1 Cor. 10. 3.* So the loathing of Manna, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the workes and righteousness of men, *Gal. 3. 3, 10. and 4. 9.* Such mens eyes cannot see the Manna which is hid, *Rev. 2. 17.*

7 Verse 7. *Manna*] in Hebrew, *Man*: the reason of this name, see in the notes on notes *Ex. 16. 14.* *Chazkuni* on that place saith, *Man*, in the Egyptian tongue, is *Mah*, (that is, *What*) in the Hebrew tongue: and they asked one of another, *Man*, what is this? *Coriander*] of it, see *Exod. 16. 31.* These are the words of Moses, convincing the peoples ingratitude, by the description of Manna,

which they disdained. *the colour*] Hebr. *the eye*, that is, the colour, or appearance, as the Greeke and Chaldee explaine it: so eye is used for colour, &c. in *Lev. 13. 55. Ezek. 1. 16. and 8. 2 and 10. 9.*

Bdelium] in Hebrew *Bdolach*, in Greeke, (and by *Sol. Larchies* exposition) *Crystall*: which is white and transparent: so Manna is said to be white, *Ex. 16. 31.* Of *Bdelium*, see *Gen. 2. 12.*

8 Verse 8. *went about*] or, *went to and fro*, to search, finde, espie, as in *Ier. 5. 1. Amos 8. 12. Dan. 12. 4.* therefore this word is applied sometime to the eye, as in *2 Chron. 16. 9.* It figured the labour & diligence that men should use to get the meat which endureth unto everlasting life, *John. 6. 27.* *ground it*] the grinding & beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life, *John. 6. 48. 51. Heb. 2. 9, 10. 1 Pet. 3. 18.* But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sunne, that they gathered it onely in the morning, *Ex. 16. 21.* *baked*] or, *boyled, coyned*: the word is sometime used for baking, as in *2 Sam. 13. 8.* though usually it signifieth to *boile*. *the best moisture of oyle*] fresh oyle, which hath no ranke savour. The Hebrew *Leshad*, is the best oily moisture in mans body, *Psal. 32. 4.* so here it is the best sweet moisture of oyle, which is the uppermost part. It had also the taste of *wasers with honey*, *Ex. 16. 31.* And here the Greeke translateth it *wasers of oyle*, and the Chaldee *paste*, (or *cakes*) *with oyle*. So it was both pleasant and wholesome food, and the taste of *oyle* and *honey* figured the sweetness of grace, which we by faith perceive in Christ the true Manna, *Psal. 119. 103. Song. 5. 16. 1 Pet. 2. 3.*

9 Verse 9. *fell downe upon it*] and upon the Manna fell dew againe, which when it was drawne up by the Sunne, then the Manna appeared, *Exod. 16. 13, 14.* so the Manna lay as it were hidden between two dewes. But after was manifested, and given them of God freely every day: a wheat which they sowed not, nor laboured for, but had for the taking up, a meat which they knew not, neither had their fathers knowne it: whereby they were taught, that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, *Deut. 8. 3.*

10 Verse 10. *throughout*] or, *by their families*; so the sinne was generally spread among the people. *in the doore*] that is, openly; and sinned not in secret onely, but as it were proclaimed their iniquitie, and stirred up themselves, & one another, to follow their lusts.

11 Verse 11. *done evil to thy servant*] that is, afflicted me: for evil when it cometh from God, meaneth trouble & affliction wherewith he chastiseth his servants, and exerciseth their faith and patience, as *Ier. 18. 8. Esai. 45. 7. Amos 3. 6.* *that thou layest*] Heb. *for to lay*, or *to put*: so it hath reference to the former part of the speech. See the notes on *Gen. 6. 19.* *the burden*] the weighty care and charge: so in *Deut. 1. 12.* The Greeke here translateth it *anger*, but after in *vers. 17. violence*, or *assault*. This sheweth the great charge that lieth upon

upon governours: so Paul mentioneth the care of all the Churches, which came upon him daily, 2 Cor. 11.28.

12

Verse 12. *Have I conceived*] so also the Greeke translateth it; but the Chaldee saith, *Am I the father of all this people? are they my sonnes?* begotten them] Hebr. begotten is; or, brought forth it; speaking of the people, as of one man, begotten, as by a father; or brought forth, as by a mother. So the Apostle applieth both families to himselfe, saying to the Corinthians, *Ye have not many fathers; for in Christ Iesus I have begotten you through the Gospell*, 1 Cor. 4.15. and to the Galathians, *My children of whom I travel in birth againe, untill Christ be formed in you*, Gal. 4.19. In this complaint of Moses, the weaknesse of the Law is signified, which begetteth no children to God, Rom. 7.4, 5. &c. and 8.3. but by the word of Truth, the Gospell, and by beleefe in Christ, we are borne of God, Jam. 1.18. 1 Pet. 1.23. 25. 1 Iob. 5.1.

in thy bosome] that is, lovingly, tenderly, carefully: which Moses the Lawgiver could not doe as is done by Christ, of whom it is said, *He shall feed his flocke like a shepheard, he shall gather his lambs with his arme, and beare them in his bosome, he shall gently lead those that are with young*, Esai. 40.11. a nursing father] This sheweth the love, mildnesse, gentlenesse which should be in governours; and so it is said unto the Church, *Kings shall be thy nursing fathers*, &c. Esai. 49.23. And the Apostle saith, *Wee were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged every one of you, as a father doth his children*, 1 Thes. 2.7.11. Accordingly the Hebrewes have this rule for all governours of the Church, *It is unlawfull for a man to governe with statelynesse over the congregation, and with haughtinesse of spirit, but with meeknesse and feare. And every pastour that bringeth more terror upon the congregation than is for the name of God, he shall be punished, and shall not see himselfe to have a learned wise son: as it is said, (in Iob 37.24.) Men do therefore feare him; he respecteth not any that are wise of heart. And so it is not lawfull for him to governe them with contemptuous carriage; although they be the (common) people of the land: neither may he tread upon the heads of the holy people, although they be unlearned and base, they are the sons of Abraham, Isaac and Jacob, and the armies of the Lord that brought them out of the land of Egypt by great might, and by strong hand; but he must beare the toyle of the Congregation, and their burden; as Moses our Master, of whom it is said, AS A NURSING FATHER BEARETH THE SVCKING CHILD, &c. Maim. in Mifn. tom. 4. in Sanhedrin, ch. 25. sect. 1.2. That which Moses speaketh of a Nursing father, the Chaldee that goeth in the name of Jonathan, & Targum Ierusalem, calleth *Pedagogus*, which word Paul useth, when he saith, *the Law was our Pedagogue (or Schoolemaster) unto Christ*, Gal. 3.24. whose graces were figured by that Land whither Moses now was to lead them; as is shewed in the annotations on Gen. 12.5.*

13

Verse 13. *flesh to give*] By these complaints Moses sheweth his insufficiencie to governe this

people, and to supply their wants: neither indeed could he bring them into the promised Land, but died ere they came thither, Deut. 34. whereby the impossibility of the Law was signified, that it could not bring men unto God, or satisfie, or restraine the lusts that reigne in our members, though the Law it selfe is holy, Rom. 7.5. 12. But what the Law could not doe, in that it was weake through the flesh, God (hath done) sending his owne Son, Rom. 8.3. who giveth us not flesh to satisfie our carnall lusts, but his owne flesh to be the food of our soules, which he hath given for the life of the world, &c. which who so eateth, hath eternall life, Iob. 6.51. 54.

Verse 15. *if thou doe thus*] to leave the whole burden upon me still. Here the word *thou*, spoken to God, is of the feminine gender, contrary to common rule of speech, *At*, for *Attab*: which some thinke doth intimate Moses trouble of mind, as if he could not perfectly utter his words: and the like is in Deuter. 5.27. where the people terrified with the Majestie of God when he gave his Law, said unto Moses, *Speak thou (At) unto us*. Sol. Iarchi here saith, *The strength of Moses became feeble as a woman, when the holy blessed (God) shewed him the punishments that he would bring upon them (the people) for this he said before him, If thou, kill me first.* kill me] or, killing me: that is, kill me quite, and out of hand; the word is doubled, for more vehemency and speed. see mine evil] that is, my misery and affliction. By seeing evil, is meant the feeling or suffering of miserie; as to see death is to dye, Luke 2:26. Psal. 89. 49. and as on the contrary, to see the salvation of God, meaneth the fruition or enjoying thereof, Psal. 50.23. and 91.16. Compare with this, Elijahs speech, 1 Kings 19.4.

Verse 16. *Gather unto mee*] in Chaldee, *Gather before me*; and Targum Jonathan explaineth it, *Gather in my name seventy worthy men*. This is answerable to the number of the seventy soules of the house of Israel, which went downe into Egypt, Gen. 46.27. Exod. 1.5. Deuter. 10.22. and to the 70 Elders which went up unto the Lord at mount Sinai, Exod. 24. 1.9. From hence the Hebrewes in their commonwealth, continued their chiefeest Senate in Ierusalem of 71 Elders, as here there were 70, and Moses the Prince. So they record in Talmud Bab. in Sanhedrin, ch. 1. and Maimony in Sanhedrin, ch. 1. sect. 3. 4.5. explaineth it thus; there was in Israel, first a great court (or judgement hall) in the Sanctuary; and that was called the great Synedrion, and their number was 71, as it is written, *Gather to me 70 men*, &c. and Moses was chiefe over them, as it is said, *And let them stand there with thee*, Numbers 11.16. loe here are 71. The greatest in wisdom among them all, they set him for head over them, and he was called *Nasi* (the Prince) in every place, and he stood in stead of Moses our Master. And they placed the greatest among the 70, next unto the head, and he sate on his right hand, and was called *Ab beth din* (the father of the judgement hall) And the residue of the 70 sate before him, according to their yeares and according to their dignitie: who so ever was in wisdom greater than his fellow, was nearer unto the Prince on his left hand. And they sate

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as

as in the forme of an halfe circle round, so that the Prince, with the Father of the Court, might see them all. Moreover they set two Judgement halls, each of 23. Judges, the one at the doore of the Court (of the Sanctuary,) the other at the doore of the mountaine of the Temple. And in every cite of Israel wherein were 120. (fathers of families) or more, they set a lesse Synedrion, which sat in the gate of the cite, as it is written, And establish judgement in the gate, (Amos 5.15.) And their number was 23 Judges, and the wisest among them was head of them; and the residue sat in a round like halfe a circle, that hee which was head might see them all. If it were a cite which had not 120 men in it, they set therein three Judges, for there is no judgement hall of lesse than three, that there might be more or fewer, if there happened to be among them dissension in judgement. But every cite which had not in it two wise men, the one fit to teach the whole Law, and the other skillfull to heare, and skillfull to demand and make answer, they set no Synedrion therein, although it had in it two thousand Israelites, &c. the officers in Greek, the Scribes, and Thargum Jonathan addeth, in Egypt: as if these were such as are mentioned in Exod. 5.14. and of them Sol. Iarchi also understandeth it. What these Officers were after in the common-wealth of Israel, is noted on Deut. 16.18. Here it seemeth to be meant of such Elders and Officers as were well knowne and had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high Senate: for they that have ministered well, (as the Apostle saith) purchase to themselves a good degree, 1 Tim. 3.13. Afterwards in Israel about the choise of these chiefe Magistrates, it is thus recorded; Our wise men have said, that from the great Synedrion they sent into all the land of Israel, and made diligent inquirie; whom soever they found to be wise, and afraid to sinne, and meke, &c. they made him a judge in his cite. And from thence they preferred him to the gate of the mountaine of the house (of the Lord:) and from thence they promoted him to the gate of the Court (of the Sanctuary,) and from thence they advanced him to the great judgement-hall. Maimon in Sanhedrin, chapter 2. section 8, stand there] or, present themselves there with thee. They were to stand before the Tabernacle, to present themselves unto God, and to receive authoritie from him; and with Moses, who was to be chiefe over them. The Hebrewes from this word *with*, gather a likenesse unto Moses, saying, They constitute none in the Synedrion but Priests, Levites and Israelites whose genealogie is knowne, &c. as it is said (in Num 11.16.) WITH THEE; which are like thee in wisdom, religion, and genealogie. Maimon in Sanhedrin, ch 2. sect. 1.

17 Ver. 17. I will come downe] to wit, in signe or apparition; as the Chaldee translateth, I will reveale my selfe; and Thargum Jonathan addeth, I will reveale my selfe in the glory of my Majestie; this was in the cloud, ver. 25. I will take,] or, will separate; in Chaldee, will increase of the spirit that is on thee; meaning, the gifts of the Spirit, as prophesie, ver 25. and other meet for their charge:

for there are diversities of gifts, but the same Spirit, 1 Cor. 12.4. So spirits are named for spirituall gifts, 1 Cor. 14.12.32. and the Holy Ghost, for the gifts of the Holy Ghost, Ioh. 7.39. Act. 19.26. Thus the spirit of Elijah rested on Elisha, 2 King. 2.15. when he had the same gifts and power of prophesie, miracles, &c. Neither was Moses spirit hereby diminished; for as Sol. Iarchi saith, Moses in that houre was like unto the Lamp that was left (burning) on the Candlestick, (in the Sanctuary) from which all the other lamps were lighted, yet the light thereof was not lessened any whit. God shewed hereby, that none without gifts of his Spirit, are fit for office and government, Ex. 18.21. Deu. 1.13. Act. 6.3. The Hebrewes have this rule, Any Synedrion, King, or Governour, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge; although he be wholly amiable, and have in him other good things, yet he that setteth him up, transgresseth &c. Maimon in Sanhedrin, chap. 3. sect. 8.

V. 18. Sanctifie] in Chaldee, prepare your selves: 18 so to sanctifie warre, is to prepare therefore, Ier. 6.4. and 51.28. It meaneth an holy preparation to receive the gifts that they desired Sol. Iarchi expoundeth it, Prepare your selves for vengeance; and so he saith (in Ier. 12.3.) Sanctifie (that is, prepare) them for the day of slaughter. The 20 verse sheweth that this may be implied. wept in the eares] in ver. 20 wept before the Lord; and so the Chaldee turneth it here. It meaneth, that the Lord had seene and heard their complaint: for weeping is often joyned with lifting up the voyce, or crying out; as Gen. 27.39. Iudg. 2.4. and 21.2. 1 Sam. 11.4. and 24.16. and 30.4.

Verse 20. Vntill a moneth of dayes] to wit, yet 20 shall eat, as the Greeke expresseth. Meaning a whole moneth; as a yeare of dayes is an whole yeare, 2 Sam. 14.28. So in Gen. 29.14. loathsome] Hebr. to loathsomnesse or alimation; which the Greeke translateth, to choler; the Chaldee, to offence, that is, offensive. have despised] or, contemptuously refused, set at naught; which the Greeke translateth, disobeyed the Lord; the Chaldee, rejected the Word of the LORD. who is] the Chaldee saith, whose Majestie (or Divine presence) remaineth among you.

Ver. 22. so suffice them] so the Greeke and Chaldee expound the Hebrew *Maisa*, which usually signifieth to finde; but here is used for obtaining that which is sufficient: so in Ios. 17.16. Iudg. 21.14. Here Moses sheweth that the thing promised was impossible in mans judgement; both in respect of the multitude of men, and length of time; and therefore he mentioneth beasts and fishes which also are flesh, 1 Cor. 15.39. but speaketh not of fowles, as thinking least of all that they should be filled with them: yet God sufficed them with such, ver. 31. So Philip said unto Christ, Two hundred pennyworth of bread is not sufficient for (this multitude) that every one may have a little, Iob. 6.7.9.

Verse 23. hand waxed short] that is, power abated; the Greeke expoundeth it, Shall not the Lords hand be sufficient? the Chaldee thus, Shall the word of

of the Lord be hindered? *Hand* is often used for power, as being the instrument wherewith power is shewed, *Deut.* 32.36. *Ios.* 4. 24. and 8. 10. *shortnesse* signifieth lessening; and is applied sometime to the Lords Spirit, as in *Mic.* 2. 7. *is the spirit of Iehovah shortened?* Sometime to his hand, as here, and in *Esa.* 59. 1. *Behold Iehovahs hand is not shortened, that it cannot save:* and in *Esa.* 50. 2. *Is my hand shortened at all, that it cannot redeeme? or have I no power to deliver?* where the latter sentence explaineth the former.

25 Verse 25. *they prophesied*] this was a gift and effect of Gods Spirit vpon them: and is elsewhere so explained; as, *upon the handmaids in those dayes, I will poure out my spirit,* *Ioel* 2. 29. that is, *I will poure out of my spirit, and they shall prophesie,* *Act.* 2. 18. So in *Act.* 19. 2. 6. And when Saul was annointed to be King, the Spirit of God came vpon him, and hee prophesied, *1 Sam.* 10. 6. 10. Propheying was not onely a foretelling of things to come, but sometime a declaring of the word of God vnto the people; see *Ex.* 7. 1. *Gen.* 20. 7 And thus Paul saith, *He that prophesieth, speaketh vnto men to edification, and exhortation, and comfort,* *1 Cor.* 14. 3. Sometime it was a singing of praises vnto God; as they that prophesied with Harps, with Psalteries and with Cymbals; to confesse and to praise the LORD, *1 Chron.* 25. 1. 3. *did not adde*] that is, prophesied no more but that day, as God spake the ten commandments, and added not, that is, spake no more, or after such a manner to the people, *Deut.* 5. 2. Thus the Greeke here translateth, *and they added no more:* and *Sol. Iarchi* saith, *they did not adde, 3. they prophesied not save that day onely; so it is expounded in Siphre.* Howbeit the Chaldee translateth it, *ceased not;* in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in *Deut.* 5. 22. that the Lord *ceased not,* which seemeth to meane a continuance till all those ten words were finished; we may likewise vnderstand him here to meane a continuance for that day; (as Saul in Naioth prophesied all that day and all that night, *1 Sam.* 19. 24.) & not a continuance alwayes; for this seemeth to be a temporary gift & miracle for confirmation of their Office; as in *1 Sam.* 10. 6. 11.

26 Verse 26. *Medad*] in Greeke, *Medad*. *the spirit*] in Chaldee, *the spirit of prophesie.* that were written] by Moses in a booke; or in papers (as the Hebrews thinke) & so were appointed among the rest to come to the Tabernacle, *ver.* 16. 24. *but went not out*] for what cause, the Scripture sheweth not: but by comparing this their fact with others, it is probable, that as Saul when hee should have bene made King, withdrew and hid himselfe among the stuffe, *1 Sam.* 10. 22. so these two, unwilling to take the charge vpon them, withdrew their shoulders, and came not to the Tabernacle: yet the Lord by his Spirit found them out: for whither shall men goe from his Spirit? or whither shall they flee from his presence? *Psal.* 139. 7. The Hebrewes have here their uncertaine conjectures: *Sol. Iarchi* saith, *They were all written expressly by their names, and should have bene*

taken by Lots. For the count was made for the twelve tribes, out of every tribe six, except two tribes, of which were but five. Moses tooke seventy two papers (or scrolls) and on seventy of them he wrote AN ELDER, and on two, A PART: and he chose six out of every tribe, so there were seventy and two. Then he said vnto them, take up your papers out of the basket. Who so tooke up with his hand (a paper on which was written) AN ELDER, he was sanctified (to that office): but he in whose hand came up A PART; vnto him he said, The Lord will not haue thee.

Verse 28. *of his choise young men*] in Greeke, *his chosen one;* the Chaldee saith, *of his young men.* The originall word signifieth also youth: whereupon some translate it, *the minister of Moses, from his youth:* but this seemeth not fit; for Moses shepherds life in Midian, from which he came but a litle before this, argueth the contrary. *forbid them*] This he spake of envious zeale for his master Moses sake, (as the verse following sheweth;) that he would not haue the use of the gift of prophesie common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbade one that cast out devils in Christs name, because he followed not with them, *Luk.* 9. 49. 50. *Marke* 9. 38. Targum Ionathan explaineth it; *My Lord Moses request mercy from before the Lord, and forbid them the spirit of Prophesie.*

Verse 29. *Enuieest thou*] or, *Hast thou envious zeale, or ielousie for my sake?* which is a prohibition, Have it not: as, *Thinke ye that I am come to give peace on earth?* *Luke* 12. 51. that is, *Thinke it not,* *Mat.* 10. 34. *but O who shall give*] or, *and O who,* &c. this is an earnest wish, as would God, or the like: the word *and,* setteth forth the earnestnesse of his passion, as *Act.* 23. 3. *Psal.* 2. 6. *his spirit*] that is, the gifts of his spirit; as the Chaldee saith, *his spirit of prophesie.* So Paul wisheth that all the Church could prophesie, and saith, *Follow after love, and zealously desire spirituall gifts; but rather that ye may prophesie,* *1 Cor.* 14. 1.

Verse 30. *gathered*] that is, *gat himselfe,* or, as the Greeke saith, *departed.* *the Elders*] who were authorized of God to be of the high Councell or Synedrion with Moses, & his assistants: and thus they differed from those inferiour Magistrates, which had bene appointed before by Iethroes advice, *Exod.* 18. 21. 25. And as then all hard causes were brought vnto Moses, *Exod.* 18. 26. so after this, such causes were brought to the high court or Synedrion, first ordained here. This is shewed by the Hebrew Canons in *Talmud Bab. Sanhedrin*, c. 1. and *Maimony in Sanhedrin*, c. 5. thus: *They set up no King, but by the mouth of the Senate of 71. (Elders:) neither make they any lesser Synedrion for every tribe and for every citie, but by the Senate of 71. Neither judge they a whole tribe revolted (to idolatry,) nor a false Propheet, nor the high Priest in judgement of life and death, but by the great Synedrion. But money-matters are judged by the Court of thres Judges. Likewise they make (or judge) no Elder rebellious (Deuter. 17.) nor any citie drawne to idolatry (Deuter. 13.) neither cause they the suspected woman to drinke the bitter waters (Num. 5.)*

but in the great Synedrion. Neither doe they adde unto (or enlarge) the Citie or the Courtyard, neither goe they forth to permitted warre, &c. [whereof see the notes on Deut. 20. 1.] but by the great Synedrion; as it is said, (in Exod. 18. 22.) Every great matter they shall bring unto thee.

31 Verse 31. a wind] God made an East wind to passe forth in heaven; and brought on a South wind by his strength, Psalm. 78. 26. brought Quails] such Fowles as he had fed them with before, in Exod. 16. 13. then now God againe brought swiftly, and as with violence; which the Chaldee translateth; made to flie. let them fall] or, spred them abroad; so this word is Englished in 1 Sam. 30. 16. *duo cubitis*] Sol. Tarchi saith, they flew so high as against a mans heart, that he was not toyled in getting them, either by reaching high, or by stooping low.

32 Vers. 32. ten homers] or, ten heapes, as the Chaldee translateth: for the Hebrew *homer* sometime signifieth *an heape*, as in Ex. 8. 4. sometime a kind of measure containing ten Ephahs or Bushels, Ezek. 45. 11. the which measure is called also a *Cor*, Ezek. 45. 14. and so *Targum Ierusalem* interpreteth it here. Thus also the Greeke translateth it, *ten Cors*; (for of the Hebrew *Cor*, the Greeke *Coras*, in Luke 16. 7. and Latine *Cors* are derived.) And Chazkuni here explaineth it, *ten homers*; there are in an *Homer*, thirtie *Seahs* (or *Peckes*); so ten *Homers* containe three hundred *Seahs*: so he that gathered least, had every day ten *Seahs*. Of the *Seah* or *Pecke*, see the notes on Gen. 18. 6. This abundance of Fowles was miraculous, whereupon it is said, God rained flesh upon them as dust; and feathered fowles as the sand of the Sea, Psa. 78. 27. And with these they filled their greedy lust; (feeding themselves without feare, as Jude, verse 12.) though the Lord had threatned to punish them, verse 20.

33 Ver. 33. not yet cut off] to wit, from their mouth; that is, not taken from them, which the Greeke translateth, *before it* (that is, the flesh) *failed*. Thus the phrase is opened in Joel 1. 5. *the new wine is cut off from your mouth*; that is, taken away from you. Or, by cutting, may be meant chewing. The Psalmist alleaging this, saith; They were not estranged from their desire; the meat was yet in their mouth, when the anger of God came up against them, &c. Psa. 78. 30, 31. And here Chazkuni observeth, how they were plagued of God, after that he had sufficed all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague] or, rebemem great finiting: Abr. Ezra writeth, that it was the pestilence: God gave them their request, when they lusted for flesh; but sent leawesse into their soule, Psa. 106. 14, 15. The anger of God came up against them, and slew of the fat of them; and smote downe the choise young men of Israel, Psa. 78. 31.

34 Verse 34. be called] meaning, Moses called, and by the name of the place, left a memorill of their sin and punishment, for a warning to them after, Deut. 9. 22. and to us, that we should not lust after evill things as they lusted, 1 Cor. 10. 6. Or, as the Greeke translateth it, the name of the place was called; see verse 3. *Kibroth-hattavah*] that is,

as the Greeke expoundeth it, *Graves* (or *monuments*) of lust. Where *lust* may be used for the men that lusted; as *circumcision*, in Rom. 2. 26. is for men circumcised; *Pride*, for the proud man, Jer. 50. 31, 32. Psalm. 36. 12. and many the like. See the notes on Genesis 45. 7.

V. 35. were in Hazeroth] or, Chazeroth; in Greeke, *Aferath*; here they were, that is, abode, or continued (as Daniel was, that is, continued, Dan. 1. 21. and they were, that is, continued there, Ruth 1. 2.) The cause of which abode, was a new trouble which Moses sister and brother raised against him, Num. 12.



CHAP. XII.

1, Mary and Aaron speake against Moses, about his wife and Office. 4, The Lord calleth them all before him, justifieth Moses, magnifieth his Office, rebuketh the murmurers, and departeth in anger. 10, Mary is made a Leper, Aaron confesseth sinne, Moses prayeth God to heale her. 14, The Lord commandeth her to be shut out of the campe seven daies. 15, The peoples journey is stayed till she was brought in againe; then they goe on into Pharan.

AND Mary and Aaron spake against Moses, because of the Ethiopian woman, whom he had taken: for he had taken an Ethiopian woman. And they said; Hath Jehovah spoken onely indeed by Moses? hath he not spoken also by us? And Jehovah heard it. Now the man Moses, was very meeke, above all the men which were upon the face of the earth.

And Jehovah said suddenly unto Moses, and unto Aaron, and unto Mary; Come out ye three unto the Tent of the congregation; and they three went out. And Jehovah came downe in the pillar of the cloud, and stood in the doore of the Tent, and called Aaron and Mary; and they two came forth. And he said, Heare now my words: If there shall be a Prophet among you, I Jehovah will make my selfe knowne unto him in a vision; I will speake unto him in a dreame. My servant Moses is not so, he is faithful in all mine house. Mouth to mouth will I speake with him, and in vision, and not in darke speeches; and the similitude of Jehovah shall hee behold: and wherefore were yee not afraid to speake against my servant, against Moses? And the anger of Jehovah was kindled against them, and hee went away. And the cloud departed from off the Tent; and behold, Mary became leprous as snow: and Aaron looked upon Marie, and behold she was leprous. And Aaron said unto Moses; Alas my lord, I beseech thee, lay not the sin upon us, wherein we have done foolish.

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12 ly, and wherein we have sinned. I beseech thee, let her not be as *one* dead; of whom
 13 halfe his flesh is even consumed. And Moses cried unto Jehovah, saying; O God, I beseech thee, heale her now.

14 And Jehovah said unto Moses; And if her father had spitting spitted in her face, should she not be ashamed seven daies? let her be shut seven daies out from the campe; and
 15 after let her be gathered in. And Mary was shut out from the campe seven daies; and the people journeyed not till Mary was gathered in againe. And afterward the people
 16 journeyed from Hazeroth, and encamped in the Wildernesse of Pharan.

Annotations.

1 **M**arie] in Hebrew, *Mirjam*; in Greek, *Mariam*; she was a Prophetesse, sister of *Moses* and *Aaron*, Ex. 15. 20. & she it was that began the quarrel, as in the originall it appeareth, *Mary she spake*: therefore she, not *Aaron*, was plagued with leprosy, v. 10. As Satan prevailed first with *Eve*, then by her with *Adam*, Gen. 1. 3. so here first with *Mary*, and then by her, with *Aaron* the high Priest. And as the former sin of lust for flesh, began among the baser sort, Num. 11. 4. so this sin of ambition and vaine glory, began among the chiefeest of the Church: for these three, *Moses*, *Aaron* and *Mary*, were the chiefe guides, whom God sent before his people, Mic. 6. 4. because] or upon occasion, for the sake. *Æthiopian*] Heb. *Cushite*, which the Gr. translatheth, *Æthiopian*. This seemeth to be no other than *Zipporah* the Midianitess, whom *Moses* had married, Ex. 2. 16, 21. and because the Midianites dwelt in *Cush* his land, they were called *Cushites* (or *Æthiopians*;) and it may be also because they were tawny coloured like them. For otherwise *Cush* was the son of *Cham*, Gen. 10. 6. whereas *Midian* was the son of *Abraham*, the son of *Sem*, Gen. 25. 1, 2. The Chald. in stead of *Cushite*, saith *Faire*, which may be spoken by the contrary. *Iosephus*, *Philo*, & some others, take this wife not to be *Zipporah*, but another *Æthiopian*. taken] to wit, to wife; that is, married: so in 1 Chr. 2. 19, 21. 2 Chro. 11. 20. Neh. 6. 18. & 10. 30. By this it seemeth, the marrying of that woman, (who was not of the stock of *Israel*, & who hindred him from circumcising his son, Exo. 4. 24, 25, 26.) was the occasion of their murmuring. Howbeit, the Hebrew Doctors make his not companying with his wife, to be the occasion: for that hee being a Prophet, daily conversant with the Lord, and frequenting his Tabernacle, abstained from her, lest he should have legal pollution, which would have kept him from the Sanctuary, Lev. 15. 16, - 31. Compare also Exo. 19. 15. Thus the Chaldee expoundeth it, for he had put away (or abstained from) the faire wife which he had taken. And *Sol. Iarchi* thus, for he had taken a *Cushite* woman, and had now put her away.

2 Verse 2. by *Moses*] or, in *Moses*; as speaking of

inward revelation by the Spirit: The *Targum* called *Jonathans*, paraphraseth thus; *Hath the Lord spoken onely indeed with Moses, who is separated from copulation of the bed*, meaning with his wife. also

by us] or, in us: as *David* said, *The spirit of Jehovah spake in me*, 2 Sam. 23. 2. Here *Sol. Iarchi* addeth for explanation, *hath he not spoken also by us, and yet we have not separated our selves from the way of the earth*: meaning, from mutuall societie, such as is between man and wife; a phrase taken from Gen. 19. 31. But it may be understood, as before is noted, that they would not have *Moses* esteemed the only Prophet, who had so stained himselfe by marriage with a strange woman. Their drift was by disgracing *Moses* for his infirmitie, to grace and advance themselves; against which it is said, *Let us not be desirous of vaine-glory, provoking one another, envying one another*, Gal. 5. 26. heard it] that is,

tooke notice of this their speech, to reprove and punish it. So of *Reubens* sin, it is said, *Israel heard it*, Gen. 35. 22. Or, God is said to *bear* it, as a witness of that which it may be they murmured in secret: as in Psal. 59. 8. *Swords are in their lips, for who (say they) doth beare?* and in Psal. 55. 20. *God will beare and afflict them*. See also Psal. 94. 7, 8, 9.

3 Verse 3. *mecke*] the originall word hath affinitye with *affliction* and *lowliness*; for by affliction, this vertue is furthered, Lam. 3. 27, 28, 29, 30. & is seated in the heart and spirit, as the Apostle mentioneth a *mecke and quiet spirit*, 1 Pet. 3. 4. As *Moses*, so *Christ* is set forth for an example of meeknesse, Matth. 21. 5. & 11. 29. It is a vertue which keepeth a meane in anger, and avenging of our selves when we are offended, wronged, and contemned. above all the men] or, more than any man. This commendation the Spirit of God giveth of *Moses*, though by *Moses* own Pen, (as the Apostle also writeth in his owne behalfe, 2 Cor. 11. 5, 6, 10, 22. &c. & 12. 11, 12.) although *Moses* is noted to have bene very angry, sundry times, Exod. 11. 8. & 16. 20. & 32. 19. Levit. 10. 16. Numb. 16. 15. & 31. 14. & 20. 10, 11. compared with Psalm. 106. 32, 33.

4 Verse 4. *said suddenly*] so shewing the greatnesse of his displeasure against them, which suffered no delay, Psal. 64. 7. Prov. 6. 15. Esa. 30. 13. and preventing any that might think *Moses* complained to God and sought revenge. Thus God who will be a *swift witness* against evill doers, Mal. 3. 5. suddenly rose to pleade the cause of his meekest servant. Compare Psal. 50. 19, 20, 21. yee three] both parties are judicially summoned to appeare before the Lord, in the Tent of his habitation: as he riseth up to judgement, to save all the meeke of the earth, Psal. 76. 9. So in Num. 16. 16.

5 Verse 5. *came downe*] in Chaldee, *revealed himselfe*: see Gen. 11. 5. of the cloud] as the throne of his glory, out of which hee used to appeare, and speake unto them, Psal. 99. 7. Numb. 16. 42. Unto these apparitions, those visions of *Iohn* hath reference, Rev. 10. 1, 2, 3. and 14. 14, &c.

6 Verse 6. a Prophet among you] or, of you; Hebrew, your Prophet: which the Chaldee expoundeth, *If there shall be Prophets to (or among) you*. What this

this word Prophet meaneth; see in the notes on Gen. 20. 7. Exod. 7. 1. [I Jehovah] so the Chaldee also explaineth it: or it may be interpreted, of Jehovah; that is, a Prophet of the L O R D: so the Greeke translateth, a Prophet of you to the Lord.

in a vision] or, by a vision, or sight; that is, as the Chaldee saith, in vision: so God appeared to Abraham the Prophet, in a vision, Gen. 20. 7. & 15. 1. and to Jacob, Gen. 46. 2. to Ezekiel, Ezek. 1. 1. to Daniel, Dan. 8. 2. and others, Job 4. 13. 2 Cor. 12. 1. Acts 17. whereupon a prophesie is called a vision, Esa. 1. 1. Obad. 1. 1. Nahum 1. 1. [in a dream] Chald. in dreames: another way by which God revealed his words to the Prophets, Gen. 31. 11. Deut. 13. 1. 1 Kings 3. 5. Jer. 23. 25, 28, 32. Dreames are in the night, and then as it were in darknesse God spake with the other Prophets; but as R. Menasse here noteth, it was not so with Moses, for (God) spake not with him but by day. Moreover, dreames and visions doe soone vanish and flie away, Job 20. 8.

7 V. 7. not so] is not such a Prophet, that I should speake to him by dreames and visions, [faithfull in all mine house] that is, in all my Church; for the house of God, is expounded, the Church of the living God; 1 Tim. 3. 15. and so the Chaldee here translateth it, in all my people; and Jonathan, in all the house of Israel my people: and Chazkoni explaineth it thus, all the men of my house hold him for faithfull. This is further opened by the Apostle, saying; Consider the Apostle and high Priest of our profession, Christ Iesus, who was faithfull to him that made him, as also Moses was in all his house, &c. And Moses verily was faithfull in all his house, as a servant, for a testimonie of those things which were to be spoken after, but Christ as the Son over his owne house; whose house we are, if we hold fast the confidence, and the rejoycing of the hope firme unto the end, Heb. 3. 1, -6. Touching Moses faithfulness, and the confidence that Israel reposed in him, see the notes on Exod. 19. 9.

8 Verse 8. Mouth to mouth] that is, familiarly, plainly, in mine owne presence, without any interpolated meane; as the Chaldee translateth, Speech with speech. So when Ioseph spake without an interpreter, he said, it is my mouth that speaketh unto you, Genes. 45. 12. and the Apostle opposeth it to speech by writing; as, I would not write with paper and inke, but I trust to come unto you, and speake mouth to mouth, that our joy may be full, 2 Joh. ver. 12. and 3 John 14. A like phrase is in Exod. 33. 11. Jehovah spake unto Moses face to face, as a man speaketh unto his friend: and in this manner of communication, Moses excelled all other Prophets, Deut. 34. 10. The Hebrew Doctors have explained this matter thus; It is one of the foundations of the Law, to know that God maketh the same of men to prophesie; and prophesie resteth not but on a wise man, great in wisdom, mightie in his vertuous qualities, that his affections (or naturall corruption) prevaile not over him, in any thing in the world, but he prevaieth by his knowledge over his affections continually, &c. On such a man the holy Ghost dwelleth, and when the Spirit resteth upon him, his soule is associated to the degree of Angels which are called men, and he is tur-

ned to another man, and perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is said of Saul, And thou shalt prophesie with them, and shalt be turned to another man, (1 Sam. 10. 6.) The Prophets were of divers degrees: as in wisdom one wise man is greater than another, so in prophesie one Prophet was greater than another. And all of them saw not the vision of prophesie but by dreames, by vision of the night, or in the day time, after that a deepe sleepe was fallen upon them, Num. 12. 6. and all of them when they prophesied, their joynts trembled, and strength of body failed, and their thoughts were troubled, and the minde was left changed to understand that which was seene; as is said of Abraham, And loe a terror, a great darknes fell upon him, (Gen. 15.) and as is said of Daniel, And my vigor was turned in me into corruption, and I retained no strength, (Dan. 10. 8.) The things that were made knowne to a Prophet by vision propheticall, were made knowne to him by way of parable, and forthwith the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that Jacob our father did see, and the Angels ascending and descending on it, (Gen. 28. 12.) and the living creatures which Ezekiel saw, (Eze. 1.) and the seething pot, and Almond rod which Jeremie saw, (Jerem. 1.) and the Ephah which Zachary saw, (Zach. 5.) and so the other Prophets, of whom some spake the parable and the interpretation thereof, some the interpretation onely; and sometimes they uttered the parable onely, without the interpretation, as part of Ezekiels and Zacharies words: and they all prophesied by parabes and after the way of darke speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and sate joyfull, & with cheerfull heart, and with contemplation. For prophesie cometh not upon men, either when they are sorrowfull: or when they are slothfull, but when they are joyfull: therefore the sons of the Prophets had before them Psalteries, and Timbrels, and Pipes, and Harps, (1 Sam. 10. 5.) & they sought for prophesie; & this is that which is written, AND THEY PROPHE- SYING, (1 Sam. 10. 5.) as if he should say, walking in the way of prophesie, untill they do prophesie. Those which sought to prophesie, are called sons of the Prophets: and although they prepared their wits (or understanding;) it might be the holy Ghost would come downe upon them, and it might be not. All these things that we have spoken of, were the way of prophesie for all the former and latter Prophets, except Moses our master, the master of all the Prophets. And what difference was there betwene the prophesie of Moses, and of all the other Prophets? All the Prophets prophesied by dreames or by vision: but Moses prophesied when he was waking and standing; as it is written, And when Moses was gone into the Tent of the congregation, to speake with him, then he heard the voice of one speaking unto him, (Num. 7. 89.) All the Prophets prophesied by the hands of an Angell, therefore they did see that which they saw in parabes and darke speeches: Moses prophesied not by the hands of an Angell, as it is said, Mouth to mouth, I will speake with him, (Numbers 12. 8.) it is also said,

The Lord spake unto Moses face to face, (Exod. 33. 11.) and againe it is said, And the similitude of the LORD shall be beheld, (Numbers 12. 8.) as if he should say there is no parable there, but he seeth the thing concerning his Creator, without darke speech, without parable. He it is of whom the Law testifieth, APPARANTLY, AND NOT IN DARKE SPEECHES, (Numbers 12. 8.) for he prophesied not by darke speech, but apparantly, for he saw the thing concerning his Creator. All the Prophets were afraid, and troubled, and fainte, but Moses was not so; for the Scripture saith, As a man speaketh unto his friend, (Exodus 33. 11.) as if he should say, as a man is not troubled to heare the words of his friend, so there was strength in the minde of Moses, to understand the words of prophesie, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the holy Ghost clothed him, and prophesie came upon him; and he needed not to prepare his minde, and make himselfe ready for it: for he was prepared and ready, and stood as the Angels of Ministerie, therefore he prophesied at all times, as it is said, Stand still, and I will heare what the LORD will command concerning you, (Numbers 9. 8.) And this God caused him to trust upon, as it is said, But as for thee, Stand thou here with me, &c. (Deuteronomie 5. 31.) whereby thou mayest learne, that all the Prophets, when prophesie was taken up from them, returned to their Tents, which was for things necessarie to the body of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master returned not to his first Tent, therefore he was separated from his wife for ever; and his minde was fast bound unto God the Rocke everlasting, and his glory was never taken up from upon him, but the skime of his face shined, and he was sanctified as the Angels. Maimony in Misi. tom. 1. in Iesude batorah, chap. 7. sect. 1. - 6. Now as the Apostle compareth Christ with Moses, and preferreth him before Moses, Heb. 3. so in this gift of prophesie he did excell him: for, the Lord gave him the tongue of the learned, that he knew how to speake a word in season, Esa. 50. 4. and this he learned not by dreames or visions, nor by Angels, nor by speech communicated mouth to mouth; but by cleare seeing of God, (which no man ever did at any time;) and being in the bosome of the Father, Joh. 1. 18. and having the Spirit, not by measure, he testified what he had seene and heard with his Father, Joh. 3. 32, 34. and 8. 38. and in him all fulnesse dwelt, even the fulnesse of the Godhead bodily, Colos. 1. 19. and 2. 9.

will I speake] that is, I usually speake: the time to come is used to signifie a continued action. in vision] or, by sight, or appearance, that is, apparantly: the Greeke translateth, in an appearance, or sight: which word is opposed (in 2 Cor. 5. 7.) to faith, which is of things not seene, Hebr. 11. 1. and here the Lord opposeth it to darke speeches, so it meaneth an apparant or cleere revelation. Aben Ezra explaineth it thus; I will shew him the thing as it is, as the forme of the Tabernacle (Exod. 25. 40.) and not in a darke speech, (or riddle) like that (in Ezek. 17. 2.) a great Eagle with great wings, &c.

darke speeches] or, hidden speeches, riddles: a darke speech is called in Hebrew *Chidah*, of sharpnesse, because it requireth sharpnesse of wit, both to propound and expound the same; as we have example in Samsons riddle, Judg. 14. 13, 14, &c. and it is of the nature of a parable, as in Eze. 17. 3, 33. Son of man put forth a riddle, and speake a parable to the house of Israel; A great Eagle with great wings, long winged, full of feathers, which had rivers colours, came into Lebanon, &c. And all close and hidden Doctrine is called a riddle, Psalm. 49. 5. And the holy Ghost translateth it in Greeke, sometime *Atigma*, a riddle, 1 Cor. 13. 12. (as the common Greeke version here hath) sometime *hidden things*, Matth. 13. 35. from Psal. 78. 2. and so the Chaldee of Iouan ex-poundeth it here. The Apostle sheweth the meaning of this word, when he saith, Now we see through a glasse, in a riddle, (that is, darkly) but then (we shall see) face to face, 1 Corin. 13. 12. *the similitude*] or the likeness, image, which the Greeke interpreteth the glory of the Lord: Sol. Iarchi saith, This is the sight of (Gods) back-part, mentioned in Exod. 33. 23. And this prerogative Moses had above all Israel, which saw no similitude of God, Deut. 4. 12, 15. and above all Prophets, who saw no vision of God so cleere as hee did. For even Moses himselfe could not see the face of God, Exo. 33. 20. No man hath seene God at any time, John 1. 18. neither can see, 1 Tim. 6. 16. against my servant, against Moses] a manner of speech both earnest and elegant, like that in Genesis 21. 10. with my sonne, with Isaac; and that in 2 Sam. 7. 23. like thy people, like Israel. Sol. Iarchi noteth, He saith not, against my servant Moses; but, against my servant, against Moses; against my servant, though he were not Moses; against Moses; for though he were not my servant, it were meet ye should feare before him, how much more seeing he is my servant? According to this the Apostle speaketh in 2 Pet. 2. 10. They are not afraid to speake evill of dignities.

Verf. 9. he went away] withdrew the signe of his glorious presence, not vouchsafing to heare their answer; which was a token of his great displeasure.

Verse 10. the cloud departed] the cloud of the glory of the divine presence of the Lord, saith Thargum Iomathan. leprous as snow] that is, leprous white as snow; and this was the worst leprosie, and most incurable, see Exod. 4. 6. 2 King. 5. 27. and they that had this disease, were put out of the Lords campe as uncleane, Lev. 13. and therefore God departed now away, for (as Chazkuni here saith) It is not the way of the earth, that holinesse should stay in an uncleane place. This punishment was very memorable, both for the suddennesse and sorenesse of it; wherefore it is after said, Remember what Iehovah thy God did unto Mary by the way, after that ye were come forth out of Egypt, Deut. 24. 9. And if God did thus unto so great a woman for Moses sake, what will he doe to such as rebell against Christ, who is counted worthy of more glory than Moses, Heb. 3. 3. For if they escaped not, who refused him that spake on earth; much more shall not we (escape) if we turne away from him that (speaketh)

from

from heaven, Heb. 12. 25. For Christ is not the servant, but the Sonne, even the Lord from heaven, 1 Corinth. 15. 47.

11 Verse 11. *Alas my lord*] or, *Oh my lord*, Hebrew, *unto me, to wit, have respect*; the Chaldee explaineth it, *We pray thee, my lord*: see this phrase in Gen. 43. 10. *Aaron* as unworthy of access to himselfe unto God now departed, maketh request unto *Moses*, honoureth him (though *Aaron* himselfe was both the elder brother, and the high Priest) with the title of his *lord*, confesseth their sinne against him, craveth pardon; and by *Moses* mediation, to have their sister cured. *finne*] that is, the punishment of sin, (as Lev. 22. 9. Num. 18. 32. which he desireth that by *Moses* intercession, it might not be laid upon them of God. *wherein we have done foolishly*] or, *because we are become foolish*: the Greeke translateth, *because we have done ignorantly in that we have sinned*: in which sense it is a lessening of their sinne, as done through unadvisednesse and oversight, not maliciously.

12 Verse 12. *as one dead*] by continuance of the leprosie upon her, whereby she should be shut out of the communion of the Church, Num. 5. 2. should defile all that touched her, as doe the dead; and in the end be consumed, and die utterly with that fretting plague, as the words following shew. The Chaldee expoundeth this verse thus, *Let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed.* *is even consumed*] or, *is even eaten*, to wit, with the disease: and by coming out of his mothers wombe, the Greeke understandeth and translateth, *an untimely birth and coming out*, &c. for as of such a dead birth the flesh is halfe consumed, so is the flesh of a Leper.

13 Verse 13. *cried out*] that is, as the Chaldee translateth, *prayed*, but earnestly, and as grieved for her affliction; so the word usually signifieth. *O God*] Hebr. *El*, which is one of Gods names, signifying his *Might*, and together implying his mercie; as is noted on Gen. 14. 18. So in *Thargum Ionathian*, it is here explained; *And Moses prayed, and besought mercie before the Lord, saying; I beseech for mercie of the mercifull God, I beseech God that hath power of the spirits of all flesh, heale her I beseech thee.*

14 Verse 14. *had spitting spitted*] that is, *had but spitted*, to wit, in anger. The Chaldee expoundeth it, *had rebuked*. Spitting on the face, is a signe of anger, shame and contempt, Job 30. 10. Esay 50. 6. which if it had beene from her earthly father, should have made her ashamed and sorrowfull seven daies: how much more now that it is from her father which is in heaven? *seven daies*] so long every Leper was to be shut up by the Law, for every triall, and also at his cleansing: see Lev. 13. 4, 5. 21, 26. & 14. 8. So long was he uncleane, that touched a dead man, Num. 19. 11. *gathered*] that is, *received in*, or as the Greeke translateth, *enter in*. So gathering is used for receiving or taking in, after that one is neglected or forsaken, Judg. 19. 15. Jos. 20. 4. Psal. 27. 10. Here *Thargum Ionathian* addeth this paraphrase, *And I will cause to stay, for thy sake, the Cloud of my Glorie, and the Tabernacle, and*

the Arke, and all Israel, untill the time that she is healed, and afterward she shall be gathered in.

Verse 15. *Mary was shut*] in Greeke, *was separated*: this was an example of justice against sinners, without respect of persons: therefore they are after willed to remember this, Deuteronomie 24. 9. And even Kings when they were Lepers, were separated, and dwelt apart, 2 Chron. 26. 20, 21. *the people journeyed with*] but stayed mourning for her, till shee was recured; which was a speciall honour unto *Mary* above other Lepers, for whom there was no such stay, Num. 5. 2, 4. Because this *Mary* was one of those whom God sent before his people, Mic. 6. 4. Exo. 15. 20. *Sol. Larchi* saith, *The Lord imparted this honour unto her, because she once stayed for Moses when he was cast into the river, as it is written, and his sister stood a farr off*, &c. Exod. 2. 4.

Verse 16. *Wildernesse of Pharan*] or, *of Paran*, which had beene *Ismaels* habitation, Gen. 21. 21. and the place where they pitched in this Wildernesse was called *Rishmah*, Num. 33. 18. and *Cades barmes*, Num. 13. 3, 26. Deut. 1. 19. &c.

CHAP. XIII

1, The Lord biddeth Moses send one man of every Tribe, to search the land of Canaan. 4, Their names and Tribes. 17, Their instructions. 21, Their ascent and returne after fortie daies. 26, Their relation of the goodnesse of the land, and strength of the inhabitants. 30, Caleb encourageth the people, but the other discourage them, and bring up an evil report upon the land.

DDD

And Jehovah spake unto Moses, saying; Send thou men, that they may search the land of Canaan, which I give to the sonnes of Israel: one man, one man for a Tribe of his fathers, shall ye send every one a ruler among them. And Moses sent them from the Wildernesse of Pharan, at the mouth of Jehovah: all those men were heads of the sons of Israel. And these were their names: Of the Tribe of Reuben, Shammua the sonne of Zaccur. Of the Tribe of Simeon, Shaphat the son of Hori. Of the Tribe of Judah, Caleb the sonne of Jephunneh. Of the Tribe of Issachar, Jigal the son of Joseph. Of the Tribe of Ephraim, Hoshea the sonne of Nun. Of the Tribe of Benjamin, Palti the sonne of Raphu. Of the Tribe of Zabulon, Gaddiel the sonne of Sodi. Of the Tribe of Joseph, of the Tribe of Manasses, Gaddi the son of Sufi. Of the Tribe of Dan, Ammiel the sonne of Gemalli. Of the Tribe of Aser, Sethur the sonne

Gggg 3 of

14 of Michael. Of the Tribe of Naphtali; Nah-
 15 bi the sonne of Vophsi. Of the Tribe of
 16 Gad; Gevel the son of Machi. These are
 the names of the men which Moses sent to
 17 spie out the land: and Moses called Hoshea
 the sonne of Nun, Joshua. And Moses sent
 them to search the land of Canaan, and said
 18 unto them; Goe up this way Southward, and
 goe up into the mountaine. And see the
 19 land what it is, and the people that dwelleth
 thereon, whether they be strong or weake,
 whether they be few or many. And what
 20 the land is that they dwell in; whether
 it be good or bad, and what the Cities
 be that they dwell in: whether in Tents
 or in strong holds. And what the land
 21 is, whether it be fat or leane, whether
 there be wood therein or not: and be ye
 of good courage, and take of the fruit of
 the land; (Now the daies were the daies
 22 of the first ripe grapes.) And they went up
 and searched the land, from the Wilder-
 nesse of Zin, unto Rehob, to the entrance of
 23 Hamath. And they went up by the South,
 and he came unto Chebron: and there were
 Ahiman, Sheshai and Talmi, the children
 of Anak: now Hebron was built seven
 24 yeeres, before Zoan in Egypt. And they
 came unto the bourne of Eshcol, and cut
 downe from thence a branch, and one clu-
 ster of grapes; and they bare it on a staffe,
 by two: and (they brought) of the Pomgra-
 25 nates, and of the figs. That place was cal-
 led the bourne of Eshcol, because of the clu-
 26 ster which the sons of Israel cut down from
 thence. And they returned from searching
 the land at the end of fortie daies. And
 they went and came to Moses and to Aaron,
 and to all the congregations of the sonnes
 of Israel, unto the Wildernesse of Pharan, to
 Kadesh: and brought back word unto them
 and unto all the congregation; and shewed
 27 them the fruit of the land. And they told
 him, and said; We came unto the land whi-
 ther thou sentest us: and surely it floweth
 28 with milke and honey, and this is the fruit of
 it. Neverthelesse, the people is strong that
 dwelleth in the land; and the Cities fenced
 very great: and moreover, we saw the chil-
 29 dren of Anak there. Amalek dwelleth in the
 land of the South: and the Chethite, and
 the Jebusite, and the Amorite dwelleth in
 the mountaine; and the Canaanite dwelleth
 30 by the sea, and by the coast of Jordan. And
 Caleb stilled the people before Moses, and
 said, Going up, let us goe up and possesse it;

for wee are well able to overcome it. But
 the men that went up with him, said; We be
 not able to goe up against the people: for
 they are stronger than wee. And they
 brought up an *evill* report of the land which
 they had searched, unto the sons of Israel,
 saying; The land, thorow which we have
 gone to search it, is a land that eateth up the
 inhabitants thereof; and all the people that
 we saw within it, are men of stature. And
 there we saw the Giants, the sons of Anak,
 which come of the Giants: and wee were in
 our *owne* eyes as Grasshoppers; and so wee
 were in their eyes.

Annotations.

Here beginneth the 37. Section of the
 Law: see Genesis 6. 9.

[Eboab spake] By Moses relation after, it appea-
 reth, that when God had led his people from
 mount Horeb to Cadish Barnea, through the great
 and fearfull Wildernesse, and they were come to
 the mountaine of the Amorites; then Moses said,
 See, the LORD thy God hath given the land be-
 fore thee; Goe up, possesse it. And all the people
 came neere unto Moses, and said; We will send men
 before us, and they shall search out the land for us, and
 bring us word againe, by what way we shall goe up, &c.
 That word liked Moses well; and he took of them
 twelve men, and sent them to spie out the land,
 Deut. 1. 19, 24. So where here it is said, Eboab
 spake, &c. it is not meant, that this motion came
 first from the Lord; but the people first spake of it
 to Moses, he consulted with the Lord about it;
 and the Lord approved; or at least, permitted
 the thing which they desired.

Verse 2. Send thou] or, Send for thee: which
 Sol. Iarchi expoundeth to this sense; I command
 thee not; if thou pleasest, send: forasmuch as Israel
 came and said, we will send men, &c. Deuter. 1. 22.
 that they may search] or, and let them search, or
 espie, by searching round about: and the word
 implieth the action of the heart & minde, not of
 the eyes onely, Eccles. 1. 13. & 7. 25. Thus God let
 them goe search or espie the land, which he him-
 selfe before had espied for them, Ezek. 20. 6. and went
 before them in the way, to search them out a
 place to pitch their tents in, in fire by night, and
 in a cloud by day, Deut. 1. 33. of Canaan] that
 is, as the Greek translateth, of the Chanaanites: na-
 med as the chiefe, for it was the land of 7. migh-
 tie nations, Deut. 7. 1. I give] or, am giving:
 so he speaketh as of a thing present, for more assu-
 rance. one man one man] an Hebrew phrase, mea-
 ning, of every Tribe one man, excepting the Tribe of
 Levi, for of them none was sent; because they were
 to have no inheritance in the land, Deut. 18. 1.
 a Ruler] or, a Prince; not of the baser sort, because the

the businesse was weightie: whereupon their rebellion following was of the more note.

3 Verse 3. *at the mouth* or, according to the mouth, that is, the word of the L. O. R. D., as the Chaldee translateth; and the Greeke, by the voice of the Lord: and this Sol. Iarchi expoundeth, by his permission. So in the commentarie called *Psephisa*, fol. 47. it is said, *The election of the Spies, was according to the mouth of the L. O. R. D.*; not that God commanded them to send them. *If thou sayest, why did he not forbid them to send? To accomplish their desire, and to render them their recompense, and to give unto Joshua and Caleb a good reward.* heads] that is, as the Greeke saith, *Chieft-rulers*; and Chazkuni expoundeth them, *Captains over thousands*: as in Exodus 18, 25.

4 Verse 4. *Shammua*] in Greeke, *Samuel* some of *Zachone*.

5 Verse 5. *Shapha*] in Greeke, *Sapha* some of *Souri*.

6 Verse 6. *Caleb*] in Greeke, *Chaleb* son of *Iephonne*. See 1 Chron. 4. 15. His name signifieth, *Hearie*: and he brought *Moses* word againe, as it was in his heart, Jos. 14. 7.

7 Verse 7. *Figal*] in Greeke, *Igad*.

8 Verse 8. *Hoshea*] in Greeke, *Auses* son of *Nave*.

9 Verse 9. *Palti*] or as in Greeke, *Phati*.

10 Verse 10. *Gaddiel*] in Greeke, *Goudiel* some of *Soudi*.

11 Verse 11. *of Ioseph*] He was father of *Ephraim* in verse 8, as well as of *Manasseh* here; and sometime *Ioseph* is named for *Ephraim*, Ezek. 37. 16, 19. Revel. 7. 8. Here he is named as father of *Manasseh*, who was his first-borne, Jos. 17. 1. although the Hebrews give another reason; namely, *Because both of them uttered an ill report*; *Ioseph*, of his Brethren, (Gen. 37. 2.) and the Prince of *Manasseh*, of the land: which *Hoshea* of *Ephraim* did not. Chazkuni on Numb. 13.

13 Verse 13. *Seibur*] in Greeke, *Sadour*.

14 Verse 14. *Nabbi*] or *Nachbi*; in Greeke, *Naabi* some of *Sabi*.

15 Verse 15. *Geul*] in Greeke, *Goudiel*.

16 Verse 16. *These are the names*] Chazkuni here observeth, *He sent no spie of the Tribe of Levi, because he had no portion in the land.* Nun] called also, *Naz*, 1 Chron. 7. 27. in Greeke, *Nave*. *Ioshua*] or, *Iehoshua*, called sometime *Ieshuah*, Neh. 8. 17. in Greeke, *Iesus*, and so the New Testament writeth him, Act. 7. 45. Heb. 4. 8. that signifieth a *Saviour*, Mat. 1. 21. And this name *Moses* gave him by the Spirit of God; either as foreseeing that he should be his successor, and save the people from their enemies the Canaanites; or, (as Sol. Iarchi here noteth) praying for him, that the Lord would save him from the counsell of the (wicked) spies. But Chazkuni expoundeth it, *Moses had called Hoshea the son of Nun, Joshua, not that he now first called him Joshua, but before when he was made his minister, and found grace in his eyes.* We find him called *Ioshua*, before they came to mount *Sinai*, Exod. 17. 9. and after this, when *Moses* is ready to die, he is called *Hoshea*, in Deuter. 32. 44. Where Chazkuni saith thus; *At the first when he*

was taken to be Moses Minister; Moses called him Joshua; for so is the manner of Kings; to change the name of their Ministers, Gen. 41. 45. Dan. 1. 7. But now when he is made King himselfe, his first name is restored: nevertheless, thorough all the Scripture he is called *Joshua*, because he was accustomed thereto already. By this reason, the change of his name should seeme to diminish from his dignity; whereas it was changed for his honour; as were the names of *Abram*, *Sargi*, *Isaac*, and others; Genes. 17. 5, 15. & 32. 28. Nehem. 9. 7. Esay 62. 2. Marke 3. 16, 17.

17 Verse 27. *Southward*] or, by the South, as in vers. 22. meaning, the South part of the Land of Canaan, as Chazkuni explaineth it. For that was nearest unto them, and the worst part of the land, because it was wilderness, and waterlesse, as the originall word *Negh*, signifieth *Drie ground*: and *Caleb* daughter said to her father, *Thou hast given me a South* (that is, a drie) *land, give me also springs of water,* Judg. 1. 15. and, *Rivers in the South,* Psa. 126. 4. meaning, refreshing after bondage and affliction. The Greeke here translateth, *Go up by this wilderness*; and so in that part was a wilderness, Jos. 15. 4, 3. And Sol. Iarchi saith, *Go up this way by the South; that was the worst part of the land of Israel*: for so is the manner of Merchants; they shew the worst things first, and afterward they shew the best. the mountaine] which was inhabited by *Amalekites*, *Canaanites*, and *Amorites*, Num. 14. 40, 45. Deut. 1. 44. Of this, Chazkuni giveth a reason thus; *And when ye shall know how to subdue the mountain, the valley will be easie to subdue.*

18 Verse 18. *the land what it is*] This is againe repeated in verse 19. and the third time in verse 20. which may thus be distinguished: by the land here, is meant, the people of the land, as after *Moses* explaineth it; by the land, in verse 19, is meant, the ayre of the country, and the cities, villages, tents, which were by the hand of man set thereon; and by the land, in ver. 20. is meant, the soile or ground it selfe, and fruits that grew thereon. and the people] and is here for explanation, that is, or, I mean the people: see the notes on Gen. 13. 15. So in Psa. 66. 4. *Let all the earth bow downe to thee*, that is, all peoples of the earth: likewise in Psa. 110. 1. & 96. 1. and often in the Scriptures. So, house for household, or people in it, Gen. 45. 11, 18. Citizens for Citizens, Jos. 17. 12. whether they] Hebrew, *whether it be strong*, &c. speaking of the people, as one in multitude.

19 Verse 19. *good or bad*] This seemeth to respect the wholsomnesse of the country, for aire, waters, &c. as in 2 King. 2. 19. *the situation of this country is good, but the water is bad, and the land causeth to miscarie.* To this, Chazkuni referreth it, saying, *or bad, if it cause the inhabitants thereof to miscarie* (or to be barren) as 2 King. 2. 19. and hereupon they answered, *It is a land that eateth up the inhabitants thereof*, Numb. 13. 32. in *Tents*] or, in *campes*, *troopes*; the Chaldee calleth them *Villages* (or *unwalled Townes*) the Greeke changeth the order, saying, *in walled or in unwalled Townes.*

20 Verse 20. *fat or lean*] This respecteth the soile

it selfe, which if it be fat, is fertile; if leane, barren. The Chaldee changeth the metaphor, saying, *whether it be rich or poore.* So in Neh. 9. 25, 35. *They tooke strong cities, and a fat land; and in Ezek. 34. 14. fat pasture.*

wood] or, *Trees*, as the Greeke and Chaldee interpret it, and *Targum Jonathan*, *Trees of food*; that is, of fruit to be eaten.

be ye of good courage] or, *strengthen, encourage your selves.* *the first ripe grapes*] or, *the first fruits of grapes.* And then, as *Chazkuni* observeth, *They had need to have courage, because the keepers (of the vineyards) watched them there.*

21 Verse 21. of *Zin*] or, of *Tsin*: there was a wilderness into which they came before, called *Sin*, so named of an Egyptian citie *Sin* neere it, Ex. 16. 1. Ezek. 30. 15, 16. This desert of *Zin*, seemeth to be so named, as being a *Thornie wilderness*; for *Zinnim* (in the forme plurall) signifieth *thornes*, Job 5. 5. And as the former *Sin* bordered upon Egypt, so *Zin* bordered on the land of Canaan, Num. 34. 3, 4. Jos. 15. 3. *Rebob*] or *Rebob*, called in Greeke, *Reob*, (as *Reobabham* or *Reboboam*, 1 King. 12. 1. is written in Greeke by the Holy Ghost, *Roboam*, Mat. 1. 7.) This *Rebob* was a citie in the West part of the land of Canaan, neere unto *Sidon*, which fell by lot to the Tribe of *Aser*, Jos. 19. 28. Judg. 1. 31. *to the entrance*] or, *to the entering in of Hamath*: so in Numb. 34. 8. Jos. 13. 5. Judg. 3. 3. Amos 6. 14. and so the Chaldee here translateth it, *Hamath* or *Chamath*, called also *Hamath the great*, Amos 6. 2. was a citie on the North part of Canaan, and on the East side, (as *Rebob* was on the West) Num. 34. 8. Jos. 13. 5. By this description of their voyage, they went from South to North, and from West to East, so viewing the whole land. This *Hamath* is in *Targum Jonathan* called *Antiochia*, (and so *Hamath* was after named of *K. Antiochus*;) and it was situate under mount *Lebanon*, by the river *Iabok*.

22 Vers. 22. *by the South*] or *Southward*; Or, *by the wilderness*: see verse 17. *and he came to Chebron*] or, *unto Hebron*; a place in the South parts of Canaan, where *Abraham*, *Isaac* and *Isaak*, with their wives, had bene buried, Gen. 23. 2, 19. and 49. 31. see the notes on Gen. 13. 18. By *he came*, *Sol. Iarchi* and others, understand *Caleb* onely; as if the twelve Spies went not in one company, but one or two of them together: and *Caleb*'s coming thither is specially mentioned in Jos. 14. 9. *the land whereon thy feet have troden, shall be thine inheritance*; and in verse 12. *now therefore give me this mountaine, whereof the Lord spake in that day*; and in verse 14. *Chebron therefore became the inheritance of Caleb*. Others understand *he came*, that is, *they came*; as *Chazkuni* saith, *It is the manner of the Scripture, to speake of many spies and hers in wait, in the singular number; as (in Joshua 8. 19.) The her in ambush rose quickly out of his place.* The Greeke translateth, *they came*; the Chaldee hath in some copies *Alha*, *he came*; in other some *Asbo*, *THEY came*.

Abimam] or as the Greeke writeth him, *Abimam*: he was one on the Heathen Giants dwelling in Chebron: the Hebrews interpret his name, *Who is my brother?* and that he was so called, because

none in the world was brother to him (that is, like unto him) in strength: yet *Caleb* slew him and his two brethren; Jos. 15. 14. Judg. 1. 10. *Shebsai*] in Greeke; *Sesai*. *Talmai*] in Greeke, *Telamai*.

children of Anak] in Greeke, *generations of Anak*: in Chaldee, *sonnes of the Giant* (or, of the mighty man.) *Anak* was the sonne of *Arba*, whereupon *Chebron* was in former times called *Kirjath Arba*, that is, the citie of *Arba*, Jos. 15. 13. Gen. 23. 2.

before Zoan] or *Tsoan*, called in Greeke and Chaldee, *Tanes*: (as of *Tfor* or *Zor*, is *Tyrus* in Greeke.) This declareth not onely the antiquity of *Chebron*, but by consequence the goodnesse of the land. For the *Anakims* which reigned over all, seated themselves in the best places. *Sol. Iarchi* saith; *It may be that Cham builded Chebron for his younger sonne Canaan, before he builded Zoan for Mizraim his elder sonne, &c. Of all countries, none excelled Egypt; as it is written, Like the garden of the Lord, like the land of Egypt, (Genes. 13. 10.) And Zoan was the most excellent in the land of Egypt, for there the Kings dwelt, as it is written, For his Princes were at Zoan, (Esay 30. 4.) but Chebron was seven times better than it.*

Verse 23. *bourne*] or *vallie, brooke*. The Hebrew *Nachal* signifieth both a valley, Gen. 26. 17, 19. and a river or brooke running in a valley: our English word *bourne*, answereth to them both. *Esau* signifieth a cluster; and of the Israelites cutting of the cluster, this place had the name, for a memoriall, verse 24. The Greeke translateth it, *the vallie of the cluster*: This place is reported to have bene in the Tribe of *Dan*, within a little of the vallie *Sarek* mentioned in Judg. 16. 4. *a branch*] to wit, of a vine, and one cluster of grapes upon it, as the Greeke version saith; and so *Iarchi* explaineth it, *a branch of a vine, and a cluster of grapes hanging upon it.* *on a staffe*] or, *on a barre*; the Greeke translateth, *on barres* (or *leavers*) and omitteth the words following, *by two*: which seemeth to favour the exposition that *Chazkuni* giveth here, *they bare it on a barre of the branch, with two other bars*. But the more simple and plaine meaning is set downe in *Targum Jonathan* thus, *on a barre, on the shoulders of two of them*.

Verse 25. *at the end of fortie daies*] in Greeke, *after fortie daies*. In *Targum Jonathan* there is added, *in the moneth of Ab* (which we call *July*) *at the end of fortie daies*. And *Chazkuni* explaineth it further, that they began on the 29. of *Sivan* (which we name *May*) and ended on the eighth of *Ab* (or *July*.) So many daies, our Lord Christ after his resurrection, viewed his Disciples, being seen of them fortie daies, Acts 1. 3. And according to this number of daies, the Israelites had yeeres allotted them to wander and perish in the Wilderness, because they beleevd not God, but refused to goe into the good land proffered them, Numb. 14. 33, 34. Of the myserie in this number 40. see more in the notes on Deut. 25. 3.

Verse 26. *to Kadesh*] called also *Kadesh barnea*, Deut. 1. 19. There was a citie of the Edomites called *Kadesh*, Num. 20. 16. whereupon the wilderness by it was called also *Kadesh*, Psal. 29. 8. and

and the same was called the wilderness of Zin, Num. 33. 36. Chazkuni here saith: The wilderness of Pharan, and the wilderness of Zin, and Hazeroth, and Kadesh barnea, and Rithmah, (Num. 33. 18.) were one neere to another. This Kadesh (in Greeke, Kades) The Chaldee nameth Reham.

27 Verse 27. they told him] to wit, Moses, in the hearing of all the congregation. and honey] that is, with all good things: see the notes on Exod. 3. 8. Thus they acknowledged the truth of Gods promises; they said, It is a good land which the Lord our God doth give unto us, Deut. 1. 25.

28 Verse 28. Nevertheless] or, But that. This latter part of the speech, was from the ten spies (not from Caleb or Iosua) who here take occasion to terrifie the people from going to possesse the land, Deut. 1. 28. fenced] with strong holds, high wals and munition; the Greeke expresseth it by two words, fenced, walled: in Deut. 1. 28. and 9. 1. it is said, fenced up to heaven: and in Deut. 3. 5. fenced with high walls, gates and barres. children of Anak] in Greeke, the generation of Enak, in Chaldee, sons of the Giant: so in Deut. 1. 28. the Greeke translateth them, sonnes of the Giants; see before on vers. 20. Of these there went a proverbe, Who can stand before the sonnes of Anak? Deut. 9. 2. And of the Greekes borrowed the word Anakes, to signifie Kings: and by interpretation Anak signifieth a chaine, Proverbs 1. 9. which is an ornament for Kings and great personages, and of old, upon their beasts neckes also, Judg. 8. 26. And many such men were chained with pride, as Psal. 73. 6.

29 Verse 29. Amalek] that is, the Amalekites, the posteritie of Amalek the sonne of Esau; of whom see Exod. 17. 8, &c. Because they had bene smitten by Amalek (Deuteron. 25. 17, 18.) the spies doe now make mention of him, to make them afraid, saith Iarchi on Num. 13. This Amakk (who was the first of the nations, Numb. 24. 20. and anemie to Israel) would hinder, as they thought, their entrance on the South side. in the mountaine] that is, the mountaines, or, as the Greeke translateth, the mountainie part, for these nations here reckoned, were the most mightie; and the Chethites possessed mount Thabor, the Jebusites Ierusalem and mountaines about it, the Amorites mount Heres, &c. Judges 1. 21. 34, 35, 36. and these Amorites were high as Cedars, and strong as Oakes, Amos 2. 9. so the land seemed in their eyes impossible to be conquered. the coast] or side, Hebrew, the hand of Jordan; which was towards the East, as the Sea was to the West.

30 Verse 30. Caleb] and Iosua with him afterward, Num. 14. 6, 7. though now at first it may be Iosua purposely held his peace in prudence, because he was Moses minister, and let Caleb speake. stilled the people before Moses] or, made the people to keepe silence before (or unto) Moses: that is, the people beginning to murmur and speak unto Moses and against him, Caleb stilled them. The Chaldee expoundeth it, he made the people to attend (that is, to hearken) unto Moses: and Iouathas in his Thargum saith, he stilled the people, and caused them to attend unto Moses. And it appeareth by Deut. 1.

29, 30. that Moses himselfe spake to encourage the people; but they would not obey. and said] that is, Caleb said; as the 31. verse manifesteth; and the Greeke addeth, he said unto him. we are well able to overcome it] or, prevailing we shall prevail over it; meaning the land; which the Gr. explaineth, over them, the people. And this was a speech of faith, beleeving in the power & promise of God; for Caleb now spake as it was in his heart, Jos. 14. 7.

Verse 31. But the men] Hebr. And the men; meaning ten of the twelve, all the other spies except Iosua, Numb. 14. 6.

Verse 32. an evill report] an infamie, or defamation: of which Solomon saith, he that uttereth it, is a foole, Proverbs 10. 18. And for this their sinne, these men dyed by a plague, before the Lord, Num. 14. 37. This infamie, the Chaldee calleth an evill name: the Greeke here, a dread of the land, but in Numb. 14. 36. the Greeke expoundeth it, evill words. And whereas the Hebrew Dibbah, signifieth but a speck or report, though commonly of faults, which may be done without sinne; the word evill is added by Moses, in Numb. 14. 37. to shew that this their defamation was very sinfull. eateth up] consumeth; in Chaldee, killeth the inhabitants; which may be understood of their civill wars, whereby they devoured one another. For the Amorites had conquered the Moabites, Numb. 21. 28, 29. the Caphtorims (or Philistines) had destroyed the Avims, Deut. 2. 23. This phrase was after used against the land, when the Heathens had destroyed the Israelites in it, Thou (land) eateth up men, and hast bereaved thy nations, Ezek. 36. 13.

of stature] or, of dimensions, of measures; that is, of great stature, tall and big; as the Gr. translateth, exceeding tall men. And as the Prophet openeth it, high as Cedars, strong as Oakes, Amos 2. 9. An example of such a man of stature, we have in 2 Sam. 21. 20. that had on every hand six fingers, and on every foot six toes, &c. and another of an Egyptian five cubits high, with a Speare in his hand like a weavers beame, 1 Chro. 11. 23. So in Jer. 22. 14. an house of measures, (or of stature) is for a large high house.

Verse 33. Giants] Hebr. Nephilim, such as were before Noahs flood; see Gen. 6. 4. with the Annotations. as Grasshoppers] or as locusts, that is, low, weake, base in comparison with them. So it is said of God, He sitteth upon the circle of the earth, and the inhabitants thereof are as Grasshoppers, Esay 40. 22. in their eyes] that is, they so esteemed us. And by reason hereof, it may be the spies passed thorow their land more safely, whiles these mightie men despised and neglected them; as the Philistine disdained to meddle with little David, 1 Samuel 17. 24. The Hebrew Doctors to shew this, feigne this explanation; We heard them say one to another, there are Pismires in the vineyards, like unto men. Chazkuni on Num. 13. 33.



CHAP. XIV.

1, The Israelites wepe and murmur at the newes that the spies brought out of Canaan; and speake of

returning into Egypt. 6, Iosua and Caleb labour to still and encourage them, but the Israelites would have stoned them. 11, God threateth to destroy the people. 13, Moses intreateth for them, and obtaineth pardon. 23, The murmurers are deprived of entering into the land, and condemned to wander fortie yeeres in the wilderness, and die there. 36, The spies who raised the evill report, die by a plague. 39, The people hearing the sentence of God against them, mourne, and offer themselves to goe up; but Moses forbiddeih them. 44, Yet they presume to goe up, and are smitten by their enemies.

1 **A**Nd all the congregation lifted up,
 2 and gave their voice, and the people
 wept that night. And all the sons
 of Israel murmured against Moses and a-
 gainst Aaron: and all the congregation said
 unto them; Oh that we had died in the land
 3 of Egypt, or in this wilderness, oh that wee
 might die. And wherefore doth Jehovah
 bring us unto this land, to fall by the sword?
 our wives and our little ones shall be for a
 prey: were it not better for us to returne in-
 4 to Egypt? And they said, every man unto
 his brother: Let us make a captaine, and let
 5 us returne into Egypt. And Moses and
 Aaron fell on their faces, before all the
 assembly of the congregation of the sonnes
 6 of Israel. And Joshua the sonne of Nun,
 and Caleb the sonne of Jephunneh, which
 were of them that searched the land, rent
 7 their clothes. And they said unto all the
 congregation of the sons of Israel, saying;
 The land which we passed thorow to search
 8 it, is an exceeding good land. If Jehovah
 delight in us, then he will bring us into this
 land, and will give it unto us, a land which
 9 floweth with milke and honey. Onely re-
 bell not ye against Jehovah; and you, feare
 not the people of the land, for they are
 bread for us: their shadow is departed from
 them, and Jehovah is with us, feare them
 10 not. But all the congregation said, to stone
 them with stones: and the glory of Jeho-
 vah appeared in the Tent of the Congre-
 11 gation, before all the sonnes of Israel. And
 Jehovah said unto Moses; How long will
 this people provoke mee? and how long
 will they not beleve in me, for all the
 signes which I have done amongst them?
 12 I will smite them with the pestilence, and
 disinherit them, and will make of thee a
 13 nation greater and mightier than they. And
 Moses said unto Jehovah; Then the Eryp-
 tians shall heare it; for thou broughtest up
 14 this people, in thy might, from among
 them. And they will say to the inhabitants

of this land, for they have heard, that thou
 Jehovah art among this people, that thou
 Jehovah art seene eye to eye, and that
 thy cloud standeth over them, and in a
 pillar of a cloud thou goest before them
 by day, and in a pillar of fire by night. Now
 15 if thou shalt kill this people as one man, then
 the nations will say, which have heard the
 fame of thee, saying; Because Jehovah was
 16 not able to bring this people into the land,
 which he sware unto them; therefore he hath
 slaine them in the wilderness. And now,
 17 I beseech thee, let the power of the Lord be
 great, according as thou hast spoken, saying;
 Jehovah is long suffering, and much in mer-
 18 cie, forgiving iniquitie, and trespasses: and
 clearing will not cleare (the guilty;) visiting
 the iniquitie of the fathers upon the sonnes,
 unto the third, and unto the fourth gene-
 19 ration. Pardon I beseech thee, the iniquitie
 of this people, according unto the greatnesse
 of thy mercie, and as thou hast forgiven this
 people from Egypt, even untill now. And
 20 Jehovah said, I have pardoned, according
 to thy word. But assuredly, as I live, all
 21 the earth shall be filled with the glory of Je-
 hovah. For all the men which have seene
 22 my glory, and my signes, which I did in E-
 gypt, and in the wilderness, and have temp-
 23 ted me these ten times, and have not heark-
 ned to my voice; If they shall see the land
 which I sware unto their fathers, neither
 shall any of them that provoked me, see it.
 24 But my servant Caleb, because there was
 another spirit in him, and he followed me
 fully; even him will I bring into the land,
 whereinto he went, and his seed shall pos-
 25 sesse it. (Now the Amalekite, and the Ca-
 naanite, dwelt in the valley:) to morrow,
 turne ye, and journey you into the wilder-
 nesse, by the way of the red sea.

And Jehovah spake unto Moses and unto
 26 Aaron, saying; How long (shall I pardon)
 27 this evill congregation, which murmure a-
 gainst me? I have heard the murmurings of
 the sonnes of Israel, which they murmure a-
 gainst me. Say unto them, As I live, assu-
 28 redly saith Jehovah, if I do not so unto you,
 as ye have spoken in mine eares. Your car-
 29 kasses shall fall in this wilderness; and all that
 were mustered of you, according to your
 whole number, from twenty yeeres old and
 upward, which have murmured against me.
 If you shall come into the land, concerning
 30 which I lifted up my hand, to make you dwell
 therein, save Caleb the sonne of Jephunneh,
 and

31 and Joshua the son of Nun. And your little ones, which ye said should be for a pray, even them will I bring in; and they shall know the land, which yee have despised.
 32 But *as for you*, your carcases shall fall in
 33 this wilderness. And your children shall feed in the Wilderness forty yeeres, and shall beare your whoredomes, untill your carcases be consumed in the Wilderness.
 34 After the number of the daies *in* which yee searched the land, forty daies; a day for a yeere, a day for a yeere, ye shall beare your iniquities, forty yeeres; and ye shall know my breach *(of promise.)* I Jehovah have spoken, If I doe not this unto all this evill congregation, that *are* gathered together against me; in this wilderness they shall be consumed, and there they shall die. And the men which Moses had sent to search the land, and *which* returned, and made all the congregation to murmur against him, by bringing up an *evill* report upon the land:
 37 Even the men died that did bring up the evill report of the land, by the plague, before Jehovah. But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, lived, of those men that went to search the land.
 39 And Moses spake these words unto all the sonnes of Israel, and the people mourned greatly. And they rose up early in the morning, and went up unto the top of the mountaine, saying; Loe we *be here*, and will goe up unto the place, which Jehovah hath said, for we have sinned. And Moses said, Wherefore now do you transgresse the mouth of Jehovah? But it shall not prosper.
 42 Goe not up, for Jehovah *is* not among you, that ye be not smitten, before your enemies.
 43 For the Amalekite and the Canaanite *is* there before you, and yee shall fall by the sword; for because ye are turned from after Jehovah, and Jehovah will not be with you.
 44 But they loftily presumed to goe up to the top of the mountaine: but the Ark of the covenant of Jehovah, and Moses, departed not from within the campe. And the Amalekite came down, and the Canaanite, which dwelt in that mountaine; and smote them, and discomfited them, even unto Hormah.

Annotations.

1 **L** *Isied up*] to wit, *their voice*, as after followeth, and as is exprest in Gen. 21. 16. *she lifted up her voice, and wept.* Or, *all the congregation tooke up*, that is, *received*, to wit, the evill report which

the Spies gave of the land, Numb. 13. 32. So the phrase is used, in Exod. 23. 1. *Thou shalt not take up a vaine report.* This latter, the Greeke version favoureth. *gave their voice*] that is, *cried out.* This manner of speech is used to signifie any loud voice, noise or crie, of any creature, or of God himselfe; as in Psal. 18. 14. *the Most high gave his voice*; in Jer. 2. 15. *the Lions gave their voice*; in Psal. 104. 12. *the fowles give the voice*; in Psal. 77. 18. *the skies gave a voice*; in Habak. 3. 10. *the deepe gave his voice*; and in 2 Chron. 24. 9. men are said to *give a voice*, when they made a Proclamation thorough Judah and Jerusalem. So this people here openly rebelled, and uttered their evill hearts without feare, or shame. *that night*] Hebr. *in or through that night*; which the Greeke explaineth, *that whole night.*

2 **Vers 2. and against Aaron**] which were the Lords ministers, therefore their murmuring was not against them onely, *but against the LORD*, as Moses told them, in Exod. 16. 2. 8. and as after appeareth in vers. 3. *Oh that we might die*] or *(Would God) that we were dead*: they are words of unbeliefe and despaire, and of great unthankfulness: compare Exod. 16. 3. Psal. 106. 24, 25. The Greeke translateth, *If we were dead*: which is a forme of wishing, both in the Greeke and Hebrew tongues, as in 1 Chro. 4. 10. *If thou wilt blesse me*; that is, *Oh that thou wouldest blesse me*; so in Luke 12. 49. *If it were* (for, *Oh that it were*) *already kindled*; and so the Syriack version there explaineth it.

3 **Vers 3. to fall**] i. e. *that we should fall*, that is, die by the sword? Here they murmur against God himselfe through unbeliefe; as David saith, *They contemptuously refused the land of desire*, (the pleasant land;) *they beleevd not his word, but murmured in their Tents; they heard not the voice of Jehovah*, Psal. 106. 24, 25. *were it not better*] or, *were it not good*? The Greeke changeth the phrase thus, *Now therefore it is better for us to turne backe into Egypt.* So, *are they not written*, 2 King. 20. 20. is explained thus, *Behold they are written*, 2 Chronicles 32. 32.

4 **Vers 4. Let us make a Captaine**] Hebr. *Let us give a head*: where by *give*, is meant *make* or *appoint*, as the Chaldee expoundeth it; and by *head* they meane a *Captaine* or *chiefe Governour*; as in Num. 35. 4. 1 Chro. 4. 42. & 12. 20. and as the Greeke here explaineth it. *Thebargum Iamsthan* paraphraseth thus; *Let us appoint a King over us for head.* Of this their sinne, the Scripture saith, *They dealt proudly, and hardened their neckes; and hearkned not to Gods Commandements; and refused to heare, and were not mindfull of the wonders that hee had done among them: but hardened their neckes, and in their rebellion appointed a Captaine (or made a head) to returne to their bondage.* Nehem. 9. 16, 17. So their evill words and purpose, is counted unto them as the deed done. *Sol. Iarobi* openeth their words thus, *Let us appoint a King over us*; and he saith, the Rabbines have expounded this, as meaning *Idolatry*. The same is also noted by R. Menachem, who further likeneth this sin, to theirs that builded

ded the tower of Babylon, Gen. 11. So their sinne was against God, who is exalted as head above all, 1 Chron. 29. 11.

5 Verse 5. *fell on their faces*] as much affected with the murmuring of the people: and they fell downe, either to pray unto God for them, as in Numb. 19. 22. or to intreat them, not to proceed in their rebellion, as it followeth, *before all the assembly*. And elsewhere it appeareth, that Moses spake to encourage the people, saying, *Dread not, neither be afraid of them: Iehovah your God, who goeth before you, he shall fight for you*; &c. Deuteronomie 1. 29, 30.

6 Verse 6. *that searched the land*] as appeareth in in Num. 13. 7, 9, 17. *rent their clothes*] in signe of sorrow, for the peoples rebellion and blasphemie; for they said, the Lord had brought them out of Egypt, because he hated them, &c. neither did they beleeve the Lord their God, for all that Moses spake unto them, Deut. 1. 27, 32. Of rending garments in sorrow, see Gen. 37. 29. Lev. 10. 6. in the Annotations.

9 Verse 9. *Onely*] or, *But rebell not yet*; which the Greeke interpreteth, *But be not yet Apostates* (or *revolters*) *from the Lord*: the Chaldee; *But rebell not yet against the Word of the LORD*. are bread for us] or, shall be our bread, our food; that is, we shall devoure and consume them. The Chaldee expoundeth it, *They are delivered into our hand*. So Balaam prophesied of Israel, *He shall eat up the nations, his enemies*, Num. 24. 8. And in Psal. 79. 7. *He hath eaten up Jacob*; that is, consumed: and in Psal. 14. 4. *They eat my people, as they eat bread*. Also in Deut. 7. 16. *Thou shalt eat* (that is, consume) *all the people*. *their shadow*] that is, God their defence, covert, protection; which the Chaldee expoundeth, *their strength*; so in Esay 30. 2. *the strength of Pharaoh, and the shadow of Egypt*, doe explaine one another: and shadow is used often for defence: as, *The shadow of the Almighty*, Psal. 91. 1. and, *Iehovah thy shadow*, Psal. 121. 5. and God saith, *I have covered thee in the shadow of mine hand*, Esay 51. 16. and 49. 2. *Iehovah is with us*] the Chaldee explaineth it, *The Word of the LORD is for our helpe*.

10 Verse 10. *said, to stone them*] that is, spake one to another, that they should stone *Isua* and *Caleb*. An example of notorious obstinacie and outrage; and at another time, they had almost done the like unto Moses, Exod. 17. 4. So after this, *Ierusalem* stoned the Prophets, which spake the things pertaining to her peace, Mat. 23. 37. *appeared in the Tent*] the Greeke explaineth it, *appeared in the cloud over the Tent of the Testimonie*. This is confirmed by the like apparition in Num. 16. 42. and Sol. Iarchi here saith, *The cloud descended there*. It was an extraordinary appearance, to re-straine the peoples furie, and to helpe his faithfull witnesses.

11 Verse 11. *provoke me*] or, *despite, blaspheme, contemptuously provoke mee*. So the Apostle expoundeth this word, *blaspheme*, in Rom. 2. 24. from Esa. 52. 5. and it implieth also a contempt or despising, Prov. 1. 30. and 15. 5. Esay 5. 24. *not*

believe in me] in Greeke, *not beleeve me*; which the Chaldee explaineth, *not beleeve in my word*. This unbeliefe is noted as a chiefe cause of their rebellion, and so of their destruction after in the wilderness, Deut. 1. 32. Heb. 3. 18, 19. *for all the signes*] though many signes and wonders had been shewed, yet they beleeved not: so of their posteritie it is said, *Though (Jesus) had done so many signes before them, yet they beleeved not in him*, Joh. 12. 37. *among them*] Hebr. *in the mids thereof*, to wit, of the people.

Verse 12. *smite them*] Hebr. *smite him*, that is, the people, spoken of as one man: see verse 15. *pestilence*] in Greeke and Chaldee, *death*: see the notes on Ex. 5. 3. *disinheris them*] deprive them of the land promised unto their fathers: the Greeke and Chaldee translate, *destroy them*. *make of thee*] Hebr. *make them, to a nation*: the like speech God used, when they had made the golden calfe, Exod. 32. 10. The Greeke here addeth, *I will make thee and thy fathers house, &c.*

Verse 14. *they will say*] that which after followeth in verse 16. *to the inhabitants*] or, *with the inhabitants*, meaning the Canaanites; so both the one and the other people, will take occasion to blaspheme. The Hebrew word which usually signifieth *unto*, is sometime used for *with*, as in 1 Sam. 23. 23. Ezra 2. 63. *thou Iehovah art*] the Chaldee expoundeth it, *that thy divine presence* (or *Majestie*) *abideth among this people*. *art seene*] or, *hast beene seene eye to eye*; that is, visibly, apparently, plainly, according to the like phrase in Num. 12. 8. *mouth to mouth*; and in Exod. 33. 11. and Deut. 5. 4. *face to face*. The Chaldee here explaineth it thus, *that with their eyes they have seene the Majestie of thy glorie*; and by *Thargum Ionathan*, this is referred to the giving of the Law upon mount Sinai.

standeth over them] as protecting them from evil; which in *Thargum Ionathan* is explained, *that they should not be hurt with heat or with raine*. Compare Exod. 13. 21, 22. Num. 9. 17, &c.

Verse 15. *as one man*] that is, all of them together, and suddenly. *the same of thee*] the *hearsay* or *report of thee*; which the Greeke translateth, *thy name*; the Chaldee, *the fame of thy might*.

Verse 16. *was not able*] elsewhere Moses sheweth, that he had respect unto two things, by which Gods name & glory might be impeached among the Gentiles; because he could not, or because he would not, but hated his people, Deut. 9. 28. Exod. 32. 12. And this is the first argument of Moses supplication, that Gods name might not be blasphemed among the Heathens.

Verse 17. *the power of the Lord*] or, *the might*, as in verse 13. that is, as the Greeke explaineth it, *the power of thee O Lord*. *Lord* is here in Hebrew *Adonai*, which the Chaldee expresseth by the letters for *Iehovah*, and it signifieth *my stayes*, or *sustainers*: see the notes on Gen. 15. 2. *be great*] that is, be shewed to be great; the Greeke translateth it, *be exalted*.

Verse 18. *long-suffering*] Hebr. *long of anger*; that is, long ere he be angrie. Here Moses mentioneth that *Name of God*, which was proclaimed at mount

mount Sinai, when the people had formerly sinned in making the golden calfe, Exod. 34. 5. 6. 7. *in mercy*] the Greeke addeth, *and true*; from Ex. 34. 6 *forgiving*] or, as the Greeke translateth, *taking away iniquities*] in Greeke, *iniquities, and unrighteousnesses and sins*; the Chaldee also addeth the word *sinnes*, as was in Exod. 34. 7. This is the second reason of Moses request, from the nature and covenant of God. the guilty] this word is supplied also in the Greeke version. The Chaldee paraphraseth, *being mercifull unto them that turne to his Law; but not clearing them that turne not.* visiting] that is, punishing; in Greeke, *recompensing*; see Exod. 20. 5. *upon the sinnes*] or children; in Chaldee, *upon the rebellious sinnes.* the third] in Chaldee, *unto the third generation, and unto the fourth generation.* Thus Moses requested an absolute pardon for all; but that God would in wrath remember mercy, though in Iustice hee punished the chiefe transgressors.

19 Verſ. 19. *even until now*] or, *hitherto*; as for example, when they sinned in making the calfe, Exod. 32. (besides other times) at which time God destroyed them not as they deserved, but some of them only perished.

20 Verſ. 20. *I have pardoned*] or, *I doe pardon*, as the Greeke explaineth it, in the time present. Howbeit Chazkuni understandeth it of the time past, that God should say, hee had pardoned them once, when they made the calfe; but now hee would not pardon them, but execute vengeance. The former sense seemeth best, with the limitation following, *according to thy word*, viz. that hee would not destroy them all *as one man*, at once with the pestilence, having respect to the glory of his Name. For which cause, hee spared them at other times also, both before & after, as he sheweth by the Prophets, Ezek. 10. 8. 9. 13. 14. 21. 22. &c. Psal. 106. 7. 8. And hereupon the people after confessed, *I thou art a God of pardons, gracious, and mercifull, long-suffering, and of great kindnesse, and forsookeſt them not*; Neh. 9. 17.

21 Verſ. 21. *as I live*] Heb. *and assuredly I live; and all the earth shall be filled*: which is a forme of oath, often used of the Lord, Ezek. 18. 3. and 20. 33. and 5. 11. Whereupon it is said, *And thou shalt sweare Iehovah liveth, &c.* Jer. 4. 2. and where hee saith in the Prophet, *I have sworn by my selfe*, Esay 45. 23. the Apostle expresseth it with these words, *I live, saith the Lord*, Rom. 14. 11. And the signe of an oath, was the lifting up of the hand; so both of them are joyned in Deut. 32. 40. *I lift up my hands to heaven, and say, I live for ever*: Wherefore the oath which God here sware, is signified by the lifting up of his hand, in Psal. 106. 26. and Ezek. 20. 15. *filled with the glory*] that is, all peoples of the earth shall see and acknowledge the powerful and just administration of the Lord, unto his glory and honour. Compare Esay 6. 3. and Psal. 72. 19. where Christs kingdome is prophesied of, with whose glory all the earth is full.

22 Verſ. 22. *my glory*] under this, all Gods glorious workes are comprehended; as *powers* are used for *powerfull workes*, Matth. 7. 22. and 11. 20. 1. Cor.

12. 10. 2. Cor. 12. 14. *signes*] that is, miracles, miraculous and significant workes. *ten times*]

hereby may be meant no certain number, but *many times*, as in Gen. 31. 7. Iob. 19. 3. so *ten* is for *many*, in Levit. 26. 26. It may also be taken properly; for now they had sinned ten times; First, at the red sea, Exod. 14. 11. 12. then in Marah, Exod. 15. 23. 24. againe in the wilderness of Sin, Exod. 16. 2. then twice about Manna, Ex. 16. 20. 27. 28. after that at Rephidim, Exod. 17. 1. 2. 3. then by the Calfe at Horeb, Ex. 32. at Taberah, Num. 11. 1. & againe, at Kibroth Hattaavah, Num. 11. 4. & now the tenth time by their rebellion in Pharan.

Verſ. 23. *If they shall see*] that is, as the Greeke translateth it, *Surely they shall not see*. This also is an oath, wherby God sweareth they shall not see, that is, not goe in to enjoy the land, as is explained by David, in Psal. 95. N. *I sweare in my anger, if they shall enter into my rest*; which the Apostle openeth thus; *Hee sweare that they should not enter into his rest*, Hebr. 3. 18. So, *If a signe be given*, Marke 8. 12. is more plainly expounded, *A signe shall not be given*, Matth. 16. 4. *which I sweare unto*] that is, *which I sweare to give unto your fathers*, Deut. 1.

35. this was the land of Canaan, Gen. 12. 5. 7. called *the holy land*, Zach. 2. 12. *the land of Iehovah*, Hof. 9. 3. *the land of Immanuel*, that is, of Christ, Esay 8. 8. for it was a signe of the heavenly inheritance to be obtained by Christ, Hebr. 11. 9. 10. therefore the keeping of them out of this land, figured also the excluding of them, and of all unbelievers out of the kingdome of heaven, Hebr. 3. 12-19. and 4. 1. 2. 3. - 11.

Verſ. 24. *spirit in him*] or, *with him*; that is, hee was guided by another spirit than the ten spies. The same is to be understood of Ioshua, as appeareth by Num. 32. 12. though not here mentioned. This *other spirit*, was the spirit of faith, which the Law cannot give, Gal. 3. 2. the spirit of adoption of sonnes, not of bondage to feare againe, Rom. 8. 14. 15. by the guidance of this spirit, Caleb constantly followed the Lord, and obtained the promised inheritance. *hee followed me fully*] Heb.

be fulfilled after me: so in Deut. 1. 36. and Ios. 14. 8. 9. 14 By this manner of speech, is meant a full and constant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is said, *be fulfilled not after the LORD, as did David his father*, 1 King. 11. 6. and in this people of Israel now generally, of whom God saith, *they fulfilled not after me*, Num. 32. 11. The Greeke translateth it, *hee followed me*; the Chaldee, *be fulfilled (or accomplished) after my feare*. Chazkuni expoundeth it, *be hath accomplished the word after me*; and compareth it with that phrase in 1. Kings 1. 14. *I will come in after thee, and fulfill (that is, confirme) thy words.* *his seed*] in Chaldee, *his sons*.

shall possesse it] *shall inherit it*: thus both the Greeke & Chaldee doe interpret it: or, *shall cause to inherit it*, that is, leave it to that posterity for an inheritance; as it is written, *I shall be thine inheritance, and thy childrens for ever*, Ios. 14. 9. The word is also used in a contrary meaning, to *disinherit*, as before in v. 2 & so it may be translated, *shall disinherit it*, that is,

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disinherit and drive out the inhabitants of it, and seize upon it, as in Ios. 8. 7. *ye shall disinherit* (or *seize upon*) *the citie*: and thus it agreeth with Calebs speech, *If so be the LORD will be with mee, then I will disinherit them* (or *drive them out*) as the LORD said, Ios. 14. 12. In this latter sense, Sol. Iarchi here expoundeth it, *drive it out*, that is, *they shall drive out the Anakims and people that are therein*. This promise Moses related unto Caleb, and in the name of the Lord, he *swore* unto him for the performance of it, Ios. 14. 9.

25 Ver. 25. *Now*] Hebr. *And*. *dwell*] or, *dwell* leth, Heb. *sitteth in the valley*: after in ver. 45. they are said to dwell (or sit) *in the mountaine*; and sitting as it is often put for *dwelling*, so sometime for lying in wait, as in Ios. 8. 9. which may be meant here. Chazkuni expoundeth this place thus; that *as the spies were afraid of Amalek* (Numb. 13. 29.) *so with them the holy blessed* (God) *made them afraid*. And whereas it is here said, *in the valley*, and in ver. 45. *in that mountaine*, he accordeth them thus, that *the most of them sate in the valley, and some few of them in the mountaine, and those few warred against them; and therefore it is written, WHICH SATE IN THAT MOUNTAINE*, to imply that there were of them which sate in another place; or it may be they dwelt in the valley, and when they heard that the sons of Israel came against them, they went up into the mountaine, and lay in wait for them there: and wee find that sitting sometime, meaneth lying in wait, as it is written (in Psalm. 10. 8.) *Hee sitteth in the waiting place of the villages.* to morrow tyme] The people were now in Kadesh, from whence they sent the spies, Numb. 13. 26. Deut. 1. 19. and after this their rebellion, and the slaughter following, they abode in Kadesh many dayes, and then turned and journeyed into the wilderness, by the way of the red sea, Deut. 1. 46. and 2. 1. Chazkuni here saith, *To morrow meaneth after this time; for loe they abode in Kadesh many dayes before they began to compass about mount Seir: and it is like that* (phrase in Exod. 12. 34.) *when thy sonne shall aske thee to morrow.* journey you] or, journey for you, which some understand, to mean, for your good, see Gen. 12. 1. the way of the red sea] that is, the way towards the red sea; see the notes on Exod. 13. 17. In this red Sea the people had been baptised, 1 Cor. 10. 1. 2. Ex. 14. Baptisme was unto repentance, and with confession of sinnes, and into the death of Christ, Mat. 3. 6. 11. Rom. 6. 3. so this sending them backe into the wilderness, towards the red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the Kingdome of heaven; otherwise they should perish for ever, as their carcases perished in this wilderness.

27 Ver. 27. *How long*] to wit, *shall I pardon*, (as in ver. 19. 20.) or, *shall I beare with*. An unperfect speech, such as men use in passion of mind, when through griefe they utter not all their words; as may be seene in Moses, Exod. 32. 32. Psal. 90. 13. in David, Psal. 6. 4. and sundry the like. which murmur] or, which cause (the people) to murmur, as in ver. 36. Thus Sol. Iarchi expoundeth it, referring the congregation forementioned, to the ten

spies; but the Greeke and Chaldee translate, *which murmur*; so in the sentence following.

Ver. 28. *I live*] it is an oath, as in v. 21. where by the Lord sweareth in his anger, that they should not enter into his rest, Psal. 95. 11. Hebr. 3. 18. Numb. 32. 10. 11. *assuredly saith*] or, *the faithfull saying*; see Gen. 22. 16. *If I do not*] that is, as the Greeke explaineth it, *surely I will doe*: see before on v. 23. *spoken in mine eares*] in Chaldee, *spoken before me*: this hath reference to their words, in ver. 2. where they wished they might die in the wilderness.

Ver. 29. *your carcases*] the Greeke calleth them *Eola*, that is, *members*, which word the Apostle also useth in Hebr. 3. 17. for *carcases*, or dead bodies. So in Levit. 26. 30. *fall*] that is, *die*, being destroyed of the destroyer, 1 Cor. 10. 10. *numbered*] numbred as able men for the war, Numb. 1. This sentence was executed upon them, as is after shewed in Numb. 26. 64. 65.

Ver. 30. *I lifted up my hand*] that is, *swore*, as the Chaldee expoundeth it, *I swore by my word*: see Deut. 32. 40. and the notes before on ver. 21. and Gen. 14. 22.

Ver. 31. *your little ones*] your children under twenty yeares of age: see ver. 3. *shall know*] in Greeke, *shall inherit*, rightly explaining the sense: for to know the land, is to enjoy the same. And so Moses relating this promise, saith, *they shall possesse the land*, Deut. 1. 39.

Ver. 32. *But as for you, your carcases*] Hebr. *And your carcases*, you: where the latter you, is for explanation, to exempt their children, you, or yours only.

Ver. 33. *shall feed*] or, *shall be feeding*, so likewise the Greeke translateth it: by feed, meaning wander as sheepe for pasture in the wilderness: the Chaldee of Onkelos expoundeth it, *tarry or abide*; but Jonathan saith, *wander*; and Chazkuni explaineth it, *feed as sheep sometimes here and sometimes there, so your sonnes shall remove hither and thither; till their carcases be consumed*. Thus may we understand that in the Prophet, *The LORD will feed them as a lambe in a large place*, Hof. 4. 16. that is, will let them wander to destruction. So in other languages, wander is used for feeding, as in Virgil. Bucol. eclog. 3. *mille mee Siculis errant in montibus agne.* forty years] implying the time past also, from their coming out of Egypt: for one whole yeare, and part of the second, were now past already, when God gave this sentence against them, Num. 10. 11.

beare your whoredomes] that is, beare the punishment of your sinnes; as the Chaldee, for whoredomes translateth sin; though this name whoredome, is commonly used for idolatry, Ier. 3. 9. Ezek. 16. 15. 16. 17. &c. See Exod. 34. 15. 16. Levit. 17. 7.

Ver. 34. *After*] or, *According to the number*; in the Hebrew, *In* is used for *As*, or *according to*, as the Greeke translateth it: see the notes on Levit. 25. 15. *a day for a yeare, a day for a yeare*] that is, *each day for a yeare, or a yeare for every day*: so in Ezek. 4. 6. where the Prophet in a figure, bare the iniquity of Israel so many dayes as they had sinned yeeres. Hereupon in prophetics, dayes are put for yeeres, Dan. 9. 24. &c. Revel. 11. 3. *ye shall know my breach*]

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breach] to wit, of promise; or simply, *my breaking off*: that is, ye shall know and have experience by the punishment which you shall suffer, how great your sin is in breaking promise, and disannulling your word and covenant with me, & in breaking off from me. Thus *my breach* may be understood, *breach*, or *breaking with me*; or *from me*; as, *bee that eateth my bread*, Psal. 41. 10. is expounded, *bee that eateth bread with mee*, Ioh. 13. 18. Or, *my breach*, that is, when I brake promise with you, or breake off from you, yee shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is, performeth not his promise, which is conditionall, if men continue in his faith, Deut. 31. 16. 17. Zach. 11. 10. Iude v. 5. Rom. 11. 22. The Greeke translateth, *ye shall know the wrath (or indignation) of mine anger*: the Chaldee, *ye shall know that ye have murmured against me*. Sol. Iarchi expoundeth it, *my breach, in that yee have broken (that is, turned away) your heart from (following) after mee*. This word is after used by Moses, in Numb. 32. 23. *Wherefore breake yee the heart (that is, discourage yee) the sonnes of Israel from going, &c.* and in Numb. 30. 5. *if her father breake (that is, disallow) her, disannull her promise*.

33 Verſ. 35. *have spoken*] the Chaldee explaineth it, *have decreed by my word*. *If I doe not*] that is, *surely I will doe*, as the Greeke expoundeth it: it is an oath, as before in verse 23. This sentence decreed, seized upon them, that all this generation died in the Wildernesse, Numb. 26. 64. 65. and upon this occasion, Moses made the 90. Psalme, wherein he bewaileth the shortnesse and misery of mans life, being finished now in 70 or 80 yeeres; and intreateth God for mercy. And of this and other the like punishments, the Apottle saith, they happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come, 1. Cor. 10. 11. *So we see that they could not enter in (to the rest of God) because of unbeliefe: let us studie therefore to enter into that rest, lest any man fall, after the same example of unbeliefe*, Heb. 3. 19. and 4. 11.

36 Verſ. 36. *the men*] the ten spies. *made to murmur*] and murmured themselves; as the Hebrewes signifieth both their owne act, and that which they caused in others. So the Greeke translateth it, *murmured against it, unto (or before) the congregation*. *against him*] against Moses, as in verſ. 2. or, as the Greeke translateth, *against it*; for they murmured also against the land, Num. 13. 32. and 14. 3. *evill report*] or, *defamation*: in Greeke, *evill words*; in Chaldee, *an evill name*. The word *evill*, is expressed in the next verse: see the notes on Numb. 13. 32.

37 Verſ. 27. *the plague before Iehovah*] that is, by an extraordinary plague from the hand of God: either the pestilence before-threatned, v. 12. or some other death. And *before Iehovah*, may mean sudden death there by the Sanctuary, where the glory of Iehovah appeared, v. 10. as it is said of Vzza, *there bee died before God*, 1 Chron. 13. 10. which another Prophet explaineth, *there he died by the Ark of God*, 2. Sam. 6. 7. The Hebrewes (as Sol. Iarchi and Targum Jonathan on this place) report these mens

death to have beene by an inflammation of their tongues, and wormes issuing out of them; as a just recompence, because with their tongues they had sinned.

Verſ. 38. *lived*] that is, remained alive, safe and in health. So the Iudge of all the earth did judgement, and would not slay the righteous with the wicked; as Gen. 18. 25. And they survived, not only the other spies, but all the rebellious Israelites, and went in and possessed the land of promise, Ios. 14. 10. & 19. 49. This sheweth the small number of Gods Elect, though many be called to the profession of the faith. The Hebrew Doctors speaking of Ier. 3. 14. where it is written, *I will take you one of a citie, and two of a family, and I will bring you to Zion*, doe say, *As of sixe hundred thousand Israelites, onely two entred into the Land of promise, to wit, Ioshab and Caleb; so shall it also be in the dayes of Christ. Talmud. in Sanhedrin, chap. 11.* wherein they beare witnesse against themselves, that they fulfilled the measure of their fathers, in rebelling against Christ, and despising the Gospell of their salvation.

Verſ. 40. *and went up*] that is, girded their weapons of warre about them, and pressed forward of themselves to goe up, as Moses explaineth it, in Deut. 1. 41. For things which men endeavour and are ready to doe, are said to be done by them, as Reuben delivered Ioseph out of his brethrens hand, when hee endeavoured by exhorting and perswading with them, *that he might deliver him*, Gen. 37. 21. 22. See also the annotations on Exod. 8. 18. *will goe up*] and fight, Deut. 1. 41. *we have sinned*] against Iehovah, Deut. 1. 41. Thus they shewed a kind of repentance and sorrow for their sinne, which was not sincere, nor a godly sorrow; for they turned from one evill to another, and overthrew themselves.

Verſ. 41. *Moses said*] being first commanded of the Lord, so to say, Deut. 1. 42. *the mouth*] that is, as the Greeke translateth, *the word of the Lord*: and the Chaldee addeth, *against the decree of the word of the LORD*. *But it*] or, *for it*, that is, the thing which ye doe, shall not prosper, that is, not have good successe: in Greeke, *It shall not be prosperous unto you*. R. Menachem referreth this word *It*, to Shecinah, the divine Majesty which would not prosper them; and compareth here with a like phrase in Ezek. 1. 13. *it went up and downe among the living creatures*.

Verſ. 42. *Iehovah is not among you*] thus God bade him say, *for I am not among you*, Deut. 1. 42. The Chaldee expoundeth it, *for Shecinah (the Majesty or presence) of the LORD is not among you*. *not smitten*] in Chaldee, *not broken*; in Greeke, *and yee shall fall before your enemies*.

Verſ. 43. *from after Iehovah*] in Chaldee, *from after the service of the LORD*; which the Greeke translateth, *disobeying (or not believing) the Lord*, Chazkuni explaineth it thus, *Because the spies made you afraid of the Canaanite and Amalekite that abide there, yee are turned from after the LORD, and are afraid to goe into the land, and you trust not in him, therefore hee will not bee with you; if you transgresse his mouth, so*

goe to fight, till after 40 yeares.

Iehovah will not be with you] this the Chaldee expoundeth, *the Word of the Lord will not be for your helpe.*

44 Verſ. 44. *they loftily presumed*] or, *tooke upon them* by violence, with a lofty presumptuous mind: in the Chaldee, *they dealt wickedly*, or, *turbulently*. The originall word *Aphal*, (from which *Ophe* a Tower, or *Fort* is derived, 2 Chron. 33. 14.) signifieth *lifting up*, as in *Abak*. 2. 4. which the Apostle sheweth, to meane a *drawing back* from God by unbeleeſe, Heb. 10. 38. 39. So here in this their presumptuous enterpriſe, their ſoules were lifted up in them, but withdrawn from God. And Moſes explaineth this by two other words, *ye preſſed forward*, Deut. 1. 41. and *ye were presumptuous*, Deut. 1. 43. The Hebrew Commentary *Tan-chuma*, compareth it with another like word which ſignifieth *darkneſſe*, and explaineth it, *they went darke* (or *obſcure*) *for that they went without leave from God*: and *Targum Ionaſhan*, thus; *they ſet forward in the darke, before day dawning*: to which the Latine verſion agreeth, translating it *darkened*.

departed not] in Greeke, *moved not*. The Arke removed not, but at the removall of the cloud, Numb. 9. 15. &c. which God not taking up, ſhewed thereby his diſlike of their action. Moſes obeying the Lord, would not accompany the presumptuous ſinners: ſo they went without the Lord, and without the ſignes of his grace, or company of his miniſters.

45 Verſ. 45. *The Canaanite*] that is, *the Amorite*, Deut. 5. 44. which was of the poſterity of Canaan, Gen. 10. 15. 16. *which dwelt*] or, *which ſate*, lay in wait. *diſcomfited them*] *pursued them as Bees doe*, and *deſtroyed them*, Deut. 1. 44. *Because they rebelled againſt God, and vexed his holy Spirit, therefore he was turned to be their enemy, he fought againſt them*, Eſay 63. 10. *unto Horſhab*] in Greeke *Herma*, the name of a place, ſo called of the event, ſignifying *alter deſtruction*, or *Anathema*: ſo after in Num. 21. 3. After this diſcomfiture, the Iſraelites returned and *wept before the LORD*: but he would not heare their voice, nor give care unto them; ſo they abode in Kadeſh many dayes, Deut. 1. 45. 46. Theſe things which *happened unto them for types*, 1 Cor. 10. 11 doe ſhew the nature of man, of his free-will, and workes without faith, that they procure nothing but wrath from God, and deſtruction unto men. And as Iſrael carried themſelves under Moſes, ſo did they under Chriſt: for the Lord Ieſus himſelfe, and Iohn the Baptiſt (as Ioſhua and Caleb) faithfully teſtified the truth of Gods promiſe, & perſwaded the people to enter into the kingdome of God, Mat. 3. 1. 2. 3. and 4. 17. But the Prielts, Scribes, and Pharifees (like the unfaithfull ſpies) diſcouraged the people, and would neither goe themſelves into the kingdome of heaven, nor ſuffer them that were entering, to goe in, Mat. 23. 13. but pretended worldly feares, Ioh. 11. 48. Yet after they would ſeeme to entoe by force, *going about to ſtabliſh their own righteousneſſe*, but not ſubmitting themſelves *unto the righteousneſſe of God*, Rom. 10. 3. ſo they pleaſed not God, but filled up their ſinnes alway, and wrath came upon them to the uttermoſt, 1 Theſſ. 2. 15. 16.

CHAP. XV.

1 The Lord teacheth Iſrael how they ſhould ſacrifice unto him in the land of Canaan, and what meaſure of Meat-offerings and Drinke-offerings ſhould bee for every ſacrifice. 13, The ſtranger is under the ſame Law. 17, The Law of the firſt of the dough for an Heave-offring. 22, The ſacrifice for ſinne of ignorance, done by Iſraelite or ſtranger. 30, The puniſhment of ſinne done with an high hand. 32, A man that was found gathering ſticks on the Sabbath, is by the commandement of God ſtoned to death. 37, The law of fringes on the borders of their garments, and uſe that the people ſhould make of them.

And Iehovah ſpake unto Moſes, ſaying; Speake unto the ſons of Iſrael, and ſay unto them: When yee bee come into the land of your habitations which I give unto you. And yee will make a Fire-offring unto Iehovah, a Burnt-offring or a ſacrifice, to ſeparate a vow, or a voluntary offering; or in your ſolemne feaſts, to make a favour of reſt, unto Iehovah, of the herd, or of the flock. Then he that offereth his oblation unto Iehovah, ſhall bring neere a Meat-offering of a tenth part of fine flowre, mingled with the fourth part of an Hin of oyle. And the fourth part of an Hin of wine for a drinke-offring, ſhalt make ready for the Burnt-offring, or for the ſacrifice, for one lambe. Or for a ram thou ſhalt make a Meat-offring of two tenth parts of fine flowre, mingled with the third part of an Hin of oyle. And for a drinke-offring, the third part of an Hin of wine ſhalt thou offer for a favour of reſt unto Iehovah. And when thou ſhalt make a youngling of the herd, a Burnt-offring or a ſacrifice, to ſeparate a vow or Peace-offrings unto Iehovah; Then ſhall he bring neere with the youngling of the herd, a Meat-offring of three tenth parts of fine flowre, mingled with halfe an Hin of oyle. And thou ſhalt offer for a Drinke-offring, halfe an Hin of wine for a Fire-offring of a favour of reſt unto Iehovah. Thus ſhall it bee done for one bullocke, or for one ram, or for a lambe of the ſheepe, or of the goats. According to the number that ye ſhall make ready, ſo ſhall ye make ready for (every) one, according to their number. Every home-borne of the countrey ſhal thus do theſe things, to offer a Fire-offring of a favor of reſt unto Iehovah.

And if a ſtranger ſojourne with you, or whoſoever be among you in your generations,

15 ons, and will make a Fire-offring of a favour
 of rest unto Iehovah; as yee doe, so he shall
 doe. *Yee of the Church, one statute shall bee*
 for you, and for the stranger that sojourneth:
 a statute *for ever* in your generations; as yee
 16 *are*, so shall the stranger be before Iehovah.
 One law, and one manner shall be for you,
 & for the stranger that sojourneth with you.
 17 And Iehovah spake unto Moses, saying;
 18 Speak unto the sonnes of Israel, and say unto
 them; When ye come into the land whither
 19 I bring you; Then it shall be, when yee eat
 of the bread of the land, ye shall heave an
 20 heave-offering unto Iehovah. Of the first of
 your dough, a cake shall yee heave *for* an
 heave-offering, as the heave-offering of the
 21 threshing-floore, so shall ye heave it. Of the
 first of your dough, ye shall give unto Iehovah
 an heave-offering in your generations.
 22 And when ye shall have sinned ignorant-
 ly, and have not done all these commande-
 ments which Iehovah hath spoken unto Mo-
 23 ses: *Even* all that Iehovah hath commanded
 you by the hand of Moses, from the day
 that Iehovah commanded Moses, & hence-
 24 forward, throughout your generations: Then
 it shall be, if *ought* bee done by ignorance,
 from the eies of the congregation, that al the
 congregation shall make *ready* one bullock, a
 youngling of the herd, for a Burnt-offering,
 for a favour of rest unto Iehovah; and his
 Meat-offering, and his Drink-offring, accord-
 25 ing to the manner: & one goat-buck of the
 goats, for a Sin-offring. And the Priest shall
 make atonement for all the congregation of
 the sons of Israel, & it shal be mercifully for-
 given them: for it *is* an ignorance, and they
 have brought their oblation, a Fire-offring
 26 unto Iehovah, & their Sin-offring before Iehovah,
 for their ignorance. And it shal bee
 mercifully forgiven, all the congregation of
 the sons of Israel, and the stranger that so-
 journeth among them, because al the people
was in ignorance.
 27 And if one soule sin through ignorance,
 then it shall bring neer a she-goat of her first
 28 yeare for a Sin-offring. And the Priest shall
 make atonment for the soule that sinneth ig-
 norantly, when it hath sinned by ignorance,
 before Iehovah, to make atonement for him,
 29 and it shall be mercifully forgiven him. For
 the home-borne amongst the sons of Israel,
 and for the stranger that sojourneth among
 them, one law shall be to you for him that
 30 doth through ignorance. But the soule that
 shall doe with an high hand, whether *bee* be

home-born, or a stranger, the same reproach-
 eth Iehovah; and that soule shall bee cut off
 from among his people. Because hee hath
 despised the word of Iehovah, and hath broken
 his commandement, that soule shall ut-
 terly be cut off, his iniquity *shal* be upon him.

And the sonnes of Israel were in the Wil-
 dernesse: and they found a man gathering
 sticks on the Sabbath day. And they that
 found him gathering sticks, brought him
 neere unto Moses, and unto Aaron, and unto
 all the congregation. And they put him in
 ward, because it was not declared what
 should be done to him.

And Iehovah said unto Moses; The man
 shall be made to die the death: all the con-
 gregation shall stone him with stones with-
 out the campe. And all the congregation
 brought him forth without the campe, and
 stoned him with stones, and he dyed, as Iehovah
 commanded Moses.

And Iehovah said unto Moses, saying;
 Speake unto the sonnes of Israel, and say un-
 to them; that they make unto them a Fringe
 on the skirts of their clothes, throughout
 their generations; and *that* they put upon
 the Fringe of the skirt, a ribband of blue.
 And it shall be unto you for a Fringe, that
 yee may see it, and remember all the com-
 mandements of Iehovah, and doe them: and
that yee seeke not after your *owne* heart, and
 after your *owne* eyes, after which you goe a
 whoring. That ye may remember and doe
 all my commandements, and bee holy unto
 your God. *I am* Iehovah your God, which
 brought you forth out of the land of Egypt,
 to be unto you a God; *I am* Iehovah your
 God.

Annotations.

SPeake unto Moses] After the judgement upon
 the disobedient Israelites, who should perish
 in the wilderness, God now repeateth and enlargeth
 the Law of sacrificing, which their children
 should observe in the land of Canaan: whereby
 their reconciliation unto him, and his grace to-
 wards them in Christ, was figured: thus after the
 curse of the Law for sinne, is annexed the grace
 of the Gospell through faith. In like manner af-
 ter the destruction of twenty foure thousand for
 the sinne of Baal Pehor, in Numb. 25. the Lord
 causeth the people to be mustered, Numb. 26. and
 appointeth the land to be given them for inheri-
 tance, and repeateth againe the Law of sacrific-
 ing at the solemne feasts, in Numb. 28. and 29.
 that upon the example of wrath on the sinfull
 parents, he might shew his remembrance of mercy
 in Christ, unto the repentant beleiving children.

2 Verse 2. *Land of your habitations*] wherein you shall dwell: not in the wilderness, but in the land of promise, (which figured the state of grace in Christ) did God require the sacrifices of his people, and promiseth to accept them. So after by the Prophet Ezekiel, he saith, *I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to passe under the rod, &c. and I will purge out from among you the rebels, and them that transgress against me, &c. For in the mountaine of mine holiness, in the mountaine of the height of Israel, saith the Lord GOD, there shall all the House of Israel, all of them in the land, serve mee: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; with a savour of rest will I accept you, &c. Ezek. 20. 35, 36, 37, 38, 40, 41.*

3 Verse 3. *a Fire-offering*] in Chaldee, *an oblation before the LORD. Burnt-offring*] the Law whereof was given in Levit. 1. *a sacrifice*] to wit, of Peace-offerings, as the Chaldee explaineth it: the Law concerning them, see in Levit. 3. And the word *sacrifice* being put absolutely, is often used for Peace-offerings; as in Exod. 18. 12. Lev. 17. 5, 8. and 23. 37. Deut. 12. 27. So it is meant here; for the meat and drink-offerings following, were not added to the Sinne or Trespasse-offerings. The Hebrew Canons say, *They are not charged with Meate and Drinke-offerings, save for the Burnt-offering of beastes, and for Peace-offerings onely; whether they be the Oblation of the Congregation, or of a private person, or the Lambe of a woman after Child-birth (Leviticus 12. 6.) and those that the High Priest offereth, forasmuch as they are Burnt-offerings, they are charged to have Meate and Drinke-offerings. But the (Burnt-offerings of) fowles, and the Trespasse and Sinne-offerings, they bring no Meate or Drinke-offerings with them, save with the Sinne-offering of the Leper, and his Trespasse-offering, whose Meate-offerings are expressed in the Law (Levit. 14. 10.) Maimony in Magnaf. bakorbanoth, chap. 2. sect. 2. to separate*] or, *in separating a vow*: whereof see the notes on Lev. 27. 2. *voluntary offering*] what these are, and how they differ one from another, is noted on Levit. 7. 16. After in vers. 8. it is called *Peace-offerings*. And from hence the Hebrewes gather, that Sinne and Trespasse-offerings were not required to have Meat and Drink-offrings with them; for, *Sin and Trespasse-offerings, and First-fruits, and Tithes, and the Paschever, for as much as they come not by vow or voluntary offering, they are not charged with the Meate and Drinke-offerings. Maim. in Magnaf. bakorb. chap. 2. sect. 3. solenne feasts*] whereof see Lev. 23. So the Peace-offerings of the Chagigah (or Paschever mentioned in Deut. 16. 1, 2, &c.) and the Burnt-offerings, were to have Meat and Drinke-offerings with them: *Maim. ibidem chap. 2. sect. 3. savour of rest*] that is, of sweet smell, as the Greeke translateth it; which the Chaldee expoundeth, *to bee accepted with savour*: see the notes on Gen. 8. 21. and Levit. 1. 9. *or of the flocke*] to

except the burnt-offering of fowles, as before is noted.

4 Verse 4. *his oblation*] in Greeke, *his gift*: so the Hebrew *Korban*, is interpreted, *a gift*, in Marke 7. 11. *shall bring neere*] or, *shall offer*: so after. *Meat-offering*] in Hebrew, *Minchab*: of it, and the signification thereof, see the notes on Lev. 2. *a tenth part*] to wit, of an Ephah, as is expressed in Num. 28. 5. and as the Greek version here addeth: of the Ephah or Bushell, see Exod. 16. 36. Hence the Hebrewes gather, as Chazkuni here noteth from R. Nathan) that *whoever would voluntarily offer a Meat-offering, might not bring lesse than a tenth deale. an Hin*] a measure in the Sanctuary for liquid things. *The Hin is twelve Logs, saith Maim. in Magn. bakorbanoth, chap. 2. sect. 7.* The Log was as much as six egges, as is noted on Levit. 14. 10. and Exo. 30. 24. so the Hin contained as much as 72 egges: the fourth part of an Hin, as much as 18 egges. *oyle*] to wit, *oyle olive*, as in Targum Jonathan is expressed.

5 Verse 5. *wine*] expounded in Targum Jonathan, *red wine of the grapes*. So in those that follow. It is called *Sbecar*, or, *strong wine*, in Numb. 28. 7. *a drinke-offering*] or, *an effusion, a poured out offering*, because it was poured out upon the Altar, but not upon the fire, as Maimony sheweth, in Magn. bakorbanoth, chap. 2. sect. 1. *or for the sacrifice*] to wit, of Peace-offerings, as the Chaldee expoundeth it; and by this word *or*, he sheweth that he is to bring for the one by it selfe, and for the other by it selfe; saith Chazkuni on Numb. 15. *for one*] that is, *for every one severally*, as in vers. 12.

6 Verse 6. *Or for a ramme*] The Greeke interpreteth it, *And for a ramme*. A ramme was of the second yeare, or upward: the lambe of the first yeare. *two tenth parts*] two Omers; which was double the measure for a lambe, vers. 4. and this the Hebrewes understand for the ram onely, not for the ewe, or goat; as they write, *The quantity of the meat and drinke-offrings, for an bee-lambe, or shee-lambe, is a tenth of flowre, and the fourth part of an Hin of wine. Likewise for a goat, whether it be little or great, male or female; also for an ewe, though she be great. But for a ramme, two tenth deales of flowre, &c. and the third part of an Hin of wine. Maimony in Magn. bakorb. chap. 2. sect. 4.*

7 Verse 7. *of rest*] in Greeke, of *sweet smell, or good odour*: as in vers. 3.

8 Verse 8. *when thou shalt make*] in Greeke, *if yee shall make*; that is, *shall sacrifice. youngling*] Hebr. *a sonne of the herd*: meaning a bullocke: as in Exod. 29. 1. And here is no difference betweene young or old, as was before betweene lambe and ram; but one quantity is for the calfe, and for the bull. *The bullock or the calfe, be it male or female, hath for the meat-offring three tenth deales of flowre, &c. Maim. Ibidem, chap. 2. sect. 4.*

9 Verse 9. *bee bring*] or, *bee offer*: here the person is changed; before he said, *when thou*, vers. 8. now he saith, *then shall he*: the Greeke keepeth the person as before, *then shall yee offer. three tenth parts*] three Omers; that is, three times so much as for a Lambe, vers. 4.

Verse

10 *Verf. 10. a Fire-offering*] in Chaldee, *an oblation*. This is meant, as *Sol. Iarchi* saith, but of the *Meat-offering* and of the *oyle*: for the wine was no *Fire-offering*, because it was not put upon the fire.

11 *Verf. 11. of the goats*] bee it kid, or goat-bucke, male or female, old or young; for the Law putteth no difference, as is before observed; and so noted by *Chazkuni* here. As for the manner of offering these *Meat-offerings*, the Hebrew canons say, that they were not charged to bring frankincense with them (as they were with the *Meat-offerings* that were brought alone, *Levit. 2. 1.*) but they were charged to have salt, (according to the Law in *Levit. 2. 13.*) and this *Meat-offering* was all of it burnt upon the Altar in the Courtyard; (whereas of all the other *Meat-offering*, an handfull onely was burnt, and the residue eaten by the Priests, *Levit. 2. 2. 3.*) and the wine was poured upon the Altar. *Maimony* in *Magu. hakorbanoth*, ch. 2. *sef. 1.*

12 *Verf. 12. so shall yee make ready*] or, *thus shall yee doe*: The Hebrewes say, *These Meat and Drinke-offerings*, whether they be for *Burnt-offerings* or *Peace-offerings*, must bee according to this measure for every one; (*Numbers 15. 12.*) they may not adde more to these measures, nor diminish ought from them: and if they doe diminish, or adde more, the whole is made unlawfull. Except it be the Lambe of *Burnt-offering* which they bring on the day that they wave the Omer of first-fruits (*Levit. 23. 12. 13.*) for the *Meat-offering* thereof is two tenth deales of fine flowre, mingled with the third-part of an Hin of oyle: but though the flowre thereof bee doubled, yet is not the wine doubled, but the wine for the drinke-offering, is the fourth part of an Hin. When they measure the Meate or Drinke-offering, either of a particular person; or of the congregation, they mete it not by a measure of three tenth deales for a bullocke, or of two for a ramme; but they measure all in one tenth deals, which is in the Sanctuary, and likewise the oyle &c. The flowre with the oyle of the *Meat-offerings*, hinder not the wine; neither doth the wine hinder them: neither doe the meate or drinke-offerings hinder the sacrifice. But a man may bring his oblation to day, and his meate and drinke-offerings ten dayes after; provided, that bee have not sanctified them in a ministring vessell. For if bee have put them into a ministring vessell (of the Sanctuary) if they abide all night, they become thereby unlawfull. They may bring no *Meat* or *Drinke-offerings*, save of the common things; they may not bring them of the heave-offering, nor of the second tithe, nor of the first-fruits, but of common things only. *Maimony* in *Magu. hakorbanoth*, chap. 2. *sef. 5. 8. 12. 13.* The *Burnt* and *Peace-offerings*, served (as other sacrifices) to make atonement for the house of Israel, *Ezek. 45. 17. Levit. 1. 4.* and figured Christs oblation of himselfe, to reconcile us unto God his Father, and to be our Peace, *Hebr. 9. 14.* and *10. 8. 10. Ephes. 2. 14. 15. 16.* The *Meat-offering* (besides the signification that it had of Christ, *Eph. 5. 2.*) figured in speciall manner the faith and sanctimonie of his people, and of their service of God; *Esay 66. 20. Rom. 15. 16. Psal. 141. 2. Mal. 1. 10. 11.* So the Lord by this addition of the Meate-offering to the other sacrifices in Canaan, taught

his people sanctity in the faith and profession of the Gospell, both touching their persons & actions: and the *Drinke-offerings*, of wine powred out upon, and sanctified by the Altar, were not only a type of Christs blood shed for remission of sinnes, *Mat. 26. 28. 29.* but of our fellowship with him in his afflictions, even to be powred out upon the sacrifice and service of Christians saith, *Philip. 2. 17. 2 Tim. 4. 6.* See the annotations on *Levit. 2.*

Verf. 13. home-borne] the naturall Israelite. *Verf. 14. stranger*] in Greeke, *Proselyte*: the Gentile converted to the Jewes religion. in your generations] or, throughout, that is, in all ages successively: so in *verse 15.*

Verf. 15. Yee of the Church] or, *O Church*, or congregation: or, Concerning the Church; which in *Targum Jonathan* is expounded, the whole Church before *Iehovah*] in the exercises of religion before the Lord: for in civill things, there was not one law for both Israelites and strangers.

Verf. 16. one manner] that is, one manner of practise & obedience, and one punishment for transgression: *Hebr. one judgement.* So in *verse 24.*

Verf. 17. And Iehovah spake] A second ordinance by the Lords authority, is here imposed upon them that should come into the land of Canaan; that they should give him a cake of the first of their dough: which law is nowhere mentioned by *Moses*, save in this place. And as the former law for sacrificing, taught them holinesse by faith in Christ, who should be sacrificed for his Church; so this commadement of First-fruits, taught them to shew forth the fruits of faith, by good workes, which God appointed his people to walke in.

Verf. 18. When yee come into the land] As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercie, and have his blessing continued upon them. The Hebrewes doe observe, that *This COMMING*, differeth from all the *COMMINGS* mentioned in the Law: for, in them all it is said, *When thou art (or shalt) come; When yee are come*, meaning, after the possession thereof, and dwelling therein: but here it is said, *When yee come*, meaning, after they were entred into it, and did eate of the bread thereof, they were bound to give the cake, saith *Sol. Iarchi* on *Numb. 15.* Now this they did, before the land was parted for inheritance, as appeareth in *Ios. 5. 11. 12* where they did eate of the old corne of the land; and then the *Manna* ceased. And as an Omer of Manna was reserved before the Lord, for the generations of Israel, that they might see and thankfully remember the bread which God gave them to eate in the wilderness, *Exod. 16. 32. 33.* so a cake of the bread which he should give them in Canaan, was to bee given unto him, that they might acknowledge him, to be the preserver and nourisher of them in the land; for it is he that giveth bread unto all flesh, because his mercie endureth for ever, *Psal. 136. 25.*

whether I bring you] or, am bringing you thither. Hence the Hebrewes say, They were not bound by the Law to give the cake save in the land of Israel only.

only, and when all Israel were there, &c. Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged; as it is said, **W H I T H E R I B R I N G T O V**: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to separate a cake also out of the land, that the Law of the Cake might not be forgotten out of Israel. Maimony in Biccuring (or treatise of First-fruits) chapter 5. sect. 5. 6. 7.

19 Ver. 19. of the bread] that is, of the bread-corne, as in Esay 28. 28. Bread (that is, Corne) is bruised; and out of the earib commeth bread, Iob 28. 5. Psal. 104. 14. The Chaldee of Jonathan here paraphraseth thus; Of the bread of the revenue of the land: and not of rice, and millet, and lesser seeds. So by the Hebrew canons; Nothing oweth the Cake, but the five kinds of graine onely; which are, Wheat, and Barley, and Rye, and Fox-eare barley, and Oats: for nothing is called **B R E A D**, save that which is made of these. But hee that maketh meat of Rice, Millet, or other like pulse (or seeds) they owe no Cake at all. Maimony in Biccuring, chapter 5. section 2. and Talmud Bab. in Challah. chap. 1.

ye shall heave] that is, shall offer up; or, as the Greeke and Chaldee translate, shall separate; for it was separated by the owner, and offered to the Lord; and so was one of the heave-offrings which God gave unto his Priests, Numbers 18. 19. Wherefore it was holy, and whosoever separated a Cake, hee first blessed God who sanctified them by his commandements, and commanded them to separate a cake. Maimony in Biccuring, chap. 5. sect. 11. An heathen that separated a Cake, though in the land of Israel, it was no cake. Ibidem chap. 6. sect. 10. unto Iehovah] in Chaldee, before the **L O R D**. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lords minister: as it is written, *Yee shall also give unto the Priest, the first of your dough*, Ezek. 44. 30. By the Hebrew canons, The first-fruits, and the heave-offrings, and the Cake, and the principall, and the first part, [spoken of in Numbers 5. 7. 8.] and the gifts of the beast [that is killed, Deut. 18. 3.] these are the Priests goods: with them hee may buy servants, and lands, and uncleane beasts, and pay his debts, or wives dowry, and buy bookes, Maimony in Biccuring, chap. 4. sect. 14.

20 Ver. 20. Of the first] or, The first-fruits: with the first-fruits of all things, God was to be honoured, Prov. 3. 9. that thereby all the rest of their food might be sanctified unto them: For if the first-fruits be holy, the lump (or dough) is also holy, Rom. 11. 16. and a promise of plenty is added to them that thus doe, Prov. 3. 10. as of this particular it is said, *ye shall also give unto the Priest, the first of your dough, that hee may cause the blessing to rest in thine house*, Ezek. 44. 30.

of your dough] of your paste, or lumpe. They gave of their corne, first-fruits and tithes, and other gifts, to the Priests, Levites, and poore, when they first reaped and threshed it, Exod. 23. 19. Numbers 18. 12. 26. Levit. 23. 22. After them, when they made bread of it, they separated also this cake. And as the Levites sepa-

rated an heave-offering, out of their tithe, Num. 18. 26. so the poore that glained, separated of their dough; as the Hebrewes write, *That which is glained, and which is forgotten* (Deut. 24. 19.) and the corner, Levit. 19. 9. &c. though they bee free from the Trumah (or heave-offering) yet they owe the cake. Likewise the first tithes, &c. Maimony in Biccuring, chap. 6. sect. 3. And though other seeds or pulse, owe not the cake, as is before noted, yet they say, Hee that mixeth the meale of wheat, and the meale of rice, and maketh dough of them, if it have the taste of the wheat, it oweth the cake; and if not, it is discharged. Though it bee but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweth the cake. Dough that is kneaded with wine, or oyle, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a frying pan, &c. oweth the cake. But hee that maketh dough to dry it in the Sunne onely, or to boyle it in a cauldron, it is discharged of the cake, &c. Also parched corne, that is kneaded with water, or honey, and eaten without baking, is discharged; for nothing oweth the cake, but dough, the end whereof is to be bread baked for mans meat. Ibidem sect. 11. 12. And for the quantity of dough, out of which a cake is to be given, they say, An Omer full of meale, whether it bee of one of the five sorts of graine, or of all of them mixed together, the dough thereof oweth a cake. And it is unlawfull for a man to make his dough of a lesser quantity, that it may be free from paying the Cake. Ibidem Section 15, 16. What the Omer is, see Exodus 16. 36. And from that measure of manna which God gave every one for a day, did they gather their quantity, that an Omer of meale should pay a cake to the Lord, as Sol. Iarchi on this place sheweth. a cake] or, loafe, made of the dough aforesaid. Hee that separateth meale for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meale is mixt with the water, they separate a cake of the first thing which is kneaded, as it is written, **T H E F I R S T O F T O V R D O U G H**. That dough which oweth a cake by the Law, hee that eateth thereof is to be beaten. Maimony in Biccuring, chap. 8. sect. 1. 2. 5. of the threshing-floore] that is, of the corne in the threshing-floore; as it is your duty religiously to separate first-fruits of your corn in the floore; so of the dough in your houses. Thus the floore is used for the corne therein; in Deut. 16. 13. Sol. Iarchi understandeth it thus; as the heave-offering of the floore, of which there is no stined measure (by the Law;) and not as the heave-offering of the tithes, whereof there is a stined measure: So for the quantity, it should be voluntary, so much as men would give. Howbeit, their wise men (they say) set a measure; viz. that they should separate the foure and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fortieth part: for because his dough is much, there is in this quantity sufficient for a gift. Maimony in Biccuring, chap. 5. sect. 2. So the Chaldee of Jonathan expoundeth this verse, *The first-fruits of your dough, a cake, one of 24.* (that is, the foure and twentieth part) shall yee separate as a separated-offring for the Priest, &c.

21 Verſ. 21. *ye ſhall give*] The repeating of the commandement ſheweth it to be of importance; and though the Priſt had it, yet was it given to the LORD, whoſe bleſſing therefore was promiſed to the obſervers of this Law, Ezek. 44. 30. And as all things giuen unto God, were to be holy, pure and cleane; ſo of this the Hebrewes write, *A man may not make his dough in uncleaſneſſe at all; but is to be admoniſhed, and muſt be carefull that bee be cleane, both bee and his veſſels, that bee may ſeparate a pure cake.* Maimony in Biecurim. chap. 9. ſect. 11. *in your*] or, *throughout your generations*, in all ages: wherefore this ordinance was kept by Iſrael, after they were returned out of Babylon, Nehem. 10. 37. And beſides that all their bread was ſanctified unto them by theſe firſt-fruits, and God was honoured, by whoſe word man liveth, and not by bread only, Deut. 8. 3. it ſeemeth to have a further ſignification of the choſen people of God, as Paul applyeth this phraſe of the firſt-fruits, and of the lump of dough, unto the ſtate of Iſrael, Rom. 11. 16. as the Prophet ſpeaking of the firſt-fruits alſo ſaith, *Iſrael was holineſſe to the LORD, the firſt-fruits of his increaſe; all that eat him, ſhall be guilty, &c.* Ier. 2. 3. And thus the Iewes of old underſtood this commandement of the Cake, that it ſignified in myſterie the congregation of Iſrael, called the firſt-fruits of the world; which when it is put into the oven that burneth with the fire of the holy bleſſed God, it is neceſſary to ſeparate there-from a cake, that it be not partaker of ſevere judgement; and there-from is a bleſſing reſerved in the world, (Ezek. 44. 30.) R. Me-nachem on Numb. 15.

22 Verſ. 22. *when ye ſhall have ſinned ignorantly*] or, *if ye have erred*, that is, done unadviſedly of ignorance, error, or over-ſight; whereto is oppoſed ſinning with an high hand, verſe 30. See the annotations on Levit. 4. 2. As in the two former Lawes, the Lord repeated and enlarged the doctrines of faith, and of good workes: ſo here he doth the like concerning the forgivenenſe of ſins, which his people through infirmity do fall into; that all the chiefe points of Chriſtian religion, are here renewed unto them. *have not done all*] The words of this Law differ from the former in Levit. 4. 2. 13. which ſpake of doing that which ſhould not be done; whereas this ſpeaketh of not doing all which ſhould be done. There alſo, the ſacrifice, which the congregation ſhould bring, was a Bullocke for a Sin-offering, Lev. 4. 14. here (in verſe 24.) they are willed to bring a Bullock for a Burnt-offring; and a goat-bucke, for a Sin-offering. Whether is this difference, in reſpect of the commandements, forbidding evill workes, and requiring good, as the words ſeeme to import? Or, as the Hebrewes expound it, doth this here reſpect the ſin of idolatry only? Or, as others underſtand it, is that for all the tribes generally, and this for the ſeverall tribes, cities and townes as they were ſeſerved in the land of Canaan? Or, is this (in myſterie) an increaſe of the ſacrifice in Canaan; as in propheſie of the dayes of the Goſpell, the Meat and Drinke-offerings (which Chriſtians ſhould ſpiritually offer with their ſa-

crifices) are of greater quantity, than thoſe which were offered under Moſes, Ezek. 46. 5. 11. compared with Numb. 15. 4, 5, 6, 7, and 28. 20. &c.

23 Verſ. 23. *Even all*] This ſheweth the large extent of this Law, and the weight thereof, by repeating things ſo expreſſly. The Hebrewes, which underſtand this of idolatry only; ſay, that that one commandement, is at all the commandements, &c. and that this ſheweth, that whoſoever profeſſeth idolatry, it is as if hee denied all the Law wholly, and all that the Prophets have propheſied; as it is written, *AND HENCE FORWARD*: Sol. Iarchi on Numb. 15. and Maimony tom. 1. treat. of Idolatry, chap. 2. ſect. 4.

24 Verſ. 24. *by ignorance*] in Greeke, *unwillingly*: ſee Levit. 4. 2. *from the eyes*] underſtand, *bidden from the eyes*, as is expreſſed in Lev. 4. 13. This the Hebrew Doctors underſtand of things erroneouſly taught by the governours, and practiſed by the people, concerning idolatry; as is ſhewed in the annotations on Levit. 4. 13. and ſo Sol. Iarchi expoundeth here this place. *ſhall make ready*] that is, *ſhall offer* for a ſacrifice, Levit. 4. 14. And thus the Hebrewes underſtand not of one ſacrifice for the twelve tribes, but for every tribe ſo much.

*If the error be in Idolatry, that they (the governours) have erred, and taught it: they bring a Bullocke for a Burnt-offring, and a goat-bucke for a Sin-offering, for every tribe, and this oblation is that which is ſpoken of in Numb. 15. ſaith Maimony in Shegagoth, chap. 12. ſect. 1. and Talmud in Horajoth, chap. 2. See the notes on Levit. 4. 14. This expoſition for the number, may ſeeme probable, becauſe the people returned from captivity, offered for all Iſrael, in Burnt-offerings twelve bullockes, and twelve goat-buckes for a Sin-offering, according to the number of the tribes, Ezer. 8. 35. *youngling*] Hebr. *ſome of the herd*: a bullocke was alwayes of the ſecond yeare or upward: ſo, the goat-bucke following.*

Burnt-offering] which ſignified atonement and ſanctification by the death of Chriſt, as is ſhewed on Lev. 1. *of reſt*] that is, *of ſweet ſmell*, as the Greeke tranſlateth: the Chaldees ſaith, *to be accepted with favour before the LORD.*

to the manner] or, *right, ordinance*: Hebr. *to the judgement*: meaning, the meaſure preſcribed of God, in v. 9. 10. *for a Sin-offering*] in Greeke, *for ſin*. This word in Hebrew is written with want of a letter, which elſewhere uſually is expreſſed: whereupon Sol. Iarchi noteth, that it is not as other Sin-offerings; for all Sin-offerings that are by the Law brought with the Burnt-offering, the Sin-offering is before the Burnt-offering, as it is ſaid, (in Levit. 5. 10.) *And the ſecond bee ſhall make a Burnt-offering, but this Burnt-offering is before the Sin-offering.* The manner of offering this Sin-offering was like the bullocke, in Levit. 4. it was killed in the court-yard, the blood was carried into the Sanctuary, & ſprinkled ſeven times before Lord; the fat was burned on the Altar in the court-yard, and the body of the beaſt was carried forth, and burnt without the campe: ſo figuring Chriſt, who ſhould be ſlaine for the finnes of his people, and by his own blood enter into heaven; his body being crucified with-

without the gate of Ierusalem, Heb. 9. 11. 12. 24. and 13. 11. 12. If the great assise (of Magistrates) ignorantly sinne in teaching idolatry, the whole congregation bringeth twelve bullockes for Burnt-offerings, and twelve goats for Sin-offerings, and they are burned, because their blood is carried into the Sanctuary, &c. Though but one tribe onely commit (the sinne) if it bee the most part of the Church, then all the congregation bring, for idolatry, twelve bullockes, and twelve goats. Maimony in Shegagoth, chap. 12. sect. 1.

- 25 Ver. 25. for all the congregation] or, for every congregation; whereby may bee implied the severall tribes, cities, townes, and synagogues. So in verse 26. an ignorance] or, an error, in Greeke, and unwilling Sin, so in v. 26. brought their oblation] in Greeke have brought the gift thereof. a Fire-offering] in Chaldee, an oblation before the L O R D: and this is meant of the Bullocke, the Burnt-offering, as Sol. Iarchi noteth, their Sin-offering] this is the goat, saith Sol. Iarchi. before Iehovah] R. Menachem from former authours speaketh of these phrases here used, unto the L O R D, and before the L O R D, that it is meant of him and his judgement hall; whereby it appeareth that the mylerie of the Trinitie in the Godhead, was of old beleevd by the Iewes, though now they oppugne the same. For there was no Court or Iudgement hall in Israel, lesse than of three Iudges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sinne, which they did hold peculiar unto God alone; it sheweth that they once acknowledged a Trinitie of persons in the Godhead, to whom sacrifices for the finnes of men were offered.

- 26 V. 26. and the stranger] the beleeving Gentile, as the Greeke translateth, and the proselyte that cometh unto you. Thus the Lord sheweth himselfe to bee the God of the Gentiles also, Rom. 3. 29.

- 27 Ver. 27. of one soule] or, any soule; that is, any person: the Chaldee expoundeth it one man. So in Levit. 4. 27. through ignorance] in Greeke, unwillingly. This also by the Hebrewes (as Sol. Iarchi here) is expounded of the sinne of Idolatry. of her first year] Hebr. daughter of her year, in Greeke, a yearling: see the notes on Exod. 12. 5. in Levit. 4. 32. he might also bring an ewe-lambe for his sinne; which may likewise be understood here. But Sol. Iarchi saith, For other transgressions, a particular man bringeth an ewe-lambe, or a shee-goat: but for this (of idolatry) a shee-goat is appointed.

- 29 Ver. 29. one law shall be to you] that is, yee shall have one law: the Greeke translateth, one law shall be among them, (or for them.) that doth] or, that committeth, to wit, the sinne, through ignorance: in Greeke, whosoever doth unwillingly. Thus the Law promisseth grace in Christ, in that it appointed sacrifices and Priests that can have compassion on the ignorant, and on them that erre, Hebr. 5. 2. In this faith, David prayeth unto God, Ignorance (or, Unadvised errors) who doth understand? cleanse thou me from secret finnes, Psal. 19. 13.

- 30 Ver. 30. the soule] in Chaldee, the man. with an high hand] that is, boldly, proudly and presumptuously, as the Greeke translateth, with the

hand of pride; and Targum Jonathan, with pride, (or presumption.) This phrase, when it is spoken of good workes, meaneth boldnesse, courage and magnanimity, in heart and carriage; as, Israel went out of Egypt with an high hand, Numb. 33. 3. Exod. 14. 8. but here of evill, it meaneth pride and presumption shewing it selfe openly and boldly; which Onkelos in Chaldee expoundeth, with an uncovered head, as being not ashamed of the deed (for when men were ashamed, they used to cover their heads, Ier. 14. 4.) Of like sort, is the high arme, in Iob. 38. 15. (where the Greeke also expoundeth it, the arme of the proud:) and the high (or lofty) eyes, Psal. 18. 28. and 131. 1. reproacheth] or, blasphemeth; which the Greeke and Chaldee translate, provoketh to anger. It meaneth a reproaching with words, as 2. King. 19. 6. 22. and is applied here unto deeds, as also in Ezek. 20. 27. yet in this your said have reproached (or blasphemed) me, in that they have trespassed a trespass against mee. So a presumptuous sinner is counted as a blasphemer of God, and hath no sacrifice for his sinne, but is to bee cut off. And this word Christ hath respect unto, in Luke 12. 10. unto him that blasphemeth against the holy Ghost, it shall not be forgiven. that soule] in Chaldee, that man. cut off] in Greeke and Chaldee, destroyed: which phrase the Apostle useth in Act. 3. 23. shall bee destroyed from among the people. That word meaneth destruction by the hand of God, as in 1. Cor. 10. 10. Hebr. 11. 28. So the Hebrew Doctors understand the cutting off, mentioned in the Law of Moses: which sometime is so explained, as in Levit. 17. 10. God saith, I will cut off him from among his people. But if there were witnesses of the fact, the Magistrates punished them, either by death, or beating: see the notes on Deut. 25. 2.

Ver. 31. despised the word] or, contemned, set it at nought, as vile; dishonoured it. Hereupon is that proverbe, Hee that despiseth the word, shall be destroyed; but hee that feareth the commandment, shall be rewarded, Prov. 13. 13. broken] or, disannulled, frustrated, made void: it is opposed unto stablishing or confirming. This word Christ useth in Marke 7. 9. Full well yee frustrate the commandment of God. Vtually it is applied to the breaking of the covenant of God, as in Gen. 17. 14. Leviticus 15. 44. and often in the Prophets; sometime of the Law and commandments, Psalme 119. 126. Ezz. 9. 14. Hebr. 10. 28. shall utterly bee cut off] or, shall bee cut off with cutting off: the doubling of the word, is for more certainty, and speed; and as the Hebrew Doctors gather from it, in this world, and in the world to come: See the annotations on Gen. 17. 14. So R. Menachem here saith, Although wee find Apostates (from God) to live more than 50. yeares, and that they are not cut off from the life of this world; yet know that their deserts hang upon them in this world, and vengeance shall bee taken on them abundantly in the world to come. his iniquity] or, the iniquity of it, (of the soule, that is, of the person) shall bee upon it; or, in it; or, with it: By iniquity, understanding punishment for iniquity, as in Gen. 19. 15. and as Sinne, is for the punishment

nishment of sin, Levit. 24. 9. Or, we may take iniquity properly; as Sol. Iarchi expoundeth it, when iniquity is in him, that hee repenteth not. R. Menaschem here allegeth an exposition of the ancients, that sin shall be cut off; and the iniquity thereof with it: as if hee should say, the iniquity shall cleave unto it after it is cut off, to be punished for ever; according to that (in Esay 66. 24.) Their worme shall not die; which Jonathan (the Chaldee paraphrast) expoundeth, Their soule shall not die. And our Doctors have said, It shall be cut off in this world; it shall be cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Jonathan paraphraseth, that man shall be destroyed in the world that is to come, and shall give account of his sinne as the great day of judgement.

32 Vers. 32. *were in the wilderness*] For so (saith Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the drinke-offerings, and Cake, it was written, When ye be come into the land, &c. to teach that they were not to practise them save in the land: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it; **IN THE WILDERNESSE.**

34 Vers. 34. *in ward*] that is, in prison. So they dealt with the blasphemers, in Lev. 24. 12, it was not declared] in Greeke, they had not judged, or determined. Wherefore was it thus? seeing the Law had twise said, that the breaker of the Sabbath should die, Exod. 31. 4. and 35. 2. Sol. Iarchi saith, it was not declared what manner of death hee should dye: but they knew that hee that prophaned the Sabbath was to die. And the Chaldee called Ionathans paraphraseth thus; This judgement was one of the foure judgements that came before Moses the Prophet, which hee judged according to the word of the holy (God.) Some of them were judgements of lesser moment, and some of them judgements of life and death. In the judgements of lesser moment (of pecuniarie matters) Moses was ready, but in judgements of life and death hee made delays. And both in the one and in the other, Moses said, I have not heard, [viz. what God would have done.] For to teach the heads (or chiefe) of the Synedrions (or Assises) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters) but not hasty in matters of life and death. And that they should not be ashamed to enquire, in causes that are too hard for them; seeing Moses who was the Master of Israel, had need to say, I have not heard. Therefore he imprisoned him; because as yet it was not declared, what sentence should passe upon him. The foure judgements which hee speaketh of, were about the uncleane that would keep the Paschever, Numb. 9. 7. 8. and the daughters of Zelophead that claimed possession in the land, Numb. 27. 4. 5. (these were the cases of lesse importance:) about the blasphemers, Levit. 24. and the Sabbath-breaker here: both which hee kept in ward, till he had answer from the Lord.

35 Vers. 35. *stone him*] This was esteemed the heaviest of all the foure kinds of death, that malefactors suffered in Israel: see the notes on Exod. 21.

12. *without the campe*] Hereupon they used to carry such out of the cities, and execute them far off from the judgement Hall, as Sol. Iarchi noteth. So they dealt with Stephen, calling him out of the city, and stoning him, Act. 7. 58. likewise with Naboth, 1 Kings 21. 13. also with the blasphemers, Levit. 24. 15. which was a circumstance that aggravated the punishment, being a kind of reproach, as the Apostle noteth, Heb. 13. 11, 12, 13. And this severitie sheweth of what weight the commandment touching the Sabbath is, the profanation whereof, God would have thus to be avenged. And it further signified the eternall death of such as doe not keepe the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their owne workes, as God did from his, Heb. 4. 1, 2, 3, 4, 10, 11.

37 Verse 37. *And Iehorab said*] After the violating of the Sabbath, and punishment for it, God giveth a Law, and ordaineth a signe of remembrance, to further the sanctification of his people, that they might thinke upon his commandments, and doe them.

38 Verse 38. *summes of Israel*] This Law for Fringes, concerned Israel onely, not other nations; and as the Hebrews say, men onely were bound to weare them, not women. Women and servants, and little children, are not bound by the Law to weare the Fringe. But by the words of the Scribes, every child that knoweth to clothe himselfe, is bound to weare the Fringe, to the end he may be trained up in the commandments. And women and servants that will weare them, may so doe, but they blesse not [God, as men doe when they put them on:] and so all other commandments which women are not bound unto, if they will doe them, they doe them without blessing first. Maimon, tom. 1. in Zizith, (or treat. of Fringes) chapter 3. section 9. that they make] they themselves, and not Heathens for them: a Fringe which is made by an Heathen, is unlawfull; as it is written, Speake to the summes of Israel, that they make unto them. Maimon, in Zizith, ch. 1. sect. 12. a Fringe] that is, Fringes, as in Deut. 22. 12. Moses speaketh of many; and so the Greeke and Chaldee translate it here. A Fringe is in Hebrew called Tzitzith (or Zizith) which in Ezek. 8. 3. is used for a locke of haire of the head; and is here applied to a Fringe, the threads whereof hang downe as lockes of haire. And the Hebrew Doctors call it also Gnanaph, that is, a Branch, because it hangeth as branches or twigs of a tree. The Branch which they make upon the skirt of a garment, is called Tzitzith, because it is like to (Tzitzith) a locke of the head, Ezek. 8. 3. And this Branch is called White, because we are not commanded to dye (or colour) it. And for the threads of this Branch, there is no set number by the Law. And they take a thread of wolle, which is dyed like the colour of the Firmament, and tyo it upon the Branch (or Fringe;) and this thread is called Blue. Maimon, in Zizith, ch. 1. sect. 1. 2. The Fringe is called in Greeke, Crasseda, and this word is used by the Holy Ghost in Mat. 23. 5. and of it, the Chaldee also calleth it Crassedin. The word Gedilim, used for Fringes, in Deut. 22. 12. were the thrums of the cloth which was woven:

woven: and *Isisish* the *Fringe* here spoken of, were threads tyed unto those thrums with knots.

on the skirts] Hebr. on the wings. This is expounded in Deut. 22. 12. on the four skirts (or wings.) The skirt end, or border of a garment, is usually called a wing as in Ruth. 3. 9. 1 Sam. 15. 27 and 24. 5. 11. Deut. 32. 30. Zach. 8. 23. Ezek. 5. 3. Hag. 2. 13. so the four ends or corners of the earth, are called the four wings thereof, Esa. 11. 12. Eze. 7. 2. Job 37. 3. and 38. 13. The garment which a man is bound to make the *Fringe* on by the Law, is a garment which hath four skirts, or more than four: and it is a garment of woollen or of linnen only. But a garment of other stuffe, as of silke, or cotten, or camels haire, or the like, are not bound to have the *Fringe*, save by the words of our wise men, that men may be admonished to keepe the precept of the *Fringes*. For all clothes spoken of in the Law absolutely, are not, save of woollen and linnen only. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on four of the skirts, as it is said, **Vpon the foure skirts**, Deut. 22. 12. A garment that is borrowed, is not bound to have the *Fringe* for 30. dayes; after & thenceforward it is bound. A garment of wooll, they make the white thereof of threads of wooll: and a garment of flax (or linnen) they make the white thereof of threads of flax; and so of every garment after the kind thereof, &c. Every man that is bound to doe this commandment, if hee put upon him a garment which is meet to have the *Fringe*, must put on the *Fringe*, and then put the garment on; and if he put it on without the *Fringe*, he breaketh the commandment. But clothes meet to have the *Fringe* so long as a man puts them not on, but foldeth & layeth them up, they are not bound to have the *fringe*: for it is not a duty in respect of the garment, but in respect of the man which hath the garment. Maim. in Zizith, ch. 3. sect. 1. - 5. 10. upon the *Fringe*] or, with the *Fringe*. a ribband] or a threed, as the word is Englished in Iudg. 16. 9. or, a lace, as in Exod. 39. 31. it hath the name of twisting or wreathing. The Greeke & Chaldee translate it, a threed: & so it is explained by the Hebrew Doctors; who also say, whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so doe; and though the threed were twisted of eight threads, & a ribband made of them, it was counted but one threed. The threads of the fringe, whether white or blew, must be spun for the fringe by name. Marmony in Zizith, c. 1. f. 11. of blew] or, of skie-colour. The Hebrewes say, the blew spoken of in the law in every place, is wooll dyed, and like the clear firmament. And the blew for the *Fringe* must be died in a knowne die that will continue in the faire color and not change: & whatsoever is not so died, is unlawfull for the *Fringe*, though it be like the colour of the firmament. The die for this blew was made (they say) with the blood of the Chalazion, which is a fish of blew colour, & the blood of it is black as inke, & it is found in the salt sea. And with that blood they mix vermilion, &c. Also it must be died for the fringe by name. Maim. in Zizith, ch. 2. sect. 1. 2. 3. and Talmud in Menachoth, ch. 4. As for the *Fringe*, (which they usually call the *White*, because it was not comman-

ded to be died, it might be of any colour, as the garment it selfe, except blew: whereof they write thus; The garment which is all red, or Greene, or of other died colours, they make the white threads (or *Fringe*) thereof, like the died colour thereof; Greene, if it be Greene; or red, if it be red. If it be all blew, then they make the white (the *Fringe*) thereof of other colours, any save blacke, for that will turne and appeare blackish: and they tie upon all, one threed of blew, like as they doe in other *Fringes* which are not died. Maim. ibidem, chapter 2. section 8. By reason of this different colour, they also say, There are found in this commandment (of the fringe) two commandments; that a man make on the skirt, a branch issuing out of it; and that hee tie upon the branch a threed of blew. (Numb. 15. 38.) And the blew bindereth not the white; neither doth the white binder the blew. As if a man have no blew, hee maketh the white alone, &c. Though, one bindereth not another, yet are they not two commandments, but one. Our former wise men have said (from these words) And it shall bee unto you for a *Fringe*, Numbers 15. 39. this teacheth that both of them are one commandment. And the foure *Fringes* (on the foure skirts) doe binder one another [so that one may be without another] for they foure are one commandment (Deut. 22. 12.) And hee that weareth a garment wherein is the white (*Fringe*) or the blew (ribband) or both of them together, hee keepeth one commanding precept. Maimony in Zizith, chap. 1. sect. 3. 4. 5.

Verf. 29. for a *Fringe*] By the institution of 29
God it was made unto them a *Fringe*, and so a religious signe to helpe their memories, and to further their sanctification: wherefore they used to sanctifie this, as all other like divine ordinances, by prayer; and when they put on this garment, they blessed the Lord their God, the King of the world, which sanctified them by his commandments, and commanded them to array themselves with *Fringes*. And whensoever they clothed themselves herewith in the day-time, they blessed for them before they put them on. But they blessed not for the *Fringes* at the time of the making of them, because the end of the commandment is, that they should bee arrayed herewith. Maim. in Zizith, chap. 3. sect. 8. that yet may see it] or and yet shall see (or looke upon) it; on your selves, and on one another. Wherefore the Hebrewes say, A blind man was bound to weare the *Fringe*: for though hee saw it not, others did see it. Maim. in Zizith, ch. 3. sect. 7. By many meanes of sundry sorts, God warned his people of old, to walke religiously and holily before him; and it is observed by some of themselves, that The holy blessed God left nothing in the world, wherein hee gave not some commandment to Israel: if they went out to plow, (hee said) Thou shalt not plow with an ox and an asse together, Deut. 12. 10. if to sow; Thou shalt not sow with divers kinds, Levit. 19. 19. if to reape; Thou shalt not wholly reape the corner of thy field, &c. Levit. 19. 9. if to knead their dough; Of the first of your dough, yee shall offer a cake, Numbers 15. 20. if they killed (a beast;). They shall give unto the Priest, the shoulder and the two cheeks, &c. Deut. 18. 3. if they found a birds nest; thou shalt send away the Damme, Deut. 22. 6. 7.

if they caught wild beast or fowle; He shall poure out the blood thereof, and cover it with dust; *Levit. 17. 13.* if they planted; Ye shall count, or uncircumcised the uncircumcision thereof, &c. *Levit. 19. 23.* if they had a man-child borne, the fore-skinne of his flesh shall be circumcised, *Lev. 12. 2.* if they buried the dead; Ye shall not cut your selves, &c. *Deut. 14. 1.* if they shaved themselves; Ye shall not round a corner of your head, &c. *Lev. 19. 27.* if they builded an house, Thou shalt make a battlement, &c. *Deut. 22. 8.* And thou shalt write them upon the posts, &c. *Deut. 6. 9.* if they clothed themselves; Ye shall make ye a Fringe, &c. *Chazkuni on Num. 15.* and remember all] This was the spirituall use of this ordinance, that it mought lead them unto a continuall remembrance & practise of all the Law, without which, the out ward rite was vaine. The many threads of the Fringes on the foure skirts of their garment, signified the many commandements of God which they should put upon them, to be it as were clothed with them, and to walke in them: the heaven-coloured ribband, taught them an heavenly affection to all the Law, & an holy conversation; and led them spiritually to put on the wedding garment, *Matth. 22. 11.* the Lord Iesus Christ, *Rom. 13. 14.* the whole armour of God, *Ephes. 6. 11.* and the new man, which after God is created in righteousness and holiness of truth, *Ephes. 4. 24.* that their conversation might be in heaven, *Phil. 3. 20.* From these worde, The Hebrew Doctors say; A man should alwayes be carefull to array himselfe with such a garment as was bound to have the Fringe, that he might keepe this commandement: and in the time of prayer, he is to be warned hereof more specially. It is a great shame for wise men, that they should pray, and not be arraigned herewith. A man must for ever be warned of this commandement of the Fringe, for the Scripture maketh it of great weight, and all the commandements, every one depend upon it. Maim. in *Zizith, ch. 3. sect. 11. 12.* But they abused this, as other divine ordinances, to superstition & hypocrisy; & were reprov'd by our Saviour for making their *Phylacteries* broad, and enlarging the borders (or Fringes) of their garments, *Mat. 23. 5.* And this their vanitie (neglecting the spirituall end) appeareth in their writings; for unto the thrums or threads of the garment, which were three inches, they fastned threads doubled in the midst, whose length (they say) might not be lesse than foure inches, but more than so they might be, though a cubit, or two cubits. Maim. in *Zizith, ch. 1. sect. 6.* And for the vertue hereof, they say, Who so diligently keepeth this Law of Fringes, is made worthy, and shall see the face of the Majesty of God: (*Baal hatturim on Num. 15.*) and when a man is clothed with the Fringe, and goeth out therewith to the doore of his habitation, hee is safe, and God rejoiceth, and the destroying Angell departeth from thence, and the man shall be delivered from all hurt, and from all destruction, &c. (*R. Menachem on Num. 15.*) Thus easie it is for men to abuse holy things, and to pervert the right use & end of them by their owne inventions. See the annotations on *Exod. 13. 9.* And although they put so great religion in these Fringes, yet as they

have lost the spirit & life of this commandement, so God hath deprived them of the outward rite, that they have not at this day, (by their owne confession) the blew or heaven-coloured ribband; The blew (*Tecceith*) is not found in our hands at this day, because we know not to make the die (or colour) of it: for every blew in wooll is not called *Tecceith*. But the *Tecceith* (or Blew spoken of in the Law,) it is knowne that it is impossible to make it at this day; and therefore we make the white onely, saith *Rambam* (or *Maimony*) in his exposition on *Talmud Bab. in Menachoth, ch. 4.* and that ye seeke not] or, and ye shall not seeke, (or search, as *Num. 14. 36.*) which word Solomon applieth to his heart, searhing out things by wisdom, *Eccles. 1. 13.* and *7. 25.* The Greeke here translateth it, turne aside; the Chaldee, erre, (or goe astray.) your heart] in Chaldee, the imagination of your heart. Here God calleth men from their owne wisdom and inventions to his Law onely; for every imagination of the thoughts of mans heart, is onely evill every day, *Gen. 6. 5.* And, he that trusteth in his owne heart, is a foole, *Prov. 28. 26.* your eyes] in Chaldee, the sight of your eyes. So the holy Ghost saith, Walke in the wayes of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgement, *Eccles. 11. 9.* And the Apostle mentioneth the lust of the eyes, as that which is not of the Father, but of the world, *1 Iohn 2. 16.* The Hebrewes say, The heart and the eyes are the spies of the body, and brokers to bring it into transgression; the eye seeth, and the heart lusteth, and the bodie acteth the transgression. *Sol. Iarchi on Num. 15.* The Lord condemning the heart which is the most noble of all the inward parts, and the eyes which are the most excellent of all the outward, teacheth that the whole man is corrupted thorowout, and to be reformed by the Law and Spirit of God. For, except a man be borne of water and of the Spirit, he cannot enter into the kingdom of God, *Iohn. 3. 5.* you goe a whoring] in Chaldee, you erre (or goe astray.) To goe a whoring after other gods, is an usuall phrase for idolatrie, *Exod. 34. 15.* *Deut. 31. 16.* *1 Chron. 5. 25.* *Iudg. 2. 17.* the same is implied here, as God saith, I am broken with their whorish heart, which hath departed from me; and with their eyes, which goe a whoring after their idols, *Ezek. 6. 9.* but it meaneth also all other sinnes which mens unclean hearts and impure eyes carry them unto, with consent and delight: see *Lev. 20. 5. 6.* *Psal. 106. 39.* *Iam. 4. 4.* The Hebrewes say; If any man be drawn after the thoughts of his heart, he will be found a waster of the world, because of the slenderesse (or shortnesse) of his understanding. As, sometimes he will search after idolatrie, and sometimes will thinke peculiarly of the Creator, whether there be any or none: What is above, and what beneath; what was before, and what shall be after. And sometimes of prophesie; whether it be truth or no; and sometimes of the Law, whether it be from heaven or no. And hee knoweth not what to judge of them, till he know the truth concerning his Creator, but will be found a revolter unto heresies. Concerning this thing is that warning in the Law, where it is said,

said, And ye shall not seeke after your heart, and after your eyes, after which ye goe a whoring, Num. 15. 39. as if he should say, there shall not any one of you be drawne after his owne slender understanding (or knowledge,) as to imagine that his cogitation can attaine to the truth: so have our wise men said, AFTER YOVR HEART; this (meaneth) heresies; and AFTER YOVR EYES, this is whoredome. And this is an occasion for a man to deprive himselfe of the world (or life) that is to come. Maimony treat. of Idolatrie, ch. 2. sect. 3.



CHAP. XVI.

1 Korah, Dathan, Abiram, and On, with 250 Princes, rise up against Moses and Aaron, about the Priesthood & government of the Church. 5 Moses referreth the triall of the cause unto God, and reproveth Korahs ambition. 12 He sendeth for Dathan and Abiram, who reproach him, and will not come up. 15 He prayeth against them, 16 and gathereth Korah and his company with their censers, before the Tabernacle. 20 The Lord threatneth to consume the rebels, and commandeth the people to separate from them. 31 The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fire from the Lord devoureth the 250 that burned incense. 36 The censers are reserved to cover the altar, for a signe unto Israel. 41 All the congregation murmure against Moses and Aaron, as they that had killed the Lords people. 44 The Lord killeth 14700 of them with a plague. 46 Aaron by incense stayeth the plague.

D D D

1 **A**nd Korah the sonne of Izhar, the son of Kohath, the sonne of Levi, he tooke men; and Dathan and Abiram the sonnes of Eliab, and On the sonne of Peleth, 2 sonnes of Reuben. And they rose up before Moses, and men of the sonnes of Israel, two hundred and fiftie, Princes of the congregation, the called of the assembly, men of name. 3 And they gathered themselves together, against Moses and against Aaron, and said unto them; Yee take too much upon you; for all the congregation, all of them are holy, and Jehovah is among them; and wherefore lift ye up your selves above the Church of Jehovah? And Moses heard it, and fell upon his face. 4 And hee spake unto Korah, and 5 unto all his congregation, saying, Even in the morning Jehovah will make knowne him that is his, and who is holy, and whom he will cause to come neere unto him: even him whom he hath chosen, hee will cause to come neere unto him. 6 This doe yee: take unto you censers, Korah and all his congregation. 7 And put ye fire in them, and put incense on them before Jehovah to morrow,

and it shall be, that the man whom Jehovah doth choofe, he shall be holy: yet take too much upon you, ye sons of Levi. And Moses said unto Korah, Heare I pray you, ye sons of Levi. 8 Is it a small thing for you, that the God of Israel hath separated you, from the congregation of Israel, to bring you neere unto him, to serve the service of the Tabernacle of Jehovah, and to stand before the congregation to minister unto them? And he hath brought thee neere, and all thy brethren the sonnes of Levi with thee; and seeke yee the Priesthood also? For which cause, thou and all thy congregation are gathered together against Jehovah: and Aaron what is he, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. 9 Is it a small thing that thou hast brought us up out of the land that floweth with milke and honey, to kill us in the wilderness: that thou makest thy selfe a Prince over us, even making thy selfe a Prince? Moreover, thou hast not brought us into a land that floweth with milke & honey, & givest unto vs an inheritance of field & vineyard: wilt thou dig out the eies of these men? we will not come up. And 10 Moses was very wroth; and he said unto Jehovah, Respect not thou their offering; I have not taken one asse from them, neither have I hurt one of them. And Moses said unto Korah; Thou and all thy congregation, be yee before Jehovah; thou and they, and Aaron, to morrow. And take yee every 11 man his censer, and put incense on them; and bring ye neere before Jehovah, every man his censer, two hundred and fiftie censers: & thou and Aaron, each man his censer. And 12 they tooke every man his censer, and put fire on them, and put incense on them: and they stood at the doore of the Tent of the congregation, and Moses and Aaron. And 13 Korah gathered against them, all the congregation, unto the doore of the Tent of the congregation, and the glory of Jehovah appeared unto all the congregation. 14

And Jehovah spake unto Moses, and unto Aaron, saying; Separate your selves from among this congregation, and I will consume them, as in a moment. And they fell upon their faces, and said; O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be fervently wroth with all the congregation? 15

And Jehovah spake unto Moses, saying; 16 Speake unto the congregation, saying: 17 Get

25 Get you up from about the Tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the Elders of Israel went after him.
 26 And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men, and touch not any thing that is theirs, lest ye be consumed in all their sinnes.
 27 And they went up from the Tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the doore of their Tents, and their wives, and their sonnes, and their little ones.
 28 And Moses said, Hereby ye shall know that Iehovah hath sent me to doe all these workes: for (I doe them) not of mine *owne* heart. If these *men* die, as all men die, and they be visited *after* the visitation of all men, Iehovah hath not sent me. But if Iehovah create a new thing, and the earth open her mouth, and swallow up them, and all that *appertaine* unto them, and they goe downe alive unto hell; then ye shall know, that these men have provoked Iehovah. And it was as he had made an end of speaking all these words, that the ground clave asunder which was under them. And the earth opened her mouth, and swallowed up them and their houses, and all the men that *appertained* unto Korah, and all *their* substance. And they, and all that *appertained* unto them, went downe alive unto hell: and the earth closed upon them, and they perished from among the Church. And all Israel that were round about them, fled at the voice of them: for they said, Lest the earth swallow up us. And a fire came forth from Iehovah, and devoured the two hundred & fiftie men that offered incense.

36 And Iehovah spake unto Moses, saying;
 37 Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their *owne* soules, and let them make them broad plates, for a covering of the Altar; for they offered them before Iehovah, and they are hallowed, & they shall be for a signe unto the sonnes of Israel. And Eleazar the Priest tooke the brazen censer, which they *that were* burnt had offered, and they were made broad plates, for a covering of the Altar. A memoriall unto the sonnes of Israel, that not any stranger, which is not of the seed of Aaron, come neere to offer incense before Iehovah; that he be not as Korah, and

as his congregation, as Iehovah spake by the hand of Moses unto him.

And on the morrow, all the congregation of the sonnes of Israel murmured against Moses, and against Aaron, saying; you have killed the people of Iehovah. And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the Tent of the congregation; and behold the cloud covered it, and the glory of Iehovah appeared. And Moses and Aaron came before the Tent of the congregation.

And Iehovah spake unto Moses, saying; Get you up from among this congregation; & I will consume them as in a moment: and they fell upon their faces. And Moses said unto Aaron; Take the censer, and put fire thereon from off the Altar, and put on incense, and goe quickly unto the congregation, & make atonement for them: for fervent wrath is gone out from before Iehovah, the plague is begun. And Aaron tooke as Moses had spoken, and ranne into the midst of the Church, and behold the plague was begun among the people: and he put on incense, and made atonement for the people. And he stood betweene the dead and the living, and the plague was stayed. And they that died in the plague, were fourteene thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses, unto the doore of the Tent of the congregation, and the plague was stayed.

Annotations.

¶ Here beginneth the 38 Lecture of the Law, which the Hebrewes call *Korah*, because his rebellion is the principall thing here treated of: see Gen. 6. 9.

Verse 1. *Korah*] or *Korah*; in Greeke, *Kore*, *Iude*, ver. 11. *Inbar*] in Greeke, *Isa*. *Korah*] in Greeke, *Kaath*. *he tooke*] to wit, men with him: so Korah is noted as the principall in the rebellion, which the Apostle therefore calleth the *gaine-saying* of *Kore*, *Iude* ver. 11. and in *Num.* 27. 3. onely *Korahs* company is mentioned, where speech is of this mutinie. The Greeke translateth, *he spake*, to signifie that he tooke others by perswading them to his faction. The Chaldee understands it of taking, that is, withdrawing of himselfe, saying, *And Korah separated himselfe*: Thus Sol. Iarchi also expoundeth it, *he took himselfe a side to be a part from the congregation*. and *Dathan and Abiram*] this may be understood, that they

they also tooke men & separated themselves: or rather, that Kore tooke these men unto him, & so to reade it, he tooke Dathan and Abiram, or he tooke both Dathan and Abiram; for the word and in Hebrew, may sometime be omitted in our English speech, as is shewed on Gen. 8.6. or be interpreted both, as explaining the former words: see the annotations on Gen. 36.24. And thus Chazkuni expoundeth it, And Korah tooke: it meaneth the taking of men; and whom tooke he? Dathan and Abiram, &c. AND before DATHAN is redundant here, as often elsewhere. Abiram] in Greeke, Abeiron. Eliab] in Greeke, Eliam: hee was son to Phallu the sonne of Reuben, Num. 26.7, 8, 9. Gen. 46.9. On] in Greeke, Aun, and Aunan. Peketh] in Greeke, Phaleth. sonnes of Reuben] Dathan, Abiram, & On, were all sonnes, that is, of the posteritie of Reuben, who was the first-borne of Israel, but lost his honour by his sinne, 1 Chron. 5.1. which his sonnes by unlawfull meanes seeke to recover. And these Reubenites camped next unto Korah and the Kohathites, on the Southside of the Tabernacle, (as is shewed in Num. 2.) and so being neighbours in situation, associated themselves in evill, which Sol. Iarchi observing, saith thereupon, *Woe be to the wicked, and woe unto his neighbour.* Korah being a Levite of the Kohathites, which was the chiefe familie of the Levites, as is noted on Num. 3. 28. he tooke offence, (as Iarchi on this place saith,) and envied at the preferment of Elizaphan the sonne of Vzziel, whom Moses had made Prince over the sonnes of Kohath, Num. 3. 30 when he was of the youngest brother Vzziel, and Korah himselfe was of Izhar, elder than he: see Num. 3. 27. 30. But by the sequell here it appeareth, that he lift up himselfe not onely against Elizaphan, but against Moses and Aaron, and sought the Priesthood also, verse 10.

3 Verse 2. and men] that is, Korah and men, as appeareth by verse 5. 16, 17. where these are called Korahs congregation. *the called of the assembly*] Senators called to the assemblie (and as the Greeke translateth it, *comcell*) of the governours: in Chap. 1. 16. such are named *the called of the congregation*, and in Chap. 26.9. Dathan and Abiram are named *the called of the congregation, who strove against Moses, &c.* so these were States-men, famous and renowned, whereby the conspiracie was the stronger. *men of name*] that is, of renowne; this title is given to the Giants before the Flood, Gen. 6. 4. Whereupon Baal hatturim here noteth, *Men of name for wisdom and wealth, and they condemned themselves: as did the generation of the Flood, which were of old, men of name.*

3 Verse 3. Ye take too much upon you] or, Let it suffice you, as this phrase is translated in Deut. 3. 26. Hebr. *much to you*: or, *enough for you*: which Sol. Iarchi expoundeth thus, *ye have taken to your selves greatnesse, much more than enough.* So after in verse 7. *holy*] and therefore may approach unto God and offer their sacrifices. This they meant, as Moses answer sheweth in verse 5. and 10. So the presumption of their owne holinesse, brought them to ambition and affectation of the

Priesthood: an honour which no man should take to himselfe, but he that is called of God, as was Aaron, Hebr. 5. 4. *Iehovahis*] in Chaldee, *the divine presence* (or *Majestie*) of the LORD dwelleth among them.

Verse 4. *fell on his face*] as affected with their words, humbling himselfe, and (in likelihood) praying unto God, as in verse 22. Chazkuni saith, *He was abashed, and cast downe his face on the ground unto prayer: and there it was said unto him* (of God) *what he should say unto Korah.* Like gesture he used at their former murmuring, Num. 14. 5. and after in Num. 20. 6.

Verse 5. *Even in the morning*] or, *the morning* (shall come) and *Iehovah will make knowne, &c.* Judgement is deferred till the morrow morning, so they had that time to consider of their fact: and *the morning* is usually the time of judgement, both by men, as, *In the mornings I will suppress all the wicked of the land*, Psal. 101. 8. *Judge judgement in the morning*, Jer. 21. 12. and by God himselfe, as, *Morning by morning doth he bring his judgement to light*, Zeph. 3. 5. and, *my rebuke is in the mornings*, Psal. 73. 14. So in the morning judgement came upon Sodome, Gen. 19. 23, 24. and the plagues of Egypt, Exod. 7. 15. and 8. 20. and 9. 13. and 10. 13. and the pestilence on Israel, 2 Sam. 24. 15. and so shall evill come upon sinners, and they shall not know the morning thereof, Esai. 47. 11. *Baker*, the morning, is derived of Baker, *he inquired*, or *looked out*; whereupon the Greeke Interpreters reading without vowels, translated it, *The Lord hath looked out and knowne those that are his*: but the Chaldee saith, *in the morning, shew the LORD wil make knowne, &c.* *make knowne him*] or, *make knowne those that are his*; so the Greeke translateth, *knoweth*, (or *hath knowne*) *those that are his*: which very words Paul (from this history) applieth to Gods knowledge, care and love of his Elect whom he sanctifieth, & keepeth from falling away, as did certaine heretikes in those dayes, 2 Tim. 2. 17, 18, 19. 20.

This therefore is a speech of faith, whereby Moses testifieth his confidence in God, who had separated Aaron unto the Priesthood, & himselfe unto the government in Israel; and would maintaine their cause and calling against all opposers. And because these two offices figured the grace given by Christ unto his Elect, whom he hath made *Kings and Priests*, even a *kingly Priesthood*, and an *holy Nation*, Revel. 1. 6. and 5. 10. 1 Pet. 2. 9. therefore the Apostle (in 2 Tim. 2.) fitly citeth these words for the comfort of the Saints, and faithfull ministers of Christ, against revolters: even as an other Apostle applieth also against such, *the way of Cain, the error of Balaam, and the contradiction* (or *rebellion*) *of Kore*; wherein they perish, Jude verse 11. The Chaldee translateth it, *and will make knowne him that is fit for him.* *and who is holy*] or, *and the holy one*, that is, him whom hee hath sanctified and separated unto the Priests office. So David (speaking of this rebellion) calleth Aaron *the holy one* (or *Saint*) of Iehovah, Psal. 106. 16. and he wore on the golden plate, this engraving, *Holinesse to Iehovah*, Exod. 28. 36. for he figured our high Priest

Priest, Christ, who was holy, harmlesse, undefiled, separate from sinners, & made higher than the heavens, Heb. 7. 26. and who glorified not himselfe to be made an high Priest, but had the honor given him of his Father, Heb. 5. 5, 6. and Korahs rebellion against Aaron was a type of mens rebellion against Christ, as the Apostles have taught us. The Greeke translateth (as before) plurally, saying, *and the holymes he hath brought neere unto himselfe.* *cause to come neere*] or, *bring neere*, to wit, to minister unto him, as the Chaldee interpreteth it. And this honor of Priesthood, given now unto all Saints, who are to offer up spirituall sacrifices, acceptable to God by Iesus Christ, 1 Pet. 2. 5. is commended by David, when he saith, Blessed is he whom thou chooseth and causest to come neere unto thee, that he may dwell in thy courts, Ps. 65. 5. Which bringing neere, (or, access) we all have through Christ by one spirit unto the Father, with confidence by the faith of him, Ephes. 2. 18. and 3. 12. This latter part of the verse, is by the Greeke interpreted thus; *And those whom hee hath not chosen to himselfe, he hath not brought neere unto himselfe.*

6 Verse 6. *centers*] or, *fire vessels*, as the Greeke translateth it, *fire pans*, whereof see Exod. 27. 3. called sometime *incense-vessels*; (because incense was burnt in them,) 2 Chron. 26. 19. Ezek. 8. 11. which name the Apostle followeth in the Greeke, Heb. 9. 4.

7 Verse 7. *put ye fire*] Hebr. *give ye fire, and put incense.* *shall choose*] or, *shall choose*, that is, declare by manifest signes that hee chooseth and liketh. *he shall be holy*] that is, shall be declared to be holy, and so to be a Priest unto God. Because the burning of incense in the center, was the meanes of atonement and expiation before God, as after is shewed by Aarons fact, in verse 46, 47, 48. and was the peculiar worke of the Priest, Levit. 16. 12, 13. 2 Chron. 26. 18. wherein they that transgressed were in danger of death, as the example of Nadab and Abihu sheweth, Lev. 10. and it figured in speciall manner the prayers and mediation of Christ for his Church, Psal. 141. 2. Rev. 8. 3. 1 John 2. 1. therefore the trial of the Priesthood, is put upon this worke, rather than on any other sacrifice, and the holinesse whereof Korah boasted, verse 3. should either be approved or reproved of God. For no man hath right to the honour of Priesthood, unless it be given him of God, Heb. 5. 4, 5. nor can without divine authoritie, that is, without the commandement and promise of God, please him, or appease his wrath to wards himselfe or others. Therefore it is a great prerogative & comfort unto all Saints, that they are by Christ made Priests unto God, and through him may bodily offer up their prayers and praises unto the Father, Revel. 1. 6. 1 Pet. 2. 5. Heb. 13. 15. 1 John 5. 14-16. *ye take too much upon you*] or, *Let it suffice you*, that you have thus farre provoked the Lord, and now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly laid upon him, in verse 2. So Elias doth upon Achab, 1 Kings 18. 17, 18.

9 Verse 9. *Is it a small thing*] or, *Seemeth it too*

little for you: meaning on the contrary, that it was a great thing, & that they should therewith have beene contented; for the Tribe of Levi were in the place of all the first-borne of Israel, Num. 3. 41. So here he reproveth their unthankfulnesse to God.

separated you from the congregation] as Israel was separated from all other peoples, to be the Lords peculiar, Lev. 20. 26. 1 Kings 8. 53. so were the Levites separated from the sonnes of Israel, to be the Lords, Num. 8. 14. And hereupon the Scripture speaketh of the Levites, as distinct from the Israelites, 1 Chron. 9. 2. Psal. 135. 19, 20. So the Ministers of Christ are said to be separated unto the Gospel of God, Rom. 1. 1. Gal. 1. 15. Acts 13. 2. *the service of the Tabernacle*] the workes belonging to the service of God therein, being assistants to the Priests, see Num. 8. 11, 15, 16. and 18. 21, 23. *to stand before the congregation*] standing is a signe of service, and used for it; as the Scripture in one place saith, which stood before the King, Jerem. 52. 12. and in another, a servant of the King, 2 King. 25. 8. Whereupon the standing of the Levites is used for their service, in Nehem. 12. 44. and as they were to stand before the Lord, to minister unto him, Deuter. 10. 8. so here it is said, *to stand before the congregation, to minister unto them*: thus they were servants of God, and of his Church; as Iosiah said unto them, *Serve now the Lord your God, and his people Israel*, 2 Chron. 35. 3. See also Ezek. 44. 11.

Verse 10. *the Priesthood*] in Chaldee, *the high-Priesthood*; in Greeke, *to doe the Priests Office*. That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, Num. 18. 2, 3. For the Levites were appointed unto all manner of service of the Tabernacle of the house of God; but Aaron and his sonnes offered on the Altar of Burnt-offering, and on the Altar of incense, (and were) for all the worke of the most holy place, and to make atonement for Israel, 1 Chron. 6. 48, 49. And Aaron was separated [to wit, from the other Levites] that he should sanctifie the most holy things, bee and his sonnes for ever, to burne (incense) before the Lord, to minister unto him, and to blisse in his Name for ever, 1 Chron. 23. 13. To usurpe, affect or seeke this office of Priest-hood, without the calling of God, was a great sinne against divine order and authoritie, severely punished here in Korah and his company, in King Vzziah, 2 Chron. 26. 19.-21. and others.

Verse 11. *against Jehovah*] because it was against his ordinance and minister, it is said to be against the Lord himselfe. So when the people refused Samuels government, God said, *They have not rejected thee, but they have rejected me: that I should not reign over them*, 1 Sam. 8. 7. and Christ said to his ministers, *He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me*, Luke 10. 16. 1 John 13. 20. Aaron, what is he? to wit, other than the Minister of God. So the Apostle saith, *Who is Paul? and who is Apollos? but Ministers*

by whom ye beleeved, 1 Cor. 3. 5. And thus had Moses laid in their former murmurings, *What are wee that ye murmur against us? your murmurings are not against us, but against Iehovah*, Exod. 16. 7. 8.

12 Vers. 12. *We will not come up*] An obdinate answer, & refusall of the meanes of their bettering by Moses debating the matter with them; so might they have been perswaded to desist from their evill course, and have found mercie. By *coming up*, is meant unto the publike place of judgement, whither (in the Scripture phrase) men are said to goe up, as in Dent. 35. 7. Ruth. 4. 1. And in Ezra 10. 7. 8. whosoever would not goe to Ierusalem at the time appointed by the Princes and the Elders, *all his substance should be forfeited, and himselfe separated from the Church of those that had been in captivitie*. Of Dathan and Abiram, Sol. Iarchi here observeth, that *Their owne mouth caused them to offend* (or signified their fall:) they were not but to goe downe, to wit, alive into hell, verse 33.

13 Vers. 13. *out of the land*] of Egypt, as is added in Targum Jonathan: which having beene the place of their bondage and miserie, an iron furnace unto them, Dent. 4. 20. they here call it a land *flowing with milke and honey*: so despising their redemption, & God their Redeemer, who laid their bringing from thence, for a ground of their obedience unto him, Exod. 19. 4. 5. and 20. 2. *even making*] or, *also making thy selfe a Prince*; that is, without God, of thine own presumption advancing thy selfe onely, wholly, & continually. The doubling of the word, is to aggravate their crimination. This latter branch the Greeke translateth, *Thou art a Prince*: as if it were spoken in derision.

14 Vers. 14. *not brought us*] according to promise, Exod. 3. 8. and 33. 3. Lev. 30. 24. *of field*] that is, as the Chaldee explaineth it, *of fields and vineyards*: one named generally for many, as is noted on Gen. 3. 2. *dig out the eyes*] that is, make them blinde, as the Chaldee expoundeth it: so in Iudg. 16. 21. 1 Sam. 11. 2. *of these men*] or, as the Greeke translateth it, *of those men*; which may be meant, of the whole congregation, as if they were so blinde that they could not espie his fraud; or it may have speciall reference to Korah and his company. And thus Chazkuni here explaineth it; *Thou hopest to dig out the eyes of Korah, and of all his congregation; as though they had no eyes to see and understand this offence, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst, to bring us into a land that floweth with milke and honey; but hast said, In this wilderness they shall be consumed, and there they shall die, (Numbers 14. 35.) Moreover, thou hast perverted judgement against us, and therefore we will not come up unto thee, for we beleeve thee not, concerning the triall of this matter.*

15 Vers. 15. *very wroth*] or, *very much grieved*; see the notes on Gen. 4. 5. *Respect not*] or, *Looke not*, *Turne not the face unto*; which the Chaldee expoundeth, *Accept not with favour their oblation, their offering*] or, *their Meat-offring, their Minchah*, whereof see the annotations on Levit. 2. and on Gen. 4. 3. This Sol. Iarchi expoundeth, *their*

incense which they shall offer before thee to morrow: so it hath reference to Korah & his company, v. 7. and 17. But others (as he saith) explaine it thus; *I know that they have a part in the daily sacrifices of the congregation, let not their part be accepted before thee*. And thus some understand this imprecation to be against Dathan and Abiram onely; as Chazkuni saith, *The reason why Moses cursed Dathan and Abiram, was because when Moses sent to call them, they said, we will not come up. It was not their intent to convert; for though the Lord should have said, I have chosen Aaron, yet they would have maintained against the Priesthood*. But Korah and the 250 men which took upon them to take every man his censur, because they were in hope that the Lord had not sent him concerning his brother Aaron, but that he had done it of his owne minde, he would not curse. *one asse*] that is, not the vilest beast; the Greeke translateth it, *the desire of any of them*, that is, any desirable thing. They mistooke and read *Chamud* for *Chamur*, because the Hebrew letters *a* D and *b* R be one like another, as is also noted on Gen. 4. 18. But Iosippus noteth it to be one of the 13 places which the Lxxij Interpreters changed purposely, lest Ptolemie the King (at whose request they turned the Law into Greeke) should say, *Hee took no asse, but some other gift he did take*.

16 Vers. 16. *Thou and all thy congregation*] The Greeke expoundeth it, *Sanctifie thy congregation, and be ye ready before the Lord, &c.* Because their rebellion was against God, verse 11. therefore Moses committeth the deciding of the controversie unto God.

18 Vers. 18. *at the door*] in the court-yard of the Sanctuary. *and Moses and Aaron*] Targum Jonathan explaineth it, *they on the one side, and Moses and Aaron on the other side*.

19 Vers. 19. *assembled against them all*] not onely the 250 forementioned, but the generall multitude, too ready to incline to his faction. See verse 41. *glorie of Iehovah*] in the cloud over the Sanctuary, as it did at other times in the like cases, verse 42. Num. 12. 5. and 14. 10.

21 Vers. 21. *as in a moment*] or, *even in a moment*; suddenly, and as the Greeke translateth, *at once*. So in verse 45. and thus God had before threatned, after they had made the calfe, Exod. 33. 5.

22 Vers. 22. *God of the spirits of all flesh*] By *all flesh*, is meant, *all mankind*; as in Gen. 6. 13. Esai. 40. 5. 6. Ezek. 20. 48. and 21. 4. 5. Ios. 2. 28. and so it is explained in Iob 12. 10. *the spirit of all flesh of man*. And the Lord is called *God of the spirit of men*, both as he is creator of them, who formeth the spirit of man within him, Zach. 12. 1. called therefore the *Father of spirits*, Heb. 12. 9. and as the preservation, ordering and government of them is in his hand, both in life and death; *In whose hand is the soule of all living, and the spirit of all flesh of man*, Iob 12. 10. Therefore Moses useth the like phrase, when he prayeth that a governour might be substituted in his stead, Num. 27. 16. Targum Jonathan explaineth it, *God thou possidest the spirit of the soule, in the bodies of all the summes of men*: and Targum Ierusalem thus; *God which ruleth over*

the soules of all flesh; Chazkuni saith, which knowest the spirit of every one of them. The Greeke translateth, God of the Fathers, and of all flesh; understanding (as it seemeth) by spirits, such as the Apostle calleth the spirits of just men made perfect, Heb. 12. 23. the spirits of the Fathers which were returned to God who gave them; as Eccles. 12. 7.

shall one man sinne] in Greeke, if one man hath sinned: as if they should say, All have not sinned, why wilt thou be wroth with all? Vpon this intercession, the Lord spareth the people, that would depart from the rebels, verse 24.

24 Verse 24. the tabernacle] this seemeth to be put for tabernacles, or dwellings; the Greeke translateth it, the congregation: so in verse 27. where the Greeke also keepeth the word Tabernacle, which in verse 26. is called Tents.

25 Verse 25. the elders] the Greeke addeth, all the elders. went asier him] in Greeke, went with him, that is, accompanied him.

26 Verse 26. these wicked men] in Greeke, these hard men: the originall word properly signifieth restlesse, turbulent, and such as for their finnes are worthy to be condemned: see the notes on Psal. 1. 1.

touch not any thing] because as they themselves, so all things of theirs were uncleane and execrable, and therefore to perish with them, verse 32.

27 Verse 27. came out and stood] Heb. came out standing; which the Greeke explaineth, came out and stood: and these two phrases are one; as where it is said that Iesus blessed, and breaking gave to the disciples, Mat. 14. 19. the other Evangelists explaine it, he blessed, and brake, and gave, Luke 9. 16. Mark. 6. 41. so, Saying unto them, Matth. 21. 2. is, And saith unto them, Mark. 11. 2. This their standing up, argueth their boldnesse in so bad a cause: for standing up is a gesture denoting courage, Job 33. 5. and 41. 10. 1 Sam. 17. 8. 16. Thus Pride went before destruction, and an haughty spirit before a fall; as Prov. 16. 18.

28 Verse 28. all these workes] both the former, in appointing Aaron to the Priest-hood, and the Levites in stead of the first-borne; and these latter, in appointing Korah and his company to bring their censers with incense, &c. of mine owne heart] which the Chaldee explaineth, of mine owne will; the Greeke, of my selfe. For things devised of ones owne heart, are noted for evill, 1 King. 12. 33. Ezek. 13. 17.

29 Verse 29. as all men die] their ordinarie naturall death; which the Greeke translateth, after the death of all men.

30 Verse 30. create a new thing] Hebr. create a creature, that is, doe a new and wonderfull worke, to kill them with such a death as never man died before them. Of this word create, see the notes on Gen. 1. 1. it is applied here to a strange and extraordinarie worke of judgment, as in Esai. 45. 7. God is said to create evill; and in Exod. 34. 10. to create marvels; and in Esai. 48. 6. 7. new and hidden things God would create. And as evill, so good things which are new & strange, are said to be created of God, Esai. 65. 18. alive] living haile and sound; not consumed with sicknesse, as ordi-

narily men are before death and buriall. into bell] into the grave, or state of death: see the notes on Gen. 37. 35. To this iudgement the Prophet hath reference, praying against his enemies, Let them goe downe alive to bell, Psal. 55. 16.

Verse 32. swallowed up them] to wit; Dathan and Abiram, as in Psal. 106. 17. The earth opened and swallowed up Dathan, and covered over the congregation of Abiram. So David prayed against his enemies, swallow them up O Lord, Psal. 55. 10. their houses] that is, households; as the Chaldee expoundeth it, the men of their houses.

appertained unto Korah] The Greeke translateth, and all the men that were with Kore: and the Chaldee, the men that pertained to Korah, But the sonnes of Korah are to be excepted, for they, either not partaking with, or forsaking their Fathers sinne, died not: see Num. 26. 11. And whereas mention was made of On, the sonne of Reuben, in verse 1. but not here nor any where of his death, neither in verse 12. of his calling, or refusall to come up; it is to be thought, that either he repented upon Moses reproofe, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular.

their substance] or, their goods; which the Greeke translateth, their cattell; and so the originall word implieth, as in 1 Chron. 27. 31. 2 Chron. 31. 3. and 35. 7. See the notes on Gen. 12. 5. And not their cattell onely, but all their other goods, even their tents, were swallowed into the earth, Deut. 11. 6. Here wee may behold the truth of that Proverbe, Riches profit not in the day of wrath: but justice delivereth from death; Prov. 11. 4.

Verse 33. closed upon them] or, covered over them: so there was no hope left for their recoverie. Against such judgement David prayeth, Let not the gulfe swallow me, neither let the pit shut her mouth upon me, Psal. 69. 16.

Verse 34. at the voice of them] at their crie or noise, which they made when they perished. So in Jer. 49. 21. At the voice (or noise) of their fall, the earth is moved, &c. and, I made the nations to shake, at the noise of his fall, Ezek. 31. 16. Left the earth swallow us] an unperfect speech, through feare: such as is often used in dangers; as in Psal. 38. 17. Rom. 11. 21. Thus the present judgement terrified them; and, When the scorner is punished, the simple is made wise, Prov. 21. 11.

Verse 35. devoured] or, did eat the 250. men They sinned In burning incense, which belonged to the Priests onely; and with burning they were punished, like the judgement on Aarons sonnes, that transgressed also therein, Levit. 10. 1, 2. Of this, David singeth, A fire burned in their congregation, a flame burnt up the wicked, Psal. 106. 18.

Verse 37. unto Eleazar] Chazkuni here observeth, that God would not have Aaron to be defiled (by going among the dead,) because he was one of them that offered, verse 17.

out of the burning] that is, as the Greeke well explaineth it, from among those that are burnt. So in Num. 21. 1. captivité, is for a company of captives; and in 2 King. 24. 14. Feverit, for a company of poore people; and

and many the like. *the fire* which is in the censers, *vers. 7.* The Greeke saith, *the strange fire*; as *Lev. 10. 1.* *yonder* in Greeke, *there*; which Sol. Iarchi expoundeth, *on the earth*, out of the censers: others, out of the court of the Sanctuarie. By calling away the fire, the Lord signifieth the rejecting of their service as profane. So in *Rev. 8. 5.* *the Angell took the censer, and filled it with fire of the Altar, and cast it into the earth; and there were voices, and thundings, &c.* Which being compared with *vers. 3, 4.* seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christs mediation; and therefore it is turned unto them to judgement.

38 *Vers. 38. sinners against their soules* Sinners are here & often used for notorious wicked persons; as, *Destroy the sinners the Amalekites, 1 Sam. 15. 18.* and, *the men of Sodom were evil and sinners, Gen. 13. 13.* And they sinned against their soules, in causing their owne death and destruction: for the soule is often used for the life, as in *Gen. 19. 17.* and *37. 21.* So he that provoketh a King to anger, sinneth against his owne soule, *Prov. 20. 2.* *broad plates* Hebr. out-spreadings of plates, that is, plates beaten out and spread broad, to cover the brazen altar with them. and they are hallowed or sanctified: & so (as Sol. Iarchi explaineth it) *unlawfull for common use, because they had made them for vessels of ministerie.* Or, they were now sanctified of God (before whom they sinfully offered them,) to bee an holy signe unto the people. *for a signe* and a memoriall to the finnes of Israel, *vers. 40.* to make them remember the transgression of these sinners, & to warne them that none hereafter doe the like. So Aarons rod was kept for a signe, *Num. 17. 10.* and God threatneth by destroyng the wicked, to make him a signe, and a proverbe, *Ezek. 14. 8.* Now all these things hapned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, *1 Cor. 10. 11.*

40 *Vers. 40. not any stranger* or, *no man* which is a stranger. *seed of Aaron* that is, sons, or, posteritie of Aaron: so all Israelites or Levites (save Aarons sonnes onely,) are counted strangers in this case of priesthood. *that he be not* Hebr. and he be not as Korah, like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this historie, to keepe the people in obedience, *Deut. 11. 6, 7, 8.* *unto him* or, *of him;* having reference to Moses speech in *vers. 29, 30.* that the truth of the judgement denounced might be manifest. So the Apostle pronounceth woe unto such, and saith they *perish in the gaine-saying of Korah, Jude vers. 11.*

41 *Vers. 41. you have killed* or, as the Chaldee explaineth it, *you have caused the death.* Though they had prayed for the people, *v. 32.* and the strangeness of the punishments shewed unto all that they were of God, and the judgements were still even before the eyes of the congregation; yet doe they thus breake out into a new rebellion.

42 *Vers. 42. the glorie of Iehovah* It appeared to help his servants, & to repress and punish the rebellious, now as in former times, *Num. 12. 5.* and

14. 10. and 16. 19.

Vers. 45. Get you up that is, Depart, or Separate your selves; as he said before, in *vers. 21.* *as in a moment* in Greeke, *at once*; see the notes on *vers. 21.* *fell on their faces* to pray, as Targum Jonathan addeth, and as they did before, in *vers. 22.* So did David and the Elders of Israel, in *1 Chron. 21. 16.*

Vers. 46. from off the Altar of this, Chazkuni saith, he warned him hereof, that he might not erre through haste, and offer strange fire, as Nadab and Abihu (*Levit. 10.*) and these other had done.

incense Incense that caused death, when it was not in the hand of the Priest, giveth life when it is in the Priests hand, saith Chazkuni on this place. Hereby the mediation of Christ for sinners was figured; who is represented by the Angell standing at the Altar, having a golden censer, and much incense given unto him, to offer it with the prayers of all Saints, &c. *Rev. 8. 3.* *goe quickly* or, *make to goe with speed*; that is, as the Chaldee and Greeke translateth, *carie quickly, or in haste.* *the plague* in Chaldee, *death*; the Greeke translateth, *he hath begunne to breake* (that is, *destroy*) the people.

Vers. 47. he put on incense to make atonement, and to appease Gods wrath; as it is said of the Priests, *They shall put incense in thy nostrill* (or, *in thine anger*) &c. and favourably accept thou (O Lord) the worke of his hands; *Deuter. 33. 10. 11.* Herein he figured Christ our Mediatour, who made intercession for the transgressors, *Esaï. 53. 12. Luk. 23. 34.* So the Hebrewes (as R. Menachem on *Num. 16.*) applie that prophesie of Esaïas touching Christ, unto this worke of Aaron, saying, *The meaning of this, And he stood betweene the living and the dead, is like that (in Esaï 53. 12.) he hath powred out his soule unto death, &c.*

Vers. 48. betweene the dead and the living so interposing, and as it were exposing himselfe to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living which yet remained. For to him that is joynd to all the living, there is hope, &c. but the dead know not any thing, &c. neither have they any more a portion for ever, in any thing that is done under the Sunne, &c. There is no worke, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, *Eccles. 9. 4, 5, 6. 10.* The dead praise not the Lord, neither any that goe downe into Silence, *Psal. 115. 17.* They that goe downe into the pit, cannot hope for the truth (of God) *Esaï 38. 18.* for after death, commeth the judgement, *Heb. 9. 27.* And so by the Hebrew Doctors it is said, *There is no atonement for the dead.* Maimony in *Misn. tom. 3. in Pesulei hamukdashim, chap. 15. sect. 9.* And the Chaldee paraphrast on *Ecclesiast. 1. 15.* hath this saying; *A man whose wayes are rebellious in this world, and he dieth in them, and turneth not by repentance, he hath no power to reforme himselfe after his death: and a man that faileth of the Law and Precepts while he liveth, he hath no meanes, after his death, to be reckoned with the just men in the garden of Eden, (or Paradise of God.)* And on *Eccles. 6. 6.* the Chaldee paraphraseth thus; *yea though the dayes*

of the life of a man be two thousand yeares, if he have not exercised himselfe in the Law, and haib not done judgement and justice; by the oath of the Word of the LORD which (shall be) in the day of his death, his soule gearb down to Gehenna (or Hell torments,) unto one place, whither all sinners doe goe. So there was no estimation, nor price of the dead, for any vow, in Israel, as is noted on *Levit. 27. 8.*

the plague was stayed] This sheweth how greatly the prayers & actions of his servants doe prevaile with God, when they are faithfull, fervent, and according to his will, *Iam. 5. 16. 1 Job. 5. 14.* and foreshewed the power & efficacie of Christs mediation; for God heareth him alwaies, *Iob. 11. 42.* and hee is the Atonement for our sinnes, *1 Iohn. 2.* and for his sake, God before whom the pestilence goeth, in wrath remembreth mercie, *Habak. 3. 5. 2.* And as the blood of the Paschall lamb (figuring the blood of Christ, *1 Cor. 5. 7.*) stayed the Angell which destroyed the Egyptians, from touching the Israelites, *Exod. 12. 23. Heb. 11. 28.* so the smoke of Aarons incense (figuring the mediation of Christ, *Psalms. 141. 2. Revel. 8. 4.*) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in Davids time, *the LORD repeated him of the evil, and said to the Angell that destroyed the people, It is enough, stay now thine hand; 2 Sam. 24. 16.* so in this case. Some footsteps of the understanding of this myltery may be scene in the Hebrews, though superstitiously depraved: as when they say, that all hurtfull and destroying (spirits) flee away at the odour of the incense of sweet spices. Targum on *Song. 4. 6.*

49 Ver. 49. about the matter] or, as the Greeke explaineth it, for the cause of Kora; which the Chaldee calleth the division of Korah.

50 Ver. 50. unto the doore of the Tent] into the courtyard of the Sanctuarie, where Moses remained; both to signifie unto Moses the effect and fruit of his action, through the mercifulnesse of God; and to give thanks unto the Lord, who had so graciously accepted the worke of his hands. As David offered Burnt-offerings and Peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from Israel, *2 Sam. 24. 25. 1 Chron. 21. 26, 27.*



CHAP. XVII.

1 Twelve rods of the tribes of Israel being laid in the Tabernacle, on the morrow Aarons rod among them all, onely flourisheth and beareth almonds. 10 It is left in the Tabernacle for a monument against the rebels. 12 The people shew Moses their feare of death.

1 AND Jehovah spake unto Moses, saying; 2 Speake unto the sonnes of Israel, and take of them, a rod for every fathers house, of all their Princes, according to the house of their fathers; twelve rods: every mans name thou shalt write upon his

rod. And Aarons name thou shalt write 3 upon the rod of Levi: for, one rod shall be for the head of the house of their fathers. And 4 thou shalt lay them up, in the Tent of the Congregation, before the Testimony, where I will meet with you. And it shall be, that 5 the man whom I shall chuse, his rod shall bud; and I will make to cease from me, the 6 murmurings of the sonnes of Israel, where-with they murmure against you. And Moses spake unto the sons of Israel; and all their 7 Princes gave unto him, a rod for one Prince, a rod for one Prince, according to the house 8 of their fathers, twelve rods; and the rod of Aaron was among their rods. And Moses 9 laid up the rods before Jehovah, in the Tent of the Testimony. And it was on the morrow, 10 that Moses went into the Tent of the Testimonie; and behold, the rod of Aaron for the house of Levi, had budded, & brought forth buds, and bloomed blossomes, and 11 yeelded almonds. And Moses brought out all the rods from before Jehovah, unto all 12 the sons of Israel; and they saw, and tooke every man his rod. 13

And Jehovah said unto Moses; Bring Aarons rod againe before the Testimony, to be kept for a signe, against the sons of rebellio: and thou shalt quite take away their murmurings from me, that they die not. And Moses did as Jehovah commanded him: so did he. And the sonnes of Israel said unto Moses, saying, Behold, we give up the ghost, we perish, we all of us perish. Every one that cometh neare, that cometh neare unto the Tabernacle of Jehovah, shall die: Shall we be consumed in giving up the ghost?

Annotations.

2 *Speake unto*] When God saw the continuall murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the Priesthood of Aaron might be confirmed, and a full end put to all strife thereabout; as *vers. 10.* *a rod for every fathers house* Hebr. a rod a rod, for (or according to) the house of a father: which the Greeke explaineth thus; Take of them a rod, a rod of all their Princes, according to their fathers houses. A rod (or staffe) was such as men used to carrie in their hands; *Gen. 38. 18. Exod. 4. 2.* the same word (called in Hebrew *Mar-ib*) is often used for a Tribe, as in *Num. 1. 4. 16. 21.* &c. either because of this writing of their names upon rods, or because the twelve tribes grew out of the Rocke of Israel, as rods or branches out of a tree. The Princes also caried staves in their hands.

hands, as appeareth by *Num. 21. 18.* And with this may be compared that in *Eze. 37. 16, 17. &c.* where the Prophet wrote the names of tribes upon sticks, which were joynted together as one in his hand, to signifie the uniting of the divided tribes.

the house] that is, as the Greeke expoundeth it, *the house*: see the notes on *Num. 1. 2.*

3 *Verf. 3. for one rod shall be*] The Greeke explaineth it thus; *for it is one rod: according to the tribe of their fathers house shall they give.* The tribe of Levi, though they were distinguished into Priests & Levites, yet as all came by one father Levi, so one rod was for them all. So Iarchi here expoundeth it; *Although I have divided them into two families, the familie of the Priests & the familie of the Levites; notwithstanding it is one tribe.* Of this their division, see *Num. 3. and 18. 1. - 7.*

4 *Verf. 4. lay them up*] or, *leave them*, or as the Greeke translateth, *put them.* *Tent of the congregation*] or, *Tent of meeting.* *the Testimonie*] that is, the Arke, wherein the Tables of the Law, (called *the Testimonie*) were kept. See the notes on *Exod. 25. 16.* *where I will meet*] that is, where I use to meet with you; according to the promise in *Exod. 25. 22. and 30. 36.* And this is the reason why the Tabernacle was called *the Tent of meeting*, or of congregation.

5 *Verf. 5. I shall consume*] that is, shall like of, and approve to administer the priesthood; as in Targum Jonathan this is added, *to minister before me* *rod shall bud*] or, *shall flourish*: see *vers. 8.* *will make to cease from me*] in Greeke, *will take away from thee.* This word is spoken of the ceasing or asswaging of waters, *Gen. 8. 1.* and of wrath, *Eph. 2. 1.* and is here applied to the murmurings of the people, which were like raging waters, foming out their owne shame.

8 *Verf. 8. blossomes*] or *flowers.* *yielded*] or, *ripened* (as the word is Englished, in *Esa. 18. 5.*) that is, *brought forth ripe almonds.* *almonds*] in Greeke, & in Targum Jonathan, *Nuts.* An almond, in Hebrew, *Shaked*, is named *Shaked*, which signifieth with care, haste & watchfulnesse, to looke unto and performe a thing. And because the almond tree blossometh & beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white haire which soone grow upon us in age, to the *flourishing of the Almond tree*, *Eccles. 12. 5.* By this miracle, God did confirme the Priesthood unto Aaron; as by the vision of the vine-branches budding, blossoming, & bringing forth ripe grapes, &c. hee signified the confirmation of office unto Pharaohs butler, *Gen. 40. 10. - 13.* He signified further by the buds, the continuance and propagation of the Priesthood to his posteritie; who should sprout and grow out of him, by the blessing of God, who maketh *the drie tree to bud* (or *flourish*), *Ezek. 17. 24.* as also it is prophesied of the church, *He shall cause them that come of Iakob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit*, *Esa. 27. 6.* And the originall word for buds, is also used for *younglings* or *youth*; as in *Iob. 30. 12.* The *blossoming* (or *flourishing*) of this rod, figured also the

comfortable and glorious effect of the administration of the Priests office: as Christ is said to *looke forth as the window, flourishing throny the latterst.* *Song. 2. 9.* that we all with open face may behold as in a glasse *the glorie of the Lord*, *2 Cor. 3. 18.* and this, to the shame of his enemies, *Psal. 132. 18.* The *Almonds* figured the fruits of his administration, which hastily should shew forth themselves, to the comfort of the Saints, and punishment of all that should resist him; as unto Ieremie (one of Aarons sonnes) God shewed in a vision, *the rod of an Almond tree*, (which hath the name of *blossoming*), and opened the same unto him thus; *Thou hast well seen, for I will hasten my word, to performe it*, *Ier. 1. 11, 12.* Therefore as soone as Vzziah the King rose up to usurpe the Priests office, *the leprosie even rose up in his forehead*, *2 Chron. 26. 18, 19.*

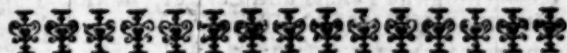
Verf. 10. Bring againe] or, *Returne Aarons rod before the Testimonie*] in Greeke, *the Testimonies*; meaning the Tables of the covenant in the Arke; as is noted on *vers. 4.* before which it was laid up, and not in it: for *nothing was in the Arke, save the two tables of stone*, *1 Kin. 8. 9.* The Hebrewes record how in Salomons Temple, *there was a stone in the most holy place, in the west part thereof, on which they set the Arke: and before it, was the golden pot of Manna, and the rod of Aaron.* *Maim. tom. 3. in Beth habchirah, chap. 4. sect. 1.*

to be kept] Hebr. *for a keeping* (or *reservation*.) As the Manna was kept in the golden pot within the most holy place of the sanctuary, for a reservation & monument to the Israelites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, *Exod. 16. 32. - 34.* so this rod was kept in the same place for a reservation, and for a signe, that all generations might know the confirmation of their Priesthood in Aarons line. Both did lead them unto Christ; the Manna figuring the *flesh of Christ*, the true bread from heaven, wherewith the faithfull should be nourished unto life eternall, *Iohn. 6. 31, 32, 33, 51.* and the rod, the Priesthood of Christ, whereby they should be reconciled unto God, *Heb. 9. 11, 12.* Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among the most memorable things that were kept in the Holy of holies, *Heb. 9. 3, 4.* *the sonnes of rebellion*] which the Greeke translateth, *the disobedient sons*; meaning the Israelites, called *sonnes* (or *children*) of rebellion, because they were so much addicted thereto, as if rebellion it selfe had bene their mother: so that Moses testified, *Yee have bene rebellious against the LORD, from the day that I knew you*, *Deut. 9. 24.* This phrase is common in the Scriptures, as, *a sonne of injurious evil* (or of wickednesse) *Psal. 8. 23.* for an injurious or wicked person: and *sonnes of affliction*, *Prov. 31. 5.* for afflicted persons: so, *sonnes of Belial*, *Deut. 13. 13.* *1 Sam. 2. 12.* *sonnes of disobedience*, *Ephes. 2. 2.* and *5. 6.* *sonnes of the light and of the day*, *1 Thes. 5. 5.* *children of wisdom*, *Matth. 11. 19.* *children of obedience*, *1 Pet. 1. 14.* and sundry the like. *thou shalt quite take away*] or, *shalt consume*, *shalt wholly end*

end their murmurings: the Greeke translateth it, and let their murmuring cease from me, and they shall not die.

12 Verſ. 12. we give up the ghost] or, have given up the ghost, that is, died: or, as the Greeke translateth, are consumed. This may be taken as an unjust complaint of theirs, for the punishments that they had felt, & should still feeble for their finnes. Or rather, as a serious complaint of their owne miserie, being under sin, and so by the Law under punishment and wrath: like that which the Apostle saith, *I was alive without the Law once; but when the commandment came, sinne revived, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death, Rom. 7. 9, 10.* The Chaldee paraphraseth upon their words, thus; *Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence.* And Targum Jonathan thus; *Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth and perished; behold we thinke that as they, so we all shall perish.*

13 Verſ. 13. that commeth nere] in Greeke, that toucheth the Tabernacle. Shall we be consumed in giving up the ghost?] that is, shall wee die every one? This seemeth to be a deprecation; whereby acknowledging their finnes to be worthy of death, they pray for mercy: for so questions are often used in earnest deprecations; as, *Wilt thou be angry with us for ever? &c. Psal. 85. 6. Wilt thou utterly reject us? Lam. 5. 22. Wilt thou hold thy peace, and afflict us very sore? Esay. 64. 12.* and many the like.



CHAP. XVIII.

1 The different charges of the Priests, and of the Levites adjoynd unto them. 9 The Priests portion of the peoples offerings, and hallowed things; and the use of them. 21 The Levites portion in the tithes of the Israelites, but no inheritance in the land. 26 The Levites must give unto the Priests the tenth of their tithes, as the Lords heave-offring: and the rest themselves should enjoy, for a reward of their service.

1 **A**ND Jehovah said unto Aaron; Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: and thou, and thy sonnes with thee, shall beare the iniquity of your Priesthood. 2 And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou neere with thee, that they may be joynd unto thee, & minister unto thee: but thou, & thy sonnes with thee, (shall minister) before the Tent of the Testimony. 3 And they shall keepe thy charge, and the charge of all the Tent: but they shall not come nigh unto the vessels of holinesse, and unto the Altar; that

they die not, both they and you. And they shall be joynted unto thee, and shall keep the charge of the Tent of the Congregation, for all the service of the Tent: & a stranger shall not come nigh unto you. 5 And ye shall keep the charge of the Holy place, and the charge of the Altar, that there be no fervent wrath any more upon the sonnes of Israel. 6 And I, behold I have taken your brethren the Levites, from among the sonnes of Israel: to you they are given as a gift for Jehovah, to serve the service of the Tent of the Congregation. 7 And thou and thy sons with thee, shall keepe your Priests office for every thing of the Altar, and within the veile, and ye shall serve: I have given your Priests office, as a service of gift; and the stranger that commeth nigh, shall be put to death.

8 And Jehovah spake unto Aaron; And I, behold I have given unto thee the charge of mine heave-offrings, of all the holy things of the sonnes of Israel; unto thee have I given them, for the anointing, and to thy sons, by a statute for ever. 9 This shall be thine, of the Holy of Holies, (reserved) from the fire: every oblation of theirs, of every Meat-offering of theirs, and of every Sin-offring of theirs, & of every Trespass-offring of theirs, which they shall render unto me; it shall be holy of holies, for thee and for thy sonnes. 10 In the holy of holies shalt thou eat it: every male shall eat it; holy shall it be unto thee. 11 And this shall be thine; the heave-offring of their gift, with all the wave-offrings of the sonnes of Israel; unto thee have I given them, and to thy sonnes & to thy daughters with thee, by a statute for ever: every cleane person in thine house shall eat it. 12 All the fat of the new oile, and all the fat of the new wine, and of the corne; the first fruits of them, which they shall give unto Jehovah, them have I given unto thee. 13 The first-fruits of all which shall be in their land, which they shall bring unto Jehovah, shall be thine: every cleane person in thine house shall eat it. 14 Every devoted thing in Israel shall be thine. 15 Every thing that openeth the wombe, of all flesh, which they shall bring neere unto Jehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-borne of man; and the firstling of the unclean beast shalt thou redeem. 16 And those that are to be redeemed of him, from a moneth old, shalt thou redeem, by thy estimation; for the silver of five shekels, by the shekel of the Sanctuary, which is twenty gerahs. 17 But the firstling of a cow, or the

the firstling of a sheepe, or the firstling of a goat thou shalt not redeeme, they are holy: their blood thou shalt sprinkle upon the Altar and their fat thou shalt burne, for a Fire-offering, for a savour of rest unto Jehovah.

18 And the flesh of them shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sonnes of Israel shall offer unto Jehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before Jehovah, to thee and to thy seed with thee. And Jehovah said unto

20 Aaron; Thou shalt have no inheritance in their land, neither shalt thou have a part among them; I am thy part, and thine inheritance, among the sons of Israel. And to the sonnes of Levi, behold I have given all the tenth in Israel, for an inheritance, for their service which they serve, the service of the

22 Tent of the congregation. And the sonnes of Israel shall not come nigh henceforth, unto the Tent of the congregation, to beare sinne, to die. But the Levite, he shall serve the service of the Tent of the Congregation; & they shall beare their iniquitie: it shall be a statute for ever throughout your generatiōs, that among the sonnes of Israel they shall

24 not inherit any inheritance. But the tithe of the sonnes of Israel, which they shall offer up unto Jehovah, for an heave-offering, I have given to the Levites for an inheritance: therefore I have said unto them; among the sons of Israel they shall not inherit any inheritance.

25 And Jehovah spake unto Moses, saying;

26 And unto the Levites thou shalt speake, and say unto them; When ye take of the sons of Israel the tithe, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Jehovah, the tithe of the tithe. And your heave-offering shall be counted unto you as the corne of the threshing floore, and as the fullnesse of the wine-presse. Thus you also

28 shall offer the heave-offering of Jehovah, of all your tithe which ye receive of the sonnes of Israel, and ye shall give thereof the heave-offering of Jehovah, to Aaron the Priest.

29 Out of all your gifts ye shall offer every heave-offering of Jehovah, of all the fat thereof, the hallowed part thereof out of it. And

30 thou shalt say unto them; When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floore, and as the revenue of

the wine-presse. And ye shall eat it in every place; you, and your house: for it is a reward unto you for your service in the Tent of the congregation. And ye shall not beare sin for it, when ye have heaved the fat thereof from it: and ye shall not profane the holy things of the sons of Israel, that ye die not.

Annotations.

S Aid unto Aaron] Because of the peoples feare and complaint, in the end of the former chapter, God here taketh order for the watch of the Sanctuary, that the care thereof should lie upon the Priests, that the people might not transgresse and perish. So the remedie for terrours of conscience, wrought by the Law, is faith in Christ, whose Priesthood was fore-shadowed in Aarons, and which should deliver them who through feare of death, were all their life-time subiect to bondage, Heb. 2. 15. thy fathers house] the house or posterity of Levi, who was father to all the Priests and Levites. the iniquitie of the Sanctuary] that is, shall beare the punishment for all iniquitie that is done in the Sanctuarie; at your hands will I require it. Thus Iarchi expoundeth it; Vpon you I will bring the punishment of the strangers that shall sinne concerning the sanctified things that are delivered unto you. And as the Sanctuarie comprehended both the Tabernacle and the Court-yard, with all things in them: so this is generally spoken concerning the Priests and Levites (which were of Aarons fathers house,) who were all toward the Sanctuarie, though in distinct places, as shall after bee shewed. iniquitie of your Priesthood] that is, the punishment for all iniquitie done about your Priests office. And this is speciall concerning the Priests, whose care and charge was over the Levites also, which might not come neere some things belonging to the Priesthood. R. Menachem here saith, that By this admonition was signified, how the Priests should not intermeddle with the service of the Levites, nor the Levites with the service of the Priests. Whereof see more on verse 3.

Verse 2. the tribe] The Hebrew here hath two words, *Matteh* (the tribe) of Levi, and *Shebet* (the tribe) of thy father: of which, the former signifieth a staffe; the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches from the stocke of a tree. Of this name tribe, see what is noted on Gen. 49. 16. that they may be joyued] or, and let them be joyued; as the Greeke translateth, and let them be added unto thee. Here is an allusion to Levies name, which signifieth joyued. The Father Levi had the name, because at his birth his mother said, Now my husband will be joyued unto me, Gen. 29. 34. his children (called of him Levites,) are according to the notation of their name, made Adjoints to the Priests. And this word is after used and applied to such as adjoynd themselves to the Lord, and to his people, Esai 56. 3. 6. Ier. 50. 5. Esb.

Esth. 9. 27. so in the New Testament, Aet. 5. 14. & 11. 24. & 2. 41, 47. *minister unto thee*] so in Num. 3. 6. the Levites are appointed to minister unto *Aaron*: elsewhere they are said to minister unto the congregation, Num. 16. 9. and unto the Lord, Deut. 10. 8. 1 Sam. 3. 1. 2 Chro. 29. 11. and in the name of the Lord, Deut. 18. 6, 7. and are called the ministers of his house, Ezek. 45. 5. *before the Tent*] herein is the difference between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood received from their hands, 2 Chro. 30. 16. & 29. 34. 1 Chron. 23. 28, 32. *of the Testimonie*] that is, of the Law, written on the two Tables kept in an Arke within the Tent or Tabernacle; and thereof it had this name, as is noted on Exod. 25. 16.

3 Verse 3. *shall keepe thy charge*] or, *observe thy observation*; *thy custodie*, or, *thy ward*; at thy appointment doing their service: see Numb. 3. 7. *the vessels of holiness*] in Greeke, *the holy vessels*: to come nigh unto them, to serve with them at the Altar, or in the holy place the Levites might not: which the Hebrew Canons explaine thus; *All the Levites are forbidden the service at the Altar, as it is said (in Num. 18. 3.) But they shall not come nigh unto the vessels, &c. They shall not come nigh to the service; but to touch them it was lawfull.* Maimony, tom. 3. in Cle hamikdash, chap. 3. sect. 9. So in Num. 3. 8. the Levites were appointed to keepe all the vessels of the Tabernacle. *both they and you*] they for doing so, you for suffering it. But from these words the Hebrews say, *As the Levites are forbidden to doe the service of the Priests; so the Priests are forbidden to doe the service of the Levites, as it is written, Both they and you.* Maimony in Cle hamikdash, chapter 3. section 10.

4 Verse 4. *the charge*] or, *the custodie*; in Greeke, *the custodies*, or *the wards, watches*: for so the word is used for keeping watch by night also, as in Psa. 90. 4. See the notes on Exo. 14. 24. *a stranger*] any of Israel that is not a Levite, is counted a stranger in this businesse: and in the Priests affaires, the Levites themselves were counted strangers, v. 7. See the notes on Num. 3. 10.

5 Verse 5. *keepe the charge of the holy place*] Hebrew, *observe the observation of the holiness*; which the Greeke translateth, *of the holies*: by this name the Apostle calleth *the first Tabernacle*, wherein was the Candlestick, Table, and Shew-bread; as the inmost part of the Tabernacle is called *holy of holies*, that is, the holiest of all, Heb. 9. 2, 3. To keepe the charge, or observe the observation, is to have continuall care day and night, that all things be kept pure and uncorrupted, and administered according to the wil of God: as they that kept the charge (or ward) of the house of Saul, were such as endeavoured to keep & maintain the kingdom in Sauls family, 1 Chron. 12. 29. This duty of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were Porters, keepers of the gates, and lodged round about the house of God;

some had charge of the ministering vessels; that they should bring them in & out by tale: some of the fine flowre, and the wine, and the oil, and the frankincense, and of the spices, and of the Shew-bread: some were singers, employed in that worke day and night, &c. 1 Chron. 9. 19, 23, 33. Of their manner of keeping the Temple, the Hebrewes have thus recorded: *The keeping of the Sanctuary, is a thing commanded, yea though there be no feare of enemies, or of thieves; for the keeping thereof is but for the honour thereof. And this keeping is commanded to be all the night: and the keepers are the Priests and the Levites, as it is said, And thou and thy sonnes with thee (shall be) before the Tent of the Testimonie, (Num. 18. 2.) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is said of the Levites, And they shall keepe the charge of the Tent, (Numbers 18. 4.) It is also said, And they that encampe before the Tabernacle, fore-most before the Tent of the Congregation Eastward, (shall be) Moses and Aaron, and his sonnes, keeping the charge of the holy place, (Num. 3. 38.) And if they leave off the keeping of it, they transgresse against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner (places) and the Levites in the outer. And twentie foure companies kept it every night continually in twenty foure places; the Priests in three places, and the Levites in one & twenty places, &c. The Priests that warded, slept not in their priestly garments, but folded them up, & laid them at their heads, and put on their own garments, and slept on the ground, as is the manner of all that ward Kings courts, that they sleepe not on beds. And they set one Provost over all the wards (or custodies) of the keepers, and he was called the man of the mountaine of the house (of God) And he went round about unto every ward, all the night, with torches burning before him; and every warder that did not stand and say, Thou man of the mountaine of the house, Peace be unto thee, it was knowne that he was asleepe, and he did beat him with his staffe. And he had authoritie to burne his garment, so that (sometimes) they said in Jerusalem, what noise is in the Court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He tooke a key and opened the little gate, that was between the place of burning and the courtyard, and went from the burning place into the courtyard, and the Priests went in after him. And two torches of fire were in their hand, and they divided themselves into two companies; one company went Eastward, and another Westward; and they searched and went thorow all the courtyard, till both companies came to the place where they made the Priests Meate-offering (spoken of in Lev. 6. 30, 21.) When both sides came thither, they said, Peace, all is peace, and they set those that made the Meate-offering, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening*

of the Sabbath. *Maimony* in tom. 3. in *Beth habehirab*, chap. 8. *no fervent wrath any more*] for transgressing, as in former time, when fervent wrath went out from the Lord, Num. 16. 46. See also Numb. 8. 19.

- 6 Vers. 6. *I have taken*] in stead of all the first-born of Israel, who otherwise should have ministered unto me: see Num. 3. 12. and the Annotations there. *a gift for Jehovah*] or, *unto Jehovah*, as the Greek faith, *to the Lord*; the Chaldee, *before the LORD*. See Num. 3. 9, 12. and 8. 13, 16, 19. where they were offered unto the Lord, and given unto him, and by him given unto Aaron.

- 7 Vers. 7. *within the veile*] not only the second veile (as it is called in Heb. 9. 3.) but the first veile, within which the Priests went alwaies, accomplishing the services, Heb. 9. 6. as to burne incense, Luke 1. 9. to trim the lamps, Exod. 27. 20, 21. to set on the Shew-bread every Sabbath, Lev. 24. 8, 9. and the like. *I have given*] Hebr. *I will give*; which form of speech, noteth a continuance of the gift. *a service of gift*] a service freely given you; which *Sol. Iarchi* and *Chazkuni* explaine thus; *I have given it unto you by gift, that none should say, ye are come into it of your selves.* the stranger] any Israelite, Levite, or whosoever is not of Aarons seed: see the notes on Numb. 3. 10.

- 8 Vers. 8. *I have given*] after the office of the Priests & Levites prescribed, God here provideth for their maintenance and livelyhood, which they should have from the people for their service. The equitie whereof remaineth perpetuall, as the Apostle observeth, saying, *Doe ye not know that they which minister about holy things, eat of the things of the Temple? and they which wait at the Altar, are partakers of the Altar?* Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel; 1 Cor. 9. 13, 14. the charge] Hebrew, the keeping (or observation) of mine beave-offerings; which the Greeke translateth, the keeping of my first-fruits; in Chaldee, the keeping of my separated things. They are said to be a charge or keeping, because they were carefully to be taken, and used holily, as gifts from the Lord. *Sol. Iarchi* explaineth it, *which thou must keepe in cleanness (or purity.)* Therefore they are called holy things, and were to be eaten (some of them) in the holy place, and by cleane persons onely; as in vers. 9, 10, 11, &c. And in the Hebrew Canons it is said, *It is unlawfull to defile the beave-offering (or first-fruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleanness; but it is to be eaten being cleane, and to be burnt if it be unclean.* *Maimony*, tom. 3. in *Trumoth*, c. 12. f. 1. *of all the holy things*] or, *with all the holy things*, as *Chazkuni* here explaineth it: see the notes on Num. 5. 9. The Greeke translateth, *of all things sanctified unto mee by the statutes of Israel.* for the anointing] that is, for the office sake whereunto thou art anointed: that as thou art consecrated with the holy oile, to attend upon mine holy things, Lev. 21. 10, 12. so thou shalt have mine holy things to keep and live upon. Thus anointing is also used in Lev. 7. 35. *This is the anointing of Aaron, and the anointing of his sons.*

For this cause the nation of the Jewes was cursed with a curse, as having robbed God, because they kept backe their tithes and offerings, which they should have brought into the store-house, that there might have been meat in the house of God, for his ministers, Mal. 3. 8, 9, 10.

Vers. 9. *of the holy of holies*] Hebr. *of the holiness of holinesses*, that is, of the most holy things, which the Greeke translateth, *of the hallowed (or sanctified) holy things*. Some oblations in the Sanctuary are called *holy*, (and by the Hebrew Doctors, *light holy things*) some *holy of holies*, that is, most holy things: of which difference, see the Annotations on Lev. 6. 17. With these he here beginneth, which the Priests only were to eat, and that within the Sanctuary, v. 10. then he proceedeth to the light holy things, which the Priests & their families were to eat within the campe, (and in ages following, within the wals of Jerusalem:) last of all he speaketh of other gifts, which were common, & might be eaten by any, and in any place, v. 14, &c. *from the fire*] in Chaldee, *left (or remaining) from the fire*, meaning the fire of the Altar, where some part of the most holy things were burned to the Lord.

every oblation] This may be understood as the generall; and the Meat-offering, Sin-offering, &c. as the particulars thereof; or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation, in Lev. 23. 17, 20. Thus *Iarchi* here explaineth it, *the Peace-offerings of the Congregation*. And there were no Peace-offerings of the Congregation, but onely those mentioned in Levit. 23. as is noted on Lev. 4. 14. and 23. 19. But *Chazkuni* understandeth it of the two loaves, in Levit. 23. 17. and of the Shew-bread, saying, *What oblation is this? We find afterward the Sin-offering, (to be expressed) and after that the Trespasse-offering, which were holy of holies. If (we understand it) of the Burnt-offering, that was not eaten: if of the Peace-offerings, they were not holy of holies. Behold he speaketh not but of the two loaves, (Leviticus 23.) and of the Shew-bread.* Now both these were most holy, and for the Priests onely to eat, as is shewed on Levit. 23. 20. & 24. 9. *Meat-offering*] the remainder whereof was most holy, for the Priests onely to eat in the holy place, by the Law in Lev. 6. 16, 17. *Sin-offering*] which the Priests were to eat also in the holy place, as in Lev. 6. 26. *Trespasse-offering*] which likewise was most holy, and for the Priests onely to eat, as the Law sheweth in Lev. 7. 1, 6. *which they shall render*] or, *shall returne (shall restore) unto me*. This may be referred to the sacrifice forementioned: and by reason of this word *render (or restore)* and for that the Greeke translateth it, *whatsoever things they shall render to me*; it may in speciall be understood of that *ram of atonement* which was given for a Trespasse-offering, when a man restored unto the Lord the thing which he had robbed; according to the Law in Num. 5. 8. compared with Lev. 6. 2, 6. And unto that particular, doe *Iarchi* and *Chazkuni* here referre it. Now that ram was most holy, because it was a Trespasse-offering: but the thing it selfe which was stolen, and restored

restored to the Priest, was of the common things, as after shall be shewed.

10

Verf. 10. *In the holy of holies*] Observe how the Court of the Sanctuarie is here called the *holy of holies*, or most holy place in respect of the Campe of Israel, and citie Jerusalem, which were holy places, for the light holy things, as the Passover, Peace-offerings, and the like, to be eaten in; as also in comparison with the *great court* for the people which was without the *Priests court*, 2 Chr. 4. 9. Ezek. 42. 14. For that which is commonly called the *holy of holies*, or most holy place, (which was in the Tabernacle *after the second veile*) was not a place to eat in, or for any to come into, save for the high Priest once in the yeere to make atonement, Lev. 16. Heb. 9. 3, 7. Neither might they eat in the Tabernacle, but in the Court; and that is here meant, as the Law sheweth, *In the holy place, in the court of the Tent of the Congregation they shall eat it*, Levit. 6. 16. And in the Court of the Temple there were chambers for such uses, Nehem. 13. 5, 9. whereupon in Ezek. 42. 13. hee speaketh of *holy chambers*, where the Priests that approach unto the LORD, shall eat the most holy things; there shall they lay the most holy things, and the Meat-offering, and the Sin-offering, and the Trespasse-offering, for the place is holy. And whereas Ezekiel there prophesieth of the third Temple, the Temple of the Gospel, which Christ should build, at which time the legall Priesthood of Aaron should have an end, Heb. 7. these ordinances did signifie (besides the Ministers maintenance forespoken of, 1 Cor. 9. 13, 14.) that they which should by Christ be made Priests unto God his Father, Rev. 1. 6. (as all true Christians are, 1 Pet. 2. 5, 9.) should be made partakers of Christ (who is both our Meat-offering, our Sin and Trespasse-offering,) and feeding on his flesh by faith, should be nourished unto life eternall, Joh. 6. 35, 50, 51. compared with Heb. 13. 10, 15. *every male*] and not the female: for the Priests wives and daughters might not eat of the most holy things, as they did eat of the holy and common things, v. 11, 13, 19. Lev. 6. 18, 29. & 7. 6. But now for our partaking of Christ, *there is neither male nor female*, for we are all one in Christ Iesus, Gal. 3. 28. *holy*] Hebr. *holiness*; in Greeke, *holy things shall they be unto thee*: meaning that only the Priests, and they in their holiness and cleanness should eat thereof. The blemished Priests might eat, but the unclean might not, Lev. 21. 21, 22. & 22. 3, 6. The flesh it selfe also must be holy, for if any unclean thing touched it, it was burnt and might not be eaten, Lev. 7. 19.

11

Verf. 11. *And this*] Here hee passeth on to the light holy things, which might be eaten by the Priests, male and female, without the Sanctuarie. *the beave-offering of their gift*] that is, which the Israelites give to the Priest out of their beave-offerings: such were (as Iarchi also here explaineth) *the beave-offering of the sacrifice of confession*, and of the Peace-offering, and of the Nazarites ram: whereof see Lev. 7. 11, 12, 14, 32, 34. & Num. 6. 17, 20. In Deut. 12. 6, 17. there is mentioned the *beave-offering of your hand*, which is meant of the first-fruits spo-

ken of in Deut. 26. See the Annotations on those places. *the wave-offerings*] as the brest of the Peace-offerings, Lev. 7. 30, 31, 34. for that was waved, as the shoulder was heaved. *thy daughters*] understand, whiles they remained in their fathers house: but being married to strangers, they might not eat of the holy things; see Lev. 22. 12, 13. *every cleane person*] though the Priests slave, bought into, or borne in his house; but no stranger, nor hired servant, Leviticus 22. 10, 11. neither might any unclean person eat of it, Leviticus 7. 20, 21.

12

Verf. 12. *All the fat*] that is, as the Chaldee expoundeth it, *All the best*; which the Greeke translath, *All the first-fruits*. The *fat* is often used for that which is good, and best of things, not of beasts onely, but of *wheat*, as Deut. 32. 14. Psal. 81. 16. & 147. 14. and here, of *oil* and *wine*; and so of the land in generall; as Gen. 27. 28. & 45. 18. And as after God saith to the Levites, in ver. 30. *when yee have beaved the fat thereof*: so this concerned all the people, that they should doe the like. *They beave not up any, but the fairest*; saith Maimony in Trumoth, ch. 5. f. 1. See the Annotations on Gen. 4. 4. *the new oile*] in Greeke, *the oile*: so after, of *the wine*. The Law concerning these, is repeated in Deut. 18. 4. thus; *The first-fruits of thy corne, of thy new wine, and of thy new oile, &c. shalt thou give unto him*, that is, unto the Priest. Under these three, all other of like sort are comprehended; which the Hebrews explaine thus: *All mans meat that is kept, which groweth out of the earth, is bound (to pay) the Heave-offering (or first-fruits.) And it is a commandment to separate out of it the first-fruits for the Priest*, Deut. 18. 4. *As corne, wine oile, are mans meat, and grow out of the earth, and have owners, as it is written, THY CORNE: so whatsoever is of like sort, is bound (to pay) the beave-offering, and likewise the tithes*. Maimony in Trumoth, ch. 2. f. 1. See after on v. 21. for the tithes. As for the first-fruits which the owners brought into the Sanctuarie, Deut. 26. the Hebrewes say, they were but of *seven things* only, as is noted on Ex. 22. 29. Observe therefore a difference between the first fruits left for the Priests, and the first-fruits brought before the Lord, and there given to the Priest: for these were two gifts, as after shall be shewed. *the first-fruits*] called in Hebrew, *Reshith*, that is, *the first* or *the beginning*: after in v. 13. he speaketh of *first-fruits*, called in Hebrew *Biccurim*; of them he saith, *which they shall bring unto Iehovah*, to wit, into the Sanctuarie, according to the Law in Deut. 26. 2, 3, &c. of these he saith, *which they shall give unto Iehovah*; for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrewes call *the great beave-offring*; the other they call *the first-fruits*. So in this place, Sol. Iarchi saith, *the first-fruits of them, this is the great beave-offring*. And of these, the Hebrew Canons say, *The Israelites are not bound to take paines about the beave-offring, and to bring it from the corne-store to the Citie, or from the wilderness to the inhabited land; but the Priest goe out to the Corne-stores, and the Israelites give them*

them their portion there. And if (the Priests) come not, then he separateth it, and leaveth it in the corne-floor. And if there be wilde beasts or cattell that will devour it there, and there bee none to keepe it from them, our wise-men have ordained, that they should then bring it to the citie, and be payed of the Priest for the bringing of it. For if he separate it, and leave it for the beasts, he profaneth the name (of God.) *Maimony in Trumoth*, chap. 12. sect. 17. For the practise of these ordinances, see *Nehem.* 10. 35, 39. how the people brought their first-fruits and Tithes to the house of God. *which they shall give*] The Law saith not how much they should give, but leaveth it to the peoples liberalitie. Howbeit, in *Ezek.* 45. 13. it is written, *This is the Heave-offering which ye shall heave up; the sixth part of an Ephah of an Homer of wheat, &c.* that was the sixtieth part; for an Homer contained ten Ephahs, *Ezek.* 45. 11. whereupon the wise-men of Israel ordained that none should give for his first-fruits, lesse than the sixtieth part. The great Heave-offering hath no set measure by the Law; for it is said (in *Deut.* 18. 4.) The first (fruits) of thy corne, &c. But a man may not separate, save according to the measure which our wise-men have set, &c. And what measure is that? A good eye [that is, a liberall person] one of forty, and a mean (eye) one of fifty; an evil [eye, that is, a niggard] one of sixty. And he may not give lesse than one of sixty. *Maimony in Trumoth*, ch. 3. sect. 1, 2. The like measure they set for the other First-fruits brought into the Sanctuary. *Maimony in Bicurim* (or First-fruits) ch. 2. sect. 17. See the notes on *Exo.* 22. 29. According hereunto is that saying of Ben. Syrach, give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands, *Ecclesi.* 35. 8. *unto Iehovah*] They were given unto the Lord; in that they were given by his appointment to his Priests, for their anointing (ver. 8.) and service in his Sanctuary: therefore they were holy. For this cause the Priests were not to receive them after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Hebrew Canons shew, the Israelites were to give them their portion with honour. And it was unlawfull (for the Priests or Levites) to snatch away the heave-offerings, or the Tithes: yea if they did aske their portion with their mouth, it was unlawfull; but they were to receive them with honour. For at the Lords Table they did eat, and at his Table they did drinke; these gifts were the Lords, and he did vouchsafe them unto them; as it is written, I have given unto thee the charge of mine heave-offerings, (*Numbers* 18. 8.) *Maimony in Trumoth*, chap. 12. sect. 18, &c. *given unto thee*] namely, for the Priest to eat, drinke, and anoint himselfe with them, according to the ordinary use of the creatures. The (great) Heave-offering is given for meat, and for drinke, and for anointing: for, anointing is as drinke, as it is said, And let it enter as water into his inward part, and as oile into his bones, (*Psal.* 109. 18.) And drinke is comprehended under eating; that he is to eat that which is wont to be eaten, and drinke that which is wont to be drunke, and anoint with that which they use to anoint with, not with wine or vinegar. But they anoint with oile that is cleane, and burne (in

lamps) that which is unclean. *Maim.* in *Trumoth*, ch. 11. sect. 1. Who they were that might eat, and who might not eat of these Heave-offerings, is shewed in *Levit.* 22. 3, &c.

Verse 13. *The First-fruits*] These were another gift, which the people brought into the Sanctuary, made confession over them to the Lord, and then gave them to his Priest: whereof see *Deut.* 26. 2, &c. These were paid before all other duties, before the great Heave-offering forementioned, or the Tithes after spoken of in ver. 21. The Hebrews say, *When men separate the Heave-offering, and the Tithe, they are to separate them in order: as, he separateth the First-fruits* [spoken of in *Deut.* 26.] *first of all; and after them, the great Heave-offering; and after that, the first Tithe* [which was given to the Levites, ver. 21.] *and after that, the second Tithe, or Tithe of the poore,* [whereof see *Deut.* 14. 22, 23, 28, 29.] *Maim.* in *Trumoth*, ch. 3. sect. 23. *shall eat it*] in Greeke, *shall eat them.* Of the cleane person in the Priests house, see v. 11. The eating of these first-fruits, was to be onely in Ierusalem, the holy Citie: and whosoever eateth of that gift wherein holinesse is, blesseth (God) who sanctified them with the sanctification of Aaron, and commanded them to eat so or so. *Maim.* in *Bicurim*, ch. 1. sect. 2.

Ver. 14. *devoted thing*] in Hebr. *Cherem*: of this the Hebrews say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in speall unto God, or to his Sanctuary; and they, or the price of them, went to the Sanctuary. See the Annotations on *Levit.* ch. 27. ver. 28, &c. *shall be thine*] The use of these is not restrained to the Sanctuary, or holy Citie, or to the Priests alone; but (by the Hebrews) these were the Priests due in every place, and were common things. *Maimony in Bicurim*, ch. 1. sect. 7.

Verse 15. *that openeth the wombe*] Hebr. *every opening of the wombe*; which the Greeke translateth, *every thing that openeth every wombe* (or *matrice.*) Hereby the first-borne onely is meant, as the Law sheweth in *Exod.* 13. 2. and such as were males, *Deut.* 15. 19. *Exod.* 34. 19. *redeeming thou shalt redeeme*] that is, thou shalt surely, or in any case redeeme: the father was to give, the Priest to take the redemption money. It figured the redemption of Gods people, called the Church of the first-born, which are written in heaven, *Heb.* 12. 23. who are not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ, *1 Pet.* 1. 18, 19. So being bought from among men, they are the First-fruits unto God, and to the Lambe, *Rev.* 14. 4. *of the unclean beast*] this is translated in Greeke, *of unclean beasts*, as implying all sorts, elsewhere the Law mentioneth the Ass, it may be for an instance, *Exo.* 13. 13. & 34. 20. But the Hebrews say, *The unclean beast spoken of here, is the Ass onely.* *Maim.* in *Bicurim*, chap. 12. sect. 3. *thou shalt redeeme*] the Ass was to be redeemed with a Lambe, or else the owner was to breake the necke of the Ass: see the notes on *Exodus* 13. 13. and 34. 20. The Hebrews say, *These two Commandements* (of redeeming it with a Lambe, or of breaking the necke of it) were

of force in every place, and at every time: and the commandment of redeeming it, was before the commandment of breaking the neck of it. The Lambe wherewith it was redeemed, was given to the Priest, Numbers 18. 15. The first-borne Ass was unlawfull to be used (or made profit of) till it were redeemed. And if he sold it before it were redeemed, the price of it was unlawfull, &c. Priests and Levites are freed from redeeming the first-borne Ass; for it is said (in Numbers 18. 15.) The first-borne of man, and the first-borne of the unclean beast, thou shalt redeem. Whosoever was charged to redeem the first-borne of man, was likewise for the unclean beast: and he that was free from the one, was free from the other. *Maim. in Bicurim, cha. 12.* See other things noted hereabout, on Exod. 34. 20.

16 Ver. 16. Redeemed of him] or of them, meaning the men fore-spoken of: the Greek translateth, the redemption of him: and Thargum Jonathan addeth for explanation, of the son of man. from a moneth old] Hebr. from the son of a moneth. See the Annotations on Levit. 27. 6. the silver of five shekels] that is, five shekels of silver. This sum was before given for every first-born, Num. 3. 45, 46. twenty Gerahs] The gerah weighed 16. barley-cornes, the shekel of the Sanctuary (or holy shekel) weighed 320. barley-cornes, as is before noted on Levit. 27. 25. The Hebrews hold, that this redemption of the sonne, might be either with money, or moneyes worth, so as it were of moveable goods, but not with lands, nor with servants, nor with bills (or writings;) and if he redeemed his sonne with them, he was not redeemed. *Maimony in Bicurim, chap. 11. sect. 6.* Now because the tribe of Levi was taken in stead of all the first-borne of Israel, Num. 3. therefore they and their seed were free from this redemption: and so the Hebrew Canons say, Priests and Levites are freed from the redemption of their sonnes. And further, an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is said, That which openeth the wombe, &c. *Maim. ibidem, chap. 11. sect. 9.*

17 Ver. 17. the firstling] or, the first-borne: in Greeke, the firstlings of cornes, &c. understand, being a male firstling, as Ex. 34. 19. otherwise it was not sanctified, or given to the Priest. A firstling which is both male and female, hath no holiness in it at all; but is as a female, whereto the Priest hath no right. *Maimony in Bechoroth, ch. 2. sect. 5.* [shalt not redeem] thou maist not give the worth of it, or any other for it; but the beast it selfe is to be given: neither may the owner use, or make profit of it, or of the wooll, or any thing thereon, Deut. 15. 19. they are holy] and therefore must be hallowed (or sanctified) to the Lord, Exod. 13. 2. The Hebrews say, A man is commanded to sanctifie the first-borne of his cleane beast; and to say, Behold this is holy. All are bound (to sanctifie) the firstling of a cleane beast; both Priests, Levites, and Israelites: although the firstling is the Priests. If he have a firstling borne, he is to offer the blood and fat (on the Altar) and to eat the rest of the flesh, according to the Law of the Firstlings. *Maim. in Bechoroth, ch. 1. sect. 4, 7.* a savour of rest] that is, as the Greek translateth, of sweet smell; which the Chaldee explaineth, that it may be ac-

cepted with favour before the LORD. But if it were blemished, it might not be offered by the Law, Leviticus 22. 20, 21, &c. What did they then with their blemished firstlings? The Law sheweth in Deuteronomie 15. and the Hebrews explaine it, The firstling of the cleane beast is slaine in the Court-yard (of the Sanctuary) as other light holy things: they sprinkle the blood, and burne the fat; and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether it be borne with his blemish, or a blemish fall on it after it is perfect, yet it is the Priests. If he will, he may eat it in any place, or he may sell it, or feed others with it, whom he will, though it be an Hebræen: for it is a common thing; as it is written (in Deuteronomie 15. 21, 22.) And if there be any blemish therein, &c. thou shalt eat it within thy gates; the unclean and the clean shall eat it alike, as the Roe-bucke, and as the Hart; and loe that is the Priests goods. *Maimony in Bechoroth, chap. 1. sect. 2, 3.*

Ver. 18. as the wave brest] the parts of the Peace-offerings given to the Priests, Leviticus 3. 34. See also before, on verse 11.

Verse 19. All the heave-offerings] the Greeke and Chaldee expound it, Every separated thing. This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particulated here. And this sheweth Gods bounty to his Priests, in allowing them so large meanes of livelihood, for their service of him; that they might be encouraged in the Law of the Lord; as is said in 2 Chron. 31. 4. There was none of them that did shut the doores of Gods Sanctuary, or kindle fire on his Altar for nought, Malachie 1. 10. And when the people neglected their dutie, in not giving such things as were appointed, then was the house of God forsaken: and the godly Governours looked to the redresse hereof, Nehem. 13. 10, 11, 12, &c. The Hebrew Doctors write of 24. severall gifts, which God bestowed on the Priests, with the order and use of them all, Fourte and twenty gifts were given to the Priests, and they are all expressed in the Law: and concerning them all, was the covenant made with Aaron. And whosoever eateth of any gift wherein holiness is, blasphemeth (God) who sanctified him with the holiness of Aaron, and commanded him to eat so and so. Eight of these gifts, the Priests did eat no where but in the Sanctuary, within the wall of the Court-yard. And five gifts they did not eat but in Jerusalem, within the walls of the citie. And five gifts were not due unto them by the Law, but in the land of Israel onely. And five gifts were due unto them, both within the land, and without the land. And one gift was due unto them from the Sanctuary. The eight gifts which they did not eat but within the Sanctuary, were these:

- 1 The flesh of the Sin-offering, whether fowle or beast, (Levit. 6. 25, 26.)
- 2 The flesh of the Trespass-offering, (Lev. 7. 1, 6.)
- 3 The Peace-offerings of the Congregation, (Levit. 23. 19, 20.)
- 4 The remainder of the Omer (or Sheaf, Levit. 23. 10, &c.)
- 5 The remnants of the Meat-offerings of the Israelites, (Levit. 6. 16.)
- 6 The two Loaves, (Levit. 23. 17.)

7 The Shew-bread, (Levit. 24. 9.)

8 The Lepers log of oyle, (Levit. 14. 10, &c.)

These were not eaten but in the Sanctuaries.

The five which they might not eat but in Jerusalem, [and before that, within the Campe of Israel, to which Jerusalem afterward was answerable, as is noted on Num. 2. 27.] were these:

1 The brest and shoulder of the Peace-offerings, (Levit. 7. 31, 34.)

2 The heave-offering of the sacrifice of confession, (Levit. 7. 12, 14.)

3 The heave-offering of the Nazorites Ram, (Num. 6. 17, 20.)

4 The Firstling of the cleane beast, (Numb. 18. 15. Deut. 15. 19, 20.)

5 The First-fruits, (Num. 18. 13.) *These were not eaten but in Jerusalem.*

The five things due from the land of Israel onely, were:

1 The Heave-offering (or First-fruits, (Numbers 18. 12.)

2 The Heave-offering of the Tithe, (Numbers 18. 28.)

3 The Cake, (Numbers 15. 20.) *And these three were holy.*

4 The First-fruits of the Fleece, (Deut. 18. 4.)

5 The field of possession, (Num. 35.) *and both of these were common. These were not due unto them by the Law, save in the land of Israel.*

The five things due to the Priests in every place, were:

1 The gifts (of the beasts slaine, Deut. 18. 3.)

2 The redemption of the First-borne son, (Numb. 18. 15.)

3 The Firstling of the Ass, (Exodus 4. 20. Num. 18.)

4 The restitution of that which is taken by rapine from a stranger, (Num. 5. 8.)

5 The devoted things, (Num. 18. 14.)

These five are common things, in all respects.

The gift due unto them from the Sanctuaries, was:

1 The skins of the Burnt-offering, (Levit. 7. 8.) *And the same Law was for the skins of the other most holy things: they all were the Priests.*

The gifts which the females had part in, as well as the male (Priests) were five. 1 The Heave-offering (or First-fruits.) 2 The Heave-offering of the Tithe. 3 The Cake. 4 The gifts of the beast, (Deut. 18. 3.) 5 And the first of the Fleece. Maimony in Bicurim, ch. 1. f. 1, &c. a covenant of salt] that is, a stable, firme and incorruptible covenant. So the kingdome over Israel was given to David and to his sonnes, by a covenant of salt; 2 Chronicles 13. 5. and there the Greeke explaineth it, an everlasting covenant.

20 *Verf. 20. Thou shalt have] This concerneth not so much Aaron himselfe, (who died before hee came into the land, Num. 20. 28.) as his posterity; and not them onely, but all the Levites; as after Moses sheweth in Deut. 18. 1. The Priests the Levites, all the Tribe of Levi, shall have no part nor inheritance with Israel. inheritance in their land] which was divided by lot to the other Tribes, according as God numbred them, when the Tribe of Levi was*

numbred apart, Num. 26. 53, 55, 57, 62. Notwithstanding, they had cities to dwell in, and suburbs given from the other Tribes, Num. 35. and in Ezek. 48. 10, &c. an holy oblation, out of the spirituall land, is given to the Priests and Levites.

[part] or, a portion, a share among them. This word, though often it be spoken of a part or portion of land, as in Jos. 15. 13. & 19. 9. & 18. 5. &c. yet also it is meant of a part in the spoiles or prey, as in Num. 31. 36. 1 Sam. 30. 24. And so it seemeth to be intended here, of the spoiles gotten by war of the Canaanites, which were of great worth, as appeareth by Deut. 2. 35. & 3. 7. & 6. 11. so that Iosua said to some of the people, Returne with much riches unto your Tents, and with very much cattell, and with silver, and with gold, and with brasse, and with iron, and with very much rayment, &c. Iosua 22. 8. yet Levi might have none, because the Lord had given him his portion in the holy things; and he was to war another warfare in the Lords Sanctuaries, Numbers 4. 23. and according to the Apostles Doctrine, No man that warreth, intangleth himselfe with the affaires of this life; that he may please him who hath chosen him to be a souldier, 2 Timothie 2. 4. Of this matter the Hebrews say; All the Tribe of Levi are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoile, at the time when they conquer the cities, Deuteronomie 18. 1. And a some of Levi; that taketh a part of the spoile, is to be beaten: and if he have received an inheritance in the land; they are to take it away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham, Isaak, and Jacob, &c. But all other lands, which any of the Kings of Israel should subdue, the Priests and Levites were for those lands, and the spoiles of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoiles thereof, with his brethren? Because he was separated to serve the LORD, and to minister unto him, and to teach his right waies, and his just judgements unto many, as Deuteronomie 33. 10. Therefore were they separated from the waies of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lords power, as it is written, Blesse, Lord, his power, Deuteronomie 33. 11. and the blessed (God) himselfe is their reward, as he saith, I am thy part and thine inheritance. Maimony, tom. 3. treat. of the Release and Iubilee, chap. 13. sect. 10, 11, 12. So in Ezek. 44. 28. God saith of the Priests, They shall give them no possession in Israel, I am their possession.

I am thy part] both by the gifts fore-appointed, (as is said in Deut. 18. 1. the Fire-offerings of Iehovah, and his inheritance, shall they eat;) and by other blessings, wherewith he would abundantly recompence their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God, by these and such like speeches; God is my part for ever, Psalm. 73. 26. Thou art my part, in the land of the living, Psalm. 142. 6. Iehovah is my part, saith my soule; therefore will I hope in him, Lament. 3. 24. I rejoyce at thy word, as one that findeth great spoile, Psalm. 119. 162.

Verfe

- 21 *Verf. 21. And to the summes of Levi*] Now followeth the Law concerning the Levites, who were joynted to the Priests in service, & so in provision for their maintenance. And this word *And, Chazkuni* here noterh as an addition to that which went before, saying that the covenant of salt for ever, was to the Levites also. *all the tenth*] or, all the Tithes. This is the first Tithe which the Israelites payed to the Levites; after which they separated a second Tithe, which they themselves did eat before the Lord, the first yeere and the second, and every third yeere gave it to the Levites and poore: wherof see Deut. 14. 22, 23, &c. Touching this, the Hebrews say, that the Israelites, After they had separated the great Heave-offering (or First-fruits spoken of in Num. 18. 12.) they separated one of ten out of that which remained, and this is called the first Tithe; and it is that which is spoken of in Numbers 18. 24. and this Tithe was for the males and females of the Levites. They pay no Tithe but of the choise (or best) as it is said (in Numbers 18. 30.) *Which ye have beared the fat thereof, &c. as the Tithes which the Levites separate, is to be of the fat thereof; so the Tithes which the Israelites separate from the floore or wine-presse, is to be of the fat. They pay not the Tithe but by measure, or by weight, or by number. He that separateth this Tithe, blesseth (God) first, as they use to blesse for other commandements: so he blesseth for the second Tithe, and for the poore mans Tithe, and for the Tithe of the Tithe, he blesseth for every one severally. Maimony, tom. 3. treat. of Tithes, ch. 1. sect. 1, 13, 14, 16.*
- 22 *Verf. 22. not come nigh any more*] to serve in the Tabernacle, as they did in the rebellion of Korah, Num. 16. *to beare sinne*] that is, lest they suffer the punishment for their sin. So in v. 23. *beare their iniquitie*; as in ver. 1. *to die*] or, and die; see the notes on Gen. 2. 3. this sheweth the punishment to be death: the Greeke translateth it, *deadly* (or *death-bringing*) *sinne*.
- 23 *Verse 23. beare their iniquity*] that is, beare the punishment of their own iniquity, if they transgresse; and of the peoples, if they suffer them to transgresse. Thus *Sol. Iarchi* expoundeth it; *They the Levites shall beare the iniquity of the Israelites; for it is their dutie to warne strangers from coming neere unto them.*
- 24 *Verse 24. Heave up*] in Greeke and Chaldee, *separate unto the Lord*: so in verse 26. This sheweth the Tithes to be an oblation to the Lord, and a signe of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth *Melchisedek* to be a greater Priest than *Abraham*, or *Aaron*; because *Abraham* (and all the Levites and Priests in his loynes) payed Tithes to *Melchisedek*, Gen. 14. Hebr. 7. *Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoiles*, Heb. 7. 4.
- 26 *Ver. 26. the Tithe of the Tithe*] or, a tenth part of the tenth.
- 27 *Verse 27. as the fulnesse*] or, as the plentie, that is, the plentifull increase; or, the full, that is, ripe liquor: the Greeke translateth it, *as the separated thing*. *Sol. Iarchi* saith, *Fulnesse meaneth the ripe*

fruit, which is full. See the notes on Exod. 22. 29. where this word is also used for *Full-ripe fruit*. From hence the Hebrewes gather, that seeing the Levites first tithes (out of which they payed the Priests tithes) were as the corne of the floore, and liquor of the presse; therefore they were as common things. *The first tithe is lawfull to be eaten by Israelites, and lawfull to be eaten in wicketnesse, for there is in it no holnesse at all: and wheresoever holnesse, or redemption of the tithe is spoken of, [as in Levit. 27.] It is not meant but of the second tithe. And they count the first tithes as common things, because it is said, And your beave-offerings shall be reckoned unto you as the corne of the floore, &c. as the floore and wine-presse are common for every thing, so the first tithe (out of which the beave-offering is taken) is common for every thing. Maimony Treatise of Tithe, chap. 1. sect. 2.* This is to be understood, after the Levites had separated the tenth of the tithe, then the rest should be common, like the corne of the floore, as is explained in verf. 30.

Verf. 28. Thus you also] or, *So you also*; you Levites as well as other Israelites, though you have no inheritance in the land, yet shall you honour the Lord with an heave-offering out of your first tithe: and it shall be reckoned or imputed unto you, as if you had lands and possessions, and offered tithes out of them. *to Aaron*] and so to his posterity the Priests, as was observed in the ages following, as it is written, *And the Priest the sonne of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithe, unto the house of God, to the chambers in the treasure-house*, Nehem. 10. 38. Thus also are we to understand the Apostle, when he saith that the Priests, the *summes of Levi* who receive the office of Priest-hood, have a commandement to take tithes of the people according to the Law, &c. Hebr. 7. 5. that the Levites tooke them of the people immediately, and the Priest mediately, in taking the tithe of the tithe from the Levites, as this place sheweth, compared with Nehem. 10. 37, 38.

Verf. 29. Out of all your gifts] This is more general and seemeth to imply, besides the tenth of their tithe, the tenth also of other things, as of their owne ground, the suburbs and fields which were given to the Levites, Numb. 35. 4. So *Chazkuni* here saith, *Out of all your gifts, ye shall beare up to teach that even of the fruit that grew in the fields of the suburbs of the Levites cities, they were bound to give unto the Priests, &c.* And it is proportionable, that as God was to be honoured with the tithes of other mens lands, so of the Levites, that they also hereby might signifie their homage and thankfulness to God. Yea the Hebrewes bring the Priests themselves also under this duty, saying; *Levites and Priests doe separate the first tithe, for to separate out of it the beave-offering of the tithe. And so the Priests doe separate the other beave-offerings & the tithe for themselves, that the Priests may receive of all. Lest they should eat their fruits unbidden, the Scripture saith, Thus you also shall beare up* (Numb. 18. 28.) *which we have heard expounded thus; T O U, these are the Levites; A L S O T O U, this implieth the Priests.* Maim.

Maim. treat. of Tithes, ch. 1. sect. 3. the fat] that is, as the Chaldee expoundeth, the best, or fairest: in Greeke, the first-fruits: see before on vers. 12. & 21. So Chazkuni here saith, Of all the best, and of all the fairest thereof, yee shall separate out of it the hallowed part thereof, that it may be an heave-offering.

30 *Vers. 30. the revenue] in Greeke, the fruit of the threshing-floor. This word revenue, as the Hebrews distinguish it, is corne after it is eared; and after it is threshed and fanned, it is called (dagan) corne. Maimony, tom. 1. in Beracoth, ch. 3. sect. 1.*

31 *Vers. 51. in every place] Sol. Iarchi explaineth it, though it be in the place of buriall; and that was an unclean place. The first Tithes therefore which were paid to the Levites, might be eaten by them as common things, in every place: but the second Tithe (which the owners separated after the first, and did eat themselves) might not be eaten every where, but before the Lord onely, that is, within the cite of Ierusalem, after the Temple was built therein. See Deut. 14. 22, 23, &c. your house] that is, your household; as the Chaldee translateth it, the men of your house. a reward] or wages; and so your due for your service: so the Apostle speaking of the honour due to the Ministers of Christ, saith, The labourer is worthy of his reward, 1 Tim. 5. 17, 18. and Christ himselfe, sending his Disciples to preach, said unto them, And in the same house remaine, eating and drinking such things as they give: for the labourer is worthy of his reward. Goe not from house to house, Luke 10. 7.*

32 *Vers. 32. beare sinne for it] that is, beare the punishment of sin for the Tithe; which the Levites should doe, if they heaved (or separated) not a tenth part of the best of that Tithe from it, as is before commanded. profane the holy things] Hebr. the holinesses. This is a generall warning both to Priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in Lev. 19. 7, 8. or if the Priests were unclean when they did eat them, as Lev. 22. 2, 3, 9. or if others did eat them, to whom they did not pertain; as Lev. 22. 10, 15, 16. or if other the like unlawful actions were done or suffered. The Ministers of God therefore had this charge upon them, by all meanes to sanctifie the Lord, his Tabernacle & holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 Tim. 4. 16.*



CHAP. XIX.

1, The Lord commandeth a red heiffer to be slaine by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood, hyssope and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sinne. 11, The Law for the use of it, in purification of the unclean by the dead.

DDD

1 **A**Nd Jehovah spake unto Moses, and
2 unto Aaron, saying; This is the or-
3 dinance of the Law, which Jehovah
hath commanded, saying: Speake unto the
4 somes of Israel, that they take unto thee a
red heiffer, perfect, wherein is no blemish, up-
5 on which never came yoke. And yee shall
6 give her unto Eleazar the Priest, and he shall
7 bring her forth, without the campe; and one
8 shall slay her, before his face. And Eleazar
the Priest shal take of her blood, with his fin-
9 ger, and shall sprinkle of her blood directly
before the Tent of the Congregation, se-
10 ven times. And one shall burne the heiffer,
in his eyes: her skinne, and her flesh, and
11 her blood, with her dung, shall he burne.
And the Priest shall take Cedar wood, and
12 hyssope, and scarlet, and shall cast them in-
to the midst of the burning of the heiffer.
And the Priest shall wash his cloathes, and
13 he shall bathe his flesh in water, and after-
ward he shall come into the campe, and the
Priest shall be uncleane untill the evening.
And hee that burneth her, shall wash his
14 cloathes in water, and bathe his flesh in wa-
ter, and shall be uncleane untill the evening.
And a man that is cleane shall gather up
15 the ashes of the heiffer, and lay them up with-
out the campe in a cleane place; and it shall
be for a reservation for the congregation of
the sons of Israel, for a water of separation,
it is a purification for sin. And he that gathe-
16 reth the ashes of the heiffer, shall wash his
cloathes, and shall be uncleane untill the eve-
ning: and it shall be unto the sons of Israel,
and unto the stranger that sojourneth among
17 them, for a statute for ever. He that touch-
eth the dead of any soule of man, he shall be
even uncleane seven daies. He shall purifie
18 himselfe with it in the third day, and in the
seventh day he shall be cleane; and if he pu-
rifie not himselfe in the third day, and in the
seventh day, he shall not be cleane. Who-
19 soever touched the dead, the soule of a man
that is dead, and purifieth not himselfe, he
defileth the Tabernacle of Jehovah, and that
soule shall be cut off from Israel: because the
water of separation was not sprinkled upon
him, he shall be uncleane; his uncleanness is
yet upon him. This is the Law: When a
20 man dieth in a tent, all that come into the
tent, & all that is in the tent, shalbe uncleane
21 seven daies. And every open vessell, which
hath no covering bound upon it, it is un-
cleane.

- 16 cleane. And whosoever toucheth in the face
of the field, *one that is slaine with the sword,*
or a dead *body,* or a bone of a man, or a grave,
17 he shall be uncleane seven daies. And they
shall take for the uncleane *person,* of the dust
of the burnt *heiffer* of *purification for sinne;*
and he shall put thereto living water in a ves-
18 sell. And a cleane man shall take hyssope,
and dip *it* in the water, and shall sprinkle *it*
upon the Tent, and upon all the vessels, and
upon the soules which were there, and up-
on him that touched a bone, or *one* slaine, or
19 *one* dead, or a grave. And a cleane *person*
shall sprinkle upon the uncleane, in the third
day, and in the seventh day; and he shall pu-
rifie him *selfe* in the seventh day, and shall
wash his cloathes, and bathe (*his flesh*) in
20 water, and shall be cleane at evening. And
the man that shall be uncleane, and shall not
purifie himselfe, that soule shall even be cut
off from among the Church, because hee
hath defiled the Sanctuarie of Jehovah; the
water of separation hath not bene sprink-
21 led upon him, he is uncleane. And it shall
be unto them for a statute *for ever;* and he
that sprinkleth the water of separation, shall
wash his cloathes; and he that toucheth the
water of separation, shall be uncleane untill
22 the evening. And whatsoever the uncleane
person toucheth, shall be uncleane; and the
soule that toucheth, shall be uncleane un-
till the evening.

Annotations.

Here is the 39. Section of the Law, after the Hebrews account: see Gen. 6. 9.

- 2 **T**He ordinance] or, the statute, constitution, the
prescript ordinance; in Greeke, the distinction
of the Law. As in the former Chapter God gave
order for his Ministers, the Tribe of Levi, by
whom the service in his Tabernacle should be
performed, and his people should come neere un-
to him, to offer all their sacrifices: so here hee
giveth a Law for all men generally, how they
should be purified from their uncleannes, when-
soever they were to come into his Sanctuarie
with their sacrifices, and for the service of his
holy Majestie; that their hearts might be confir-
med in his grace, against their owne infirmities.
take unto thee] that is, take and bring unto
thee: see the like phrase in Gen. 15. 9. & Ex. 25. 2.
& Levit. 24. 2. This heiffer was taken of the peo-
ple, to shew the interest that they all had in it;
and by faith, in that which it figured, Christ.

a red heiffer] Targum Jonathan addeth, a three year-
ling: so in the Hebrew Canons they say, It is com-
manded that the red heiffer be of the third yeere, or of the

fourth yeere, and is my be older. Maimony in Pharab a-
dammah (or treat. of the Red heiffer) ch. 1. sect. 1.
perfect] in Greeke, without blemish. As all sa-
crifices were to be unblemished, Lev. 22. so this;

but the perfection here spoken of, the Hebrews
referre to the colour also, that it be perfect in red-
nesse, because if it have but two haire blacke, it is unlaw-
full, saith Sol. Iarchi. The same is affirmed also by
Maimony, If it have two haire white, or blacke, &c. it
is to be refused. Maimony in Pharab, ch. 1. sect. 2.

no blemish] If it hath had a worm (or wart) and it be
cut off, through red haire be growne in the place, yet is it
disallowable. All blemishes that disable the holy things,
disable this heiffer. If it have bene cut out of the mothers
body, or bene the price of a dog, or hire of an whore,
(Deuteronomie 23. 18.) or bene torne, or bene
abused by mankind, (Leviticus 20. 15.) it is unlaw-
full. For whatsoever maketh holy things unlawfull for
the Altar, maketh the heiffer unlawfull. Maim. in Pha-
rab, ch. 1. sect. 6, 7. yoke] that is, which hath not
bene used of men for any worke: and this is pe-
culiar to this heiffer, for other sacrifices were
not disabled by the yoke, or any worke, save the
heiffer for expiation of murther, Deuter. 21. 3.

This heiffer excelleth other holy things, for worke done by
it, disableth it. As the yoke spoken of, concerning the heif-
fer, (Deuter. 21.) maketh all other worke like the yoke:
so in this heiffer, &c. But the yoke disableth her, whether
it be in the time of working, or not: where as other worke
disable her not, save in the time of working. As, if
one binde a yoke upon her, although she hath not plough-
ed with it, she is unlawfull: but if one tooke her in to
tread out corne, (as Deuteron. 25. 4.) she is not made
disallowable, until she tread out corne with her; and so
in all like cases. Maim. in Pharab, ch. 1. sect. 7. As
other sacrifices of beasts prefigured Christ, so this
in speciall figured him; red, in his humane nature
and participation of our afflictions, Esa. 63. 1, 2.
Heb. 2. 14, 17, 18. perfect and without blemish of sin,
both in his nature and actions, Luke 1. 35. 1 Pet.
1. 19. & 2. 22. without yoke, as being free from the
bondage of sin and corruption, and from servi-
tude to the ordinance of men in religion, and as
doing voluntarily the things that pertained to
our redemption, Lam. 1. 14. Joh. 8. 33, 34, 35, 36.
1 Tim. 6. 1. 1 Cor. 7. 23. Joh. 10. 17, 18.

Verse 3. unto Eleazar] hee was Aarons sonne,
and by doing this worke, he was uncleane, v. 7.
wherefore Aaron himselfe, who was the high
Priest, did it not. Hence the Hebrews say, that
An ordinary Priest was fit for to burne the heiffer: for
it is said, Give her unto Eleazar the Priest, and yet Aa-
ron himselfe was living. And by word of mouth we have
bene taught, that this was done by Eleazar; and all
other heiffers (were done) either by the high Priest, or
by a common Priest. And he that did it, was arrayed
with the foure ornaments of a common Priest, whether
he were the high Priest, or an ordinarie Priest that did
it. Maimony in Pharab, chapter 1. section 11, 12.
It figured, that the worke of our redemption
and purification from sinne, should be the worke
of Christs Priestly office, Hebrews 9. 9, 13, 14.
He in performing the truth of this type, was
both Priest and sacrifice. be shall bring] The

Greeke

Greeke translateth, *they shall bring*; and so after, *they shall slay*; as if, not Eleazar himself, but some other at his appointment did it. And the words following, *he shall slay her before his face*, seeme to imply so much, that some other man did slay her before Eleazars face. And it is frequent in Scriptures to make one the doer of a thing, which he commandeth to be done; as Pilate gave the body of Christ to Ioseph, *Mark*. 15. 45. that is, commanded it to be given, *Matth*. 27. 58. See the Annotations on *Exod*. 7. 17. *Gen*. 39. 22. and 48. 22. *without the campe*]

which figured Christs suffering without the gates of Jerusalem, *Hebr*. 13. 11, 12. So in ages following, they burned this heiffer without Jerusalem, as in the Hebrew records it is said, *They burne not the Heiffer, but without the mountaine of the house (of God,) as it is written, And he shall bring her forth without the campe, (Numb*. 19. 3.) and they use to burne it on mount Olivet. Maimony in *Pharab*, ch. 3. sect. 1. Without the Campe, malefactors were to be put to death, *Levit*. 24. 10. *Num*. 15. 36.

one shall slay her] a stranger (or other man) did slay her, and Eleazar beheld it, saith *Sol*. Iarchi on this place. So in verse 5. *he shall burne the heiffer, in his eyes*; that is, another man shall burne her in Eleazars sight: which is confirmed by ver. 7, 8. where first the Priest (Eleazar) is commanded to wash his cloathes, and after, hee that burned her was to wash his cloathes; so that these were divers men. Hence also the Hebrews say, *They may not slay two red heiffers at once, for it is written, And he shall slay her*. Maim. in *Pharab*, chap. 4. sect. 1.

4 Verse 4. *with his finger*] figuring the finger, that is, the Spirit of our Priest Christ Jesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evill conscience, that we may have access thither by his blood, *Heb*. 9. 22, 23, 24 & 10. 19, 20, 22. For as the finger of God, *Luke* 11. 20. is interpreted the Spirit of God, *Mat*. 12. 28. so the finger of the Priest here, signified the Spirit of our high Priest Christ, by the power whereof, our way is prepared into the kingdome of GOD, through the applying and sprinkling of his owne blood, *Heb*. 12. 24. & 10. 19. 1 *Pet*. 1. 2. 1 *Cor*. 6. 11. The Hebrews gather from this precept, that it was unlawfull to receive the blood in a vessell, because it is said, the Priest shall take of her blood with his finger. Maim. in *Pharab*, chap. 4. sect. 4. directly before the Tent] that is, towards the fore-part, or doore of the Tabernacle. The Priest stood without the campe, where the heiffer was slaine, and there sprinkled towards the Sanctuarie seven times, (which is a full and complete number, as is noted on *Levit*. 4. 6.) and that place being a figure of Heaven, *Heb*. 9. 24. this sprinkling thitherward, typed out how liberty should be procured for Gods people, to enter into the holiest by the blood of Iesus, by the new and living way, which he hath consecrated for us, *Heb*. 10. 19, 29. By the Hebrew Canons, if he sprinkled (the blood) and not towards the Sanctuarie, it was unlawfull. Likewise, if he did slay or burne her, and not over against the Sanctuarie, it was unlawfull. Maim. in *Pharab*, chap. 4. sect. 5.

5 Ver. 5. one shall burne] that is, some shall burne

in Eleazars sight; or, Eleazar shall cause it to be burnt before his eyes. For another man burned it, as appeareth by v. 8. wherefore *Targum Jonathan* explaineth it, another Priest shall burne. The burning of the heiffer without the campe, figured how Iesus, that he might sanctifie the people with his owne blood, should suffer without the gate (of Jerusalem) *Heb*. 13. 11, 12.

Ver. 6. Cedar wood] this, with the hyssope and scarlet following, were used in the cleansing of Lepers that were healed, *Levit*. 14. 4. See the Annotations on that place. The Cedar is one of the greatest and tallest trees (opposed to the hyssope as the lowest, 1 *King*. 4. 33.) it is durable wood and rotteth not, being choise (or excellent) *Song* 5. 15. figuring the perpetuall efficacy of the death of Christ, who by one offering hath perfected for ever them that are sanctified, *Heb*. 10. 14. *ezop*] or hyssope, whereof see *Exod*. 12. 22. As here it was burned with the heiffer, so after in v. 18. a sprinkle was made with it, figuring the vertue and odour of Christ death, to purge our sins, and to sprinkle our hearts from an evill conscience, *Heb*. 1. 3. and 10. 22. scarlet] or, twice died scarlet, called in Hebrew *Sheni tholagnath*; whereof see *Exod*. 25. 4. This bloody colour sometime signifieth Sinnes, *Esa*. 1. 18. and it is the death and blood of Christ, that cleanseth us from all sin, *Rom*. 6. 10. 1 *Joh*. 1. 7. the preaching hereof maketh the lips like a threed of scarlet, *Song* 4. 3. into the midst of the burning]

The manner of burning this heiffer in the ages following, is described by the Hebrews thus: They made a banke (or causey) from the mountaine of the house of God (in Jerusalem) unto mount Olivet; [the mountaine which our Lord Jesus used to frequent, *Luke* 21. 37. *Joh*. 18. 2. whither he went the night that he was betrayed to death, *Luke* 22. 39, 40, &c. and it was over against the Temple, *Mar*. 13. 3. and from thence, after his resurrection, he ascended up into heaven, *Act*. 1. 9, 12.] and the heiffer, and he that burned her, and all that assisted him in the burning of her, went out of the mount of the Temple, unto mount Olivet, upon that banke. The Elders of Israel went before them on their feet to mount Olivet, and there was a place to baptise (or wash) in: and the Priest and they that assisted him to burne the heiffer, went on the banke, and came to mount Olivet, &c. and the Elders imposed their hands upon the Priest, and said unto him, wash once. He went downe and washed, and came up and wiped himselfe. And there was wood laid in a row, wood of Cedar, and Oke, and Firre-tree, and Fig-tree, which they tooke and made a pile of, like a tower, &c. and the fore-part was towards the West; [that was towards the Temple.] Then they bound the heiffer, and laid her upon the pile of wood, with her head to the South, and her face to the West; and the Priest stood on the East-side, with his face to the West. He killed her with his right hand, and tooke the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the paim of his left hand, seven times towards the most holy place (of the Temple.) At every sprinkling, he dipped his finger in the blood, and the residue of the blood

bloud which was on his finger, was unlawfull to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heiffer. When he had made an end of sprinkling, he wiped his hands on the heiffers body, and came downe from the pile, and kindled the fire with small sticke, which he put under the sticke of the pile, and the fire began to burne, and the Priest stood a farr off, and observed it, till the fire burned upon her, and her belly cleft asunder. And afterward he tooke Cedar wood and hyssope, not lesse than an handbreadth, and woul died in scarles, five shekels weight, &c. And he bound the hyssope with the Cedar, with the tongue [or long-piece] of scarles, and cast them into her belly, (Numbers 19. 6.) And he cast them not in, before the fire was kindled upon the bulke of her body, nor after that she was burnt to ashes; and if he did, it was unlawfull; for it is said, into the midst of the burning, not before the fire is kindled on her body; nor after she is turned to ashes. Maimony in Pharah adummah, chap. 3. sect. 1, 2.

7 Verse 7. *Wash his clothes*] which was a signe of purification from uncleannes, as is noted on Lev. 11. 25. & 15. 5. The same was concerning him that burned the heiffer, v. 8. and the cleane man that gathered up her ashes, vers. 9, 10. Hereby the imperfection of the legal Priesthood was shewed, in that the Priests which prepared the meanes of sanctification for the Church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from Heb. 7. 27, 28. & 10. 1, 2, 3. The sinne also of the Priests, and others that procured the death of Christ (though it was the life of the world) seemeth hereby to be signified, Mat. 26. 65, 66, &c. Act. 1. 22, 23, 38. & 3. 14, 15, 17, 18, 19. Albeit, by the tradition of the Hebrewes, they were very carefull about the cleanness of the Priests, when they did this worke: for, the Priests that burned this heiffer, they separated him (from his house) to a chamber prepared in the Court (of the Temple) which was called the Stone chamber, because all the vessels thereof were of stone, which doe receive no uncleannes, and he ministred in a vessell of stone, all the seven daies that he was separated, and his brethren the Priests might not touch him, for the more care of his cleanness. Seven daies before the burning of the heiffer, they separated the Priest that burned her from his house, as they separated the high Priest for his service on Atonement-day, (whereof see the notes on Leviticus 16. 37.) Also they separated him from his wife, lest he should have her disease, and so be uncleane seven daies, (as Leviticus 15. 24.) Every of those seven daies of his separation, they sprinkled him with the water of purification (lest he should be uncleane by the dead, and not know it.) and with the ashes of the heiffer that had bene burned already (before.) Maimony in Pharah, ch. 2. Notwithstanding all this care, Whosoever busie themselves about this heiffer, from the beginning to the end, doe make their garments unkeane, and are bound to wash themselves, and are uncleane till the evening. And wheresoever the Law speaketh of washing of clothes for uncleannes, it is to teach us, that not the clothes onely upon him are unkeane, but every cloth or vessell which this unkeane person shall touch, whiles his un-

cleanness is on him, is made unkeane. And not this heiffer onely, but all Sin-offerings that are burnt (without the campe) whether bullockes or goats; he that burneth them, defileth his clothes, the time of the burning of them, till they be turned to ashes: (Leviticus 16. 28.) Maim. ibidem, chap. 5.

9 Vers. 9. *a man that is cleane*] this man is said in Targum Jonathan, to be a Priest. *the ashes*] It is reported, that After they had finished the burning of her, they beat her with slaves, her and all the wood of the pile wherewith she was burned, and sifted all with sieves: and whatsoever was blacke, which possible they could pound and make it ashes, either of her flesh, or of the wood, they pounded it till it was made ashes; and that which had no ashes in it, they left the same; and every of her bones that remained unburnt, they pounded. Maimony in Pharah, chap. 3. sect. 3. As the burning of the heiffer signified the sufferings of Christ, Heb. 13. 11, 12. so the ashes were the monument of his most base and utmost afflictions; for ashes were used as greatest signes of sorrow and misery, 2 Samuel 13. 19. Job 30. 19. & 42. 6. Jer. 6. 26. and to be brought to ashes upon the earth, is noted for the extremitie of Gods fiery judgements, Eze. 28. 18. But the memoriall of Christs most ignominious death, is to be kept as a most glorious monument of our life, justification & sanctification through faith in his name, 1 Cor. 11. 24, 26. Gal. 6. 14. Phil. 3. 8, 9, 10. *without the campe*] to signifie, that they which would have part in the death of Christ, must goe forth unto him, without the campe, bearing his reproach, Heb. 13. 13. *in a cleane place*] figuring a cleane heart, and pure conscience, in which onely the monuments of Christs death are reserved by faith, Act. 15. 9. Hebrews 10. 22. Ephes. 3. 17. The Hebrewes say, They gathered not any of her ashes to lay up in the Court (of the Sanctuarie:) but they divided all the ashes into three parts. One part they put in (the place called) the Cheil, [the Fort or Frontier] and another part, in mount Olivet, and the third was parted to all the Wards (or Custodies of the Levites.) That which was parted to all the Wards, the Priests sanctified therewith; and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Cheil, was reserved and laid up, as it is written, **AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION;** to teach that they laid up (some) of it. And thus they laid up some of every heiffer which they burned, in the Cheil. And they did (burne) nine red heiffers, after they were commanded this Precept, till the desolation of the second Temple. The first was done by Moses our master, the second by Ezra, and seven after Ezra, till the Temple was destroyed. And the tenth shall be done by the King Christ, who be revealed with speed, Amen. So be the good will of God. Maimony in Pharah, chap. 3. section 4. This last speech of the Jew, sheweth their zeale without knowledge; for, we know that the Sonne of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Sonne Iesus Christ, 1 Joh. 5. 20. and by him was this legal type

type (as all other) accomplished; as it is written, *If the ashes of an heiffer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God?* Heb. 9. 13, 14. Wherefore Christ the King hath beene revealed, and they have done unto him whatsoever they would: but even unto this day, when Moses is read, a veile is laid upon their hearts, so that they cannot stedfastly looke to the end of that which is abolished; nevertheless, when it shall turne to the Lord, the veile shall be taken away, 2 Cor. 3. 15, 16. Then shall they looke upon him whom they have pierced, and they shall mourne for him, as one mourneth for his only sonne, and shall be in bitterness for him, &c. Zach. 12. 10. And this day, God cause to come with speed, Amen. for a reservation] or for an asseveration, a keeping, that is, to be reserved or kept: See the like phrase in Exod. 16. 32, 33, 34. Num. 17. 10. Sol. Iarchi here saith, *That which was in the Cheil (or Fort) was put there for a reservation, according to that fore-noted out of Maimony.* But this may be understood of all the ashes, (and not of a third part onely) which was kept for the use of Israel, as after followeth. for the congregation] Hence the Hebrews say, that all Israelites were fit to keepe it. Therefore any of the common people, which bringeth a vessell out of his house, though an earthen vessell, and saith, *This vessell is cleane for the Simme (water,) loe it is cleane, they sanctifie in it, and sprinkle out of it; though that vessell is unclean for the Sanctuary, and for the heave-offering.* And so any of the common people that shall say, *I am cleane for the Sim-water, or that hath the Sim-water by him, and saith it is cleane, he is to be trusted: for there is no man of Israel too vile for it.* Maim. in Pharah, chapter 13. section 12. water of separation] that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness; from other people. This appeareth by v. 13. where it is said, *because the water of separation was not sprinkled upon him.* The Hebr. Niddah, which properly signifieth a separation or remouall for uncleanness, is sometime figuratively used for uncleanness it self, which is to be done away; as in 2 Chro. 29. 5. Ezra 9. 11. Whereupon the water which cleanseth it, is called the water of separation; which the Greeke and Chaldee version call water of sprinkling, because it was sprinkled on the unclean to purifie him; v. 18, 19. According to which phrase, Christs blood is called the blood of sprinkling, Heb. 12. 24. because it purifieth the conscience, and was figured by this sprinkling water, Heb. 9. 13, 14. a purification for sin] Hebr. a sin: which word as it is often used for a Sin-offering, or sacrifice that expiateth sin, as in Levit. 4. 3, &c. so here it is the name of that water which purified sin, as after is manifested in v. 12, &c. Wherefore the Greek translateth, it is a sanctification, or a purification. And these two names here given to this water, the Prophet useth, when he foretelleth the grace of Christ; In that day there shall be a fountaine opened to the house

of David, and to the inhabitants of Jerusalem, for Sinne, and for Separation, Zacharie 13. 1. that is, for a purification for sinne, and for a water of separation for uncleanness, which the Greeke there interpreteth, for a remouall away, and for a sprinkling.

Verf. 10. shall wash] as when any blood of the Sin-offring was sprinkled on a garment, it was to be washed, Lev. 6. 27. so here he that gathered up ashes was to wash his cloathes, for it could not be but some of the ashes would light upon them. See the notes on v. 7. the stranger that sojourneth] in Greeke, the Profelytes that are adjoynd.

Verf. 11. of any soule of man] that is, of any dead man, or any corpe of man: the soule is here used for the dead body, as is noted on Levit. 19. 26. and Num. 6. 6. and this is an explanation of the former dead, that it is meant of man only: for he that touched a dead beast, was not unclean seven daies, but one day only, Lev. 11. 24, 27, 39. neither was he to be sprinkled with these ashes. Sol. Iarchi here saith, it is spoken to except the soule of a beast, for the uncleanness thereby needeth no sprinkling. unclean seven daies] during which time of his uncleanness, he might not come into the Sanctuary, nor touch any holy thing, Levit. 7. 19, 21. nor be in the Lords Campe, Num. 6. 2. (unto which the citie Ierusalem was answerable in the ages following, called therefore the Holy citie, Nehem. 11. 1, 18. Mat. 4. 5.) And hereby was figured, such as were dead in trespasses and sins, Ephes. 2. 1. and such as have their consciences defiled by dead workes, Heb. 9. 13, 14. which may not enter, during their uncleanness, into the city of God, Rev. 21. 27. Of this legall pollution, the Hebrews have these sayings; *A dead person defileth by touching, and by bearing, and by the Tent, with seven daies uncleanness. The uncleanness by touching, and by the Tent, are expressed in the Law, Num. 19. 11, 14. Uncleanness by bearing, is by Tradition [gathered by consequence.] For if a dead beast, which maketh one unclean but till evening, and defileth not by the Tent, doth defile by bearing, as is written in Levit. 11. 25. how much more doth a dead man. And as a dead beast which by touching defileth till evening, defileth also till evening by bearing; so a dead man which by touching defileth seven daies, defileth also seven daies by bearing. Uncleanness by touching, spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing it selfe, whether it be with his hand, or with his foot, or with any other part of his flesh, &c. Uncleanness by bearing, spoken of in any place, either of a dead man, or of other unclean things, is when a man beareth the unclean thing, although he touch it not; although a stone be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he beare it on his head, or on his hand, or with any other part of his body: Yea, though the unclean thing hang by a thread, or by an haire, if he hang the thread on his hand, and lift up the unclean thing by it, loe he beareth it, and is unclean. Nothing is defiled by bearing, save man onely: not vessels. As, if a man hold in his hand ten vessels, one above another, and a dead carcasse, or any the like thing be*

be in the uppermost vessell, the man is unclean by bearing the earthen vessel, and the vessels upon his hand are all cleane, save the uppermost vessell which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing, which is defiled while it is alive, or that doth defile while it is alive, save man onely, and he that is of Israel, &c. A dead man defileth not till his soule be departed from him, as it is written, The soule of a man that is dead, Numb. 19. 13. A dead untimely birth, &c. defileth by touching, by bearing, and by tent, as a great man which is dead; as it is written, Hee that toucheth the dead of any soule of man, Numb. 19. 11. Likewise so much as an olive of a dead mans flesh, either moist or dry as a posserd, defileth as doth a whole dead man. A limbe cut off from a living man, is as an whole dead man, and defileth by touching, by bearing, and by tent, though it be but a little limbe of a child of a day old, &c. A limbe separated from a dead man defileth also by touching, by bearing, and by tent, as doth the dead man, &c. Maim. tom. 3. in Tumath meth, ch. 1. & 2. These and other the like legall pollutions, teach Gods people how carefull they should be, that they defile not themselves with sin, or communion with dead & sinfull works; as the Apostle saith, Touch not the unclean thing, 2. Cor. 6. 17. Be not partaker of other mens sins, keepe thy selfe pure, 1 Tim 5. 22.

12 Vers. 12. Hee shall purifie himselfe] by sprinkling the foresaid water; as the Chaldee expoundeth it, He shall sprinkle; the Greeke, Hee shall be purified. The originall word signifieth to purifie from sin; which sheweth that this outward uncleannes figured the pollution of the soule by sin, and the purification here commanded, signified repentance from dead works, and faith towards God, which purifieth the heart, Heb. 6. 1. A. & 15. 9. with it] with the water fore-spoken of v. 9. and the ashes, as Targum Jonathan here expresseth: the manner whereof followeth. be shall be cleane] that is, as the Greeke translateth, and he shall be cleane. and in the seventh] Chazkuni here observeth, Left any should thinke, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turne as if he were sprinkled on the third day, and on the seventh; therefore the Scripture saith, If hee purifie not himselfe in the third day, and in the seventh, &c. for it is necessary that there be three dayes between sprinkling and sprinkling.

13 Vers. 13. the soule] that is, the corps, as before is shewed. that is dead] in Gr. if hee be dead. From these words the Hebrewes gather, that the dead defile not, till his soule be departed. Maim. in Tumath meth, chap. 1. sect. 15. For death is the departing of the soule from the body, Gen. 35. 18. Psal. 146. 4. be defileth the Tabernacle] if hee come in that estate into the court of the tabernacle: yea though he have washed himselfe, yet if he have not bin sprinkled the third day and the seventh day, he defileth it, as Iarchi here noteth, and Moses after sheweth. that soule shall be cut off] in Chaldee, that man shall be destroyed. This is meant if he come in presumptuously; but if he do it ignorantly, he is to bring a sacrifice, Levit. 5. 3. -- 6. So the Hebrewes explaine this Law. Maim. in Biath hamikdash, ch. 3. sect. 12. See the notes on Numb. 6. the water of separation]

in Greeke and Chaldee, the water of sprinkling. This signified, that when any have sinned he cannot be cleansed from it before God, by any of his owne workes, nor satisfie by his owne sufferings, but only by having his conscience sprinkled with the blood of Christ by his spirit; for that is it which cleanseth us from all sinne, 1. Ioh. 1. 7. Heb. 9. 13. 14.

14 Vers. 14. in a tent] and so by proportion, in a house, as the Greeke here translateth it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleannes the Hebrewes say, that onely a tent was unclean, and to be sprinkled, as is after noted on vers. 18. and all that is in the tent] the pollution by the dead is in this respect above all other pollutions, as the Hebrewes say, The uncleannes of the tent is not like other uncleanneses, but by the dead onely. And whether there come into the tent (of the dead) man or vessell, or the dead be brought into the tent where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean. Whether hee come wholly into the tent of the dead, or come but some part of him, hee is unclean by the tent. Though hee doe but put in his hand, or the tops of his fingers, &c. hee is all unclean, &c. Whether the dead person be an Israelite or an heathen, hee defileth by being touched or carried, but an heathen defileth not by tent. This is by tradition, for loe hee saith of the warre of Midian, who-soever hath touched any slaine, Numb. 31. 19. and hee mentioneth not there the tent. Likewise an heathen is not made unclean by the dead, but an heathen that toucheth the dead, or beareth him, or commeth into the tent where (the dead) is, loe hee is not as if hee had not touched him. And why? because hee is as a beast that toucheth the dead, &c. And this is not for the dead onely, but for all other uncleanneses every one, heathens and beasts are not made unclean by them. Maim. in Tumath meth, chap. 1. sect. 10. 11. 12. 13. unclean seven dayes] This is the ordinary time for the uncleannes of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but untill evening, vers. 22.

15 Vers. 15. every open vessell] The Chaldee translateth it, every open earthen vessell (or vessell of potters clay:) and so the Hebrew Doctors expound this Law, as Iarchi saith, The Scripture speaketh of an earthen vessell which receiveth no uncleannes in the outside of it, but in the inside, &c. So Maimony in Tumath meth, chap. 21. Of vessels and their uncleannes, see the annotations on Levit. 11. 32. 33. no covering bound upon it] in Gr. not bound with a bond upon it: by covering, some understand a cloth upon it. The vessell was so to be stopped, that the aire of the tent might not goe into it: then both it and all things in it were cleane, otherwise they were unclean. From hence the Hebrewes gather also by proportion, that if another tent were within the tent of the dead, the things in it were cleane, because they were hid or covered; & likewise, if the unclean thing were swallowed up by a living creature. But nothing put up in vessels was free from uncleannes, except the vessell had a covering bound upon it. Neither was any thing cleane by being buried in the ground under the tent or house:

house: but if an house were uncleane, and vessels were hidden in the floore thereof, though an hundred cubits underneath, they were uncleane. Maim. in Tumath meth, chap. 20.

16 Verſ. 16. *in the face of the field*] that is, in the open field where no tent is, there pollution is by touching onely. *slaine with the sword*] or with any other instrument; the sword is named for an instance. Therefore in Numb. 31. 19. the law saith more generally, *whoſoever hath killed any perſon, and whoſoever hath touched any ſlaine, &c.* Targum Iona- than here addeth, *one that is ſlaine with the ſword, or the ſword wherewith hee was ſlaine.* So in the Hebrew Canons it is ſaid, *the ſword is as the dead perſon, to wit, for deſiling him that touched it.* Maim. in Tumath meth, chap. 5. ſect. 3. The word ſometime is uſed for *wounded*, though not dead, as in Pſalm. 69. 27. and 109. 22. Hereupon the Hebrewes ſay, *A limbe cut off from a living man, it is as an whole dead man, and maketh uncleane by touching, by bearing, and by tent, though it be but a ſmall limbe of a child of a day old. For there is no ſtinted meaſure of limbes; as it is written, whoſoever toucheth in the face of the field, one that is ſlaine with the ſword, and it is a knowne thing that it is all one, whether hee be ſlaine with the ſword, or with a ſtone, or with other things. This teacheth that he is uncleane, which toucheth a limbe that the ſword hath cut off; provided that it be a whole limbe as it is created of fleſh, ſinewes and bones.* Maimony in Tumath meth, chap. 2. ſect. 3. *or a dead body*] though not ſlaine by violence, but dying alone. *a bone of a man*] By reaſon of this uncleanneſſe by dead mens bones, the Prophet ſaith, *When any ſeeb a mans bone, he ſhall ſet up a ſigne by it, till the buriers have buried it, &c.* Eze. 39. 15. The Hebrewes write that the blood alſo of a dead man deſileth as doth the dead man: but the blood of a living man (they ſay) is cleane, ſo long as hee is alive. Maim. in Tumath meth, c. 2. *a grave*] or a ſepulchre, to wit, wherein any dead have benee buried. *A grave, all the while that uncleannes is within it, deſileth by touching and by tent, as doth the dead perſon, by the ſentence of the law, Num. 19. 16. And whether one touch the top of a grave, or touch the ſides of it (he is uncleane.) A field wherein a grave is plowed up, and the bones of the dead are conſumed into duſt, the duſt deſileth by touching and by bearing.* Maim. in Tumath meth, c. 2. ſ. 15. 16. Thus the pollution by mankind being dead, is above al other legall pollutions whatſoever: which lively ſheweth the fruit and effect of ſin, which cauſed death, Rom. 6. 23. & the horror of death, holding men in ſubjection, untill by the voice of Chriſt they be raiſed and brought out of their graves, Ioh. 5. 28. 29. The Hebrewes ſay, *The cauſe of the uncleannes of the dead, is by meanes of the Angell of death [the devill] that brought poiſon into man.* R. Menachem on Numb. 19. Hereby alſo was figured the eſtate of ſuch as are dead in ſinne, even dead whiles they are alive, Col. 2. 13. 1. Tim. 5. 6. *whoſe throat is an open grave, Pſalm. 5. 10. ſo that their corrupt words and ſinfull workes doe infect others, 2 Tim. 2. 17. 18. 1. Cor. 5. 6.*

17 Verſ. 17. *And they ſhall take*] that is, ſome ſhall take, ſome cleane man, as v. 18. *for the uncleane*

to cleaſe him. *of the duſt*] that is, of the aſhes, as the Greeke explaineth it. *of the burnt heifer of purification for ſin*] Hebr. *of the burning of ſinne*, that is, of the Sin-offering (the heifer) that is burned, v. 9. *be ſhall put*] that is, ſome cleane man ſhall put. *living water*] that is, as the Chaldee expoundeth it, *ſpring (or welling) water*, which for the continuall motion is called *living water*, as is noted on Levit. 14. 5. and Gen. 26. 19. *in a veſſel*] Touching the manner of performing this rite, the Hebrewes have many obſervations. The water on which the heifers aſhes are put, is not filled but in a veſſel, and out of fountains that ſpring, or of rivers derived from them: and the putting of the aſhes upon the water that is filled is called *ſanctifying*. And the water on which the aſhes are put, is called the water of purification from ſinne, and ſanctified water. and the Scripture calleth it water of ſeparation (Numb. 19. 9.) It is lawfull for any to fill the water, ſave for the deaf, and the ſoule, and the child: & lawfull for any to ſanctifie, ſave for the deaf, the ſoule, & the child: and they ſanctifie not but in a veſſel, neither doe they ſprinkle, but out of a veſſel; and the filling & ſanctifying may be done by night, but they do not ſprinkle, nor waſh, but by day; and all the day long they may ſprinkle or waſh. In any veſſel they may fill, and ſprinkle, and ſanctifie, though veſſels of ſtone, of earth, &c. Hee that turneth a ſpring into his wine-pretſe, or into a ciſterne, and then filleth a veſſel out of that pretſe or ciſterne, it is unlawfull: for it is neceſſary to take the water out of the Spring into a veſſel at the firſt. The maine ſea, as the gathering together of water, is not as a ſpring: therefore they fill not out of it to ſanctifie, &c. When they ſanctifie the water with the aſhes, hee putteth the water which is filled by the name of ſin-water, into a veſſel, and putteth the aſhes upon the face of the water, and mixeth all together; and if hee put in the aſhes firſt, and afterward the water, it is unlawfull. And where as it is ſaid in the Law, *And hee ſhall put thereto living water*, (Numb. 19. 17.) it is meant to mixe the aſhes with the water. Hee that ſanctifieth, muſt doe it purpoſely, and put the aſhes with his hand on the water; as it is ſaid, *And they ſhall take for the uncleane perſon; ſo that hee muſt have an intent to ſanctifie, and to fill, and to ſprinkle, &c.* Hee that delivereth ſanctified water, or water filled for ſanctification, to an uncleane perſon to keepe it, it is become unlawfull. Hee that is hired is unlawfull to ſanctifie or to ſprinkle, but not unlawfull to fill the water, &c. hee may receive wages for filling, or for carrying the water; but hee muſt ſanctifie for nothing, and hee that ſprinkleth muſt ſprinkle for nothing. Maimony in Pharah adummah, chap. 6. ſect. 1. &c. and chap. 9. ſect. 1. &c. and chap. 7. ſect. 2.

18 Verſ. 18. *A cleane man*] either hee that took the aſhes and put them on the water, or any other: ſee the notes on v. 9. He that filleth the water for ſanctification, it is not neceſſary that it be hee himſelfe that ſanctifieth, and that ſprinkleth; but one may ſanctifie, and another may ſprinkle. Maimony in Pharah, chap. 19. byſſope] that herbe which was uſed in cleaſing of the Leper, whereof ſee Levit. 14. 4. *A cleane man taketh three ſtalles of byſſop, and bindeih them in a bunch, &c. and dippeth the tops of the branches in the water of ſeparation which is in a veſſel, and purpoſely ſprinkleth on the man, or on the veſſels, &c.* Maim. in Pharah,

rah, ch. 11. sect. 1. *dip it in the water*] He that sprinkles, needeth not to dip for every sprinkling, but dipper the hyssope, and sprinkles one time after another, till the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheth, it is cleane every whit; if so be he that sprinkles doe intend to sprinkle upon it. *Maimony in Phorab, ch. 10. sect. 8.* upon the Tent] in Greek, upon the house. The tent was uncleane by the dead, though it touched it not, as this Law sheweth. The Tent it selfe, whereinto the uncleannesse came, though the uncleannesse touched it not, yet is it uncleane with seven daies uncleannesse by the Law, and is as clothes that touch the dead corpse; for it is said, And he shall sprinkle upon the Tent, *Maim. in Tumaib meib, ch. 5. sect. 12.* all the vessels] nothing but this water could purifie the vessels; though they were melted in the fire, yet they were in part uncleane, as it is said, Every thing that may abide the fire, ye shall make it goe thorow the fire, and it shall be cleane: neverthelesse it shall be purified with the water of separation, Num. 31. 32. the soules] the living persons, or men, as Targum Imaiban explaineth it. And this is spoken largely without limitation, though they had other uncleannesse upon them, than by the dead. And so the Hebrews explaine it largely, saying; All that are uncleane doe receive the sprinkling; as men or women that have running issues, women separated for their disease, and women in child-bed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and loe they are cleansed from the uncleannesse by the dead, although they are uncleane still with other uncleannesse. For it is said (in Numbers 19. 19.) And a cleane person shall sprinkle upon the uncleane, &c. whereby thou maist learne, that the sprinkling is available for him, though he be uncleane. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is uncleane by the dead, and one sprinkles upon him in the third day and in the seventh, he be is cleane from uncleannesse by the dead; and when he is circumcised, he washeth (or baptiseth) and eateth of the holy thinge at evening. *Maimony in Phorab, chap. 11. sect. 3.* And for the effect of this sprinkling, they say, A man defiled by the dead, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was uncleane, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an uncleane vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is available for it. *Maimony ibidem, chap. 12. sect. 1.* a bone] that is, a mans bone, as the Greeke translateth, and as was expressed in verse 16.

19 Verse 19. in the third day] to wit, after his uncleannesse being certainly knowne. Who so is uncleane by the dead, and tarryeth many daies without sprinkling, when he cometh to be sprinkled, he counteth before him three daies, and they sprinkle on him in the third day, and in the seventh, &c. *Maim. in Phorab, ch. 11. sect. 2.* and in the seventh] which is the day of the accomplishment of his purification: the third day was mysticall, having reference to

the resurrection of Christ, which was on the third day after his death, 1 Cor. 15. 4. whereof see the Annot. on Gen. 22. 4. The seventh day was also mysticall, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on Gen. 2. 2. Exo. 12. 15. & Lev. 4. 6. and so it figured our full cleansing, and ceasing from our sinful and dead works, after that we are sprinkled with the blood of Jesus, and water of his Spirit, Heb. 4. 9, 10. & 9. 13, 14. wash his clothes] which was a common rite, for all that were defiled with other uncleannesses; whereof see Lev. 11. 25. & 14. 8, 9. & 15. 5.

bathe his flesh] in Gr. wash his body: the word flesh is expressed before in v. 7. and it is meant of his whole body, or all his flesh, as Lev. 15. 16.

cleane at evening] after the Sun is set, at what time a new day beginneth; and so in mystery, a new life to begin. This cleansing of the defiled by the dead, figured Christs worke of grace upon dead and sinfull men; of him it is prophesied, He shall sprinkle many nations, Esa. 52. 15. and of him doth the Apostle open this figure, saying, If the blood of Bulls and Goats, and the ashes of an Heiffer, sprinkling the uncleane, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternall Spirit offered himselfe without blemish unto GOD, purge your conscience from dead works, to serve the living God? Heb. 9. 13, 14. The sprinkling of the ashes of the Heiffer, figured the applying unto us of Christs death, whereunto we was delivered for our offences, and was raised againe for our justification, Rom. 4. 25. The living water wherewith the ashes were mixed, figured the Spirit of God, which they that beleeve in Christ doe receive, Joh. 7. 38, 39. of which he gave this promise, Then will I sprinkle cleane water upon you, and ye shall be cleane, Eze. 36. 25. These being applied unto our consciences by faith (as with hyssope) which purifieth the heart, Act. 15. 9. and by the preaching thereof, Gal. 3. 2. doe baptise us into Christs death, that like as hee was raised up from the dead, unto the glory of the Father; even so we also should walke in newnesse of life, Rom. 6. 3, 4. And so we draw neer unto God, with a true heart, in full assurance of faith, having hearts sprinkled from an evill conscience, and bodies washed with pure water, & our robes washed, and made white in the blood of the Lambe, Heb. 10. 22. Revel. 7. 14. & cleansing our selves from all filthinesse of the flesh and spirit, we perfect holinesse in the feare of God, 2 Cor. 7. 1. Of these mysteries the Hebrew Doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, When the living water is mixed with the ashes, it purifieth the uncleane, whereas before that, while the ashes were alone, they defiled all that were imployed about them. And behold, the living water signified the water that is on high, which taketh away uncleannesse from the ashes, &c. And loe when it is sprinkled on the uncleane, the uncleannesse flecth from him, &c. and a cleane spirit resteth upon him, and purifieth him. R. Menachem on Num. 19.

Verse 20. uncleane] by any of the things afore-said, about the dead. not purifie himselfe] or, not be purified, to wit, by having the water sprinkled upon him, as the Chaldee explaineth it;

and the latter part of this verse manifesteth. *that soule*] in Chaldee, *that man*. *cut off*] in Greeke and Chaldee, *destroyed*. *defiled the Sanctuary*] by comming into it before he hath beene purified. For such were shut out of the host, Num. 5. 2. how much more out of the Sanctuary? Therefore Porters were set there at the gates, *that none which was unclean in any thing should enter in*, 2. Chron. 23. 19. *An unclean person that commeth into the Sanctuary presumptuously, his punishment is cutting off*, Num. 19. 20. *if ignorantly*, then he is to bring the sacrifice appointed, Lev. 7. Maim. in Biath hamikdash, chap. 3. sect. 12. See the annotations on Lev. 5. 2. 3.

21 Verſ. 21. *wash his clothes*] as being unclean, and so to continue untill evening; likewise hee that toucheth the water of separation shall wash his cloathes, and be unclean untill evening. This interpretation Chazkuni here giveth of it; that in the former branch uncleanness is implied untill evening; and in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that a *cleane man* (as he is called in v. 18. 19.) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean, and so it had contrary effects to purifie the unclean, and to pollute the cleane; as the Sun melteth wax, and hardneth clay. Hereby the Holy Ghost seemeth to signifie the imperfection & insufficiencie of these legall rites, which in their greatest vertue did but sanctifie *to the purifying of the flesh*, as the Apostle saith, Heb. 9. 13. & yet even then also, left the purifier himselſe in uncleanness, which he had not before. That by consideration of these effects, the people might bee led unto Christ and his Spirit, who is able to *purge the conscience from dead workes*, and to *save them to the uttermost that come unto God by him*, Heb. 9. 14. & 7. 25. The Hebrewes understand this of such as sprinkled or touched the water, when there was no need, as when no unclean person or vessell was to bee sprinkled with it. Maimony in Pharah, chap. 15.

22 Verſ. 22. *whosoever*] or *whomsoever*; Hebr. *all*, implying men, vessels, &c. *the unclean*] to wit, by the dead, of whom was spoken before. *shall be unclean*] to wit, untill evening, as the end of the verse sheweth: and this is an inferiour degree of uncleanness; for the man or vessell polluted by the dead, was unclean seven dayes, ver. 11. 14. but that which such an unclean man or vessell touched, was unclean till the end of that day. So in the Hebrew Canons, *A man which is defiled by the dead, and the vessels which that man toucheth, are unclean seven dayes, as it is said. And yee shall wash your clothes in the seventh day, and yee shall be cleane* (Num. 31. 24.) *But a man that shall touch a man which is defiled by the dead, whether hee touch him after that hee is separated from the things that defiled him, or touch him while hee toucheth the dead, hee this second man is unclean till the evening, as it is said, (in Num. 19. 22.) And the soule that toucheth, shall be unclean untill the evening.* Maim. in Tumath meth, chap. 5. sect. 2. *the soule*] in Chaldee, *the man*. *that toucheth*] to wit, him that is defiled, as before is no-

ted; or, the thing which is defiled by the touch of an unclean man. Thus pollution passed from one thing to another, and from that other to a third; whereby God figured the congregation of sinne, spreading abroad, and infecting where it goeth; leaving uncleanness till the end of that day, and beginning of a new: then washing ourselves by repentance and faith in the blood of Christ, we are cleane. For we are buried with him by baptisme into death, that like as Christ was raised up from the dead, unto the glory of the father, even so we also should walke in newnesse of life, Rom. 6. 4.

CHAP. XX.

1 The children of Israel come to Zin, where Marie dieth. 2 They murmur for want of water. 7 The Lord biddeth Moses speake to the Rocke, and it should give forth water. 11 Moses smiteth the Rocke, and water commeth out. 12 The Lord is angry with Moses and Aaron for their unbelieve. 14 Moses at Kadesh desireth passage thorow Edom, which is denied him. 22 At mount Hor, Aaron resigneth his place to Ekazar his sonne, and dieth.

And the sons of Israel, even the whole congregation, came into the wilderness of Zin, in the first moneth; and the people abode in Kadesh, and Marie died there, and was buried there. And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people contended with Moses; and they said, saying; And oh that wee had given up the ghost, when our brethren gave up the ghost, before Jehovah. And why have yee brought the Church of Jehovah into this wilderness to die there, we and our cattell? And why have ye made us to come up out of Egypt to bring us in, unto this evill place? *it is no place of seed, or of figs, or vines, or of pomgranates, neither is there any water to drink.* And Moses and Aaron went from the presence of the Church unto the doore of the Tent of the Congregation, & they fell upon their faces, and the glorie of Jehovah appeared unto them. And Jehovah spake unto Moses, saying; Take the rod, and gather together the Congregation, thou and Aaron thy brother, and speake yee unto the Rocke before their eyes, & it shall give forth his water: and thou shalt give forth to them water out of the Rocke; and thou shalt give the congregation and their cattell drink. And Moses took the rod from before Jehovah, as he commanded him. And Moses and Aaron gathered together the Church before the Rocke, and he said unto them, Heare now ye rebels, shall we bring forth water for you out of this rock?

And

- 11 And Moses lifted up his hand, and he smote the Rocke with his rod twice; and much water came out, & the Congregation drank, and their cattell.
- 12 And Iehovah said unto Moses and unto Aaron, Because ye beleevd not in mee, to sanctifie me, in the eyes of the sonnes of Israel, therefore ye shal not bring this Church into the land which I have given them. This is the water of Meribah, because the sonnes of Israel contended with Iehovah: and hee was sanctified in them.
- 13
- 14 And Moses sent messengers from Kadesh, unto the king of Edom: Thus saith thy brother Israel; Thou knowest all the travell that hath found us. And our fathers went downe into Egypt, and we have dwelt in Egypt many dayes, and the Egyptians did evill to us, and to our fathers. And wee cryed out unto Iehovah, and he heard our voice, and sent an Angell, and hath brought us forth out of Egypt; and behold, *we are* in Kadesh, a citie in the uttermost of thy border. Let us passe, I pray thee, thorow thy countrey; wee will not passe thorow the fields, or thorow the vineyards, neither will we drinke of the water of the well: we will go by the kings way, we will not turne aside, *to the right hand or to the left*, untill we have passed thy border.
- 15
- 16
- 17
- 18 And Edom said unto him; Thou shalt not passe thorow mee, lest I come out against thee with the sword. And the sonnes of Israel said unto him; Wee will goe up by the high-way; and if we drinke of thy water, I and my cattell, then I will give the price of it; only without *doing* any thing *else*, I will passe thorow on my feet. And he said, Thou shalt not passe thorow: And Edom came out against him with much people, and with a strong hand. And Edom refused to give Israel, to passe thorow his border; and Israel turned aside from him.
- 19
- 20
- 21
- 22 And they journeyed from Kadesh, & the sonnes of Israel, *even* the whole congregation, came unto mount Hor. And Iehovah said unto Moses and Aaron, in mount Hor, by the border of the land of Edom, saying;
- 23
- 24 Aaron shall be gathered unto his peoples: for hee shall not enter into the land which I have given unto the sons of Israel, because ye rebelled against my mouth at the water of Meribah.
- 25
- 26 Take Aaron and Eleazar his son, & bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shal be gathered and shall
- 27

die there. And Moses did as Iehovah commanded, and they went up into mount Hor, in the eyes of all the congregation.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mountaine; and Moses and Eleazar came down from the mountaine. And all the congregation saw, that Aaron had given up the ghost: and they wept for Aaron thirty daies, *even* all the house of Israel.

Annotations.

THe whole Congregation] to wit, of the next generation of the Israelites, when their fathers (according to the judgement threatned in Num. 14. 29, &c.) were for the most part now dead in the wilderness, as appeareth by Deut. 2. 14. 15. *Zin*] or *Tsin*: whereof see the notes on Num. 13. 21. Betweene Hazereth, mentioned in Num. 12. 16. and this place in Zin, where now they camped, there were eighteen other stations or resting places, whither the Israelites had come, Num. 33. 18. -- 36. *the first moneth*] to wit, of the *fortieth* year, after they were come out of Egypt, as appeareth by Num. 33. 38. compared with the 28. verse of this chapter, and Deut. 2. 1. -- 7. So this was the last year of Israels travel in the wilderness: and from the sending of the spies, Num. 13. unto this time, was about 38. yeares, Deut. 1. 22. 23. and 2. 14. In all which space, wee see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings & rebellions, by which they provoked God, & for which they were punished: partly the means of grace, reconciliation and sanctification, taught them of the Lord, to be obtained by Iesus Christ, figured by the sacrifices and ordinances which Moses shewed them; that it might appeare, that *where sinne abounded, grace did much more abound*, Rom. 5. 20. *abode in Kadesh*] about foure moneths they staid here; then removing to mount Hor, there Aaron died; *the first day of the fift moneth*, Num. 33. 38. This Kadesh (which the Chaldees nameth *Reham*;) was either another wilderness, or another place in the wilderness, than that from which the spies were sent, Num. 13. 26. called *Kadesh barmia*, Deut. 1. 19. Chazkuni here saith, *This is not the Kadesh whereof it is said, and yee abode in Kadesh many dayes* (Deut. 1. 46.) *for that Kadesh is El-Pharan* (Gen. 14. 6.) *and is called Kadesh-barmia, and from thence the spies were sent; but this Kadesh in Num. 20. is in the wilderness of Zin, in the border of the land of Edom.* After the rebellion of the spies, God sent the people backe againe thorow the wilderness towards the red Sea, Num. 14. 25. (where they might renew the memoriall of their baptisme, 1. Cor. 10. 2.) and from Ezion gaber (which is a port on the shore of the red sea, 1. Kin. 9. 26.) they removed next to this Kadesh, Nu. 33. 36. So Iephthah saith, *Israel walked thorow the wilderness unto the red sea, & came to Kadesh*, Iudg. 11. 16.

Marie] Hebr. *Mirjam*; in Greeke, *Mariam*: she was sister to Moses and Aaron, and a Prophetesse, by whom God guided the Israelites in their travels, as it is written, *I sent before thee, Moses, Aaron, and Marie*, Mic. 6.4. Of her, see Exod. 15. 20, Numb. 12. In this fortieth year of Israels travell, God tooke from them by death, Marie their Prophetesse, in the first moneth; Aaron their Priest, in the fift moneth, Numb. 33. 38. and Moses their King in the end of the yeare, Deut. 1. 3. and 34. 5. When these three ministers of the Law were deceased, Iesus the sonne of Nun (a figure of Iesus the sonne of God) bringeth them into the promised land, Ios. 1. 1. 2. &c. so after the abrogating of the Law, our Lord Iesus Christ bringeth us into the kingdome of God, Mar. 1. 15. Rom. 7. 4. 5. 6. Dan. 9. 24.

2 Vers. 2. *there was no water*] In the first yeare, when they were come out of Egypt to Rephidim in the wilderness, they wanted water, Exod. 17. and in this last, the fortieth yeare, they wanted water againe: here God tried the children, as hee had done the Fathers, and they also rebelled against him. And many things were like in both places. That Rephidim was the tenth encamping place or station from Egypt: this in Kades was the tenth encamping place before they entred Canaan, as by their rehearfall of their journies in Numb. 33. is to be seene. There the people in their thirst, in stead of praying unto God, *contended with Moses*, and *murmured* for that hee had brought them out of Egypt, Exod. 17. 2. 3. here they doe the same, verse 3. 4. There Moses cried unto the Lord for the outrage of the people, Exod. 17. 4. here Moses & Aaron fall downe before the Lord, ver. 6. There God promised and gave them water out of the Rock, Exod. 17. 6. here he doth likewise, v. 8. There God willed Moses to take his rod: here also hee commandeth him, *Take the rod*. There the Lord promised to stand before Moses, Exod. 17. 6. here his glory appeareth unto him and Aaron, v. 6. There Moses by commandement smiting the Rock with his rod, waters came out of it: here he smiting the Rock without commandement, waters came out. There the place was named *Meribah* or *Contention*, Exod. 17. 7. here the place is named *Meribah*, ver. 13. That was the peoples sixt rebellion, after they were come out of Egypt, as is noted on Num. 14. 22. this was their sixt rebellion after they were come from mount Sinai, (if we except the private murmuring of Marie and Aaron against Moses, Num. 12.) For the first was at *Taberah*, Num. 11. 1. 3. the next at *Kibroth battaavah*, Num. 11. 24. then in the wilderness of Pharan, Numb. 14. 1. 2. after that followed the rebellion of Korah and his company, Num. 16. and after it, of al the cōgregation, for the death of those rebels, Num. 16. 4. 1. now the sixt is in Kadesh.

3 Vers. 3. *contended*] chode with bitter and reproachfull words, which the Greeke translateth, *reviled*: see Exod. 17. 2. *And ob*] or, *And would* God. The word *And*, sheweth the passion of mind, out of which they spake abruptly: see the notes on Gen. 27. 28. and Num. 11. 29. *we*

had given up the ghost] in Chaldee, *wee had died*: in Greeke, *we had perished in the perdition of our brethren, before the Lord*: whereby they seeme specially to meane the pestilence (the last plague wherewith their brethren died, Numb. 16. 49.) which pest, above other judgements, commeth most immediately from the hand of God, as David acknowledgeth, 2. Sam. 24. 14. 15. And this evill they wished, as being easier than to perish with hunger or thirst: as the Prophet also complaineth, *They that be slaine with the sword, are better than they that bee slaine with hunger: for these pine away, stricken sorrow for the fruits of the field*; Lam. 4. 9. Wherefore they here use the word *giving up* (or *breathing out*) *the ghost*; which seemeth to meane a more easie kind of death, than that which is by force of sword, or by hunger, or thirst, or other like violent meanes. So the Hebrewes explaine, *giving up the ghost*, to be a death without paine or long sickness.

Vers. 4. *to die there*] understand, *that wee should die there with thirst*; the Greeke translateth, *to kill us and our children*, which words they spake in Exodus 17. 3.

Vers. 5. *of seed*] to sow seed in, or to plant fig-trees, vines, &c. for the wilderness was a land of deserts and of pits, a land of drough, and of the shadow of death, a land that no man passed thorow, and where no man dwelt, Ier. 2. 6. Otherwise had there beene commodiousnesse of place, the Israelites might have sown and reaped, planted and gathered fruits in those 38. yeares, which they abode therein, Deut. 2. 14.

Vers. 6. *from the presence*] or, *from the face*, for feare of them, and because of their outrage: so in Revel. 12. 14. Psal. 3. 1. *fell on their faces*] in prayer unto God, whose glory dwelled in that Sanctuary: so in Exod. 17. 4. *Moses cried unto the LORD*. See Numb. 16. 4. 45. *appeared*] in the cloud, as Num. 12. 5. a signe that hee heard their prayer, and would save them: see Num. 14. 10. and 16. 19. 42.

Vers. 8. *Take the rod*] in Greeke, *Take thy rod*: so God spake before, in Exodus 17. 5. but here, some gather from verse 9. that it was the rod of Aaron which had budded, and was laid up before the Testimony, Num. 17. 10. Chazkuni saith, *This was Aarons rod, for loe it is here written (in verse 9.) And Moses took the rod from before the LORD, and this was the rod of Aaron, as it is written (in Numb. 17. 10.) Bring Aarons rod againe before the Testimony, to be kept for a signe against the finnes of rebellion: and forasmuch as Aarons rod was a signe against the finnes of rebellion, hereupon Moses said (in verse 10.) Heare now yee rebels. Howbeit Moses rod (which is also called the rod of God, Exodus 4. 20. and 17. 9.) might be kept also in the Sanctuary: and after in verse 11. it is said, *Moses smote the Rocke with his rod*. *speake yee unto the Rocke*] Hee saith not, *smite the Rocke*: yet in verse 11. *Moses smote the Rocke*; and in verse 10. he spake to the people; but it is not said that he spake to the rocke, as here hee was commanded. Some others thinke, that Gods intendment in bidding him, Take*

Take the rod, was to smite the Rock with it; and that hee sinned not in smiting it, but in unbeliefe, for which he is blamed in verse 12. *it shall give forth his water*] or, *the waters of it*: this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth*] God was he that brought forth, and gave water to the people, as is often mentioned to his glory; *He clave the Rock in the wilderness, and gave drinke, as out of the great deeps, and brought forth streames out of the Rock, &c.* Psal. 78. 15. 16. So in Psal. 105. 41. and 114. 8. Deut. 8. 15. Nehem. 9. 15. 20. But that worke is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other workes of grace, the Ministers of the word are called *Saviours*, Obad. vers. 21. for in the faithfull performance of their office, they both save themselves, and those that heare them, 1 Tim. 4. 16.

9 Vers. 9. *from before Jehovah*] that is, out of the Tabernacle; for so the phrase importeth, as in Num. 17. 7. Exod. 16. 13. 34.

10 Vers. 10. *Hear now ye rebels*] As here hee speaketh to the people, who was bidden speake *to the Rock*, verse 8. so the manner of his speech sheweth great passion of mind, more than at other times: and the Scripture noteth, that now the people had *bitterly provoked his spirit*, so that he spake *unadvisedly* (uttering his anger) *with his lips*, Psal. 106. 33. *shall we bring forth water*] a speech of doubting and unbeliefe, both in Moses and Aaron, as in verse 12. God blameth them because they *beleeved not in him*. So before, when Moses said, *Shall the flocks and the herds be slain for them, &c.* he was blamed with this answer, *Is the Lords hand waxed short?* Num. 11. 22. 23. Moses was fore moved against this latter generation of Israelites, who had scene so many miracles, & their fathers perished for rebellion, and yet they were not bettered: hee might feare, lest for their sinning like their fathers, the Lord would leave them, as hee after speaketh in Numb. 32. 14. 15.

11 Vers. 11. *lifted up his hand*] another signe of indignation, being joyned with smiting. *twice*] the doubling of his stroke shewed also the heat of his anger. Sol. Iarchi (on this place) conjectureth, that he smote it twice, *because at first it brought forth but drops, (of water) because God had not bidden him smite it, but speake unto it. much water*] or, *many waters*. Hee clave the rocks in the wilderness, and gave drinke, as out of the great deeps, Psal. 78. 15. The unbeliefe of man maketh not the faith of God without effect, Rom. 3. 3. Moses and Aaron beleeved not God, to sanctifie him, verse 12. yet he faithfully kept his promise, & sanctified himselfe, verse 13. *the Congregation drinke*] Thus the Lord *knew* his people in the wilderness, in the land of droughts, Hof. 13. 5. And they thirsted not, when hee led them thorow the desert; he caused the waters to flow out of the rocks for them: hee clave the rocks also, and the waters gushed out, Esay 48. 21. The water out of the Rocke, besides the refreshing which it gave unto their bodies, was also a *spirituall drinke*, from that spirituall Rocke Christ, 1 Cor. 10. 4.

who being smitten for our transgressions, Esay 53. with the rod of the Law, which *worketh wrath*, Rom. 4. 15. from him proceed *the living water*, wherewith the Israel of God may quench their thirst for ever, Ioh. 4. 10. 14. For who so *beleeve*th in him, *out of his belly shall flow rivers of living water*, even the waters of the holy Ghost, Ioh. 7. 38. 39. To these waters, *every one that thirsteth* is called to come freely, Esai. 55. 1. Rev. 22. 17. *their cattell*] that water, which was both a naturall and spirituall refreshing to the people, is given also to the beasts for their naturall thirst, because the signes and seales of Gods grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Iordan were sanctified for Baptisme, unto repentance and beleeving sinners, Matth. 3. 6. which out of that use were common waters. And now, not only the Israelites cattell, but the wild beasts also of the wilderness, had benefit by this mercy of God to his people: whereunto the Lord hath reference, when he saith by his Prophet, *The beasts of the field shall know me, the dragons and the owles, because I give waters in the wilderness, rivers in the desert, to give drinke to my people, my chosen*, Esay 43. 20.

V. 12. *ye beleeved not in me*] the Chaldee expoundeth it, *ye beleeved not in my word*. Thus unbeliefe was here the chiefe sinne, and cause of other sins, as before in the people, Numb. 14. so here in Moses and Aaron, who were both partners in the transgression. And this their sinne is called a rebellion against the mouth of the Lord, Numb. 27. 14. and a transgression, Deut. 32. 51. which word, as R. Menachem here noteth, implieth, *falsehood*, as in Levit. 6. 2. it is joyned with false deni- all: and the Apostle saith, *Hee that beleeve*th not God, *hath made him a lye*, 1 Ioh. 5. 10. *to sanctifie me*] inwardly in the heart by faith, outwardly by obedience, to doe that which I commanded, and by both to ascribe unto me the glory of my truth and power. So when it is said, *Sanctifie the Lord of hosts*, Esay 8. 13. the Apostle expoundeth it, *Sanctifie the Lord God in your hearts*, 1 Pet. 3. 15. *in the eyes*] the Greeke translate it, *before the sons of Israel*. This seemeth to be the reason of Gods severity at this time against Moses and Aaron, more than before, when Moses bewrayed also his unbeliefe, in Numb. 11. 21. 22. 23. because he now publicly dishonoured God before all the people, (which did aggravate the sin) whereas the former time he did it not in their eyes, but in private before the Lord. *therefore*] Chazkuni obser- veth, that this word implieth *an oath*. Neither indeed could Moses repentance or prayer get this sentence to be reversed: for when the Lord hath sworne, he will not repent, Psal. 110. 4. *ye shall not bring*] This chastisement was grievous unto Moses, so that he besought the Lord that hee might goe over, & see the good land; but the Lord was wroth with him for the peoples sakes, & would not hear him, Deut. 3. 23. 16. And as God here spake, so it came to passe; for Aaron died in mount Hor, Num. 20. 24. 28. and Moses on mount Nebo, after

12

he

he had seene the land with his eyes, but might not goe over thither, Deut. 34. The Psalmist saith, *Thou wast unto them a God that forgiveth, and taking vengeance on their practises*, Psal. 99. 8. Moses the Minister of the Law, though hee guided Israel thorow the wilderness, to the borders of the promised land, yet could not bring the people thereinto; but Iesus (or Iosua) his successor, gave them the possession of it, to signifie, that the Law (which *worketh wrath*, Rom. 4. 15.) and the workes thereof (by which no flesh shall be justified, Gal. 2. 16.) cannot bring us into the kingdome of God; but Iesus Christ (who hath loved us, and given himselfe for us) giveth us by faith the inheritance of the heavenly kingdome, Rom. 4. 24. 25. and 5. 1. 2. &c. Gal. 2. 16. and 3. 13. 14. &c.

13 Ver. 13. of Meribah] that is, of Contention, or Strife; which the Greeke translateth, of Contradiction; so called for a memoriall of their sinne, and for a warning to ages following, not to doe the like; whereupon it is said by David, *Harden not your heart, as in Meribah*, Psal. 95. 8. The same name was given to the former place in Rephidim, Exo. 17. 7. To distinguish betweene them, the Scripture calleth this, Meribah of Kadesh, in the wilderness of Zin, Deut. 32. 51. *contended with Iehovah*] in that they contended with Moses, verse 3. it is accounted as contention against the Lord himselfe, as he told them before, in Exod. 16. 8. The Greeke translateth, *reviled before the Lord*. *hee was sanctified*] or, *hee sanctified himselfe in them*. Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the worke of his grace, in giving waters for their thirst. Or, *hee was sanctified in them*, that is, in Moses and Aaron, as Targum Jonathan explaineth it: for by punishing their rebellion, hee sanctified himselfe in them; as it is written, *That the heathen may know me, when I shall be sanctified in thee, O God, before their eyes*; where it is understood of punishment; as it followeth, *And I will plead against him with pestilence, and with blood, &c. thus will I magnifie my selfe, and sanctifie my selfe, and I will be knowne in the eyes of many nations*, Ezek. 38. 16. 22. 23. See also the Annotations on Levit. 10. 3. And thus Sol. Iarchi expoundeth it, *in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgement, &c. hee sanctifieth himselfe before his creatures; and so it is said, Fearefull art thou, O God, out of thy Sanctuaries*, Psalme 68. 36.

14 Ver. 14. Edom] the Edomites, the posterity of Esau, who was surnamed Edom, Gen. 25. 30. and 36. 1. This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by Deut. 2. 1. 2. 4. &c. *thy brother Israel*] so the whole nation is called, because Iakob, whose name was called Israel, Gen. 32. 28. was naturall brother to Esau: and this title of brotherhood continued long after, as in Obad. ver. 10. 12. Also the Law saith, *Thou shalt not abhorre an Edomite, for he is thy brother*, Deut. 23. 7. *travell that hath found us*] the wearisome molestation that hath befallen us. See the like phrase in Exod. 18. 8. Nehem. 9. 32.

Ver. 15. *into Egypt*.] The history hereof is in Gen. 46. *dwelt*] Hebr. *sitten*, that is, continued; in Greeke, *sojourned*. *Many dayes*] see Exod. 12. 40. *Did evill*] afflicted with rigorous bondage, and other cruelty: see Exod. 1. &c.

Ver. 16. *Wee cried out*] as is recorded in Exod. 2. 23. *an Angell*] This was Christ: See Exod. 3. 2. and 14. 19. and 23. 20. with the Annotations. Some of the Hebrewes understand it of Moses, because the Prophets are called *Angels* or *Messengers*, as in Iudg. 2. 1. 2. Chron. 36. 15. 16. Hag. 1. 13. *in Kadesh a citie*] or, *by Kadesh*, to wit, in the wilderness lying neere, and having the name of Kadesh the citie, Num. 33. 36. The Chaldees here and usually nameth it *Rekam*.

Ver. 17. *thorow thy countrey*] because it was the neere way: therefore when Edom refused to let them goe thorow, they turned and passed by the way of the wilderness of Moab, Deut. 2. 8. Iudg. 11. 17. 18. *the vineyards*] to rob, or make spoile of any mans goods. *water of the well*] that is, of the wells, or, of any well: the Greeke translateth, of thy well: Meaning either that they would not drinke without paying for it, as in verse 19. or, that they would drinke of the rivers which were common, not of wells which were private, and digged of men for their owne use. *the kings way*] that is, the high way, which is common for all to passe by, verse 19. So againe in Numb. 31. 22.

Ver. 18. *Not passe thorow me*] that is, *thorow my countrey*, verse 17. as the Chaldees explaineth it, *thorow my border*. See the like phrase in Deut. 2. 30. Rom. 15. 28. *lest I come*] it is a threatening which the Greeke explaineth, *otherwise I will come*: See the Annotations on Gen. 3. 3. *with the sword*] the Chaldees expoundeth it, *with them that kill with the sword*; the Greeke, *in warre*. It had beene the dutie of Edom, to have met their brother Israel with bread and with water in the way, as God speaketh of the Moabites, Deut. 23. 4. but by this unkindnesse the Lord would have his people to see, how all worldly friends and kindred after the flesh will faile them, yea and oppose them, that their hope and strength may be in him alone, Mat. 10. 21. 22.

Ver. 19. *the high way*] or *causey*; that which before was called the Kings way, verse 17. the Greeke here translateth it, *the mountaine*. *the price*] Hebr. *the sale*; which both Greeke and Chaldees translate, *the price*. This was so commanded of God, *Yee shall buy meat of them for money, that ye may eat: and yee shall also buy water of them for money, that ye may drinke. For Iehovah thy God hath blessed thee in all the worke of thine hand*, Deut. 2. 6. 7. *without doing any thing else*] Hebr. *without a word*, that is, without any thing; which the Chaldees explaineth, *any evill thing* (or word.)

Ver. 20. *with much people*] Hebr. *with an hevie people*; which the Chaldees expoundeth, *a great army*. The Scripture confirmeth this; as that which in 1 King. 3. 9. is written *an hevie* (or *weighty*) people, is in 2 Chron. 1. 10. expounded *a great people*. This coming out was to resist Israel by force & strong

strong hand, for Edom was afraid of them, Deut. 2.4. and trusted not their words.

21 Ver. 21. *to give*] that is, *to suffer*, or *to give* Israel leave to pass, as the Chaldee expoundeth it. Notwithstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by Deut. 2.28.29.

turned aside] and went along thorow the wilderness, and compassed the land of Edom, Iudg. 11.18. For the Lord had charged them that they should not meddle with the sonnes of Esau, or their possession, Deut. 2.4.5. So Targum Jonathan here paraphraseth, *they were commanded by the word of (the God of) heaven, that they should not wage warre with them, because the time was not yet come, when he would execute vengeance on Edom by their hands.* Thus Israel suffered patiently the unkindnesse of Edom, and obeyed the Lord herein, though the way which they after went thorow the wilderness, was very grievous unto them, and their soules were discouraged because of the same, Numb. 31.4.5.

22 Ver. 22. *mount Hor*] a mount in the edge of the land of Edom, and the next resting place which they came unto from Kadesh, Num. 33.37. The name it selfe signifieth a mount, for Hor in Hebrew is a mountaine; and Sol. Iarchi here explaineth it, *a mountaine upon a mountaine*: Targum Jonathan nameth it, *mount Omanos*.

24 Ver. 24. *gathered unto his people*] that is, die, and be buried, and his soule be among the spirits of just men made perfect, as Hebr. 12.23. *Gathering* signifieth here taking away by death, as in verse 26. and in Esay 57.1. *mercifull men are gathered*, that is, taken away: and that which is gathered, is the spirit of man, as in Psalm. 104.20. *thou gatherest their spirit, they give up the ghost, and returne unto their dust.* The peoples meane the Fathers deceased, as is spoken of David in Act. 13.36. and in Iudg. 2.20. *all that generation were gathered unto their fathers.* So his peoples here, are Aarons godly fore-fathers: as David desireth the contrary, *Gather not my soule with sinners*, Psalm. 26.9. See the Annotations on Gen. 25.8. *rebelled against my mouth*] that is, against my word, as the Chaldee expoundeth it: the Greeke saith, *ye provoked me*. See before on verse 12.

26 Ver. 26. *strip Aaron*] or, *disaray Aaron of his garments*, meaning of his Priestly robes, the garments of holinesse, which Moses had made him for honour, and for beautifull glory, Exod. 28.2. and which at his consecration to the Priesthood Moses had put upon him, Levit. 8.7.8.9. So Targum Jonathan expoundeth it, *strip Aaron of the honourable garments of the Priesthood*. The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office & dignity, and giving the same to another: as by alike similitude God said unto Shebna the treasurer, *I will drive thee from thy station, and from thy state shall be pulled thee downe. And it shall be in that day, that I will call my servant Eliakim, the sonne of Hilkiah, and I will cloath him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and hee shall be a father to the inhabi-*

tants of Ierusalem, &c. Esay 22.15.19.20.21. As by Aarons offering for his own sins first, and then for the sinnes of the people, Levit. 16.6.11.15. the holy Ghost shewed the inability of the legall Priesthood (in comparison with Christs) to reconcile men unto God, Heb. 7.26.27.28. so by this disaray and death of Aaron, hee signified the disanulling of that Priesthood, for the weaknesse and unprofitablenesse thereof, Heb. 7.11.—13. When therefore the same hands of Moses, which had put on the garments, did pull them off, and now at this time for the sin which the high Priest had committed, verse 12. Deut. 32.50.51. they and all the people were taught to expect a better Priesthood of the Son of God, who is perfected for evermore, Heb. 7.28.

Eleazar his sonne] This was a comfort to all, especially to Aaron the father, that the Priestly function ended not with the death of the Priest, but was derived to his posterity, & so continued thorow all ages, till Christ came, who is a Priest for ever, after the order of Melchisedek the true Eleazar, that is, the Helpe of God; who is made, not after the law of a carnall commandment, but after the power of an endlesse life, Hebr. 7.11.16. Wherefore to signifie the continuance of his grace and love to the Church, God promised that the Priests the Levites should not want a man before him, to offer Burnt-offerings, and to kindle Meat-offerings, and to doe sacrifice continually, Ier. 33.18. So Aaron did behold in the cloathing of his sonne, a type of his owne, and of all Israels salvation, that his death might not be bitter unto him, but hee might depart in peace, because his eyes did see (though as a farre off) the salvation of God, as Luke 2.29.30. *shall be gathered*] unto his peoples, verse 24.

and shall die] Hee that before in the worke of his Priesthood, made atonement for the people, and stood betweene the dead and the living, and the plague was stayed, Numb. 16.47.48. now dieth himselfe, for his owne sinne: an evident demonstration of the insufficiencie of the Leviticall Priesthood. Whereupon the Apostle teacheth, that they were many Priests, because they were not suffered to continue by reason of death. But Christ, because hee continueth ever, hath a Priesthood which passeth not from one to another: wherefore hee is able also to save them to the uttermost, that come unto God by him, seeing hee ever liveth to make intercession for them, Heb. 7.23.24.25.

28 Ver. 28. *Moses stripped Aaron*] The actions of Moses signified the effects of his ministry and Law, 2. Cor. 3.13. Whereas therefore he unvested Aaron, by reason of sin and death which was to ensue, it shewed that no Priest who was a sinner, and under the power of death, could satisfie the justice of the Law, and avoid the wrath of God: so the legall Priesthood now might say, *Hee hath stripped me of my glory, and taken the crowne from my head*, Iob 19.9. Again in putting the priestly garments upon Eleazar (who was before this, the Prince of the Princes of the Levites, Numb. 3.32.) he signified, that the Law had a shadow of good things to come, Hebr. 10.1. and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till he should come unto whom

whom the right of the high Priesthood belonged, even the Branch that should build the Temple of the Lord, and should bear the glory, and sit and rule upon his throne, and should be a Priest upon his throne, and the counsell of peace be betweene them both, Zach. 6. 12. 13. Ier. 33. 18. Thus the Law was a Schoolemaster unto Christ, Gal. 3. 24. It may also be observed, how among the Gentiles, their prophets and prophetesses, who did weare some ornaments and ensignes of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Cassandra, in the Greek Poet Æchylus, and of Amphiaras the Prophet, in Statius Papinius, Thebaid. 7. *top of the mountaine*] Things that were very memorable and significative, are oftē noted in Scripture to be done in mountains, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Arke of Noe rested on mount Ararat, Gen. 8. 4. Abraham sacrificed his sonne on mount Morijah, Gen. 22. 2. &c. as the Sonne of God was sacrificed on Calvary, Luke 23. 33. The Law of Moses was given upon mount Sinai, Exod. 19. the Law of Christ came from mount Sion, Mic. 4. 1. 2. and on a mountaine he preached the Gospell, & expounded the Law, Matth. 5. 1. &c. Ezekiel in a vision was shewed the city called *The Lord is there*, upon a very high mountaine, Ezek. 42. &c. & 48. 35. Iohn was also shewed the same citie upon a great high mountaine, Rev. 21. 10. &c. Moses himself on the mountaine of Nebo, viewed all the promised land, & died there, Deut. 34. 1. - 5. & was with Christ when he was transfigured, and spake of his death, upon an high mountaine, Mat. 17. 1. 2. 3. Luke 9. 30. 31. and now he was with Aaron at his death, & translation of the Priesthood from him unto Eleazar, where he also beheld the levitical Priesthood a far off, and so the translation of it, & of the law thereof, unto Christ, whose day he desired, Heb. 11. 22.

29 *Verf. 29. saw that Aaron had given up the ghost*] *seeing* is here for *perceiving* by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not down with them. So Iakob saw that there was come in Egypt, when he heard thereof, Gen. 42. 1. Act. 7. 12. The people saw the voices, Exod. 20. 18. and sundry the like. Here also they might see the hand of God, chastising their sinne upon Aaron, who died now not onely for his owne transgression, but for their sakes, as Moses after speaketh of himselfe, *The Lord was wroth with me for your sakes*, Deut. 3. 26. yet in beholding his Priesthood continued in his son, they might also behold Gods mercy towards them in Christ, who should perfectly reconcile them unto God, when the Priesthood of the Law, which now began to die away, should utterly be abolished. *they wept*] that is, *they murmured*. For publike persons, the whole congregation mourned, as here for Aaron, so for the death of his sons, Lev. 10. 6. and for the death of Moses, Deut. 34. 8. *thirty dayes*] See the Annotations on Gen. 50. 10. Mourning for the dead is honourable, & here the peo-

ple mourne for Aaron thirty dayes, whom they had dishonoured by rebelling against him forty yeares. So long also they wept for Moses, Deut. 34. 8. and it is the lot of many of the servants of God, to have more honour after their death, than in their life. As Mary the sister, the prophetesse of Israel, died in the first moneth, verse 1. so Aaron the high Priest died in the first day of the fifth moneth, in the fortieth yeare after their comming out of Egypt, when he was 123. yeares old, Num. 33. 38. 39. His buriall also (though here omitted) is spoken of in Deut. 10. 6.



CHAP. XXI.

1 *The Canaanites fight with Israel, and captive some of them; but Israel by a vow, obtaine helpe of God, and destroy them and their cities.* 4 *The people murmuring because of their wants in the way, are plagued with fiery serpents.* 7 *They repenting, are healed by a brazen serpent.* 10 *Sundry journeyes of the Israelites.* 16 *Their song at Beer, for water which God gave them.* 21 *They requesting passage thorow the Amorites country, are denied it.* 24 *Israel vanquisheth them, and Sihon their King, and possesseth their cities.* 27 *Proverbs or Prophecies of Sihons overthrow.* 33 *Og King of Basan fighteth against Israel, and is also vanquished, and Israel possesseth his land.*

AND the Canaanite the King of Arad, which dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, and tooke captive of them, a captivity. And Israel vowed a vow unto Iehovah, and said: If giving thou wilt give this people into my hand, then I will utterly destroy their cities. And Iehovah hearkened to the voice of Israel, & gave up the Canaanite, & they utterly destroyed them and their cities: & he called the name of the place Hormah.

And they journeyed from mount Hor, by the way of the red sea, to compass the land of Edom; and the soule of the people was shortned, because of the way. And the people spake against God, and against Moses; Wherefore have ye brought us up out of Egypt, to die in the wilderness: for there is no bread, neither is there water, & our soule loatheth this light bread. And Iehovah sent among the people fiery serpents, & they bit the people, & much people of Israel died. And the people came to Moses, & said; We have sinned: for we have spokē against Iehovah, & against thee; Pray unto Iehovah, that he take away the serpents from us; & Moses prayed for the people. And Iehovah said unto Moses, Make thee a fiery serpent, & put it upō a pole; & it shal be, that every one that is bitten

bitten, when hee looketh upon it, shall live.

9 And Moses made a serpent of brasse, and put it upon a pole; and it was, *that* if a serpent had bitten a man, when he bee held the serpent of brasse, he lived.

10 And the sonnes of Israel journeyed, and
11 encamped in Oboth. And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which *is* before Moab, toward the Sunne-rising. From thence they journeyed, and camped in the valley of Zared. From thence they journeyed, and
13 camped on the other side of Arnon, which *is* in the wilderness, which commeth out of the border of the Amorite; for Arnon *is* the border of Moab, betweene Moab and the Amorite.

14 Wherefore it is said in the booke of the wars of Iehovah, Vaheb in a whirlewind, and
15 the brookes of Arnon. And the stream of the brookes, which declineth to the situation of Ar, and leaneth upon the border of Moab.
16 And from thence to Beer, that *is*, the Well whereof Iehovah said unto Moses, Gather together the people; and I will give them water.

17 Then sang Israel this Song: Spring up O
18 Well, answer ye unto it. The Wel, the Princes digged it, the Nobles of the people delved it, with the Law-giver, with their staves: And from the wilderness, (*they journeyed*) to
19 Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from
20 Bamoth to the valley which *is* in the field of Moab, the head of Pisgah, and it looketh toward Iehimon.

21 And Israel sent messengers unto Sihon
22 King of the Amorites, saying: Let me passe thorow thy land; we will not turn aside into field, or into vineyard; we will not drinke of the waters of the wel; we wil go in the kings
23 way until we be past thy border. And Sihon *would* not grant Israel to passe thorow his border: but Sihon gathered together all his people, and went out against Israel into the wilderness; and hee came to Iahaz, and
24 fought against Israel. And Israel smote him with the edge of the sword, and possessed his land, from Arnon unto Iabbok, even unto the sons of Ammon; for the border of the
25 sons of Ammon *was* strong. And Israel took all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all
26 the daughters thereof. For Heshbon was the citie of Sihon, the King of the Amorites: and he had fought against the former king of

Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that
27 speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

For a fire is gone out from Heshbon, a
28 flame from the citie of Sihon; it hath consumed Ar of Moab, the Lords of the high places of Arnon. Woe to thee, Moab, thou
29 art perished, o people of Chemosh: he hath given his sonnes that escaped, & his daughters into captivity, unto Sihon, the king of the Amorites. And their lamp is perished
30 from Heshbon, even unto Dibon; and wee have laid them waste even unto Nophah, which *reacheth* unto Medeba. And Israel
31 dwelt in the land of the Amorite. And Moses sent to spy out Iazer, and they tooke the daughters thereof, and drove out the Am-
32 orite that *was* there. And they turned, & went up the way of Bashan; and Og the king of Bashan went out against them, he and all his
33 people, to the battell at Edrei. And Iehovah said unto Moses, Feare him not, for into thy
34 hand have I given him, and all his people; and his land; and thou shalt doe unto him as thou diddest unto Sihon king of the Am-
35 orites, which dwelt in Heshbon. And they smote him, and his sonnes, and all his people, untill there was none left him remaining; and they possessed his land.

Annotations.

King of Arad] Arad seemeth to be the name
of the citie where the King reigned, as in
Ios. 12. 14. and so the Chaldee here explaineth it.
in the South] the South part in the land of Ca-
naan, Numb. 33. 40. the way of the spies] or, the
way of Atharim, as the Greek version retaineth the
Hebrew name, as proper; and it might be a way
so called, and well knowne in that time. But the
Chaldee translateth it, the way of the spies; meaning
that they came towards Canaan, after they had
beene turned back towards the red sea, Num. 14.
25. and had beene at Ezlon-gaber, Numb. 33. 35.
they returned towards Canaan againe, along by
Edoms coast, to come unto the land which the
spies had searched, Num. 13. a captivity] that is,
some captives, or prisoners. So captivity is used for
captives, or people taken in warre, in Num. 31. 12.
Iudg. 5. 12. 2. Chron. 28. 5. & often: as poverty, for
a company of poore people, 2. Kin. 24. 10. & spoile,
for spoiled people, Amos 5. 9. thanksgivings, for a
company of thanksgivers, Neh. 12. 31. and many
the like. The Canaanites having heard of the o-
verthrow which was given Israel, 38. yeares be-
fore, Numb. 14. 45. & of the hand of God against
them so long in the wilderness, were hardned &
emboldned to encounter them now when they
heard

heard againe of their comming; and Satan endeavoured hereby to discourage Israel, that as their fathers through unbeliefe being afraid, entred not into the promised land, Deut. 1. 27. 32. 35. so the children also might be deprived. And God for a chastisement of their sins, and for the triall of their faith, suffereth the enemy at first to prevaile, that his people might know that they should not conquer the land by their own strength or for their own worthinesse, Pl. 44. 3. 4. Deut. 9. 4.

2 Verſ. 2. *vowed a vow*] calling upon God for helpe, and religiously promising to devote unto him their enemies and all their substance. See the Annotations on Gen. 28. 20.

If giving thou wilt give] that is, *if thou wilt indeed give*; and it implyeth a prayer, which often is uttered after this manner: as, *Iabez called on the God of Israel, saying, If blessing thou wilt blesse me, &c.* 1. Chron. 4. 10.

utterly destroy] or, *devote*; in Greeke, *anathematize*: things devoted after this manner, the persons were to die, their goods confiscate to the Lord, Levit. 27. 28. 29. So when Iericho was devoted, the people and beasts were killed, the citie burnt, the goods carried into the Lords treasury, Ios. 6. 17. 19. 21. 24.

3 Verſ. 3. *hearkned to the voice*] that is, as the Chaldee explaineth it, *received the prayer of Israel.*

gave up the Canaanite] to wit, *into their hand*, as the Greeke here repeateth from verſe 2.

they utterly destroyed] Hebr. *bee utterly destroyed*, or *devoted*, speaking of Israel, as of one body. But how could they being so farre off in the wilderness, destroy their cities, lying within Canaan, Num. 33. 40. into which they came not, till after Moses death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For *the King of Arad* is reckoned for *one* of those that Iosua conquered, Ios. 12. 14. See also Iudg. 1. 16. 17. They now conquered the Canaanites army that came out against them, and devoted the spoiles which they tooke; and when their cities came into their possession, they utterly destroyed & devoted them, and so payed their vow, which now they promised.

bee called] or, *they called*, meaning Israel, unlesse it be applyed in speciall to Moses. The Greeke translateth *they called.*

Hormab] or *Chormab*; in Greeke, *Anathema*, that is, *Devotement*, or *utter destruction*. By this name they both set up a memoriall of Gods mercy, who gave their enemies into their hand; and of their duty, to keepe the vow which they had promised.

4 Verſ. 4. *to compass the land*] because Edom had denied them passage thorow it, Num. 20. 18. 21. by reason whereof their travell was increased.

soule of the people was shortned] or, *was strained*, that is, *was grieved*, or *discouraged*. This word, when it is applyed to the *hand*, signifieth inability, as in Numb. 11. 23. Esay 37. 27. 2. King. 19. 26. unto the *soule* (as in this place) it meaneth griefe, vexation, or discomfort; so in Iudges 16. 16. *Samsons soule was shortned* (that is, *vexed*) unto death; and in Iudg. 10. 16. *the Lords soule was shortned*, (that is, *grieved*) for the misery of Israel: and some-

time it is with a kind of loathing, as in Zach. 11. 8. *my soule was shortned for them*, that is, *loathed them*. A like phrase is of the shortnes of the *spirit*, which also signifieth anguish, trouble, and vexation, as in Exod. 6. 6. Iob 21. 4. and want of power, as in Mic. 2. 7. The Greeke here translateth, *the people was feeble minded*, or of *small soule*, or courage.

because of the way] or, *in the way*: but *In* often noteth the cause of a thing; as, *the Lords soule was grieved in* (that is, *for*, or *because of*) *the misery of Israel*, Iud. 10. 16. or according to the like phrase in Zach. 11. 8. *their soule loathed the way*, both for the longsomnesse of it, and for the many wants and troubles that they found therein, as in verſ. 5. So the Greeke interpreteth it, *for the way*: and Iarchi in like manner, saying, *Because it was hard unto them, they said, wee were now weere to enter into the land, and wee turne backward: so our fathers turned, and lingered 39. yeares unto this day; therefore their soule was shortned for the afflictions of the way*. This way into the land of promise, figured the way into the kingdome of God, thorow the wilderness of this world (*the wilderness of peoples*, as in Ezek. 20. 35.) into which kingdome wee cannot enter, but through much tribulation, Act. 14. 22. *because the gate is strait, and the way is narrow that leadeth unto life*, Matth. 7. 14. and wee are to goe thorow fire and thorow water, Psalm. 66. 12. The discouragement of this people, sheweth humane frailty and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lords wayes, Psalm. 95. 10. so many, *when tribulation or persecution ariseth because of the Word, by and by they are offended*, Matth. 13. 21.

Verſ. 5. *spake against God*] the Chaldee expoundeth it, *murmured before the Lord, and contended with Moses*, and so in verſe 7. This was their wonted carriage, in their tentations: see Exod. 14. 11. and 15. 24. and 16. 2. 3. and 17. 2. 3. Numb. 11. 1. 4. 5. & 16. 13. 14. and 20. 3. 4. 5. By *God* here is meant *Christ*, the Angell of Gods face or presence, in whom his name was, Exod. 23. 20. 21. Esay 63. 9. as the Apostle openeth this place, saying, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpens*, 1 Cor. 10. 9.

this light bread] meaning *Manna*; as the Chaldee explaineth it, *this Manna the light meat*: in Greeke, *this vaine* (or *empty*) *bread*. So they call it, either because it was light of digestion, that they felt it not in their hot stomackes; or in contempt, counting it base and vile, in comparison with other meats: See Numb. 11. 5. 6. 8. This Manna being rained upon them from heaven, Psalm. 78. 23. 24. was both corporall and spirituall food unto them, a figure of the hidden *Manna*, which Christ feedeth his people with, unto life eternall, Revel. 2. 17. Iob. 6. 48. 49. 50. 51. So the contempt thereof, was the contempt of Christ and his grace: and into this sinne doe all they fall, that loath and leave Christ and his Gospell, for the momentary pleasures of this life; *the enemies of the Crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things*, Philippians, 3. 18. 19.

Verſe

6 *Verf. 6. fierie serpents*] or, *burning serpents*, as the Chaldee tranſlateth: the Greeke in this place calleth them *deadly* (or *killiſh*) *ſerpents*. In the Hebrew they are named *Seraphim*, that is, *Burners*, becauſe when they bite a man, hee burneth with extreme heat and thirſt: it may be alſo in reſpect of their colour, for ſome ſerpents are of a *fiery* colour; *Nicander* in *Tiberiack*. Of the Hebrew *Saraph*, the Greeke by changing the order of letters, have borrowed the name *Proſer*, which is a kinde of venomous ſerpent, called alſo *Dipſa*, and *Cauſon*, of which it is reported, that who is ſtung therewith, he hath ſuch a vehement thirſt, that he cannot be ſatisfied, but is tormented with it continually, and though he drinke never ſo largely, yet is he preſently as thirſty as before. And againe, that the bitings of theſe ſerpents were left of the moſt ancient (Philiſtians) as altogether incurable. *Dioſcorid. lib. 6. cap. 38. & 40.* They are ſaid to be like unto *Vipers*, but their biting more hurtfull; for the heart of a man is inflamed with their biting, & his lips are parched, and drie with thirſt, as *Nicander* writeth of them. *Sal. Iarchi* ſaith, they are called *Seraphim* (*burners*) becauſe they burned men with the venom of their teeth. The Prophet *Eſay* mentioneth the *ſying fiery ſerpent*, in *Eſay 14. 29. and 30. 6.* whereby it ſeemeth to be a kinde of ſerpent with wings. With theſe and other ſerpents, the wildeſnes thorow which they went, did abound, as *Moses* ſheweth in *Deut. 8. 15.* but God, who guided them thorow it, kept them from hurting his people, till now for their ſinne, he gave them power to bite and kill them: as he ſaith otherwhere, *I will command the ſerpent, and he ſhall bite them*, *Amos 9. 9.* Here alſo there was a remembrance of the firſt ſinne that came into mankind by the ſerpent, and the death that followed thereupon, *Gen. 3.* for as the venom of ſerpents killeth the body; ſo the venom of Satan, which is ſinne, killeth both body and ſoule: and as the Serpent biting any one part, the venom and contagion ſpreadeth over all the body, and killeth the whole man: ſo the poiſon of ſin, which entred by one man, hath infected and killed all the lump of mankind, *Rom. 5. 15, 18.*

died] The judgements of God are both inevitable and incurable of man, *Jer. 8. 17. Amos 5. 19, 23. & 9. 1, 2, 3. Deut. 28. 27.* And as no ſalve or medicine could heale the bodies of thoſe that were bitten: ſo can no worke of man cure the biting of that old Serpent or ſting of ſinne, but the venom thereof rageth and raigneth, tormenting the conſcience unto death, *Rom. 5. 12, 14, 21. & 3. 20.*

7 *Verſe 7. We have ſinned*] The afflictions which God layeth upon his people, are a mean (through his grace) to bring them to the ſight & acknowledgement of their ſins, and ſeeking unto him, as it is ſaid, *When he ſlew them, then they ſought him: and they returned, and enquired early after God*, *Pſalm. 78. 34.* Yea the wicked are often forced hereby, to confeſſe and ſeeke helpe of God, as did *Pharaoh*, *Exod. 9. 27, 28.* that he take away] or, and let him take away the ſerpents; in Hebr. the ſerpents, put for the multitude of them; as in *Exo. 8. 6. the frog*, is for frogs; and in *Exod. 8. 17. the louse*, for lice,

and many the like. They deſire the removing of the puniſhment, after repentance and confeſſion of ſin; without which, plagues are not only continued, but increaſed, *Lev. 26. 21, 23, 24, 28.* Howbeit God did not preſently take away the ſerpents, but gave a remedy for ſuch as were bitten, *v. 8, 9.*

Moses prayed] As at other times, ſo kill he ſheweth himſelfe an example of meekneſſe, unmiſericoſie of injuries, and readineſſe to forgive the wrongs done unto him. Thus *Samuel* alſo did in like caſe, and ſaid, *Far be it that I ſhould ſinne againſt the Lord, in ceaſing to pray for you; but I will teach you the good and the right way*, *1 Sam. 12. 19, 23.*

8 *Verſe 8. Make thee a fierie ſerpent*] or, a *burning ſerpent*, Hebr. *Saraph*, which the Greeke tranſlateth, a *ſerpent*: hereby is meant, a ſerpent of braſſe, *v. 9.* a ſimilitude of one of thoſe fierie ſerpents, a figure of Chriſt, as himſelfe hath opened it, ſaying, *As Moses lifted up the ſerpent in the wildeſneſſe, even ſo muſt the Son of man be lifted up*, *Joh. 3. 14.* For as this had the ſimilitude of a ſerpent, but had no venom; ſo Chriſt had the ſimilitude of a ſinfull man, yet without ſin, *Hebr. 4. 15.* upon a pole] or, for a ſigne; the originall *Nes* ſignifieth an enſigne or banner, lifted up on high, and is here by the Greeke and Chaldee tranſlated a *ſigne*, meaning a pole or perch, which is uſually ſet up for a ſigne or ſignification of ſome thing. And hereupon our Saviour uſeth the word of *lifting up*, or *ſetting on high*, in *Joh. 3. 14.* meaning of his croſſe, upon which hee was lifted up at his death, or of the preaching of him crucified: as elſewhere hee likewiſe ſaith, *When ye have lifted up the Son of Man*, *Joh. 8. 28.* and againe, when he ſignified what death he ſhould die, he ſaid, *And I, if I be lifted up from the earth, will draw all men unto me*, *Joh. 12. 32.* So the ſetting of this Serpent on a pole or ſigne, was a figure unto them of Chriſt to be crucified, and preached unto the world for ſalvation. when he looketh upon it, ſhall live] or, then he ſhall ſee (or looke upon) it, and he ſhall live; ſo implying both a commandement and a promiſe. And this was the reaſon of the putting it upon a pole, that the people which were far off might preſently ſee it, every man from his place. As the Serpent lifted up, was a figure of Chriſt; ſo the looking upon it ſignified faith in Chriſt, as it is written, *At that day ſhall a man looke to his Maker, and his eyes ſhall have reſpect to the holy One of Iſrael*, *Eſay 17. 7.* And thus our Lord himſelfe expoundeth it, *As Moses lifted up the Serpent in the wildeſneſſe, even ſo muſt the Son of Man be lifted up; that whoſoever BELIEVETH in him ſhould not periſh, but have eternall life*, *John 3. 14, 15.* Likewiſe among the Hebrews, *Targum Jonathan* explaineth it thus, *He ſhall looke upon it and live, if his heart be attent unto the name of the Word of the LORD.* And *Sal. Iarchi* ſaith, when they ſubmitted their hearts unto their Father which is in heaven, they were healed, otherwiſe they periſhed. ſhall live] that is, ſhall be healed, and have his life and health continued; as in *Eſay 38. 21.* he ſhall live, that is, ſhall recover, or be cured. And by this recovery and continuance of natural life, was figured life eternall to all that believe

ved in Christ, John 3. 15. who is the root of Jesse, standing up for an Ensign of the people, wherunto the nations should seeke, Esay 11. 10. And the worke of grace was hereby lively signified. As they that were bitten with these serpents, if they looked upon their sores, and not to the signe erected of God, they died: so they that are bitten with sin, if they fix their eyes thereon, though with repentance, and look not unto Christ, doe despaire and die, Mar. 27. 3, 4, 5. As they, if they sought to Surgeons or Physicians, or used salves or medicines of their owne or others, perished: so whosoever seeketh to any but Christ, or endevoureth by his own workes or sufferings to have life with God, dieth in his sins, Joh. 8. 24. Gal. 5. 4. As the brazen serpent was an unlikely thing in humane reason, to heale such deadly wounds: so Christ crucified, is unto the Jewes a stumbling block, and unto the Greekes foolishnesse; but unto them which are called, both Jewes and Greekes, Christ is the power of God, and the wisdom of God, 1 Cor. 1. 23, 24.

- 9 Verse 9. *a serpent of Brasse*] which mettall, besides that it is of a fiery colour, Ezek. 1. 7. Revel. 1. 15. and so might resemble the colour of the serpents; it is also strong and durable, and in that respect might figure out the strength of Christ, who was inabled by the power of the God-head to indure and overcome all his tribulations, otherwise than any man could: whereupon Iob saith in his sorowes, *Is my strength the strength of stones? or is my flesh of brasse?* Job 6. 12. But unto the Prophet Christ shewed himselfe a man, whose appearance was like the appearance of brasse, Ezek. 40. 3. *upon a pole*] or, for a signe, as in ver. 8. This was the worke of Moses; whereupon it is said, *As Moses lifted up the Serpent in the wilderness*, John 3. 14. and it signified how *Moses Law* was our *Schoolmaster* unto Christ, that we might be justified by faith, Gal. 3. 24. by his writings, Christ is lifted up as an Ensign unto all peoples, for he wrote of Christ, Joh. 5. 46. and by the rigour of his Law, which urgeth satisfaction for sin, and curseth all transgressours, Christ was lifted up upon the Crosse, God sending his owne Sonne in the likeness of sinfull flesh, who by his sacrifice for sinne, condemned sinne in the flesh, Gal. 3. 10, -13. Rom. 8. 3. *if a serpent*] or, as the Greeke translateth, *When a serpent bit a man*; so that the serpents were not taken away from the people, as they desired, in v. 7. but continued still as a chastisement, to nurture the disobedient people: only God provideth a remedy to heale the repentant and beleeving sinners. Wherefore also the brazen serpent was not left standing in that place, but they caried it along thorow the wilderness, even into the land of Canaan, where it continued many yeeres, 2 King. 18. 4. Such is the worke of grace towards us in this life, for neither are our sins utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, 1 John 1. 7, 8, 9, 10. Jam. 3. 2. neither are our tentations and afflictions wholly removed, though wee beseech the Lord therfore; but we receive grace from him, which is sufficient for us; and his strength is made perfect in weaknesse, 2 Cor. 12. 7, 8, 9.

when he be held] or, and if he be held (or looked unto) the serpent of brasse, then he lived: where T bargum Isnatban addeth againe, and directed his heart to the name of the word of the Lord, then he lived. And the Author of the Booke of *Wisdom*, speaking of this serpent, (which he calleth a *signe of salvation*) saith, *He that turned himselfe towards it, was not saved by the thing that he saw, but by thee [O GOD] that art the Saviour of all*, *Wisdom* 16. 6, 7. This sheweth the truth of Gods promises and signes, that they give life to them that obey and beleeve in Christ: and when God promiseth to powre out the Spirit of grace upon his people, it is with these words; *They shall look upon me whom they have pierced*, Zacharie 12. 10. Thus the just shall live by his faith, Habbak. 2. 4. and he that heareth the word of Christ, and beleeveeth on him that sent him, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, Joh. 5. 24. For the wages of sinne is death; but the gift of God is eternall life, through Iesus Christ our Lord, Romans 6. 23.

Verse 10. *Obab*] Of these places and journeyes, see Numbers 33. where they are reckoned in order; for here some are named, and other some omitted.

Verse 11. *before Moab*] before the Moabites countrey. The posteritie of Moab and Ammon the sons of Lot, Gen. 19. 36, -38. had vanquished the Giants (called *Emims* and *Zamzumims*) which before dwelt in those parts, and succeeded them, and dwelt in their stead, Deut. 2. 10, 11, 20, 21. Through the wilderness, along by their coasts did Israel passe, but were forbidden to war with them, or with the Edomites, Deut. 2. 5, 9, 19.

Verse 12. *The valley of Zared*] or, the bourn of Zared, or Zered: which word *bourn* (as also the the Hebrew *Nachal*) is both a valley, and a river running thorow a valley: and so this Zared was a river or brooke also, over which Israel passed: see Deuter. 2. 13.

Verse 14. *it is said*] Hebrew, *it shall be said*. The time to come, noteth a continued or common saying; so he speaketh as of a knowne speech. *the booke*] or, the narration, (the rehearfall) of the wars of Iehovah: what booke this was, is uncertaine; whether some writing of Israel, not now extant; or, some writing of the Amorites, which contained songs and triumphs of their King *Sihon* victories; out of which Moses may cite this testimony, as Paul sometime doth out of Heathen Poets, Aët. 17. 28. Tit. 1. 12. *Vabab*] this is thought by some to be the name of the King of Moab, whom *Sihon* vanquished, v. 26. by others, to be the name of a place or Citie. The Greeke Interpreters here mistaking a Z. for a V. (which in Hebrew are one like another) read it *Zob*, and give this sense, *Therefore it is said in the booke, The warre of the Lord hath set on fire (or burned) Zob, and the brookes of Arnon*. The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: *The wars that the Lord did at the red Sea, and the mightie workes at the brookes of Arnon.* in a whirle-winde] or, with

with a tempest; understand, the Lord (by the warres of *Sihon* against *Moab*) hath consumed *Vaheb* in a whirle-wind, or with a tempest. So warres are often set forth by the similitude of fire, tempest, whirle-winds, and the like; as, *I will kindle a fire in the wall of Rahab*, and it shall devoure the palaces thereof, with shouting in the day of battell, with a tempest in the day of the whirle-wind, *Amos* 1. 14. and, *Thou shalt be visited of the Lord of hosts with thunder*, &c. with whirle-winde and tempest, and the flame of devouring fire, *Esay* 29. 6. and againe, *The Lord will come with fire, and with chariots like a whirle-wind*, *Esay* 66. 15. So in *Nahum* 1. 3. *Esay* 5. 28. *Jerem.* 4. 13. And thus the Greeke explaineth it, *The war of the Lord hath set Zoob on fire*. Some take the Hebrew *Suphab* (which usually signifieth whirle-wind or storme) to be here the name of a place, the same that is called *Suph* in *Deut.* 1. 1. which also is the name of the red sea, as is noted on *Exod.* 10. 9. so the Chaldee interpreteth it, *the red sea*. and the brookes] or, the bournes of *Arnon*, to weet, the Lord hath consumed, or (as in verse 28.) the flame hath consumed the bournes of *Arnon*. It may also be expounded, The Lord warred with *Vaheb* in a whirle-wind, and with the brookes of *Arnon*. *Moses* intendeth by this testimony, to shew how the Israelites had right to this country: for it being sometimes *Moabs* land, with whom *Israel* might not meddle, *Deut.* 2. 9. the Lord had before *Israels* coming, stirred up the spirit of *Sihon* K. of the *Amorites*, to fight against the King of *Moab*, and to take this part of his country from him, as is after mentioned, *Num.* 21. 28, 29. Then *Israel* coming, and being commanded of God to war against the *Amorites*, *Deut.* 2. 24. took it againe out of *Sihons* hand, and so became lawfull possessor of this land by conquest. This right *Iephthab* defended for *Israel*, when after many yeeres the *Ammonites* (brethren to *Moab*) required these lands to be restored againe; see the storie in *Judg.* 11. 12, 13, 27. For the *Moabites* and *Ammonites* were neighbours; and *Chazkuni* noteth on *Num.* 21. 23. that *As Sihon had taken the land of Moab on the South-side, from Jordan unto the river Arnon; so he had taken on the North-side, the land of the sons of Ammon unto Jabbok: and for this cause it was unlawfull for Israel (to possesse it:) and this is that which our Doctors have said, Moab and Ammon were purified by Sihon.*

15 Verse 15. And the streame] or, the shedding, the effusion of the brookes. This verse seemeth to be a continuance of the former testimonie, out of the booke of the warres of *Iehovah*; to shew the limits and bounds of this countrey which *Sihon* had won, and how it was distinguished from *Moabs* land. *Ar*] a citie of *Moab*, verse 28. called in Greeke, *Er.* leaseth upon the border] that is, as the Greeke explaineth it, lieth by, or is adjoynted to the borders of *Moab*.

16 Verse 16. From thence to Beer] or, to the Well; for so *Beer* signifieth; and the Greeke translateth it, from thence the Well (or pit.) Some understand here, from thence they journeyed to *Beer*: the Chaldee Paraphrast expoundeth it, from thence was given

unto them the Well. Of this *Beer* there is no mention among the journies of the people in *Num.* 33.

I will give them water] The Greeke addeth water to drinke. The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, *Exod.* 17. *Num.* 20. doth now of his grace give them a well of water, when they murmured not, to teach them to depend upon him by faith, for they that seeke the Lord, shall not want any good thing, *Psal.* 34. 10. Wherefore the people were to be assembled, that all might behold the goodnesse of God, and sing his praise. And this water of the Well had also a like spirituall signification, as the waters of the *Rocke*; for as the *Rocke* was *Christ*, *1 Cor.* 10. 4. so the Well figured him, who is the fountaine of the gardens, the Well of living waters, *Song.* 4. 15. and the waters signified the Spirit, which they that beleeve on him shall receive, *John* 7. 38, 39. *Esay* 44. 3. of which water, whosoever drinketh, shall never thirst, but the water that *Christ* shall give him, shall be in him a well of water springing up into everlasting life, *John* 4. 14. This grace he promised of old to his people, saying, *The poore and needy seeke water, and there is none; their tongue faileth for thirst: I Iehovah will heare them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a poole of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Iehovah hath done this, and the Holy One of Israel hath created it*, *Esay* 41. 17, 18, 20. And againe, *A fountaine shall come forth of the house of the LORD, and shall water the valley of Shittim*, *Joel* 3. 18.

Verse 17. Then sang *Israel*] Singing here was in them a signe of mirth and joy, as in *Jam.* 5. 13. and of beleefe in God, and thankfulness, as in *Psal.* 106. 12. and signified the spirituall joy which the faithfull have in *Christ*: concerning which it is prophesied, *With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Iehovah, call upon his name, declare his doings among the people, &c.* *Esay* 12. 3, 4. Spring up] or Ascend O Well. Answer ye to it] that is, sing (or shout) ye to it, or sing ye of it. The word Answer, here meaneth to sing one after another, as when they sung at the red Sea, *Maria* answered them, that is, sung after the men, *Exod.* 15. 21. and in *1 Sam.* 18. 7. the women answered one another, as they played on instruments, and sung the victory. So in *Psal.* 147. 7. Answer ye (that is, Sing ye) to Iehovah with confession. And the order of the words may be thus, Answer (or Sing) ye unto it, Spring up O Well.

A like phrase is in *Esay* 27. 2. A vineyard of red wine, answer ye unto her; or, Answer, (that is, Sing) ye unto her, A vineyard of red wine. For the Scripture it selfe often changeth the order of words and sentences; as, *I will put my lawes into their minde, and write them on their heart*, *Hebr.* 8. 10. or, put them into their heart; and write them on their minde, *Hebr.* 10. 16. So in *Esay* 6. 1. compared with *Rom.* 10. 20. and *Deut.* 5. 16. with *Eph.* 6. 2. *Mat.* 21. 13. with *Marke* 12. 8. and many the like. See the notes on

Gen. 5. 6. By this song they celebrate the miracle and memory of the Well which God gave them: and if they sung it at first, when they assembled to dig it, it shewed also their faith in the promise of God, who had said, he would give them water; and so they speake unto the Well (as Moses was bidden speake to the Rocke, Numb. 20. 8.) that it should ascend or spring up, according to the word of the Lord. Thus *Targum Jonathan* explaineth it, *Ascend O Well, ascend O Well, did they sing unto it, and it ascended.* Or if they sang it after, it is a memoriall and celebration of Gods goodnesse and faithfulness, as he had spoken unto them: *Ascend O Well, that is, come up into our heart or memory; answer (or sing) ye of it, that it may never be forgotten.* And *ascending or coming up*, is often used in this sense, as in Jer. 3. 16. *neither shall it ascend (or come up) on the heart, neither shall they remember it:* and in Jer. 51. 50. *Remember the Lord afar off, and let Jerusalem ascend upon your heart, that is, come into your mind.*

18 Verse 18. *The Well, the Princes digged it*] or, *O Well, which the Princes digged, which the Nobles of the people delved:* where *digged* and *delved* are two words of the same meaning, as in the Hebrew *Gaphar* and *Carah*. The Princes and Nobles of Israel digging this Well, and the memory thereof thus celebrated by the song of Israel, setteth forth the glory of this gracious gift of God unto his people, and figured the labours and industry of the Governours of the Church, to bring forth the waters of the Spirit, by the preaching of the Word, and opening of the Scriptures, 2 Chron. 17. 7, 8, 9. Gal. 3. 2. 1 Tim. 5. 17, 18. Heb. 13. 7, 17. 1 Pet. 1. 10, 11, 12. So in ages following, this Well was renowned, being called *Beer Elim*, that is, *the Well of the Mightie ones*, Esay 15. 8. *with the Law-giver*] or, *by the Law-giver*, that is, together with him, and by his direction, as in verse 16. understanding by the *Law-giver*, *Moses*, as in Deut. 33. 21. or God himselfe, as in Esa. 33. 22 *the LORD is our Law-giver*, and the *Law-giver* in Israel was a figure of Christ, Gen. 49. 10. Jam. 4. 12. The Chaldee taketh one here to be used for many, and translateth it the *Scribes*, as *Ezra* the Priest is called a *Scribe of the words of the commandements of the Lord, and of his statutes to Israel*, Ezr. 7. 11. *with their staves*] a staffe or rod in the hand of Governours, was a signe of their power and authority from God; wherefore the Scripture useth these words for such signification, Num. 17. 2, 3, &c. Psal. 23. 4. & 110. 2. Jer. 48. 17. 1 Cor. 4. 21. So the Gr. translateth this here; when they ruled over them. The Hebrews have feigned many things of this Well, of the springing and running of it from place to place, and of the mysteries of it concerning Israel: but our Saviour is the best Expositor, who hath taught us to apply the *Brazen Serpent* fore-spoken of, to himselfe and his dying for the people, Joh. 3. 14. and this *Well* of water (which was the next token of grace to Israel in the wildernes) to the waters of the Spirit, which is a Well springing up to eternall life, in such as beleeve in him, Joh. 4. 10, 14. & 7. 37, 38, 39. Also the Hebrewes themselves do thus far testifie in *Midrash Koheleth*,

on Eccles. 1. 9. *As the first Redeemer (Moses) brought downe Manna*, Exo. 16. *so the last Redeemer (Christ) shall doe*, Psal. 73. 16. *And as the first Redeemer caused a Well to spring up: so the last Redeemer shall cause waters to spring up; as it is said, And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim*, Joel 3. 18. *to Mattanah*] which is by interpretation a *Gift*, and is likely to be the name of a place (as the Greeke version also confirmeth) though neither it, nor those that here follow, are rehearsed by these names in Num. 33. where all their journeyes are told: neither is it here expressed by *Moses*, that they journeyed to these places; but such words may well be understood. *Chazkuni* (on this Scripture) saith, this is added to that before (in verse 13.) *They camped on the other side of Arnon, which is in the wilderness, &c. and from that other side which is in the wilderness, which (in Numb. 33. 46.) is Almon Diblathaim, they came to Mattanah, called in Numb. 33. 47. the Mounts of Abarim before Nebo, the name of a place on the North side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a Gift) because there began the gift of the land unto Israel, (Deuter. 2. 24, 31.) But afterward he sheweth another interpretation, that from the wilderness, a place of drought, water was given them for a gift: and so the Chaldee interpreteth it, from the wilderness it was given unto thee: and Targum Jonathan, from the wilderness it was given them for a gift.*

Verse 19. *to Nabathiel*] by interpretation, the valley (or bourne) of God: the Greeke calleth it *Naadiah*. *Chazkuni* saith, this is that which in Numb. 33. 48. is called, *the plaines of Moab*. *to Bamoth*] by interpretation, *High places*: that is called *Beth Jesimoth* (saith *Chazkuni*) in Numbers 33. 49.

Verse 20. *in the field*] that is, in the country of Moab. This valley, as *Chazkuni* saith, is called in Numb. 33. 49. *Abel Shittim in the plaines of Moab*. *the head of Pisgah*] by head, may be understood the top of the mount *Pisgah*, or the beginning of the same: the Greeke translateth it from the top. *Chazkuni* expoundeth it thus, *That Samah (or High place) which is in the field of Moab, is the head of Pisgah (or of the Hill) that looketh toward Jesimoth, which is a great wilderness. and it looketh*] that is, the Hill *Pisgah* looketh; and so the Greeke version referreth it thereto. And *Sol. Iarchi* saith, *That Pisgah looketh toward the place named Jesimoth, which signifieth a wilderness, because it is desolate.* *Jesimoth*] in Greeke, the *Wildernes*, and so the word is used for a wildernes, in Deut. 32. 10. Psal. 68. 8. & 78. 40. and otherwhere. All these places are by the Chaldee paraphrast referred to the Well aforesaid, thus; *And from (the place) where it was given unto them, it descended with them to the valleys, and from the valleys it ascended with them to the High places, and from the High places to the valley that is in the field of Moab, &c.* So *Targum Jonathan* to the like, and others.

Verse 21. *Israel sent Messengers*] in Greeke, *Moses sent Messengers*: which seemeth to be taken from Deut.

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Deut. 2. 26. where *Moses* saith, *I sent messengers*. For it is very frequent, when things are done by a multitude, where one is chiefe, that the action is ascribed either to the multitude, or to him that is chiefe, indifferently: as, *They made peace with David, and served him*, 1 Chron. 19. 19. or, *They made peace with Israel, and served them*, as another Prophet recordeth it, 2 Samuel 10. 19. So *Iehojada*, he brought forth the Kings *sons*, and he put the crowne upon him, 2 King. 11. 12. or, *They brought forth the Kings sons, and they put upon him the crowne*, 2 Chron. 23. 11. and, *they offered burnt-offerings*, 1 Chron. 16. 1. or, *David offered burnt-offerings*, 2 Sam. 6. 17. and many the like. The occasion of this message now sent by *Israel*, was the commandment of God, who willed them to goe war against *Sihon*, and to possesse his land, Deut. 2. 24, 25. *Sihon* or *Sihon*, in Greeke, *Seon King of the Amorites*; his chiefe citie was *Hesbon*, Deut. 2. 26. saying] the Greeke version addeth (from Deut. 2. 26.) *with peaceable words, saying*.

22 Verse 22. *Let me passe*] in Greeke, *Let us passe*: which phrases are often used indifferently, when they are spoken of a multitude: and so the Scripture setteth this downe both waies, *Let me passe*, as here, & in Deut. 2. 27. and, *Let us passe*, Judg. 11. 19. *iborow thy land*] that so I may come into the land of *Canaan*; unto my place, Judg. 11. 19. Deut. 2. 29. *we will not turne*] in Deut. 2. 27. *I will not turne*, speaking of the multitude as of one man. *into field, or into vineyard*] to the right hand, or to the left, Deut. 2. 27. See Num. 20. 17. *of the well*] in Gr. *of thy well*, meaning of any of his wells, for nought; but they would buy their water of him for money, Deut. 2. 28. *the Kings way*] the high way, common for all, which in Deut. 2. 27. is set down thus, *by the way, by the way*. See also Num. 20. 17.

23 Verse 23. *would not grant*] Hebr. *granted* (or gave) not: that is, *would not give or suffer*: as where it is said, *David removed not the Arke*, 1 Chron. 13. 13. another Prophet openeth it thus, *David would not remove the Arke*, 2 Sam. 6. 10. And so *Moses* explaines this in Deut. 2. 30. But *Sihon king of Hesbon* would not let us passe *iborow him*. The cause why he would not, was feare and distrust, as it is written, *But Sihon trusted not Israel to passe iborow his coast*, Judg. 11. 20. but chiefly it was of the Lord, who purposed to destroy the Amorites, as *Moses* saith, *For Iehovah thy God hardened his spirit, and made his heart strong, that he might give him into thine hand*, Deut. 2. 30. *Iabaz*] or *Iabaz*; in Greeke *Iassa*; in Latine *Iasa*; the name of a citie mentioned also in Deut. 2. 32. Judg. 11. 20. Eley 15. 4. Jer. 4. 21, 34.

24 Verse 24. *Israel smote him*] for, *Iehovah the God of Israel, delivered Sihon and all his people into Israels hand*, Judg. 11. 21. Deut. 2. 23. Therefore the glory of this victory is ascribed unto God, in Psa. 135. 10, 11. & 136. 17, 18, 19. And in Amos 2. 9. God saith, *I destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oakes; yet I destroyed his fruit from above, and his roots from beneath*. *was strong*] by reason that it was fenced with *Iabbok* which was a river, and by mountaines and cities on them, Deut. 2. 37. there-

fore the Ammonites held their territories beyond *Iabbok*, so that *Sihon* tooke them not from them: and as for *Israel*, they might not war against the Ammonites, Deut. 2. 19.

25 Verse 25. *tooke all these cities*] utterly destroying men, women, and children of every citie, but the cattell and spoile of the cities they tooke also, Deut. 2. 34, 35. *the daughters*] that is, as the Chaldee explaineth it, the *townes or villages* thereof: for the chiefe cities are counted as mothers, the villages about them as daughters, thorowout the Scriptures, Ezek. 16. 44, 45, 46, 48, 53. Therefore as here it is said, *Hesbon and her daughters*: so elsewhere we reade, *Hesbon and all her cities*, Jos. 13. 17. And that which is called a *citie*, and a *mother in Israel*, 2 Sam. 20. 19. is in the Greeke interpreted, a *citie and a mother citie* (*Metropolis*), in *Israel*. These daughters *Moses* calleth *unwalled cities*, Deut. 3. 5.

27 Verse 27. *that speake in proverbes*] or, *that speake parables*; in Greeke, *Enigmatists*, they that speake riddles: such in *Israel* were the Prophets, they used to speake by parables, as Ezek. 17. 2. & 20. 49. But it is also used for Proverbs and by-words, to the reproach of persons that are brought downe from high estate to misery; as Deut. 28. 37. 2 Chro. 7. 20. Jer. 24. 9. Habak. 2. 6. and so it is meant in this place. The Hebrews *Tanchuma*, and *Sol. Iarchi*, expound these that spake in proverbes, to be *Balaam* and *Beor* his father, (as wee reade that *Balaam* took up his parable against *Amalek* and others, when he prophesied their destruction, Numb. 24. 20, 23.) *Iarchi* saith, that *Sihon* was not able to subdue them, and he went and hired *Balaam* to curse them; and hereupon *Balak* said unto him, (in Numb. 22. 6.) *I know that he whom thou blestest is blessed*, &c. But this is an uncertaintie, and it may be also understood of the Israelites, that they used these parables in rehearsing the workes and wars of the Lord. *Come into Hesbon*] or, into *Cheshbon*; in Greeke, *Esebon*. *Chazkuni* expoundeth it, *Come to dwell in Hesbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the King of Moab, they were afraid to dwell within it, because the King was weak*. *Let the citie of Sihon*] in Greeke thus, *that the citie of Seon may be built*: by which it appeareth, that this proverbe was first taken up after that *Sihon* had won *Hesbon* out of *Moabs* hand. *prepared*] or, *firmly established*; meaning more than in former times it had beene; or, as *Iarchi* saith, *prepared in Sihons name, for to be his citie*.

18 Verse 28. *a fire*] by fire and flame, warres that consume are usually meant, as in Eley 47. 14. Dan. 11. 33. Amos 1. 7, 10, 12, 14. & 2. 2, 5. Obad. 1. 18. Psal. 78. 63. So this is spoken of *Sihons* wars against the Moabites. The Chaldee expoundeth it, *A strong Eastwind like fire, and warriors like a flame*; and the Ierusalemie *Targum* thus; *A people strong, and burning like fire, and warriors like a flame of fire*.

from the citie of Sihon] from the citie which now is *Sibens*, as *Chazkuni* explaineth it. These parables are after by *Jeremie* applied against the

Moabites, They that fled, stood under the shadow of Hesbon, because of the force (of the enemy:) but a fire is gone out of Hesbon, and a flame from the midst of Sihon, [that is, of the citie of Sihon] and hath consumed the corner of Moab, &c. Jer. 48. 45. consumed Ar] or eaten up (devoured) Ar of Moab. The Chaldee explaineth it, hath killed the people of Lechajath of Moab. And this seemeth to be right, that the people was destroyed, and not the citie or countrey. For Ar (which the Chaldee calleth Lechajath) remained still the possession of the Moabites, Deut. 2. 9, 18, 29. Esay 15. 1. In stead of this, Jeremie saith, The corner of Moab, Jer. 48. 45. Ar is the name of that countrey in the Hebrew tongue; and in Syriack it is called Lecajath, saith, Sol. Iarchi on Numb. 21. the Lords] or, the Masters (patrons) of the high places of Arnon. These the Chaldee expoundeth Chemarims (or Priests) which served in the Gods house (or Temple) of the high place of Arnon: the Greeke translateth it, the pillars of Arnon. The Prophet calleth them, the crowne of the head, (that is, the chiefe or principall) of the sonnes of tumult, Jer. 48. 45. high places] where they used to serve their God; as appeareth also by the Prophet, saying, I will cause to cease in Moab, saith Jehovah, him that offereth in the high place, and him that burneth incense to his God, Jer. 48. 35. So Thargum Ierusalem expoundeth this place of Moses thus, Killed the Priests that sacrificed before their Idols in Arnon.

29 Verse 29. Woe to thee Moab] in Chaldee, Woe to you Moabites. It is a continuance of the parable taken up against them. people of Chemosh] in Greeke, of Chamos; which the Chaldee explaineth, people that serve Chemosh. So in Jer. 48. 46. Woe to thee Moab, the people of Chemosh is perished. This Chemosh was the god of the Moabites, 1 King. 11. 33. and as it seemeth also of the Ammonites, Judg. 11. 24. for their service of which Idoll, they are called the people of Chemosh, as the Israelites are usually called the people of Jehovah. he hath given] that is, Chemosh hath given; or suffered his sonnes that escaped the sword, to be taken captives. Thus Moabs Idolatrie is here upbraided as the cause of their ruine: and so Jeremie after saith of them, Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence, Jer. 48. 13. And againe, Chemosh shall goe forth into captivity, with his Priests and his Princes together, Jer. 48. 7. Likewise another Prophet saith, When it is seen that Moab is wearie on his high place, he shall come to his Sanctuary to pray, but he shall not prevaile, Esay 16. 12. And though Chemosh was an Idoll, and so nothing in the world, as the Apostle saith, 1 Cor. 8. 4. and therefore could not doe evil, neither was it in him to doe good, Jer. 10. 5. yet thus it is spoken of him, he hath given according to the speech and opinion of the Idolaters; as Iephtah also said to the King of Ammon, Wilt not thou possess that which Chemosh thy god giveth thee to possess? Judg. 11. 24. But indeed the God of Israel was he that brought this judgement upon the Moabites for their Idolatrie, Jer. 48. 12, 13.

30 Verse 30. their lampe is perished] their light is

lost, that is, as the Greeke translateth it, their seed is perished; by seed, meaning such as should inherit the kingdome; and so the Chaldee paraphrast explaineth it, the kingdome is ceased from Hesbon: and Thargum Ierusalem giveth the same exposition, the kingdome is ceased from Hesbon, and ruler from Dibon. The like metaphor is elsewhere used; as, And unto his sonne will I give one Tribe, that David my servant may have a lampe alway before me in Jerusalem, that is, a seed, or son to reigne in Jerusalem, 1 King. 11. 36. So in 1 King. 15. 4. for Davids sake, did the Lord his God give him a lampe in Jerusalem, to set up his sonne after him; where the lampe is expounded, his sonne. Thus the Hebrews here also expound it, their lampe is perished, that is, saith Iarchi, their kingdome is perished. And Chazkuni thus, the citie Hesbon hath lost her beire, from over all the land unto Dibon, so that no beire of Moab shall inherit it any more: a Lampe meaneth an beire, as in 1 King. 11. 36. To this sense the old Latine version saith, Their yoke is perished from Hesbon: for a yoke signifieth dominion, as in Jerem. 27. 8, 11. and 28. 2, 14. A lampe signifieth a kingdome, and a yoke, and dominion, saith Sol. Iarchi. It may also be translated, And we have sown at them: so it agreeth with that which followeth, and we have laid them waste; and they are the words of Sihon and his favourites, triumphing for their conquest over Moab. Dibon] one of the high places and cities in Moabs countrey, Esay 15. 2. Jerem. 48. 18, 22. The Chaldee expoundeth it, the dominion is departed from Dibon. which reacheth unto Medeba] the Chaldee saith, which is adjoynt unto Medeba, that was another citie in Moabs land, Esay 12. 2. The word which, (in Hebrew asser) is noted extraordinarily in the Hebrew, with prickles over it, for some hidden meaning. Baal-batturim saith of it thus; R (in asser) is pricked, and there remaineth (that letter being taken away) ash (that is, fire) because it was burnt with fire, and the R of it is taken away. The Greeke version favoureth this, for it translateth, yet they kindled fire upon Moab.

31 Verse 31. the land of the Amorite] in Greeke, all the cities of the Amorites. This countrey, which before had beene the Moabites, was conquered by the Amorites, and so became their land; and was taken from them by Israel, and inhabited; as is after shewed in Num. 32. 33, 34, &c.

32 Verse 32. Tazer] a citie also that had beene sometime the Moabites, Jer. 48. 32. but now the Amorites; the land about it was goodly pasture ground, and was after given to the Tribe of Gad, Numb. 32. 1, 3, 34, 35. daughters] that is, the townes or villages, as the Greeke and Chaldee explaine it: see verse 25.

33 Verse 33. the way of Basan] that is, as the Greeke translateth, the way which (leadeth) unto Basan. This Basan (which the Chaldee calleth Matnan) was a goodly soile, the pastures nourished strong and fat cattell, whereto the Scripture hath often reference, as in Deut. 32. 14. Amos 4. 1. Mic. 7. 14. Jer. 50. 19. Og] another King of the Amorites, a Giant of great stature: See Deut.

Deuteronomie 3. where this Historie is repeated and enlarged.

35 Verse 35. *they possessed* or, *they inherited his land.* These countries God gave unto Israel, as the first-fruits of their inheritance, after their wearisome travels and troubles in the wilderness; by which they were to be encouraged against the residue of their enemies beyond the river; as *Moses* afterward saith, *I mine eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah doe unto all the Kingdomes whither thou passest: ye shall not feare them; for Jehovah your God he will fight for you. And Jehovah will doe unto them as he did to Sihon and to Og, Kings of the Amorites, and the land of them whom he destroyed, Deut. 3. 21, 22. and 31. 4.* For which also they were to be thankfull unto God, and sing his praises, as *David* after teacheth them, saying, *Confesse ye to Jehovah, for he is good, for his mercie endureth for ever. To him which smote great Kings, for his mercie endureth for ever. And slew famous Kings, for his mercie endureth for ever. Sihon King of the Amorites, for his mercie endureth for ever. And Og the King of Bashan, for his mercie endureth for ever. And gave their land for an heritage, for his mercie endureth for ever. Even an heritage unto Israel his servant, for his mercie endureth for ever, Psal. 136. 1, 17, 22.*



CHAP. XXII.

1 Balak King of Moab, sendeth for Balaam a Prophet, to curse Israel. 8 Balaam consulting with the Lord, is forbidden to goe. 15 Balak sendeth the second time, and Balaam asking againe of the Lord, is permitted to goe. 22 An Angell would have slaine him, if his Ass had not turned aside, which dumbe beast speaking with mans voice, forbade the Prophet's foolishnesse. 31 Balaams eyes being opened, seeth the Angell, confesse his sinne, and offereth to turne backe, but is willed to goe forward. 36 Balak goeth forth to meet Balaam, and entertaineth him royally.

1 **A**Nd the sonnes of Israel set forward and encamped in the plaines of Moab, on this side Jordan, by Jericho.

2 And Balak the sonne of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many, and Moab was irked because of the sonnes of Israel. And Moab said unto the Elders of Midian; Now will this company lick up all that are round about us, as the oxe licketh up the greene grasse of the field: And Balak the son of Zippor, was King of Moab at that time. And hee sent messengers unto Balaam the sonne of Beor,

to Pethor, which is by the river of the land of the sons of his people, to call him, saying, Behold a people is come out from Egypt, behold they cover the eye of the land, and they abide over against mee. Now therefore come I pray thee, curse me this people, for they are mightier than I, peradventure I shall be able to smite them, and shall drive them out of the land: for I know that hee whom thou blestest is blessed, and he whom thou curstest is cursed. And the Elders of Moab, and the Elders of Midian went, and divinations in their hand, and they came unto Balaam, and spake unto him the words of Balak. And hee said unto them; Lodge here this night, and I will bring you word againe, as Jehovah shall speake unto me: and the Princes of Moab abode with Balaam. And God came unto Balaam, and said, 9 What men are these with thee? And Balaam said unto God, Balak the sonne of Zippor, King of Moab, hath sent unto me. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curse me them, peradventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not goe with them, thou shalt not curse the people, for they are blessed. And Balaam rose up in the morning, and said unto the Princes of Balak, Goe you unto your land, for Jehovah refuseth to give me leave to goe with you. And the Princes of Moab rose up and came unto Balak, and said, Balaam refuseth to come with us. And Balak yet againe sent Princes more, and more honorable than they. And they came to Balaam, and said to him, 16 Thus saith Balak, the sonne of Zippor; Be not thou letted, I pray thee, from comming unto mee. For honouring I will honour thee very greatly: and whatsoever thou shalt say unto mee, I will doe: come therefore, I pray thee, curse me this people. And Balaam answered, and said unto the servants of Balak; If Balak would give me his house full of silver and gold, I cannot goe beyond the mouth of Jehovah my God, to doe lesse or more. And now, I pray you, tarry you also here this night, that I may know what Jehovah will speake unto me more. And God came unto Balaam by night, and said unto him, If the men be come to call thee, rise up, goe with them: but yet the word which I shall speake unto thee, that shalt thou doe. And Balaam rose up in the morning, and saddled his Ass, and went with the Princes of Moab. 21

22 Moab. And Gods anger was kindled because he went, and the Angell of Jehovah set himselfe in the way for an adversarie against him: and hee was riding upon his Asse, and two of his yong men were with him. And the Asse saw the Angell of Jehovah standing in the way, & his sword drawn in his hand; and the Asse turned aside out of the way and went into the field: and Balaam smote the Asse to turne her into the way.

23 And the Angell of Jehovah stood in a path of the vineyards, a wall being on this side, and a wall on that side. And the Asse saw the Angell of Jehovah, and shee thrust herselfe unto the wall, and thrust Balaams foot against the wall; and he smote her againe.

24 And the Angell of Jehovah went further and stood in a narrow place, where was no way to turne aside, to the right hand, or to the left. And the Asse saw the Angell of Jehovah, and she fell down under Balaam; and Balaams anger was kindled, and he smote the Asse with a staffe. And Jehovah opened the mouth of the Asse, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the Asse, Because thou hast mocked me; I would there were a sword in mine hand, for now I would kill thee. And the Asse said unto Balaam, Am not I thine Asse which thou hast ridden upon ever since I was thine unto this day, was I ever wont to doe so unto thee? And he said, Nay. And Jehovah uncovered the eyes of Balaam, and he saw the Angell of Jehovah standing in the way, and his sword drawne in his hand, and he bended downe the head, and bowed himselfe downe on his face. And the Angell of Jehovah said unto him, Wherefore hast thou smitten thine Asse these three times? Behold, I came out to be an adversarie, because thy way is perverse before mee. And the Asse saw me, and turned aside before me these three times: unlesse she had turned aside from me, surely now also I had slain thee and saved her alive. And Balaam said unto the Angell of Jehovah, I have sinned, for I knew not that thou stoodst against me in the way: and now if it be evil in thine eyes, I will get me backe againe. And the Angell of Jehovah said unto Balaam, Goe with the men, but onely the word that I shall speake unto thee, that shalt thou speake: and Balaam went with the Princes of Balak.

36 And Balak heard that Balaam was come, and he went out to meet him, unto a citie of Mo-

ab which is by the border of Arnon, which is in the utmost of the border. And Balak said unto Balaam, Did not I sending send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to honour thee? And Balaam said unto Balak, Lo, I am come unto thee; now am I able at all to speak any thing? the word that God shall put in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak slew oxen and sheep, and sent to Balaam, and the Princes that were with him. And it was in the morning that Balak tooke Balaam, and brought him up into the high places of Baal, that he might see from thence the utmost part of the people.

Annotations.

SEt forward] removed their campe from the *mountaines of Abarim*, Numb. 33. 48. *the plaines of Moab*] or, *champion countrey*, which sometime had beene *Moabs*, afterward the Amorites, and now *Israels* by conquest. These plaines reached unto the river *Jordan*, in that part which was neere to, or over against *Iericho*, (the first city which they conquered in *Canaan*, Josua 6.) and therefore it is called *Jordan of Iericho*: and here they remained till *Moses* died, encamping in these plaines from *Bethjesimoth* unto *Abel Shittim*, Num. 33. 49. Here many notable things fell out, even all that are recorded from this place to the end of Deuteronomie, and in the beginning of Josua; their deliverance from *Balaams* curse, their mustering for the inheritance of *Canaan*, their victorie over the Midianites, the addition of sundry divine Ordinances, especially the repeating and explaining of the whole Law, and renewing of the covenant betweene God and them, by *Moses* in Deuteronomie, and the like: whereupon God saith unto their posterity, *O my people, remember now what Balak King of Moab consulted, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal*, [that is, the many good things which fell out betweene *Shittim* where now they were, and *Gilgal* where *Iosua* circumcised them, Josua 5.] *that ye may know the righteousness of the Lord*, Mic. 6. 5.

Here beginneth the fortieth Lecture of the Law, as it was divided to be read in the Jewes Synagogues: see Gen. 6. 9.

Verse 2. *Balak the sonne of Zippor*] In Greeke, *the sonne of Sepphor*. This *Balak* was now King of *Moab*, verse 4. a man of note, both for policie and power, Micah 6. 5. Judg. 11. 25. he saw all that *Israel* had done, but with an evill eye, and looked not upon it to receive instruction, as doe the wise, Prov. 24. 32.

Verse

3 Verse 3. *afraid of the people*] or, *because of the people*. Thus the prophesie was fulfilled, *The mightie men of Moab trembling, shall take hold upon them*, Exod. 15. 15. *Moab travailed*] that is, *grieved, distressed in themselves, pricked in their hearts with a loathing of this people*. The same is spoken of the Egyptians, *they were irked because of the sons of Israel*, Exod. 1. 12. There was no cause for the Moabites thus to fret: for Israel passed by them in peace, and touched not their border, being forbidden of God, Deut. 2. 9. They had also by the slaughter of the Amorites, freed them from evil neighbours, which had before taken away a part of their land, and were likely in time to have taken more, Num. 21. 26. And they were allied unto Israel, for Moab was the posteritie of Lot, unto whom Abraham the father of Israel was Uncle, and whom Abraham had rescued out of captivity, Gen. 19. 36, 37. & 14. 12, 16. But being now degenerate from the faith of their father Lot, and fallen to idolatry, Num. 31. 29. they feared (as doe the wicked) *where no feare was*, Psal. 53. 5. and doe loath the people of the God of Abraham, and Lot their father.

4 Verse 4. *Elders of Midian*] in Greeke, *the Senate of Midiam*. These Elders were Senators, such as governed the State, called afterward *Princes*, verse 7, 8. and the Midianites were by nature the children of Abraham, Gen. 25. 1, 2. and so brethren unto Israel; but now conspired against them; being also fallen from Abrahams faith to idolatry with Baal-Pehor, Num. 25. 17, 18. They were neighbours to the Moabites, and as it seemeth had bene confederates with them in former wars; as when Hadad King of Edom, *smote Midian in the field of Moab*, 1 Chron. 1. 46. These were not the people against whom Israel should war; neither had they occasion to be offended at the Amorites overthrow, who held them in subjection: for the five Kings of Midian that combined with Moab, and perished for the same, Num. 31. 8. are called *the Dukes of Sihon*, Jos. 13. 21. They had cause therefore to have bene thankfull unto Israel, who freed them from Sihons tyrannous yoke, and to have rejoyced with the joy, and for the prosperity of their brethren. *this company*] or, *the Church*; in Greeke, *this Synagogue or Congregation*. *licke up*] that is, *devoure, or consume*, as the Chaldee explaineth it. So fire that consumeth, is said to *licke up* in 1 King. 18. 38. but here the similitude is taken from oxen that licke up the grasse as they feed. And not unfitly doth Moab hereby, as it were, prophesie of their owne destruction: for the strength and beauty of Israel may well be likened hereto, as Iosephs was by Moses to his first-borne bullocke, Deut. 33. 17. and the wicked are as grasse, and shall soone be cut downe, and wither as the green herbe, Psal. 47. 2. And though at this time Israel might not meddle with Moab, (for they had other enemies to prey upon, and the ox loweth not when he hath fodder, Job 6. 5.) yet Balaam their Prophet foretold of a Star and Scepter that should rise out of Israel, and smite the corners of Moab, Num. 24. 17. which was fulfilled in part

by David, who smote Moab, and they became his servants, 1 Chron. 18. 2. And God further prophesieth their destruction afterward, *I have broken Moab, like a vessell wherein is no pleasure, saith the LORD*, Jer. 48. 38.

5 Verse 5. *Balaam*] so written after the Greeke, and the New Testament, Rev. 2. 14. in Hebrew, *Bilham*. Hee was a Diviner, or Soothsayer, as is said in Jos. 13. 22. Balaam also the sonne of Beor, the Diviner, did the sonnes of Israel slay with the sword: where the name Diviner, (or Soothsayer) is to be understood of the son Balaam, not of the father Beor; as the like phrase in Esay 37. 2. sheweth, where it is said, *Unto Esaias the sonne of Amos the Prophet*: which another Scripture explaineth thus, *Unto Esaias the Prophet, the sonne of Amos*, 2 King. 19. 2. And that Balaam was indeed such a kinde of man, is after shewed by Moses, in Num. 24. 1. The Apostle calleth him a Prophet, 2 Pet. 2. 16. and false Prophets are called Diviners, Jer. 27. 9. and their prophesying, Divination, Ezek. 13. 6, 7, 23. What a Diviner was, is shewed on Deut. 18.

sonne of Beor] so the Greeke here writeth that which in Hebrew is *Bezhmor*: But the Apostle Peter writing from Babylon, 1 Peter 5. 13. calleth him *sonne of Bosor*, 2 Pet. 2. 15. For in the Babylonian or Chaldee language, the Hebrew letter * *Ghnajm*, is often pronounced like *S*, whereupon the Greeke Interpreters sometime put *S* in stead thereof; as *Gnammiud*, Numb. 1. 10. is in Greeke *Semioud*, and in Jer. 46. 17. *Saon beglmebir*, the Interpreters (taking it for a proper name) expresse it in Greeke thus, *Saoneesbeir*: so *Iehojadab*, in Jer. 29. 26. is in Greek, *Iodese*; *Hosbeangb*, in Num. 13. 8. is *Aufes*; and *Ieshuangb*, Ezra 2. 2. is *Iesus*, and many the like. *Pethor*] in Greeke, *Phaithourra*; it was a citie in Mesopotamia, or Aram, Num. 23. 7. Deut. 23. 4. the countrey where Abraham first dwelt, Act. 7. 2. Gen. 24. 4, 10. and there he served strange gods, Jos. 24. 2. In this countrey all the Patriarchs (except Benjamin) the heads of the Tribes of Israel were borne and brought up, Gen. 35. 26. till Iakob their father fled the land, after he had there served for a wife, and for a wife had kept sheep, Hos. 12. 12. Gen. 31. 21. Iakobs posteritie hereupon professed their father to be an Aramite, or Syrian, Deut. 26. 5. and from Aram is Balaam now sent for to curse them. And as it was in the East countrey, Num. 23. 7. so the Easterne land was infamous for Divination and such like arts: see Esay. 2. 6. *by the river*] to wit, *Euphrates*, called the river by excellencie, because it was the greatest, Gen. 15. 18. so in Jos. 24. 2, 15. 2 Sam. 10. 16. 1 King. 4. 24. 1 Chron. 19. 16. And thus the Chaldee here explaineth it, *to Pethor of Aram which is by Euphrates*. *they cover*] Hebr. *it covereth*, speaking of the people as of one. The Scripture useth the singular or plurall number indifferently, as is noted on Gen. 22. 19. *the eye*] that is, *the face, or sight* (as the Greeke translateth) *of the land* (or *earth*.) See the like phrase in Exod. 10. 5, 15. *abide*] *sit, or dwell over against mee*. These words implied reasons to periwade Balaam to come; for their comming out of Egypt, intimaterh

mateth that they being strangers, had no right to invade the land; their covering the face of the land, shewed their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against *Moab*, was a signe (as they thought) that *Israel* would next invade their countrey. But in all this, the truth of *Israel*'s case and carriage was concealed; for here is no mention how God had of old promised them the land of *Canaan*, Genes. 15. 18. or, how the Canaanites wickednesse was grown so great, that their land should spue them out, Lev. 18. 24, 25. neither speaketh he of their wrongfull oppression and bondage in *Egypt*, and miraculous deliverance from thence, Exo. 1. &c. nor how *Israel* being come, had not harmed either *Edom* or *Moab*, but passed by them in peace, Deut. 2. 4, 8, 9, 13. and warred onely with the cursed Canaanites devoted unto destruction. Though *Moab* could not but know these things as well as *Edom*, Num. 20. 14, 15, &c. yet would he mention none of them; neither was he content that his brother *Israel* should doe to the Canaanites, as *Moab* him selfe, and *Edom*, and *Ammon* had done before to the *Emims*, *Horims*, and *Zamzummims*, whom they had cast out of their inheritances, and dwelt in their steads, Deut. 2. 9, 10, 12, 20, 21. For this conspiracie with *Balaam*, and his endeavour to destroy Gods people, it is said, *Balak arose and warred against Israel*, Jos. 24. 9.

- 6 Verse 6. Now therefore come] Hebrew, *And now come*. His purpose being by a curse upon them, to bereave them of Gods favour and protection, he would have him to come, that by nearnesse of his person, and by beholding them, his speech might have more vehemencie of spirit, and better effect, as he supposed. So *Elisba* the Prophet turned backe and looked on the children whom hee cursed in the Name of the Lord, 2 King. 2. 24. And on the contrary, when *Isaak* would blesse his son, he called him neere and kissed him, and smelling the favour of his garments, hee uttered a more powerfull blessing, Gen. 27. 26, 27. and so did *Isaak* to *Joseph*'s children, Gen. 48. 9, 10, &c. And for this cause *Balak* led *Balaam* (when hee was come) unto high mountaines, from whence hee might view them whom hee was to curse, Num. 22. 41. & 23. 9, 14, 28. *curse me this*] or, *curse for me this people*. The curse was first laid upon the creatures by God him selfe for sinne, Gen. 3. and heave effects followed thereof: the earth cursed, brought forth thornes & briars in stead of wholesome fruits, Gen. 3. 17, 18. and cursed againe for *Cains* wickednes, it yeelded no more the strength thereof, Gen. 4. 12. the fig-tree cursed by Christ, suddenly withered, Marke 11. 21. And when the curse is duly pronounced by Prophets, and men of God, it wanteth not effect; as the curse bringing water of jealousie, which should cause the belly of the polluted to swell, and her thigh to rot, Num. 5. 21, 22, 27. and the children cursed by *Elisba*, were rent in pieces of Beares, 2 King. 2. 24. Wherefore the plot which *Balak* laid, was most dangerous and wicked, and the most likely

course to obtain his desire. For those whom God blesseth, their enemies flee, and fall before them, Deut. 28. 7. but they whom he curseth, are exposed to all misery, and made a prey unto their enemies, Deuteron. 28. 25, 33. And if now the King could have obtained from God a curse upon *Israel*, he might soone have vanquished them, for they that are cursed of him shall be cut off, Psalm. 37. 22. How curses were pronounced by the Prophets of God, may be seen in Gen. 9. 25. Psa. 109. -6, 20. Jos. 6. 26. Jer. 17. 5, 6. they are mightier] Hebr. *it is mightier than I*; meaning both in number and strength, and so too mighty for him to encounter with. This was upon *Israel* a fruit of Gods blessing, who had promised that *Abraham* should be a mightie nation, Gen. 18. 18. and performed it, whiles in the land of their affliction, he made them mightier than their enemies, Psalm. 105. 24. as their enemy him selfe acknowledged, Exod. 1. 9. And *Balak* heere confessing him selfe unable to match them in might, seeketh therefore to weaken them first by magical execrations, *peradventure*] or, *if so be*; or, as the Greek translateth it, *if perhaps*; which phrase *Peter* useth in A& 8. 22. *if perhaps the thought of thine heart may be forgiven thee*. It is a word that implieth difficulty in a thing, but with good hope to be attained. See the notes on Exo. 32. 30.

I shall be able to smite them] or, *I shall prevail*, and *we shall smite them*, and *I shall drive them*, &c. The Greek translateth, *I shall be able to smite of them, and cast them out*. In verse 11. it is repeated thus, *I shall be able to fight against them*, (or, *overcome them in battell*) and so the Chaldee explaineth it here, *I shall be able to fight against them*. Wars were wont to be taken in hand holily; and the Lord useth this phrase, *Sanctifie warre against her*, Jer. 6. 4. he commandeth that the camp of his people should be holy, and no uncleannesse in it, Deut. 23. 9, 10, -14. he appointed Priests with holy instruments, and silver trumpets, to sound an alarme, Numbers 10. 9. and 31. 6. and they were to fight the battels of the Lord, 1 Sam. 25. 28. and he was with them as their Captaine, as it is said, *And behold, God is with us for our Captaine, and his Priests with sounding trumpets to cry alarme against you: O children of Israel, fight ye not against Iehovah the God of your fathers, for ye shall not prosper*, 2 Chon. 13. 12. Hereupon his people were wont to aske counsell of him, and to have his direction in their warres, Judg. 1. 1. and 20. 18, 27, 28. 1 Chro. 14. 10, 14, 15, 16. And after victories, they used to praise the Lord with songs, Judg. 5. Psalm. 18. and to honour him with the spoiles of the enemies, consecrated to his house and service, Numb. 31. 50. 1 Chon. 26. 26, 27. And this the nations of the world after a sort practised, save that in stead of seeking to the Lord according to his word, they sought by divination and unlawfull arts, as *Balak* now did by *Balaam* the Soothsayer; *Nebuchadnezzar* by divination consulting with *Teraphims*, and looking in the liver and entrails of beasts, Ezek. 21. 21. *Agamemnon* by sacrifice to *Jupiter*, and praying to him for victorie over the Trojans, *Homer*, *Iliad*. 2. and other the like. Moreover, as *Balak*

Balak sought to turne the favour of God from Israel, and to bring his curse upon them by Balaams meanes: so other nations are said to use, before they warred against any people, to endeavour by prayers, sacrifices and enchantments, to turne the favour of God from them. Before the Heathen Romans besieged any Citie, their Priests called out the god, under whose tutelage the Citie was, and promised him more ample honor or place among them, *Plin. nat. hist. l. 28. c. 2.* The same is also testified by others; and the manner of doing it is recorded to be first with a supplication to the gods, and that god specially which had taken upon him the defence of the city, that he would forsake the people, Citie, places, Temples, and holy things; and having stricken a feare and forgetfulness in that people and Citie, would come into Rome to accept of them, their places, Temples, holy things, and Citie, and to be Provost unto them, their people & souldiers, vowing if so he would do, to honor him with Temples & games. When thus they did, they offered also sacrifices, & looked for divination in the entrailles of beasts. And having thus called out the gods, the Dictator or Emperor devoted (or cursed) the enemies Citie and armie, that they might be filled with flight, feare, terror; and that whosoever of them carried armes against their legions or armie, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whosoever, &c. *Macrobi. Saturnal. lib. 3. cap. 9.* Hereupon their Poets, when countries were conquered, ascribed it to the departure of their gods from them; as in *Virgil. Aeneid. 2.*

*Excessere omnes, aditum, arisque relictis,
Dii quibus imperium vos steterat.*

In which heathenish opinions & practises, there may some footsteps be seene of the ancient true Religion: for when God would deliver up Jerusalem into the hands of the Chaldeans, he first by a signe to his Prophets, signified his departure from, & forsaking of his Temple that stood herein, *Ezek. 10. 1, 4, 18, 19. & 11. 22, 23.* When Caleb and Iosua would incourage the people to war against the Canaanites, they used this Argument, *They are but bread for us, their Shadow* (meaning God their defence) *is departed from them, and Jehovah is with us, feare them not*, Numbers 14. 9. So when the Heathens carried Images and Idols with them in their armies (as the Philistims did their gods, which David burnt with fire, 1 Chron. 14. 12.) they foolishly imitated Gods people, who sometimes carried the Arke of his covenant (the token of his presence) before them in their battels, 1 Sam. 4. 3, 4, 8. Numb. 14. 44. *be whom thou blessest* or, *whom thou shalt blesse*, the Greeke translates it plurally, *thy whom thou blessest, are blessed; and they whom thou cursest, are cursed.* By this it appeareth of how great reputation Balaam was among men, as *Simon Magus* in *Samaria* was esteemed *The great power of God*, Act. 8. 10. But the Lord doth curse the blessings, and blesse the cur-

ses of his owne Priests and people, when they doe them amisse, Mal. 2. 2. Psal. 109. 28. how much more when they are done by Soothsayers and prophane. *The curse canstesse shall not come*, Pro. 26. 3. and if Balaam had cursed Israel without the Lord, it had no more prevailed than Goliath words, who before he fought, *cursed David by his gods*, 1 Sam. 17. 43.

Verse 7. *divinations* that is, the wages or reward of divinations was in their hand; *the wages of unrighteousnesse*, as the Apostle calleth it, 2 Pet. 2. 15. being for a wicked art, and to an unrighteous end; so *Targum Jonat ben* expoundeth it, *The fruits of divinations sealed in their hand.* And thus *Beserah*, i.e. *Good tidings*, is used for the reward of good tidings, in 2 Sam. 4. 10. In Israel, when the heads judged for reward, the Priests taught for hire, and the Prophets divined for money; the Lord threatneth that for their sake Zion should be ploughed, as a field, and Jerusalem become heaps, Mic. 3. 11, 12. Balamites see their reward in this world in the hands of men, and that they follow; but the people of God walke by faith, not by sight; and their reward is in heaven hid with God, not in the hands of man, 2 Cor. 5. 7. Mat. 5. 11, 12.

Verse 8. *I will bring you word againe* or, *I will returne you word*; which the Greeke explaineth, *I will answer you the things which the Lord shall speake unto me.* Hee would have them lodge there that night, because he would aske counsel of God, who used to speake to the Prophets by dreames and visions of the night, Num. 12. 6. Job 4. 13. & 33. 14, 15. Jer. 23. 25, 28. He consulteth with Jehovah the true God, whose Prophet he would seem to be, and calleth him his God, verse 18. and because the businesse concerned the people of Jehovah, of him he was to enquire. But his promise to bring them word what Jehovah said, he performed not faithfully, as appeareth by comparing v. 13. with v. 12. *the Princes of Moab* and also of *Midian*, which are here to be understood from v. 7. where they were called *Elders*.

Verse 9. *God came* to wit, by night, as in v. 20. which the Chaldee expoundeth, *word came from before the LORD.* So *God came* to Abimelech in a dreame by night, Gen. 20. 3. and *God came* to Laban the Syrian in a dreame by night, Gen. 31. 24. Sometimes for his peoples sake, & sometimes for their owne, God revealed his counsels of old unto men that were wicked, Gen. 41. 25. Dan. 2. 45. & 4. 21, 22. So still he giveth gifts of knowledge and understanding in his Word, to men that are none of his, Mat. 7. 22, 23. & 24. 24. 2 Tim. 3. 8. *the eye* the face, as ver. 5. *curse me them* the word curse here, is another word in the originall, than that before used in v. 6. but of the same signification, as appeareth also after in Num. 23. 7, 8. It meaneth a piercing or striking thorow with evil speeches, and so is used for cursing or blaspheming: see the notes on Levit. 24. 11. *be able to fight* or *prevail in fighting* (or *warring*) against them, as the word is used for prevailing, in Esay 7. 1. see before on verse 6. Here Balaam having to deale with God that knoweth all things, would not corrupt their

their speech, but fully related the message sent unto him: but in his answer to the Princes, hee dealeth otherwise, verse 13.

- 12 Verse 12. *not curse*] As the message had two branches, to *goe*, and to *curse*; so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbade him to goe to any other place, so he forbade him to curse them in any place, or where now he was. So that Balaam here might know the whole will of God about this businesse, and needed not to enquire what the Lord would speake unto him more, as he did in ver. 19. And though Israel had often provoked the Lord by their sins in the wilderness, yet would hee not suffer the wicked to curse them, but made them heires of that blessednesse which belongeth to those whose iniquities are forgiven, and whose sins are covered, Rom. 4. 6, 7. *are blessed*] and therefore may not be curied of any; for the gifts and calling of God are without repentance, Rom. 11. 29. And when Jacob the father of this people had got the blessing of Isaac unawares, Esau could not get him to reverse it, but Isaac said, *I have blessed him, yea and he shall be blessed*, Gen. 27. 33. neither could Balaam, with all his Altars and sacrifices, procure God to change, but was himselfe forced also to blesse them three times, Numbers 24. 10. Wherefore they are after, put in minde of this mercie, *The LORD thy God would not hearken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee*, Deut. 23. 5.

- 13 Verse 13. *Iehovah refuseth to give me*] the Chaldee explaineth it, *it pleaseth not the LORD to suffer me*; and in Greeke, *God permitteih me not*. Here Balaam telleth them but the first part of Gods speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If hee had faithfully shewed them the whole counsell of God, it might have stayed this evill enterprise, and cut of all occasion of further sending. But as a man loth to displease, and loving the proffered gaine, he useth a faint and favourable speech, as if hee should have said, *I could be content and glad to gratifie the King herein, but God will not suffer me at this time to goe, the fault is not mine, therefore I pray thee have mee excused*. The contrary dutie is shewed in Jer. 23. 28. *The Prophet that hath the dreame, let him tell the dreame; and he that hath my word, let him speake my word faithfully*, &c. and in the Apostles practise, who saith, *I have not shunned to declare unto you all the counsell of God*, Act. 20. 27.

- 14 Verse 14. *Balaam refuseth to come*] in Greeke, *Balaam will not come*. Observe Satans practise against Gods word, seeking to lessen the same, and that by degrees from hand to hand, til either he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the Princes lesse than God spake to him; and they relate to Balak lesse than Balaam told them; that when the answer came to the King, it was not now the word of God, but of man: it was onely Balaam refuseth to come; as if God had not forbidden or hindered this action,

but onely there wanted a will in the Prophet; there being no word brought either of the Lords will touching his people, or of their blessed estate, as was signified in v. 12. Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger tentations than before, v. 15, 16, &c.

Verse 15. *more, and more honourable*] or, *greater and more honourable*. Of the Hebrews, *Sol. Ierehi* gathereth from Balaams words, *to goe with you*, v. 13; that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not go; but with other greater then they he might; but this is uncertain. The holy Ghost sheweth rather, how Balaams words (as it was related) was so far from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh with stronger assaults both in persons and proffers.

Verse 16. *Be not letted*] or, *be not forbidden*, or *withbalden*; the Greeke translateth, *I pray thee delay not (or slacke not) to come unto me*: which phrase is used in Act. 9. 38. where the Disciples send to Peter, *desiring him that he would not delay to come to them*. It meaneth here, that Balaam neither of his owne will, nor by any other meanes would be stayed or hindered from comming.

Verse 17. *Honouring I will honour thee*] that is, *I will surely and highly honour thee*, which the Greek explaineth, *I will honourably honour thee*. This offer, as it agreed with the majestie of the King, so with the ambition and covetousnesse of the Prophet: and Satan so caried the matter between them, as made most for his advantage. By this bait he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likenesse unto God, Gen. 3. and by it he hoped to have taken Christ himselfe, when he promised to give him *all the kingdoms of the world, and the glory of them*, Mat. 4. 8, 9. and now with it he prevaileth over Balaam, and still doth over Prophets of Balaams spirit. *I will doe*] in Greeke, *I will doe unto thee*. The Kings of the earth, if they may have their desires fulfilled, will honour their Prophets, and doe all that they say. Thus the Prophets of Baal were fed at *Izebels table*, when the Prophets of the Lord were fed in caves, *with bread and water*, 1 King. 18. 13, 19. and the witnesses of Christ prophesie in sackcloth, Rev. 11. 3.

Verse 18. *I cannot goe beyond*] or, *I may not transgresse*. The word signifieth sometimes inability, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not doe a thing; as in Gen. 34. 14. and 43. 32. and 44. 26. Balaams speech here, seemeth to imply all; for as hee might not lawfully, being forbidden of God; so neither could hee, being restrained of God, who would not suffer him to curse Israel. But for Balaams will, it was corrupt, being in love with the wages of unrighteousnesse, 1 Pet. 2. 15. therefore he sought of God that he might have done it, Num. 23. 1, 14. but the Lord would not heare him, Deut. 23. 5. *the mouth*] that is, as the Gr. openeth it, *the word*; in Chaldee, *the decree of the word*.

word of the LORD. *Iehovah my God*] by this it appeareth, that Balaam the Syrian (and so the people to whom he was a Prophet,) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other peoples, as the *Temanites, Shubites, Naamatites and Fuzites*, kept the knowledge and service of the true God, is manifest by Iobs history, *Iob 2. 1. and 32. 2. and 42. 7, 8, 9.* Also the Name of God *Iehovah* was both knowne and pronounced by Balaam, and other peoples, together with the Hebrewes, who now many ages since have abstained from pronouncing of it, as is noted on *Numb. 6. 24.* *lesse or more*]

or, *little or great* : understand, *little thing or great*, (as the phrase is more fully expressed in *1 Sam. 20. 2. and 22. 15. and 25. 36.*) meaning *any thing at all*; to which the Greeke addeth, *of mine owne minde*. In Balaam here is a picture of covetous hypocrites, which pretend they would not doe against the Word of God, for an house full of gold, when they will doe it for an handfull: as this Prophet laboured with all his might to doe the thing which God had forbidden him.

19 Verse 19. *that I may know*] or, *and I will know*, (that is, inquire) *what Iehovah will adde to speake with mee*, that is, will speake more unto mee. Here hee beginneth to discover himselfe and his love to Balaks wages, in that he resteth not in Gods will, plainly revealed to him before: and that he tempteth God by this second consultation, as if he were changeable like himselfe, and would respect the person of the King or Prophet, to speake otherwise than he had done. For where he pretended to know more, he intended and desired to heare otherwise, and contrary to that which hee knew to bee the minde of God. But Gods people should rest in that which they know to bee his word and will: and if any teach otherwise, let him be accursed, *Galat. 1. 8, 9.*

20 Verse 20. *If the men be come*] that is, *Forasmuch as*, or, *Seeing the men are come*. So the word *If* meaneth also in *Song 1. 8.* *goe with them*] Gods permitting of Balaam to goe with these second Embassadors, when he had forbidden him to goe with the first, was in wrath against the Prophet, who stood not in the Lords first counsell: and therefore he was in danger to have died by the sword of the Angell, *verse 33.* and was indeed slaine by the sword of Israel, *Ios. 13. 22.* In the meane time, both hee and the King had hope that they might effect their evill purpose, seeing that God himselfe seemed to change his mind: so being hardned, they went on, with altars and sacrifices, to procure leave from God to curse his people, *Num. 23. 1.* For when men will not hearken to the voyce of the Lord, hee withdraweth his grace, &c. giveth them up to the perverse intendment of their owne heart, and lets them walke in their owne counsells, *Psal. 81. 12, 13.*

but yet] or, *but surely the word, &c.* By this restraint, God signifieth the continuance of his good will towards Israel, though in such words,

as Balaam might still conceive hope to obtaine his desire: for the first answer was plaine, *thou shalt not curse the people, vers. 12.* in which hee not resting, hath now a darker Oracle, *thou shalt doe the word that I shall speake unto thee*, when hee knew not what God would speake. Thus when the will of God is known and not regarded, he taketh from men the certaintie of their knowledge, and causeth his word to be darke and doubtfull unto them, so that *they stumble at it, 1 Pet. 2. 8.* *the Sonne goeth downe over the Prophets, and the day is darke over them, Mich. 3. 6.* Balaam thought he should have heard more from God, but heareth lesse, and loseth that which he had learned before.

that shalt thou doe] this both taught Balaam his dutie, that he ought to doe it willingly, and closely signified that that hee should doe, though against his will. For, *the Lord bringeth to nought the counsell of the heathens, he maketh of none effect the devices of the peoples: but the counsell of the Lord standeth for ever, Psalm. 33. 10, 11.* And hee restraineth the wicked of their wils, putting his booke in their nose, and his bridle in their lips, *Esay 37. 29.* even Satan himselfe is limited, (as in Iobs case, *Iob 1. 12. and 2. 6.*) and cannot hurt the very swine, without leave from the Lord, *Mat. 8. 31, 32.*

Verse 21. *in the morning*] as Abraham being spokento of God to sacrifice his sonne, *rose early in the morning and saddled his Ass, and took two of his young men with him, &c. Gen. 22. 3.* shewing his readinesse to obey the will of the Lord, though with the losse of his onely sonne whom he loved: so Balaam here riseth in the morning, saddleth his Ass, and taketh two of his young men with him, *verse 22.* shewing his greedinesse to get preferment, and the wages of iniquitie which he loved, though with the losse of the favour of God, and (in the end) of his owne life. Gods children runne not so fast in the way of his commandments, when hee enlargeth their heart, *Psal. 119. 32.* but the children of Satan runne as fast to evill, and make haste to shed innocent blood, *Esay 59. 7.* They turne and prepare themselves without iniquitie in Gods people, *Psal. 59. 4, 5:* So are the wayes of every one that is greedy of gaine, which taketh away the life of the owners thereof, *Prov. 1. 16, 19.*

Verse 22. *Gods anger was kindled*] in Greeke, *God was angry in wrath.* The judgements of God are a great depth, *Psal. 36. 7.* hee is often offended, and that justly, when men doe that which he saith Doe, because they doe it not with that minde, and to that end which hee requireth, *Esay 10. 6, 7.* and his word or leave, is in displeasure against sinners that have no love to the truth. The young Prophets of Jericho would have leave to send fiftie men to seeke Elijahs bodie, but Eli-sha forbade them: after by their importunacie, *hee said, Send.* They sent, and sought, but found him not: then Eli-sha gave them this reproofe, *Did not I say unto you, Goe not, 2 King. 2. 16, 17, 18.* As they ought to have rested in the Prophets first word, so should Balaam have done here in the first answer of God; and for not doing it,

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wrath

wrath from the Lord was upon him. *the Angell of Iehovah*] this Angell speaketh as the Lord himselfe, *only the word that I shall speak unto thee, that shalt thou speak*, v. 35. Wherefore this seemeth to be Christ, *the Angell which redeemed Iakob from all evill*, Gen. 48. 16. and now cometh to redeeme Iakobs children from the curse intended against them; the Angell that was sent before Israel, to keepe them in their way, in whom Iehovahs name was, Exo. 23. 20, 21. even Michael the great prince, which standeth for his people, Dan. 10. 21. and 12. 1. *an adversary*] in Hebr. *Satan*, which name when it is used for an adversary to Gods people, usually meaneth the Deuill, Iob. 1. 6. Mai. 4. 10. Rev. 12. 9. and 20. 2. but here being spoken of an adversary to the wicked, and defender of the church, is applied to an holy Angell, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to goe out against them, forthwith hee sendeth his Angell to resist him, and to stand for the helpe of his chosen; as all the Angels are *ministering spirits, sent forth to minister for them, who shall be heires, of salvation*, Heb. 1. 14. *two of his young men*] that is, of his servants: see the notes on Exo. 33. 11. So Abraham went with two of his young men, Gen. 22. 3.

23 Ver. 23. *the Ass saw the Angell*] It pleaseth God to confound the wisdom of the wise & arrogant, by base and contemptible meanes, *for the foolishness of God is wiser than (the wisdom of) men*, 1 Cor. 1. 25. Balaam was a great Prophet, accustomed to visions and revelations, yet saw not with his eyes, neither knew with all his skill (ver. 34.) that the Angell stood against him, whom his Ass, a rude & silly beast, did see and avoid, to the safety of his master: & he that could advertise other of things that should befall them, Num. 24. 14. could not advertise himselfe of the danger of death which was before him. So God destroyeth the wisdom of the wise, and bringeth to nought the understanding of the prudent, 1 Cor. 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in Dan. 10. 7. and Act. 9. 7. here the Prophet seeth nothing, but the beast under him hath the eyes opened to see the apparition. *his sword drawne*] a signe of wrath & vengeance; so David saw the Angell that plagued Israel with a drawne sword in his hand, 1 Chron. 21. 16. and Iosua the like, in that Angels hand, who as captain of the Lords host, was to destroy the Canaanites, Ios. 5. 13, 14. Balaam went with a purpose to curse Israel, & after to have them killed with the sword: his curses would have been like the piercings of a sword, Prov. 12. 18. he had whetted his tongue as a sword, & bent his arrow, even a bitter word, Ps. 64. 4. the Lord to reward him according to his works, sendeth out a sword against him. *the Ass turned aside*] The beasts, and fowles, and other brutish creatures, are often taken to teach and convince men, Iob 12. 7, 8. Esay 1. 3. Jer. 8. 7. & Balaams folly was reproved here by the action of this dumbe beast, as after it was by words, Num. 22. 28, 30, 2 Pet. 2. 16. Balaams way was perverse before the

Lord, ver. 32. he had forsaken the right way, and went astray, 2 Pet. 2. 15. the Ass turning aside out of the way, might have taught him to have desisted from his evill course. The Ass avoideth the danger and evill before his eyes; the matter being blinded with ambition and covetousnes, seeth it not, but would goe on to destruction, ver. 33. *smote the ass*] the Greeke here addeth, *with his rod (or staffe)* which is taken from ver. 27. As he that judgeth another, condemneth himselfe doing the same things, Rom. 2. 1. so the Prophet in smiting his beast, sheweth himselfe to bee worthy of moe stripes, doing much worse than it. *A whip for the horse, a bridle for the ass, and a rod for the foales backe*, Prov. 26. 3.

Verse 24. *and a wall*] in Chaldees, *and another wall*. The Angell needed not have chosen such places; but these things hapned unto Balaam for ensamples, and are written for our admonition: for when men goe on in a way not good, if they escape one perill, they fall into another greater, and at last into inevitable danger; as the Prophet signifieth by *feare*, and *pit*, and *snare*; *Hee that steeth from the feare shall fall into the pit; and hee that getteth up out of the pit, shall be taken in the snare*, Ier. 48. 43, 44.

Verse 25. *and thrust Balaams foot*] or, *pressed, crushed his foot*. This word is used in 2 Kings 6. 32. where the Kings messenger, who was sent to take away Elishaes head, was *pressed (or crushed) in the doore*. God by this second signe came neerer unto Balaam, who went on in his perverse way, and withall discovereth the vanity of his art, who being a diviner, could not preface the evill that should befall him; though such things as these happened in his way; which in the opinion of vaine men, are signes of ill lucke: and therefore by the grounds of his owne craft, should have turned him backe, or made him to suspect at least that this journey should be unfortunate: see 1 Sam. 6. 2, 3, 9. But God taketh the wise in their owne craftinesse, and the counsell of the froward is carried headlong: *they meet with darknesse in the day time, and grope in the noone day, as in the night*. But he saveth the poore from the sword, from their mouth, and from the hand of the mighty, Iob 5. 13, 14, 15. The children of God have the Angels to keepe them in all their wayes, and to beare them up, lest they dash their foot against a stone, Psalm 91. 11, 12. But Balaam tempting the Lord, hath his Angell to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

Verse 26. *no way to turne aside*] In this carriage of the Angell, the Lord would have us see the proceeding of his judgements against sinners; first more mildly, shaking his rod at them, but letting them goe untouched; then coming neerer, hee toucheth them with an easie correction, as it were wringing their foot against a wall; but bringeth them at last to such a strait, as they can no way escape his hand, but must fall before him.

Verse 27. *Balaams anger was kindled*] *the wrath of*

of man worketh not the righteousness of God, Iam. 1. 20. but a furious man aboundeth in transgression, Prov. 29.

22. Balaam learned no good by this strange carriage of his beast, but is more enraged, and smiteth it, not knowing that by meanes of it his owne life was saved, *vers. 33.* This foolishnesse of the Prophet the dumbe beatt reproveth, *vers. 28.* &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creature, the service whereof he lendeth unto them.

28 Verse 28. *opened the mouth of the Ass* } that the dumbe ass spake with mans voyce, *2 Pet. 2. 16.* by which miracle the Prophet had not onely a rebuke, but a cause of feare and astonishment, yet hardened he himselfe against it also, and pleaded for to maintaine his folly, *vers. 29.* so no workes, signes or miracles, are able to change the hardnesse of mans heart, but grace from God onely, *John 12. 37, 38.* And here we may observe how the devill, to draw into sinne, choise the *Serpent* for his instrument, the most subtil beast of the field, *Gen. 3. 1.* but God to rebuke and convince the wicked, useth the *Ass*, the most silly of all beasts: shewing as in a figure, how Satans continuall practise is to corrupt mens mindes from the simplicitie that is in Christ, by deceitfull workers, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive, *2 Cor. 11. 3. 13. Ephes. 4. 14.* whiles Christ sendeth men to preach the Gospell, not with wisdom of words, but with the plaine demonstration of the truth, and chuseth the foolish things of the world to confound the wise, the weak things of the world to confound the mightie, and base things of the world, and things despised, yea and things which are not, to bring to nought things that are, *1 Cor. 1. 17. 27, 28.* For the children of this world are in their generation wiser than the children of light, *Luke 16. 8.*

29 Verse 29. *I would kill thee* } The Prophet is neither dismaied with the speaking of his dumbe beast, nor abated from his wrath, but increaseth in evill, who before hee knew or inquired of the cause, would presently kill the Ass that saved his life. A righteous man regardeth the life of his beast, but the bowels of the wicked are cruell, *Prov. 12. 10.* If Balaam looked for such good service of the brutt beast, and would not be mocked or abused thereby, he being a reasonable creature, and wiser than many, should much lesse have mocked with God, and resisted his counsell: but by his owne words against his Ass, he condemneth himselfe, being guiltie of death for his sinne against God, as the Angell sheweth in *vers. 32, 33.*

30 Verse 30. *ever since I was thine* } or, since thou, to wit, hast had me: the Greeke translateth it, from thy youth: the Chaldee, since thou hast bene: and the Hebrew phrase sometime so meaneth, as in *Gen. 48. 15.* since I was, where the Greeke also expoundeth it, from my youth. *was I ever wont* } or, have I accustomed bene accustomed? By this demand, the beast convinceth the Prophets foolishnesse, who should have gathered that some extraordinary cause moved it thus to doe, seeing it had never done so before: and teacheth us, that when

the creatures depart from their kinde, and accustomed obedience unto us, we should looke for the cause thereof in our selves: for our finnes against God, occasion the creatures to rebell against us, *Levit. 26. 20, 21, 22.*

31 Verse 31. *uncovered the eyes* } opened them to see the Angell as the Ass did before him, *vers. 23.* signifying, that as men cannot see the marvellous things of his Law, unlesse he uncover their eyes, *Psal. 119. 18.* so neither can they behold the deaths and dangers that are to come on them for the transgression of his Law; unlesse he reveale them, *Esay 47. 11.* The way of the wicked is as darknes, they know not at what they stumble, *Prov. 4. 19.* bowed himselfe downe on his face } or, to his face, as the Greeke translateth, hee bowed downe to his face, that is, worshipped the face or person of the Angell.

32 Verse 32. *Wherefore hast thou smitten, &c.* } The Angell rebuketh the misusage of his beast, which ought not to be smitten without cause; how much lesse then might he smite innocent men, with the curse of his tongue? And God, who saveth man and beast, *Psal. 36. 7.* and commanded that the beasts also should rest from their toile on the Sabbath day, *Dent. 5. 14.* and defendeth their innocencie against their cruell masters, will much more defend the cause of his people against their wrongfull oppressors, *Exod. 22. 23.* thy way is perverse } or, the way which thou goest is perverse, that is, thy purpose and intent in going this journey, is contrary to my will which I first revealed unto thee, *v. 12.* The Chaldee paraphraseth thus, because it is manifest before me, that thou wouldest goe in a way against me. The Apostle openeth and applieth it against the Balaamites of his time, in these words; an heart they have exercised with covetous practises, children of the curse, which have forsaken the right way, and are gone astray, following the way of Balaam (the same) of Boshor, who loved the wages of unrighteousnesse, *2 Pet. 2. 14, 15.* The Apostle Jude (in *vers. 11.*) calleth it the error of Balaam.

33 Verse 33. *turned aside before me* } or, at my face or presence: so after, turned aside from me, or, from my face or presence. I had slaine thee } or, killed thee: in the Angels former words the justice of his judgement is implied; for if Balaam did smite his Ass, for turning a side out of the way, *vers. 23.* and would have killed her for falling downe under him, though thereby his life was saved, *vers. 29.* how much more deserved he himselfe to be smitten & killed, for departing out of the Lords way, and following his own crooked wayes, with a purpose to destroy the lives of his people Israel. Therefore a woe is pronounced on those that runne greedily after Balaams error for reward, *Jude vers. 11.* saved her alive } as we have an example in the Prophet, who being disobedient unto the mouth of the Lord, a lion met him by the way and slew him, but the Ass whereon hee rode was not torne, *1 King. 13. 23, 24, 26, 28.*

34 Verse 34. *I have sinned* } this seemeth to be acknowledged, for his smiting of the Ass, and his reason following so sheweth:

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but the sin that lay hid in his heart, his wicked purpose & covetousnes, he dissemeleth, & professeth still unto the end. *if it be evil in thine eyes* that is, as the Greek translateth, *if it please thee not*; meaning, that he should goe on his journey. He could not bee ignorant, that his evil intent to curse Gods people for his owne promotion, was most evil in the Lords eyes, & the cause why the Angell came out against him; but concealing that, he speaketh of his outward actions, & faintly offereth to turne back, with an *if it were evil*. His love to the wages of unrighteousnesse caused him thus to speake, together with the leave which God had given him, in *vers. 20.* faine he would goe, but if necessitie contraine him he will turne backe.

35 *Vers. 35. Goe with the men* When neither the first words of God who forbade him, *vers. 12.* nor the signes and dangers which met him by the way, could turne his heart, or deliver him from his error, the Lord again biddeth him go on, so giving him up to his owne lusts; which he followed to his destruction. See the notes on *vers. 20.* So Iarchi explaineth these words, *Goe with the men for thy portion is with them, and thine end to perish out of the world.*

36 *Vers. 36. he went out to meet him* for to welcome him, and entertaine him with honour; as Moses to like end, went out to meet his father in law, *Exod. 18. 7.* and Ioseph went out to meet Israel his father, *Gen. 46. 29.* and the kings of Sodom and of Salem, to meet Abraham, *Gen. 14. 17, 18.* *Heb. 7. 1.* It sheweth how greatly Balaam was respected of the King, as false prophets have alwayes been of wicked Rulers, because they serve their lusts. It had bene Moabs dutie to have met their brother Israel with bread and water in the way when they came out of Egypt: but loe the King of Moab goeth out (even to the utmost border of his land) to meet this soothsayer, whom he had hired to curse Israel; therefore God commandeth his people not to seeke their peace or good for ever, *Deut. 23. 3. — 6.* *Arnon* the border betweene Moab and the Amorites, *Numb. 21. 13, 26.*

37 *Vers. 37. Did not I sending send* that is, earnestly send unto thee. *Am I not able indeed* a vaine boast, and such as had no effect; for he was not able indeed to honour Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the LORD had kept him backe from honour, *Numb. 24. 10, 11.* But as Satan himselfe proudly offereth the kingdomes & glory of the world to those that will worship him, *Mat. 4. 8, 9.* so wicked Princes doe offer promotion to false prophets & flatterers, which oftentimes God suffereth them not to performe: and they turne the edge of their sword against the Israel of God, which they are often forced to put up emptie into the sheath, the Lord turning their intended curse into a blessing.

38 *Vers. 38. am I able at all* the word is doubled for more vehemencie, *canning can I speake*; that is, surely I cannot in any wise. Hee speaketh to excuse himselfe, signifying his willingness to gratifie the king, as appeared by his comming to him, but shewing withall his inability to doe ought against God or his people. For the LORD their

redeemer, he frustrateth the tokens of the liars, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish, *Esa. 44. 25.*

Vers. 39. Kirjath-buzoth which is by interpretation, the citie of the outmost parts, or the citie of streets. It is the name of a citie, of the situation in the utmost part of the land; as the Chaldee interpreteth it, the citie of his borders; and the old Latine version calleth it, the citie which was in the utmost borders of his kingdom: which some thinke to be Ar, forementioned in *Numb. 21. 28.* called the corner of Moab, in *Ier. 48. 45.* Sol. Iarchi in his annotations on this place expoundeth it, a citie full of streets, men, and children in the outer parts of it.

Vers. 40. Balak slew oxen either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, *Numb. 25. 1, 2.* Thus Balak rejoyced at the comming of his friend, and received him with all royall solemnity. Wherein as we see the entertainment that this wicked prophet had, that his honour and good cheere might make him to forget the perils which he had passed, and might againe fall into by the hand of God: so may we observe the contrary dealing of the LORD, and of this King. The Angell of the Lord came out as an adversary to withstand him; the King as a friend to welcome him. The King blameth him for comming no sooner; the Angell for going so soone. The Angell met him with a sword, to signifie that that should be his end if he went on in his wickednes: the king receiveth him with a banquet, & all honourable entertainment, that by it, and hope of more gaine and preferment, he might be encouraged to goe on with his wicked enterprise. Betweene these two, Balaam chuseth the worser part for the honour of this world, though even that also was taken away from him. *As the Partridge sitteth on egges, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole, Ier. 17. 11.*

Vers. 41. in the morning that is, the next day early after the feast. Thus Balak delaieeth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, *Psal. 101. 8.* Balak riseth early to destroy the people of God, and is of them whose feet run to evil, and they make haste to shed blood, *Prov. 1. 16.* the high places of Baal in Greeke, the pillar of Baal; the Chaldee expoundeth it, the high place of his feare, meaning of his god or idoll whom he feared, (as God is called the Feare, in *Psal. 76. 13.*) and Targum Jonathan nameth it the Feare (or idoll) of Peor, whereof see *Numb. 25. 3.* Baal (by interpretation, a Lord, Master or Patron) is a name given to the idolls of many nations, which they used to worship on high places, hills or mountains, *Deut. 12. 2.* And here doe Balak and Balaam build altars and offer sacrifices, *Numb. 23. 1.* that they might curse Israel; for as God sendeth his people helpe from his Sanctuarie, and supporteth

porteth them out of Sion, *Psalm. 10. 2.* and cometh unto them to blesse them, in all places where he putteth the memoriall of his name, *Exo. 20. 24.* so the Idolaters thought of their high places, that they were the fittest to obtaine their requests in, from the hand of God, though it were to curse his people. *that hee might see* *Jor,* and hee saw, meaning Balaam: the Greeke translateth; and he (to wit, Balak) shewed him a part of the people, to wit, of Israel: whom hee would have him to behold, that his curse might be the more powerfull and effectuell. See *Num. 23. 13.*



CHAP. XXIII.

I Balaam and Balak offer sacrifices. 4 God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13 They come to another place to curse the people of the Lord, and there againe they offer sacrifices. 16 God meeteth Balaam, and putteth in his mouth a more ample blessing. 26 Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. And Balaam said unto Balak; Stand by thy Burnt-offering, and I will goe, peradventure Jehovah will come to meet me, and what word soever hee sheweth me, I will tell thee: and hee went to an high place. And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered a bullocke and a ram on an altar. And Jehovah put a word in Balaams mouth, and said, Returne unto Balak, and thus thou shalt speake. And he returned unto him, and loe he stood by his Burnt-offering; he, & all the Princes of Moab. And he tooke up his parable, and said, Balak the King of Moab hath brought mee from Aram from the mountains of the East, (*saying;*) Come curse me Iakob, and come desie Israel. How shall I curse whom God hath not cursed, and how shall I desie whom Jehovah hath not desied? For from the top of the rocks I see him, and from the hills I behold him: loe the people shall dwell alone, and shall not be reckoned among the Nations. Who can count the dust of Iakob, and the number of the fourth part of Israel? Let my soule die the death of the righteous men, and let my last end be like his. And Balak said unto Balaam: What hast thou done

unto me? I tooke thee to curse mine enemies; and behold, blessing thou hast blessed them. And he answered, and said, Must I not take heed to speake that which Jehovah hath put in my mouth?

And Balak said unto him, Come I pray thee with me unto another place, that thou maist see them from thence; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

And he tooke him to the field of Zophim, to the top of Pisgah; and he built seven altars, and offered a bullock and a ram on an altar. And he said unto Balak, Stand here, by thy Burnt-offring, and I will meet yonder. And Jehovah met Balaam, and put a word in his mouth, and said, Returne unto Balak, and thus thou shalt speake. And he came unto him, & lo he stood by his burnt-offering, and the Princes of Moab with him; and Balak said unto him, What hath Jehovah spoken? And he tooke up his parable, and said, Rise up Balak, and heare, hearken unto me thou son of Zippor. God is not a man that he should lie, or a son of Adam that he should repent: hath he said, and shall he not doe? and hath he spoken, and shall hee not confirme it? Behold I have received to blesse, & he hath blessed, & I can not reverse it. He hath not beheld iniquitie in Iakob, neither hath he seene perversnesse in Israel: Jehovah his God is with him, and the showt of a King is among them. God brought them forth out of Egypt; hee hath as the strengths of an Vnicorne. Surely there is no enchantment against Iakob, nor divination against Israel; according to this time, it shal be said of Iakob, and of Israel, What hath God wrought? Behold, the people shall rise up as a courageous Lion, and lift up himselfe as a renting lion: he shall not lie downe untill he eat the prey, and drinke the blood of the slaine. And Balak said unto Balaam, Neither cursing curse him, nor blessing blesse him. And Balaam answered and said unto Balak; Spake I not unto thee, saying; All that Jehovah speaketh that I must doe? And Balak said unto Balaam; Come I pray thee, I will take thee unto another place; peradventure it will be right in the eyes of God, that thou shalt curse me them from thence. And Balak tooke Balaam unto the top of Peor that looketh toward Ieshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam

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had said, and hee offered a bullocke and a ram on an altar.

Annotations.

1 *Build me here*] or, *Build for me in this place seven altars.* Balaam here bewraieeth his impiety, when in stead of disswading the king from his evill enterprise, by the word of God, who had forbidden him to curse Israel, *Numb. 22.12.* hee attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the colour of religious actions, building altars, and offering sacrifices to God, hereby to intreat and obtaine leave of him to curse his people. For it was the manner in those dayes to seeke the Lord, and obtaine his favour by sacrifice, *Gen. 46.1,2.* &c. *1 Sam. 13.9.12.* *Hof. 5.6.* Thus Balaam hath soone forgotten the Oracle of God, the sword of the Angell, and dangers that hee so hardly escaped by the way, and greedily runneth after the error of his evill heart, fulfilling the saying of the Prophet, *Let favour be shewed to the wicked, yet will he not learne righteousness, Esai. 26.10.* *prepare me*] or, *prepare for me.* As Balak said, *Curse me Iakob, and desie Israel:* so Balaam saith, *Build me altars, and prepare me sacrifices;* his intent being not to honour God, but to curse his people. Thus religion is made a cloake of wickednesse. *The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde, Prov. 21.27.* God desireth mercie and not sacrifice, *Hof. 6.6.* But Balaam was of their religion which thinke that gaine is godlinesse, *1 Tim. 6.5.* and for the wages of iniquitie, abuseth the ordinances of the blessed God, unto cursing and crueltie. *seven bullocks*] as *bullocks* and *rammes* were sacrifices which God himselfe required in the Law, *Levit. 1.* and which the Patriarchs had learned from God of old, *Gen. 15.9.* so *seven* was a number sanctified of God for many mysteries, (as is noted on *Levit. 4.6.*) and particularly in sacrifices, as he said to Iobs friends, *Take unto you now seven bullocks and seven rammes, and goe to my servant Iob, and offer up for your selves a Burnt-offering, Iob 42.8.* So at the bringing up of the Arke, David and the Elders of Israel offered seven bullocks and seven rams, *1 Chron. 15.26.* and Ezekias with the rulers brought seven bullocks, and seven rams, and seven lambs, and seven bee-goats for a Sin-offering for the kingdom, &c. *2 Chron. 29.21.* Wherefore the Aramites, Moabites; and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses time, and long after, though corrupted with their owne superstitions, and abused to much impietie. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him, and vainly boasteth unto God himselfe of his good worke, *vers. 4.* And according to this number, it is seven times said of Balaam, that he took up his parable, *Numb. 23.7.18.* and *Numb. 24.3.15.20.21.23.*

2 *Verse 2. Balak did*] Though Chemosh was Balaks

God, *Numb. 21.29.* yet now by Balaams counsell he sacrificeth to *Iehovah* the God of Israel, *v.3.17.* as unstable men in hope to obtaine their purposes are easily drawn to communicate with all religions true or false, & to make a sinfull mixture of them, *2 King. 17.28.29.*—*33. Exr. 4.1,2. Act. 17.23.*

on an altar] that is, as the Chaldee explaineth it, *on every altar.* The altar being an holy ordinance, which sanctified the offering, *Mat. 23.19.* and a figure of Christ, *Heb. 13.10.* *Iob. 17.19.* they (for the more sanctimony) offer their gifts on severall altars. Wherein they adde superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, *Gen. 8.20.& 12.7.& 13.4.18.* and *26.25.* and *33.20.* & *35.3.* *Ex. 17.15.& 24.4.* but Idolaters accustomed themselves to many altars, *2 Kings 18.22.* *Ier. 11.13.* *Hof. 10.1.* and *12.11.* *Amos 3.14.* *Esa. 17.8.* such many altars were multiplied to sin, *Hof. 8.11.*

Verse 3. Stand] or, *Present thy selfe,* to wit, unto God, here by thy burnt-offring, and goe not with me; as they were wont to stand by their sacrifices whiles they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, *Gen. 4.4,5.* so Balak and his princes were to stay there, if perhaps God would respect their persons. *peradventure Iehovah will come*] or, as the Greeke translateth, *if perhaps the Lord will appeare.* Balaam went now to meet with *inchantments*, or signes of good luck, *Numb. 24.1.* which after the manner of false Prophets, hee coloureth with the name of the Lord.

what word] or, *what thing* soever. *to an high place*] to a cliffe of the rock: or, *solitarie*, to a *solitarie place*: and thus the Chaldee expounds it, *he went alone.* He went as soothsayers were wont, to an high and solitary place, to make his prayers, and to observe signes if any should appeare.

Verse 4. God met Balaam] in Greeke, *God appeared to Balaam*; in Chaldee, *the word from before the LORD met* (or *came unto*) *Balaam*: and so againe in *v.16.* Though he sought the Lord both by an unlawfull means of enchantment, *Numb. 24.1.* *Dent. 18.10.* and to a wicked end, that he might curse Israel, *Dent. 23.4,5.* yet the Lord meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first warre against the Iewes or the Ammonites, the Lord so disposed of it, that he first fell upon the Iewes, & signified the same to his Prophet, *Ezek. 21.19.—23.*

he said] that is, as the Greeke explaineth it, *Balaam said.* *I have prepared*] or, *I have ordered.* He vainly glorieth of his religious works before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honoured him; and withall implying his request, that he might have leave to curse Israel: but the Lord would not heare Balaam, *Dent. 23.5.* for he hath not so great delight in Burnt-offrings and sacrifices, as in obedience to his voyce, *1 Sam. 15.22.* *To do justice and judgement, is more acceptable to the LORD, than sacrifice, Prov. 21.3.*

Verf.

5 Verse 5. *put a word in Balaams mouth*] The Lord giveth no answer to Balaams boasting speech, nor sheweth any regard of his altars and sacrifices, (which were an abomination unto him, *Prov. 15. 8.*) but sendeth him backe with a blessing upon his people, contrary to his owne and the kings desire and expectation. *The preparations of the heart in man, and the answer of the tongue from the LORD, Prov. 16. 1.*

7 Verse 7. *he took up his parable*] *the parable of his prophesie*, saith Targum Jonathan. By *taking up*, is meant a pronouncing with an high voice; so God would have them all take knowledge of his word against them, and for his people. By a *parable* or *proverbe*, is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as *Iob 37. 1. and 29. 1. Prov. 1. 1.* and in the evill part, for proverbs of reproach and reprehension, as in *Deuter 28. 37. Esay 14. 4.* *Parables* also are opposed to plaine and familiar speeches easie to be understood, *Ezek. 20. 49. Iob. 16. 25.* so now God speaketh by Balaam to the wicked Moabites, but in parables; *that seeing, they might not see; and hearing, they might not understand,* as in *Luke 8. 10.* *brought me from Aram*] to wit, from *Aram nahar ajim*, or *Mesopotamia*, as Moses sheweth in *Deut. 23. 4.* and so the Greeke here translateth, *sent for me out of Mesopotamia*; and Targum Jonathan explaineth it, *Aram which is by Euphrates*. See the notes on *Gen. 24. 10. and Numb. 22. 5.* *of the east*] situate eastward from Moabs & Israels land: that country was infamous for forcery and divination, *Esay 2. 6.* *despise*] or, *detest*, with angry threats, and hatefull indignation, as the word signifieth in *Dan. 11. 30.* The Greeke translateth it *Accurse*.

8 Verse 8. *whom God hath not cursed?*] Thus the Greeke also readeth, adding the word *whom*: such wants the Scripture sometime supplieth; as, *this house is high, 1 King. 9. 8.* for *this house which is high, 2 Chron. 7. 21.* Otherwise it may be translated, *How shall I curse? God hath not cursed.* Targum Jonathan explaineth it, *How shall I curse, when the word of the Lord blessed them?* Here God by Balaams owne mouth reproveth the error of the King, who had sent so farre twice to fetch him, that of himselfe was able to doe nothing in this businesse; and taxeth the vanitie of this Art of Magicke or divination, which is not able either to helpe or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, *Stand now with thine enchantments, and with the multitude of thy forceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevaile. Thou art wearied in the multitude of thy counsels, let now the Astrologers, the Stargazers, the monthly Prognosticators stand up, and save thee from those things that shall come upon thee. Behold, they shall be as stubble, the fire shall burne them, &c. Esay 47. 12, 13, 14.*

9 Verse 9. *For from the top*] or, *when from the top* (Hebr. *the head*) of the rocks, *I see him*, meaning the people, spoken of as one body. *I behold*

him] in Greeke, *I consider him*, speaking againe of the people: as Targum Jonathan explaineth it, *I consider this people*. Balak brought him to the mountaines, that seeing the people from thence, hee might the more easily curse them: but the sight of them did so amaze him, as he blessed them. Thus all occasions and circumstances which the wicked chuse for their advantage, God turneth against them, & for the accomplishment of his owne will.

shall dwell alone] separated from other peoples. And this further signifieth, how they should be sufficiently provided for of God, having neither need nor feare of other peoples; for so dwelling alone, implieth a security from evill; as in *Ier. 49. 31.* And thus Moses blessing them, said, *Israel shall dwell in confident safety alone, Deut. 33. 28.* *shall not be reckoned*] or, *shall not reckon themselves*: this respecteth their faith in God, and service of him, whereby they were his peculiar, and separated from other peoples, as *Exod. 19. 5. Lev. 20. 24. 26. Exr. 9. 2.* So Christ hath chosen his Church out of the world, *Ioh. 15. 19. 1 Pet. 2. 9.* and this grace the faithfull apply unto themselves, as it is said, *We know that we are of God, and the whole world lieth in wickednesse, 1 Iob. 5. 19.*

Ver. 10. *Who can count*] that is, None can count, they are so many, Hebr. *Who counteth*; which the Chaldee expoundeth, *who can (or, is able to) count.* And thus the Scripture sometime explaineth it selfe; as, *Not that which goeth into the mouth, defileth a man, Matth. 15. 11.* that is, *can defile him, Mark 7. 15.* See the Annotations on *Gen. 13. 6.* So after in *vers. 20.* *the dust of Iakob*] that is, the children of Iakob; as the Greeke translateth it, *the seed of Iakob*. Here Balaams mouth confirmeth the promise which God made of old unto Iakob, saying, *Thy seed shall be as the dust of the earth, Gen. 28. 14.* and the like was before unto Abraham, *I will multiply thy seed as the starres of heaven, and as the sand which is upon the sea shore, Gen. 2. 17.* And thus the Chaldee here expoundeth it, *Who can count the little ones of the house of Iakob, of whom it was said, they shall be multiplied as the dust of the earth.* *of the fourth part*] or, *of a quarter*, as the Chaldee explaineth it, *of one of the foure camps of Israel*; for they camped about the Tabernacle in foure quarters, *Numb. 2.* Whereas the promise of the blessing to Abraham consisted of two branches; 1. that God would give the land of Canaan to him and to his seed for ever: 2. and that he would make his seed as the dust of the earth, *Gen. 13. 15, 16.* under which,

spirituall graces in Christ were also comprehended: the Lord causeth Balaam here to ratifie them both, for their dwelling alone in the land, & for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, *Num. 22. 3, 5, 6.* Balaam is here forced to utter a blessing for their further increase. Thus God resisteth him in all his counsels & enterprises. *Let my soule die*] that is, *Let me die*, an Heb. phrase, whereby the soule is put for the person, I, thou, or he; and death is the departure of the soule from the body, *Gen. 35. 18.* Then dust returneth unto the earth as

it was, and the spirit returneth to God that gave it, Eccles. 12. 7. So Samson said, *Let my soule die with the Philistines*, Judg. 16. 30. *the death of the righteous men* the Greeke translateth, *with the soules of the just men*; meaning the righteous of Israel, as the Chaldee explaineth it, *the death of the just men thereof*, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many doe) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, Numb. 31. 8. Howbeit he pronounceth here a greater blessing upon Israel, as they that were happie not only in life, but in death. For, *righteousnesse* (which is by faith in Christ, Phil. 3. 9.) delivereth from death; but *when a wicked man dieth, his expectation perisheth*, Prov. 11. 4. 7 Here also Balaam testifieth of the soules immortality, and different case of good & bad: for otherwise what were the death of the righteous better than of the wicked?

let my last end or, *let my posterity*. The originall word sometime signifieth *the end*, opposed to the *beginning*, as in Deut. 11. 12. Prov. 19. 20. and so the Chaldee translateth it here, *let my end be like theirs*: sometime it is *the posteritie*, or children which come after; as in Dan. 11. 4. Amos 5. 2. Psal. 109. 13. and in this sense the Greeke Interpreters understood it here, saying, *and let my seed be like their seed*: thus Balaam prophesieth a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, Gen. 17. 7. And further, this word, *end*, is often used for *reward*, which is after labours, Prov. 23. 18. and 24. 20. 1 Pet. 1. 9. which also may be implied here, of a blessed reward which the righteous have after this life in heaven, Mat. 5. 12. But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his workes, as the Apostle telleth us of all such, 2 Cor. 11. 15.

11 Vers. 11. *I tooke thee to curse mine enemies*] Balak who had before builded altars, and offered sacrifices, as to serve the Lord with great devotion, being now crossed in his purpose, manifesteth his hypocrisie, pride, malice, and notorious prophanation of religious exercises; in that he regarded not, nor rested in the answer of God by Balaam, but opposed his owne will, as that which the Prophet should have fulfilled; unjustly calleth the Israelites his enemies, who passed by him in peace; repineth against their blessing, and blameth the Prophet for pronouncing it.

12 Vers. 12. *Must I not take heed to speake*] or, *Shall I not observe to speake*. Though Balaams will was bent to curse Israel for Balaks wages, yet could he not, because God restrained him: wherefore hee bare his blame at the Kings hand. And now to excuse himselfe, he signifieth not onely the necessitie laid upon him by the Lord, but a pretended care and observance in himselfe to speake his word only: thus the hypocrites mocked one with another; and hee that sitteth in the heavens, laughed; the Lord had them both in derision, Psal. 2. 4.

13 Vers. 13. *see but the utmost part of them*] or, *but a part of him, & shall not see him all*: speaking of Israel,

as one body. The King gathered from Balaams words, in vers. 9. that by seeing the whole multitude, he was dismayed; (so looking to the secondary cause, not to God the principall:) wherefore though he failed of his purpose at the first he secondeth it in another place, with hope to prevaile; as the Syrians being foiled by Israel in the mountaines, would fight against them in the plaine, hoping there to be stronger than they, 1 King. 20. 20. — 23. And when he could not have the whole people cursed, he bringeth Balaam to see a part of them: as when the Dragon could not hurt the Woman (the Church) that escaped his persecution with her Eagles wings; he being wroth, went to make war with the remnant of her seed, Rev. 12. 13. — 17. and as Amalek, who smote the bindmost of Israel, even all that were feeble behinde them, Deut. 25. 17, 18.

14 Vers. 14. *field of Zophim*] that is by interpretation, *of the Spies* (or *Scout-watches*): and the Greeke interpreteth it, *the Scout-watch of the field*: it seemeth to be a place where they kept the watch of the countrey against enemies; as Sol. Iarchi here saith, *It was an high place, where the Spie stood to watch whether any forces came against the citie, of Pisgab*] or, *of the hill*, which the Chaldee expoundeth *of the high place*. Such hills and high places idolaters used to sacrifice upon, Deut. 12. 2. And Balak thought them luckie to achieve his purposes, but all in vaine; as it is written, *Truly in vaine is salvation hoped for from the hills, and from the multitude of mountaines: truly in Iehovah our God is the salvation of Israel*, Ier. 3. 23. *seven altars*] so prosecuting their wickednesse still, under colour of religion: see the notes on vers. 1. 2.

15 Vers. 15. *I will meet yonder*] to wit, with Iehovah; and so the Greeke explaineth it, *I will goe to enquire of God*. See before in vers. 3, 4. &c.

18 Vers. 18. *Rise up Balak*] to heare the word of God with reverence; for at it even Kings were wont to rise up, when it was spoken: as afterward, Eglon King of Moab also did, in Judg. 3. 20. *bearken unto me*] that is, as the Chaldee explaineth it, *unto my word*.

19 Vers. 19. *God is not a man, &c.*] The Chaldee paraphraeth thus, *The word of God is not like the speeches of the sonnes of man*; for the sons of man doe say & lye. By *lying* is meant failing in the performance of that which is spoken, as in Habak. 2. 3. Psal. 89. 35, 36. 2 King. 4. 16 *that he should repent*] The like testimony Samuel beareth of God before King Saul, *The strength of Israel will not lie nor repent: for he is not a man that he should repent*, 1 Sam. 15. 25. Though the Scripture speaketh sometime of God, that he repenteth, as in Amos 7. 3. 6. Ier. 18. 8. yet that is spoken of him, according to our capacitie, because his worke is changed, when he himselfe continueth unchangeable, for with him is no variablenesse, neither shadow of turning, Iam. 1. 17. See the notes on Gen. 6. 6. In this speech of Balaam there is a reproofe of Balaks error, who thought by his endeavours to turne Gods affection from Israel, and therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. *shall be not confirmed*

firm it?] meaning, he will doubtlesse confirme and stablish it; as the Chaldee expoundeth it, *hee confirmeth all his words.* The Greeke translath, *shall he speake, and shall be not conuince?* that is, constantly performe it? So to confirme a thing, is by the holy Ghost expounded, to conuince to doe it, Gal. 3.10. from Dent. 27. 26.

20 Verse 20. *I haue receiued to blesse*] understand, received a commandement to blesse. See the Annotations on Gen. 24. 33. *and I can not reuerse it*] or, *shall not turne it away*; which the Chaldee explaineth, *and I shall not turne my blessing from them.* The Greeke translath, *I shall blesse, and shall not reuerse.* Here Balaam preacheth the stableness of Gods love unto his people; and how all powers and potentates, all magicall enchantments and divinations, and what things else soever, are not able to separate Gods people from his love and blessing in Christ.

21 Verse 21. *He hath not beheld*] or, *He* (that is, God) *beholdeth not iniquitie.* Here Balaam blesseth Israel the second time, pronouncing first their justification in the sight of God, even that blessednesse which they have, *whose iniquities are forgiven, and whose finnes are covered,* Rom. 4. 7. For not to behold, or see iniquitie in sinfull men, is (as David speaketh) to hide his face from their finnes, and to blot out all their iniquities, Psal. 51. 11. the contrary whereof is, when God setteth mens iniquities before him, and to the light of his face, Psal. 90. 8. and 109. 14, 15. And this is opened by the Prophet, when the Lord saith, *The iniquitie of Israel shall be sought for, and there shall be none; and the sinners of Iudah, and they shall not be found: for I will pardon them whom I reserve,* Ier. 50. 20. *iniquity*] this word, in Hebrew *Aven*, is of large signification, applied to all kinde of sinne, which causeth paine, sorrow, and misery; and in particular to idolatry, 1 Sam. 15. 22. and *Aven* is an idoll, in Esay 66. 3. and to this the Chaldee here referreth it, saying, *no servers of Idols in the house of Iacob*; so doth Targum Icnathan likewise; and the old Latine version saith; *There is no Idoll in Iacob*, meaning among the Israelites, the posterity of Iakob. But the word being more generall, implieth this and all other iniquity, originall or actuall, all which God in mercy pardoned to his people, that it was no more scene of him, to be imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Aven* in Psal. 90. 10. Hab. 1. 3. in which meaning the Greeke Interpreters translate it here, *There shall be no painfulnesse (or misery) in Iacob.* *pervernesse*] or *molestation*: a word which signifieth both sinne and affliction for sinne, Psal. 94. 20. and 25. 18. and 73. 5. The Chaldee taketh it in the first sense, for them *that do falshood*; and this is most fit: but the Greeke translath it *paine.* *his God is with him*] this the Chaldee expoundeth, *the word of the LORD their God is for their helpe.* Hereby is signified the cause & author of their former blessednesse, to be God himselfe in the midst of them; as Moses said, *Let the Lord now goe amongst us; for it is a stiffe-necked people; and pardon thou our iniquitie and our sin,* &c. Ex. 34.

9. And his presence with them was a signe of their estate in grace, otherwise they could have had no communion with him, 1 Iob. 1. 6, 7. as himselfe said; whiles they were in their finnes, *I will not goe up in the midst of thee, for thou art a stiffe-necked people, lest I consume thee in the way,* Ex. 33. 3. and by his being with them, they were secured both from Balaams curse, and from all feare of evil, Psal. 23. 4 and 91. 15. *the shout of a King*] or the alarme (the sounding shout) of a king, that is, of God. He hath reference to the silver trumpets which Israel used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord, their God, and saved from their enemies, Numb. 10. 9. Whereupon Abijah said, *Behold, God is with us for a captaine, and his Priests with sounding trumpets to erie alarms against you: O sons of Israel, fight ye not against the LORD the God of your fathers, for ye shall not prosper,* 2 Chron. 13. 12. So by the shout or alarme of this King among his people, they now were saved from the evils that Balak and Balaam conspired against them. Here-with also may be compared the sounding of trumpets, and shout at the siege of Iericho, Ios. 6. 16. 20. and in the battell of Gedeon, Iudg. 7. 20. And thus Iesus Christ, the King and defender of the Church, causeth continuall joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who alwayes causeth them to triumph in Christ, 2 Cor. 2. 14. and giveth them salvation from the hands of their enemies. Wherein they rejoyce and say, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth?* Rom. 8. 33, 34. *among them*] Hebr. *in him*, that is, in Iakob: which phrase may also signifie the faith that his people have in God their King. The Chaldee expoundeth it, *The presence (or habitation) of their King is among them.*

22 Verse 22. *God brought them*] or, *God the bringer of them.* This answereth Balaks complaint, there is a people come out of Egypt, Num. 22. 5. Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So againe in Numb. 24. 8. *he hath*] or, *to him* is. It may be understood first of God, and then of Israel, unto whom God giveth strength, Psal. 68. 36. *the strengths of an Unicorn*] or, as the Greeke translath it, *the glory of an Unicorn.* The Unicorn is a beast commended in the Scripture for the excellencie of his borne: whereupon the Prophet saith, *My borne shall be exalted as the Unicorne,* Psal. 92. 11. and for his strength; as it is said, *Wilt thou trust him, because his strength is great?* Iob 39. 11. Therefore the prowesse of a people against their enemies is set forth by this similitude; as Moses saith of Ioseph, *His bornes, the bornes of an Unicorn, with them he shall push the peoples together,* Dent. 33. 17. And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, *He hath as the strengths of an Unicorn, hee shall eat up the nations, his enemies, and shall brake their bones,* &c. Numb. 24. 8. And Christ being delivered from the power of his enemies, saith, *I have answered*

freed me from the horns of Unicorns, Psal. 22. 22. And God himselfe sheweth the nature of his beast to be such, as he will not be tamed, or made serviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the seed into the barne, Job 39. 9, 10, 12. The originall word of strength here used, (which the Greeke translateth glory, the Chaldee, *strenght*;) is properly such lustinesse, courage and prowesse, as whereby one endureth labour without wearinesse or fainting. Hereby then is signified, that as God himselfe is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan,) 1 Job. 5. 4. and 2. 14. sin shall not have dominion over them, Rom. 6. 14. neither are they the servants of men, 1 Cor. 7. 23. they renew their strength, they runne and are not weary, they walke and faint not, Esay 40. 31.

23 Verse 23. Surely there is] or, as the Greeke and Chaldee interpret it, for there is: so making this that followeth a reason of the former comparison. And whereas humane Writers report a speciall vertue to be in the Unicornes horne against poison, some apply that to the poise of enchantment and divination next spoken of, which could not prevaile against Israel, because of the vertue of Gods grace given to his people. *no enchantment*] or, *no observing of fortunes*; a finfull art, when by observing the events of things, they gathered signes of good or evill lucke to themselves or others: see the Annotations on Lev. 19. 26. and Deut. 18. 10. against Iakob] or, in Iakob: but in is often used for against, as in Numb. 12. 1. In this sense he teacheth that no devillish arts could hurt Gods people, for the gates of hell shall not prevaile against the Church of Christ, Mat. 16. 18. Although therefore Balak had led him from place to place, to trie if one were more luckie for him than another, that Israel might be cursed; & Balaam had now twice gone to meet with *enchantments*, that hee might have cursed them, Num. 24. 1. yet all was in vaine, for God would not suffer it. But the Chaldee giveth the latter sense, as if no such enchantments were pleasing unto, or in use among this people, being forbidden them of God, Levit. 19. Deut. 18. *divinations*] that is, prefaging or fortelling of things to come: see the notes on Deut. 18. 10. according to this time] or, even at this time it shall be said: that is, not hereafter only, but even now, it shall be said by me, who am to prophesie of this people, what great things God hath wrought and will worke for them. It may also be referred unto time to come, as Chazkuni expoundeth it, The next yeare, after they are gone over Iordan, about this time, it shall be said concerning Iakob and Israel, how many (great) workes the holy blessed (God) hath wrought for them. See the like phrase in the Annotations on Gen. 18. 10. and 25. 31. what hath God wrought!] that is, how wonderfull things God hath wrought for them. The Greeke translateth it, What God shall performe. He teacheth that all the

valiant acts of Israel should not be done by themselves, but by God for them, as it is shewed in Psalm. 44. 1, 2, &c. Wherefore it is written, Lord thou wilt ordaine peace for us: for thou also hast wrought all our workes in us, Esay 26. 12. And so the Apostle saith, It is God which worketh in you both to will, and to doe, of his good pleasure, Philip. 2. 13. and, be which hath begun a good worke in you, will performe it, untill the day of Iesum Christ, Phil. 1. 6.

24 Verse 24. as a courageous Lion] Of these names of Lions, see the Annotations on Gen. 49. 9. Of the Lions nature, Solomon saith, it is strongest among beasts, and turneth not away for any, Prov. 30. 30. Here, the blessing which was specially given to the tribe of Iudah, Gen. 49. is applied to all Israel, which were in Christ, the Lion of the tribe of Iudah, Rev. 5. 5. for, just men are bold as a Lion, Prov. 28. 1. lift up himselfe] a signe of stoutnesse, courage, and Majestic. By this, and the former rising up, is meant the valiant onset which they should make upon their enemies the Canaanites; whereof the booke of Iosua is a testimony: and under them were figured the spirituall enemies of the salvation of Israel; Satan, sinne, the world, &c. which the Church of Christ should resist and overcome by faith, 1 Pet. 5. 9. and 2. 11. 1 Job. 5. 4. untill he eat the prey] that is, as the Chaldee, and Targum Jonathan expound it, untill he have killed his enemies. Signifying hereby Israels constant fighting of the Lords battels, not lying downe, or giving themselves rest, till they had gotten a full victory. This was in part fulfilled in the conquest of Canaan, at the end whereof the two tribes and an halfe returned with much riches, cattell, silver, gold, &c. to divide the spoile of their enemies, with their brethren, Ios. 12. 3, 4, 8. And when David having fought the battels of the Lord, sang unto his praise, I have pursued mine enemies, and destroyed them, and turned not againe, untill I had consumed them, 2 Sam. 22. 38. But chiefly it is performed by the grace of God in Christ, against the enemies of our soules; whereof it is thus prophesied, And the remnant of Iakob shall be among the nations, in the midst of many peoples, as a renning Lion among the beasts of the Forrest, as a young Lion among the flockes of sheepe; who if he goe thorow, both treadeth downe, and teareth in peeces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off, Mic. 5. 8, 9. And this spirituall warfare is not like the battels of the world, with confused noise, and garments rolled in blood, Esay 9. 5. but with the sword of the Spirit, which is the word of God, Ephes. 6. 17. in much patience; in afflictions, in necessities; in distresses, in stripes, in imprisonments, in tossings to and fro, in labours, in watchings, in fastings, by purenesse, by knowledge; by long-suffering, by kindeesse, by the holy Ghost; by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, &c. 2 Cor. 6. 4. For even Christ himselfe, when he was called the Lion of the tribe of Iuda, appeared like a Lamb as it had been slain, Revel. 5. 5, 6. and his people for his sake are killed all the day long, are counted as sheepe for the slaughter,

slaughter; and yet in all these things, as more than conquerors, through him that loved them; Rom. 8. 36, 37.

25 Verse 25. *Neither cursing curse him*] in Greeke, *Neither curse mee him with curses, neither blessing blesse him*: that is, neither curse Israel at all, nor blesse him at all. Here Balaks indignation against Balaam, and sinne against God, is increased: rejecting his owne Prophet, refuting the word of the Lord now the second time: and when hee cloud doe no evill to Israel, he would hinder them from good.

27 Verse 27. *peradventure it will be right in the eyes of God*] that is, *it will please God*, as the Chaldee expoundeth it; and so the Greeke saith, *if it may please God*. This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himselfe thrice in three severall places, which not succeeding, he then left him, *Matth. 4. 1. — 11*. And whereas before, the King supposed that Balaams seeing of the whole multitude, was the let why hee did not curse them; hee now perceiveth God to be the cause, and therefore by sacrifices in a place idolatrous, he seeketh to obtaine his favour.

28 Verse 28. *The top of Peor*] the name of a mountaine, called in Greeke *Phogor*; and in Chaldee, *the top of the high-place of Peor*, where the Moabites used to sacrifice unto their idoll, called *Baal-peor*, *Num. 25. 2. 3. 18*. and there they had a temple called *Beth-peor*, or *the house of Peor*, *Deut. 3. 29*. and neare it was a citie called *Beit-peor*, which the Israelites had taken from King Sihon, and it was after given for a possession to the Reubenites, *Ios. 13. 15. 20*. In this idolatrous mountaine, the King hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the wil of God, and to the destruction of his people.



CHAP. XXIV.

I Balaam leaving incantments, prophesieth by the Spirit of God the happinesse of Israel. 10 Balak in anger dismisseth him; 14 but before his departure he prophesieth of the Starre of Iakob, and the destruction of some nations.

1 **A**ND Balaam saw that it was good in the eyes of Jehovah, to blesse Israel; and he went not as at other times, to meet with incantments, but he set his face toward the wilderness. And Balaam lifted
2 up his eyes, and he saw Israel abiding in tents, according to their tribes, & the Spirit of God was upon him. And he tooke up his para-
3 ble and said, Balaam the sonne of Beor assuredly saith, and the man whose eye is open,
4 assuredly saith. Hee assuredly saith, which heard the oracles of God, which saw the vi-

sion of the Almighty, falling and having his eyes uncovered. How goodly are thy tents, 5
O Iakob, thy tabernacles, O Israel! As the 6
valleyes are they spread forth, as gardens by the river side: as Lign-aloes-trees, which Je-
hovah hath planted, as Cedar trees beside 7
the waters. He shall poure waters out of his buckets, and his seed shall be in many waters, 8
and his King shall be higher than Agag, and his kingdom shall be exalted. God brought 9
him forth out of Ægypt; hee hath as the strengths of an Vnicorne: he shall eat up the nations his distressers, and shall breake their bones, and pierce them thorow with his arrows. He couched, he lay downe as a ren-
ting Lion, and as a couragious Lion, who 10
shall stirre him up? Blessed be every one of them that blesse thee; and cursed be every one 11
of them that curse thee.

And Balaks anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies; and behold, blessing thou hast blessed them these three times. And now flee thou unto thy place: I said, honouring I will honour thee; but loe, Jehovah hath kept thee backe from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot goe beyond the mouth of Jehovah, to doe good or evill out of mine owne heart: what Jehovah shall speake, that will I speake. And now, behold I goe unto my people: Come, I will counsell thee what this people shall doe to thy people, in the latter daies.

And hee tooke up his parable, and said, Balaam the sonne of Beor assuredly saith; & the man whose eye is open, assuredly saith. Hee assuredly saith, which heard the oracles of God, and knew the knowledge of the Most high, which saw the vision of the Almighty, falling, and having his eyes uncovered. I shall see him, but not now; I shall behold him, but not nigh: There shall proceed a starre out of Iakob, and a scepter shall rise out of Israel, and shall smite thorow the corners of Moab, and shall unwall all the sons of Seth. And Edom shall be a possession, and Seir shall be a possession for his enemies, and Israel shall doe valiantnesse. And hee shall have dominion out of Iakob, and shall destroy him that remaineth, out of the citie. And he looked on Amalek; and he tooke up his parable, and said, Amalek was the first of

of the nations; but his latter end shall be, that he perish for ever.

21 And he looked on the Kenite, and tooke up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

22 Nevertheless, Kain shall be wasted, untill Ashur shall carry thee away captive.

23 And hee tooke up his parable, and said, Alas, who shall live when God doth this?

24 And ships (shall come) from the coasts of Kitim, and shall afflict Ashur, and shall afflict Heber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place; and Balak also went to his way.

Annotations.

1 **H**E went not as at other times] or, not at this time, as the time before, (which the Greeke translateth, according to his custome,) to meet with incantments. This sheweth, that all his former altars, and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the Prophets and diviners of the nations used, *Dent. 18. 10. 14.* Which thing he now left, as seeing it not available for his purpose; but that his evill heart was not changed, appeareth by his going with the King to mount Peor, to see if from thence he might curse Israel, by his commanding of altars and sacrifices as before, *Numb. 23. 27. 30.* and by his pestilent counsell which he gave the king after this, for the destruction of Gods people, *Numb. 31. 16. Rev. 2. 14.* set his face toward the wilderness] where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphraseth, he set his face towards the Calfe that Israel had made in the wilderness, (*Exod. 32.*) as if, looking upon their sinnes, he thought for them he might have cursed Israel: and so in Targum Ierusalem it is explained, He set his face toward the wilderness, and remembered concerning them the worke of the Calfe, and would have cursed Israel.

2 **V**ers. 2. abiding in tents] or, dwelling; which the Greeke translateth, camping, or having their armie, or leaguer. The order wherein God had placed the armies of Israel about his sanctuary, *Num. 2.* they alwaies kept, when they pitched in the wilderness: the light whereof astonished the enemy, so that he could not curse them as hee desired, but blessed them the third time. the Spirit of God was upon him] that is, as the Chaldee explaineth it, the spirit of prophesie from before the Lord rested upon him: and as Sol. Iarchi here noteth, it came into his heart that he should not curse them. The like phrase was before in *Numb. 11. vers. 26.* the Spirit rested upon them, and they prophesied: and againe in *vers. 29.* would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them.

This was Gods powerfull worke, changing Balaams heart when he intended evill; as when Saul and his messengers went with an evill purpose to have taken David in Naioth, the Spirit of God was upon them, and they also prophesied, *1 Sam. 19. 19. 20. 23.* And when wicked men, being thus overruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy Prophets, For prophesie came not at any time by the will of man; but holy men of God spake, being moved (or carried) by the holy Ghost, *2 Pet. 1. 21.*

Vers. 3. he tooke up his parable] that is, prophesied; see *Numb. 23. 7.* assuredly saith] or affirmeth, overreth: a word appropriate to the oracle of God, which is a faithfull saying, *1 Tim. 1. 15.* See the Annotations on *Gen. 22. 16.* Here Balaam beginneth his third blessing with a solemne preface, avouching the truth & constancie of it from God; against whose will the more he strugleth, the stronger he is resisted. the man whose eye is open] which the Chaldee expoundeth, the man that is faire sighted, that seeth well; the Greeke translateth, the true man: hee seemeth hereby to signifie that he was a Prophet, who in old time was called a Seer, *1 Sam. 9. 9.* Speiuhum the originall word, used only here, and in *vers. 15.* is of contrary signification to Seibum, that is, closed, or shut up: howbeit some take it to be of the same meaning, which may then be explained thus, The man who had his eye shut, but now open. And eye is put for eye, understanding the eyes of his minde opened by the spirit of prophesie: though some of the Hebrewes (as Iarchi here observeth) have from hence conjectured, that Balaam was blinde of one eye.

Vers. 4. the oracles of God] or, the sayings of God, as the Chaldee saith, the word from before God: but the Greeke translateth strong oracles, because God (in Hebrew El) is so named of being strong or mightie. vision of the Almighty] or, of the Almightie, that is, as the Greeke translateth, of God. falling] understand, into a trance, or deep sleepe, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall downe on their faces, and into deep sleepes, as dead men. So a deepe sleepe (or trance) fell upon Abraham, *Gen. 15. 12.* and Daniel was afraid, and fell on his face, and was in a deepe sleepe on his face toward the ground, *Dan. 8. 17. 18.* and Iohn fell at his feet as dead, *Rev. 1. 17.* and Ezekiel fell on his face, *Ezek. 1. 28.* and *3. 23.* and *43. 3.* and *44. 4.* Likewise when the spirit of prophesie came upon men, they are said to fall, or lye downe, as did Saul, *1 Sam. 19. 24.* And in this place of Balaam, the Chaldee translateth it, lying downe; the Greeke, in a sleepe; so after, in *vers. 16.* eyes uncovered] or, unveiled, to wit, to see the vision, as the Chaldee saith, and it was revealed unto him.

Vers. 5. How goodly] or, how good! which word implieth profit, pleasure, beauty, joy, delight, &c. See the Notes on *Gen. 1. 4.* thy tents] in Greeke, thy houses, or dwellings; but tents are a moveable habitation, fitting the people of God in this world, *Hebr. 11. 9.* and a warlike life, *Ier. 6. 3.* Afterward the Church is called the tents of Iakob, *Mal. 2. 12.* and

and the tents of *Judab*, Zach. 12.7. And *Jakob* their father is noted to have dwelled in tents, Gen. 25. 27. Moreover, when this people were seated in *Canaan*, their dwelling places were called their Tents, 2 Chron. 10.16. & 7.10. So this is meant of the state of the Church, not only then present, but throughout all ages. *thy Tabernacles*] or, *thy habitacles*, dwelling places; which have their name of vicinitie, or neernesse together. This therefore noteth the communion of the Church with Christ, and one with another; and is by *T bargum Iouathan* expounded, *the Tabernacle of the Congregation which is set among you, and your Tabernacles which are round about it, O house of Israel. O Israel*] that is, O Israelites. The Church is named after their father *Jakob* and *Israel*; *Jakob* is their name in respect of their owne infirmitie, (whereupon it is said, *Fear not, thou worme Jakob*, Esay 41.14. and, *by whom shall Jakob arise? for he is small*, Amos 7. 2, 5.) but *Israel* is the name of their power and prevailing with God and men. See the Annotations on Gen. 32.28.

6 Verse 6. *spread forth*] or *stretched out*, implying both length, and bredth, and large extent of *Israels* habitations; compared therefore to valleyes or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitfull, as Song 6.11. *as Gardens*] which are inclosed, set with pleasant and wholesome plants, and by rivers are made alwaies fresh, green, and fruitfull. Wherefore the Scripture likeneth the Church to a garden full of pleasant fruits, Song 4. 12, 16. Esay. 61.11. *by the river*] in Greeke, *by rivers*: whereby the gardens are made greene and fruitfull, without which they wither. Therefore when God threatneth judgment to *Israel*, he saith, ye shall be *as a garden that hath no water*, Esay. 1.30. and promising mercie, he saith, *Thou shalt be like a watered garden*, Esay. 58.11. Hereby was signified that river of God full of water, Psal. 65. 9. *the river, the streames whereof make glad the cite of God*, Pla. 46.4. even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, *Their soules shall be as a watered garden, and they shall not sorrow any more at all*, Jerem. 31.12.

Lign-aloes-trees] or as some thinke, *Santal-trees*, in Hebrew, *Abalim*, which hath affinity with the name of *Aloes* derived of it. The Greeke translateth it *Tents*; but the Chaldee, *Spices*. The *Lign-aloes* is a tree growing in *Arabia* and *India*, which giveth a sweet odour, and is like the *Thyine* wood mentioned in Revel. 18. 12. and is here used to signifie the good fame of the Church, & report of her graces, which is as a sweet smell. *Iebowah hath planted*] this signifieth the excellencie of this tree above others, and the growth in the naturall place, where it best prospereth: so the Cedars are said to be planted by him, in Psal. 104. 16. and he is the planter of his Church, Jer. 2.21.

Cedars by the waters] the Cedar is one of the goodliest trees, for talnesse, bignesse, strength and durance; with the timber of it the Temple was built, 1 King. 6.9, 10, &c. and by the waters it best flourisheth, and signifieth the glory of the king-

dome of *Israel*: as it is written of the Kingdome of *Assyria*, *Behold the Assyrian was a Cedar in Lebanon, with fair branches, & with a shadowing sproud, and of an high stature, &c. The waters made him great, the deepe set him up on high, with her rivers running round about his plants &c.* Ezek. 31.3, 4. See also Psal. 1.3.

7 Verse 7. *Hee shall poure waters*] or, *water shall flow out of his buckets*: ipeaking of *Israel*. This parable is translated by the Greeke Interpreters thus; *There shall come forth a man out of his seed, and shall have dominion over many nations, and his kingdome shall be higher than Gog, and his kingdome shall be increased.* And by the Chaldee Paraphrast thus; *There shall grow up a King, which shall be annointed of his sonnes, and shall have dominion over many peoples; and his King shall be mightier than Agag, and his kingdome shall be exalted.* And *T bargum Iouathan* expoundeth it to the like effect; and the exposition accordeth with other Scriptures which speake of the propagation of children, by the similitude of waters, fountaines, cisternes, and the like: as, *Heare ye this, O house of Jakob, &c. which are come forth out of the waters of Judah*, Esay 48. 1. and *ye of the fountaine of Israel*, Psal. 68. 27. And *Solomon* speaking of wife and children in the lawfull state of marriage, saith, *Drinke waters out of thine owne cistene, and running waters out of thine owne well. Let thy fountaines be dispersed abroad, and rivers of waters in the streets; Let them be onely thine owne, &c.* Proverbs 5. 15, 18. And againe speaking of the harlot, hee saith, *Stollen waters are sweet*, Proverbs 9. 17. Thus *Balaam* prophesieth here of *Israels* great increase, and of the glorie of their kingdome, in *David* and *Solomon*, but chiefly in Christ. Otherwise, by waters may be understood the Word and Spirit of God, as Joh. 3.5. & 4.10. & 7.38, 39. which should plentifully be poured out in the Church; that they might with joy draw water out of the well of salvation, as Esay 12. 3. *his seed, in many waters*] this seed may be understood as before, of children; and many waters, of many peoples, as in Revel. 17. 15. Esay. 57. 19. Psal. 144. 7. Or seed may meane corne, sown in watry, moist and fruitfull places, to bring forth much increase: as, *Blessed are ye that sow beside all waters, that send forth thither the feet of the Oxe and the Ass*, Esay. 32. 20. *higher than Agag*] the King of the Amalekites, whom *Saul* the King of *Israel* subdued, 1 Sam. 15. 8. and it seemeth this was a common name to all the Kings of *Amalek*, as *Pharaoh* was to all the Kings of *Egypt*. Spiritually the King of *Israel* is Christ, John 1. 49. & 12. 13, 15. who is higher than the Kings of the earth, Psal. 89. 28. amongst whom *Agag* sometime excelled. *his kingdome*] the kingdome of *Israel*, exalted by *David* and *Solomon*, but above all by Christ, whose Church and kingdome is above all kingdomes, in grace, glory and incorruption, Esay. 2. 2. Dan. 2. 44. Rev. 11. 15.

8 Verse 8. *of an Unicorn*] This similitude is here repeated and enlarged from the former blessing, in Num. 23. 22. *eat up*] i.e. consume the nations, as the seven nations in *Canaan*, Deut. 7. 1. and all other, subdued by faith, as it is said, *The nation and*

kingdome that will not serve thee, shall perish: yea those nations shall be utterly wasted, Esay 60. 12. See also Num. 14. 9. *break their bones*] in Greeke, *marrow* (or eat out the marrow of) their fat bones. It signifieth an utter weakning of them, that they should never recover their strength. *pierce them*] in Greeke, *shoot thorow the enemy with his arrowes*. Arrowes are often mentioned among other instruments of warre, Jer. 50. 9, 14. & 51. 11. Zach. 9. 14. These pierce inwardly, and are figuratively applied to piercing words, Psal. 64. 4. and spiritually to the words of Christ, whose arrowes are sharpe in the heart of the Kings enemies, Psalm. 45. 6.

9 Verse 9. *He couched*] Here Balaam applieth unto Israel that blessing which Iakob gave unto his son Iudah, the father of our Lord Christ, the Lion of that Tribe, Gen. 49. 9. and it signifieth the victorie of the Church over their enemies: See also Num. 23. 24. *who shall stir him up*] who dare provoke him? meaning, none. So the victory gotten shall quietly be held; and the peace of the Church after her warfare, is here foretold, but accomplished in Christ. *Blessed be every one of them*] The conclusion of this blessing, is the same wherewith Isaak ended the blessing upon Iakob the father of this people, Gen. 27. 29. and like that which God gave unto Abraham, Gen. 12. 3. Thus God continueth his grace to the faithfull and their seed for ever; and here, by Balaams own mouth, curseth all this wicked plot and practise of the King and Prophet, who had endeavoured with their utmost craft to curse the people whom God had blessed, and Balaam is condemned of himselfe.

10 Verse 10. *he smote his hands*] or, *clapped the palmes of his hands*; a signe of indignation and griefe in the King, with a contempt of the Prophet; as elsewhere it is said, *Men shall clap their hands at him, and shall hiss him out of his place*, Job 27. 23. and, *All that passe by the way, clap their hands at thee, they hiss, and wag their head*, &c. Lam. 2. 15.

11 Verse 11. *Flee thou*] or, *Flee for thy selfe*, that is, Get thee gone speedily: so *fleeing* is used for speedy departing, in Esa. 48. 20. Zac. 2. 6. Job 9. 25. & 14. 2. Amos 7. 12. Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominy. *unto thy place*] thy country Mesopotamia, as the place of the Ganaanites, &c. in Exo. 3. 8. is their country, and in Exo. 23. 20. the place, is in Greeke, *the land*. Or, unto the city Pethor, as, unto the place of Sichem, Gen. 12. 6. is the citie of Sichem: See Amos 4. 6. *kept thee backe*] in Greeke, *deprived thee of honour*. Here Balaam, who ambitiously sought after honor and riches, is sent away with shame, and misseth of the wages of unrighteousnesse which he loved: for, *The wicked worketh a deceitfull worke; but to him that soweth righteousness, shall be a sure reward*, Prov. 11. 18.

13 Verse 13. *goe beyond the mouth*] in Greeke, *transgresse the word*: See Numb. 22. 18. *out of mine owne beart*] in Greeke, *of my selfe*.

14 Verse 14. *I will counsell thee what this people shall doe*] This seemeth to be an imperfect speech, which

the Chaldee Paraphrast well explaineth thus; *I will counsell thee what thou shalt doe, and I will shew thee what this people shall doe*. For the Scriptures have many like briefe speeches, as is noted on Exo. 4. 5. & 13. 8. and Moses after sheweth, that Balaam gave Balak wicked counsell against Israel, to draw them unto idolatry and fornication, Num. 31. 16. and our Saviour calleth it *the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication*, Rev. 2. 14. the history whereof followeth in Num. 25. And thus the Hebrews also expound this place: *Chazkuni* in these words, *I will counsell thee*: Moses our Teacher concealeth the counsell, because Balaam said it to Balak in secret: but in Numb. 31. 16. it is revealed. To like effect writeth Sol. Iarchi, saying, *This Scripture is briefe, I will counsell thee to cause them to stumble (or fall) and I will tell thee what evil they shall doe to Moab in the latter daies*: and Targum Jonathan openeth it by Num. 25. 1, 2, &c. *in the latter daies*] that is, the daies after following: See the like in Gen. 49. 1. For the time present Israel might not meddle with the people of Moab, Deut. 2. 9. but after in Davids daies, he smote Moab and measured them with a line, casting them downe to the ground: even with two lines measured he to put to death, and with one full line to keepe alive; and so the Moabites became Davids servants, 2 Sam. 8. 2. Again in Jerem. 48. there is a large prophesie of Moabs destruction, with a promise of the returning of their captivitie in the latter daies.

Verse 15. *tooke up his parable*] that is, prophesied, but darkly and in parables: see verse 3. *whose eyes is open*] in Greeke, *the true man*: See the notes on verse 3.

Verse 16. *the knowledge of the Most High*] in Chaldee, *knowledge from before the Most High*, that is, made knowne to him of God. This sentence is here added more than in verse 4. Baal-hatturim here noteth, that he saith this, because he would reveale the daies of Christ. *falling*] into a trance; the Greeke translateth it, *in a sleepe*: see this opened on verse 4.

Verse 17. *I shall see him*] or, *shall see it*; meaning the person or thing that now he is to speake of; namely David, and his kingdome, the accomplishment wherof should be in Christ & his Church. Sol. Iarchi explaineth it thus; *I see the praise of Iakob, and their greatnesse: but it is not now, but after a time*. Chazkuni here saith, *He prophesieth of David. but not nigh*] that is, as the Chaldee explaineth it, *his comming is not nigh*. This may be understood of Christ, for of him he after prophesieth; whom Balaam saith, he shall behold, (for every eye shall see him, and they also which pierced him, Rev. 1. 17.) but he had not Iobs faith, to behold him his Redeemer, Job 19. 25, 27. *shall proceed a star*] or, *a star hath proceeded*, speaking after the manner of prophesie of a thing to come, as already done. The Gr. translateth, *a star shall arise*: which the Chal. expoundeth, *A king shall arise out of the house of Iakob*. This is to be understood in part of David, and chiefly of Christ our Lord, who

who thus testifieth of himselfe, *I am the root and the off-spring of David, the bright and morning star.* Thus also the Hebrews understood it of old; for the false Christ that arose unto the Jews in the daies of Trajan the Emperour, was called (in allusion to this prophesie) *Bar Chechab*, that is, *the sonne of the starre*: but being after slaine in battell, the Jewes seeing themselves deceived, called him *Bar Coziba*, that is, *the sonne of fullblood*. Of him there is mention in *Talmud Bab. in Sanhedrin, cap. Chelek*: and *Maimony* in treat. of Kings, chap. 11. sect. 3. saith of *R. Akiba*, who was the Armour-bearer of *Ben Coziba* the King, that he said of him, *he was the King Christ.* And he and all the wise men of his age thought he was the King Christ, untill hee was killed for iniquitie: when he was killed, they knew he was not. a Scepter] or, a rod, a staffe, a signe of Kingdome and government: See the notes on Gen. 49. 10. The Greeke translateth it, *a man shall rise out of Israel*; the Chaldee saith, *Messias* (or Christ) shall be anointed of the house of Israel. As David and other Kings had Scepters, so Christ is said to have rod or scepter, as, *The Scepter of thy kingdome is a Scepter of righteousness*, Psalm. 45. 7. Heb. 1. 8. and, *Thou shalt rule them with a rod* (or Scepter) of iron, Psalm. 2. 9. the corners] or, the sides, (the quarters) of Moab; meaning a conquest of the whole country, in every quarter and corner of it. The Greeke Interpreters understood it figuratively, *the Dukes of Moab*; likewise the Chaldee Paraphrast, saying, *he shall kill the Princes of Moab*. This was literally fulfilled by David, who smote Moab, and cast them downe to the ground, &c. 2 Sam. 8. 2. spiritually by Christ, destroying idolaters and Antichristians, in religion like Moabites. shall unwall] shall cast downe the walls, that is, conquer and subdue, which the Greeke expoundeth, *shall captive* (or *make a prey*;) the Chaldee, *shall rule or have dominion.* the sons of Seth] who was the sonne of Adam, set in Abels roome, whom Cain killed, Gen. 4. 25. and all Cains race being drowned in the flood, onely Seths posterity in Noab remained: so that all the world now are the sons of Seth, as of Adam: wherefore the Chaldee explaineth it, *he shall have dominion over all the sons of men.* So it is a prophesie of Christ, whom all Kings should worship, all nations should serve, Psalm. 72. 11. and the ends of the earth should be his possession, Psalm. 2. 8. *That at the name of Iesus every knee should bow*, Phil. 2. 10. And this conquest is gotten by the preaching of the Gospel, as it is written, *The weapons of our warfare are not carnall, but mightie through God, to the pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ, and having in a readinesse to revenge all disobedience*, 2 Cor. 10. 4, 5, 6. Some take Seth here to be meant not of a mans name, but to signifie the binder part, and to meane the peoples then behinde Balaam, as the Ammonites, Midianites, and the like: but besides the Chaldee fore-mentioned, the Greeke also translateth it, *all the sons of Seth*: and the Hebrews doe most so expound it; as *Sol. Iarchi* saith, *all the*

sons of Seth, i.e. all peoples, which doe all come of Seth the son of Adam the first. *Maimony* in *Mishneh*, tom. 4. treat. of Kings, chap. 11. sect. 1. explaineth *Balaams* prophesie thus; *I shall see him, but not now: this is David: I shall behold him, but not nigh; this is the King Christ.* There shall proceed a starre out of Jakob; this is David: and a scepter shall rise out of Israel; this is the King Christ: and shall smite: borrow the corners of Moab; this is David, as it is written (in 2 Sam. 8. 2.) *And he smote Moab, &c.* And he shall unwall all the corners of Seth; this is the King Christ, of whom it is written (in Psalm. 72. 8.) *He shall have dominion from sea to sea.* And Edom shall be a possession to David, as it is said, *And all they of Edom became Davids servants*, 2 Sam. 8. 14. And Seir shall be a possession; this is unto the King Christ: as it is said, *And Saviours shall come up on mount Sion, to judge the mount of Esau, and the Kingdome shall be the Lords*, Hobad. verse 21.

Verse 18. Edom] the Edomites the posterity of Esau, these became a possession to David, 1 Chro. 18. 13. after that unto Christ; as it is written, *Who is this that cometh from Edom?* &c. Esa. 63. 1, 6.

Seir] the mountaine where Esau dwelt, Gen. 36. 7, 8. wherefore the Greeke in stead of Seir, nameth Esau. shall doe valiantnesse] or, doe valiantly, valiant acts: which phrase is sometime understood of warres and victories, as in 1 Sam. 14. 48. sometime of getting wealth and riches, as in Ezek. 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailling with God and with men, Gen. 32. 28. so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, *Through God we shall doe valiantnesse, and he will tread downe our enemies*, Psa. 60. 14.

Verse 19. And he shall have dominion] he, that is, one of the house of Jakob, as the Chaldee expresseth it. So *Targum Jonathan* saith, *And a ruler shall rise up out of the house of Jakob.* And it may be understood of David first, then and chiefly of Christ, *Sol. Iarchi* openeth it thus, *And yet there shall be another ruler out of Jakob, and he shall destroy him that remaineth out of the citie.* Of the King Christ he speaketh thus, of whom it is said (in Psalm. 72.) *he shall have dominion from sea to sea.* out of the Citie] that is, of every citie, to wit, of the Edomites, as ver. 18. or more generally, of all cities; as the Chaldee expoundeth it, *the citie of the peoples.* Chazkuni referreth it to Joab, Davids captaine, of whom it is said, *Six moneths did Joab remaine there with all Israel, untill he had cut off every male in Edom*, 1 King. 11. 15, 16. But it hath reference also to further victories, as is said, *The house of Jakob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it*, Hobad. v. 18. The *Targum* called *Jonathan*, nameth it *Constantinople*: by which it is evident, that the Authour of that worke was not *Jonathan ben Uzziel*, who paraphrased on the Prophets, and was of the Apostles age, but

some later Jew, who put forth his worke in that *Imabans* name.

- 20 Ver. 20. *he looked on Amalek*] on the countrie or people of the Amalekites, the posterity of Esau, Gen. 36. 12. As the sight of Israel occasioned Balaam to blesse them, verse 2, &c. so the beholding of the wicked, occasioned the utterance of their judgement and curse. *the first*] or *the beginning of the nations*; meaning either the chiefest of them, or, as the Chaldee expoundeth it, *the first of them that warred against Israel*; for which God threatened their ruine before, in Exo. 17. as now he foretelleth it again by Balaam. As Israel was the Lords first-fruits, Jer. 2. 3. and therefore by him preserved: so Amalek being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in part by Saul, 1 Sam. 15. and after in Mordecaies time, Ester 7. but spiritually accomplished by Christ. Thus Jericho the first-fruits of the Canaan cities, was also devoted and destroyed, Jos. 6. *his latter end*] or, *his posteritie*; as the Greeke translateth, *his seed*: See Psal. 37. 38. *that he perish for ever*] or, *unto perdition*; which the Greeke translateth, *shall perish*; the Chaldee, *shall perish for ever*: So in verse 24.

- 21 Ver. 21. *the Kenite*] that is, *the Kenites*, or *Keneans*; these the Chaldee calleth *Salmeans*; so that he tooke them for those Kenites mentioned in Gen. 15. 19. But *Thargum Jonathan* expoundeth it of *Isbro*, *that became a Proselyte*, Exod. 18. And so in Judg. 1. 16. it is said, *the children of the Kenite, Moses father in law, went up, &c.* And these are mentioned here next Amalek, because they dwelt with them; as is written, *And Saul said unto the Kenites; Goe, depart, get you downe from among the Amalekites, &c.* 1 Sam. 15. 6. *thou puttest thy nest*] Hebr. *to put thy nest*, of which phrase see the Annotations on Gen. 6. 19. And here the Hebr. *Ken*, which is *a nest*, hath allusion to the Kenites name: by *nest*, meaning an habitation, as in Job 29. 18. a similitude taken from Eagles, which build their nests on high rocks; see Obad. ver. 4. Habak. 2. 9. So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance, till the Assyrian wasted all.

- 22 Ver. 22. *Kain*] that is, *the Kenite*, who came, as it seemeth, of a man named Kain, and so is by the Chaldee expounded as before, *the Salmean*. Some thinke it to be the name of a place where they dwelt. *wasted*] or, *eaten up*, to wit, by enemies. *untill Assur*] or, *whiles Assur*; the Assyrians, and Babylonians, who carried away captive the ten Tribes of Israel, 2 King. 17. 6. and the Jewes into Babylon, 2 King. 25. and so the Kenites with them, as appeareth by this prophesie; and after the returne of the people out of Babylon, there is mention of these Kenites also, in 1 Chron. 2. 55.

- 23 Ver. 23. *Alas, who shall live*] the Chaldee explaineth it, *Woe to the sinners that shall live*, &c. Hee signifieth hereby extraordinary and grievous calamities. *doth this*] Hebr. *putteth*, or *disposeth this*, to wit, this that followeth. *Thargum Jonathan* explaineth it, *When the word of the Lord shall be*

revealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.

24 Ver. 24. *from the coast of Kitim*] Hebr. *from the hand of Kitim*, which the Chaldee expoundeth from the Romanes; the old Latine version, from Italy; the Greeke keepeth the Hebrew phrase, from the hand of the Kiteans. Kitim (or Chitim) was one of the sons of Iavan, the son of Iaphet, the son of Noe, Gen. 10. 4. His posteritie seated in Cilicia, Macedonia, Cyprus, and Italy also, as Iosephus observeth in *Antiq. lib. 4. cap. 22*. Wherefore Kitim is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befell the Assyrians and Jewes, by the Greeks and Selucidæ in the troublous daies of Antiochus, according to that in Dan. 11. 30. *For the ships of Kitim shall come against him*: and after calamities that befell the Hebrewes, from the Romanes.

shall afflict Assur] they, the ships, that is, the armies of Kitim shall afflict the Assyrians, which come of Assur, the son of Sem, the son of Noe, Gen. 10. 22.

Heber] or *Eber*, that is, *Hebers children*, as the Greeke translateth it, *the Hebrewes*, of Heber: see Gen. 10. 22, 24. All Israel were his posteritie, afflicted by Greekes and Romanes. Christ was the chiefest of Eber, Luke 3. 23, 35. he was killed by Pilate the Romane Deputie. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. *he also*] that is, *Kitim shall perish for ever*: or, *shall goe unto perdition*. Thus Balaam, as hee began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham, and to his seed for ever; the accomplishment of all which, is in Christ.

25 Ver. 25. *returned to his place*] that is, went away with a purpose to returne home, but was stayed by the Midianites, and among them was killed by the sword of Israel, Numb. 31. 8. But this is here so signified, to shew how God disappointed their plots and practises, that Balaam returned as he came, & could not curse Israel, but denounced woes against their enemies. Things which men purpose and indeavour to doe, are said to be done by them, though perhaps not effected; as is noted on Exod. 8. 18. Numb. 14. 40. It might also be, that Balaam indeed returned to his place, and afterward came againe to the Midianites. So Chazkuni (on Numbers 31.) saith, *After that he had returned to his place, to Mesopotamia, he came againe to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had beene in Israel by his counsell.*



CHAP. XXV.

1 Israel at Shittim commits whoredome with the daughters of Moab, and idolatry with Baal-Peor. 4 The idolaters are commanded to be slain. 6 Phineas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.

And

1 **A**nd Israel abode in Shittim, and the
 2 people began to commit whoredome
 with the daughters of Moab. And
 they called the people unto the sacrifices
 of their gods: and the people did ear, and
 bowed themselves downe to their gods.
 3 And Israel was joyned to Baal-Peor, and the
 anger of Jehovah was kindled against Israel.
 4 And Jehovah spake unto Moses, Take all
 the heads of the people, and hang them
 up before Jehovah, against the Sunne, that
 the fierce anger of Jehovah may be turned
 5 away from Israel. And Moses said unto
 the Judges of Israel, Slay yee every man
 his men that were joyned unto Baal-Peor.
 6 And behold, a man of the sonnes of Israel
 came, and brought neere unto his bre-
 thren a Midianitess, in the eyes of Moses,
 and in the eyes of all the congregation of
 the sonnes of Israel: and they were weeping
 at the doore of the Tent of the congrega-
 7 tion. And Phinehas the sonne of Eleazar,
 the sonne of Aaron the Priest, saw it; and he
 rose up from amongst the Congregation,
 8 and tooke a Javelin in his hand. And hee
 went in after the man of Israel, into the tent,
 and thrust both of them thorow, the man of
 Israel, and the woman, thorow her belly;
 and the plague was stayed from the sons of
 9 Israel. And those that died in the plague,
 were foure and twenty thousand.

10 And Jehovah spake unto Moses, saying;
 11 Phinehas the sonne of Eleazar, the sonne of
 Aaron the Priest, hath turned my wrath a-
 way from the sonnes of Israel, whiles hee
 was zealous with my zeale among them, that
 I consumed not the sonnes of Israel in my
 12 zeale. Therefore say, Behold I give unto
 13 him my covenant of peace. And there shall
 be to him, and to his seed after him, the co-
 venant of an everlasting Priesthood, because
 hee was zealous for his God, and made at-
 14 onement for the sons of Israel. And the
 name of the man of Israel, that was smitten,
 that was smitten with the Midianitess, was
 15 Zimri, the sonne of Salu, a Prince of a fa-
 thers house, of the Simeonites. And the
 name of the woman, the Midianitess that
 was smitten, was Cozbi the daughter of
 16 Zur, he was an head of nations, of a fathers
 house of Midian.

17 And Jehovah spake unto Moses, saying;
 Vex thou the Midianites, and smite yee

them. For they vex you with their wiles, 18
 wherewith they have beguiled you in the
 matter of Peor, and in the matter of Coz-
 bi, the daughter of a Prince of Midian their
 sister, which was smitten in the day of the
 plague, for Peors sake.

Annotations.

A Bode in Shittim] a place in the wilderness, in
 the plains of Moab, neere Jordan, called A-
 bel Shittim, in Num. 33. 48, 49. In this place Israel
 did sit, or abide, untill after Moses death; and from
 thence Iesus removed them to Jordan, where they
 passed over to Gilgal, Jos. 2. 1. & 3. 1. Wherefore
 God after willed the people to remember the
 things that befell unto them, from Shittim to Gil-
 gal, that they might know the righteousness of the
 Lord, Mic. 6. 5. And the History now following
 sheweth, how when Balak, the Princes of Moab
 and Midian, and Balaam their Prophet, had plot-
 ted and practised wick all their art and might, to
 withdraw Gods favour & blessing from his peo-
 ple, but prevailed nothing; the Prophet gave Ba-
 lak and the Midianites counsell to put a stum-
 bling-blocke before the Israelites, to see if they
 could withdraw the people from the love, feare,
 and obedience of the Lord their God, that Israel
 finning, might fall and bring themselves into the
 curse, (which Balaam could not bring upon them)
 and so perish. By this wicked counsell they pre-
 vailed against many, to the death of 24. thousand
 Israelites: but the state and body of the Church
 was by Gods grace still preserved, the wicked be-
 ing taken away by his judgement. the people]

some of the people of Israel; for they that fell to
 this wickednesse, did all perish; but they that
 cleaved to the Lord, remained alive, Deut. 4. 3, 4.
 to commit whoredome] or, to commit fornication;
 which the Chaldee expoundeth, to erre (or goe a-
 stray) after the daughters of Moab; understanding al-
 so, the daughters of Midian, as appeareth by v. 6.
 17, 18. This evill they fell into, by the wicked
 counsell and doctrine of Balaam, who taught Ba-
 lak to cast a stumbling-blocke before the sonnes of Is-
 rael, to eat things sacrificed to Idols, and to commit
 fornication, Revel. 2. 14. So Moses likewise saith,
 Behold these (women) caused the sins of Israel, through
 the word of Balaam, to commit trespass against Jeho-
 vah in the matter of Peor, Num. 31. 16. That hy-
 pocrite who had so often blessed Israel, and pro-
 nounced those accursed which cursed them, who
 had heard and uttered the oracles of God, had
 his eyes opened, had escaped the sword of the
 Angell, &c. to the end that he should not speake
 or doe any thing but what the Lord comman-
 ded: yet after all this, hee was the Author of
 this mischief; that it might appeare how evill
 men and seducers was worse and worse, deceiving, and
 being deceived, 2 Timothee 3. 13. and that men
 might beware of false Prophets, which come in

sheepes cloathing, but inwardly are ravening wolves, Mat. 7. 15.

2 Verse 2. *they called*] that is, the daughters of Moab called, or invited. Thus the intended war of Moab against Israel was turned to a pretended peace, and feigned amitie, alluring the people by fleshly baits, to defile the bodies and soules with whoredome and idolatrie. By the women of Moab, and of other strange peoples, Solomon the wise was also drawne into sin, 1 King. 11. 1, 4. *sacrifices of their gods*] or, *of their god*; in Greeke and Chaldee, *of their idols*: meaning of Baal-Peor: whereof David speaketh thus, *They were joynted unto Baal-Peor, and ate the sacrifices of the dead*, Psa. 106. 28. By *the dead*, meaning Idols, unto which the Scriptures doe oppose *the living and true God*, 1 Thes. 1. 9. Jer. 10. 9, 10. *did eat*] and so communicated with their idolatrie; for they which eat of the sacrifices, are partakers of the Altar, 1 Cor. 10. 18. This sin God in speciall manner had forewarned them of, in Exo. 34. 14, 15. *bowed to their gods*] in Greeke and Chaldee, *to their idols*. This people whom God had guided thorow the wilderness fortie yeeres, who had seen Gods workes, and felt his punishments for their owne and their fathers sins, were delivered from many enemies round about, and now abiding in *Shittim*, were ready to enter into the promised land, are here prevented and overthrowne through their owne corruption.

3 Verse 3. *was joynted*] or, *was coupled, was yoked*: unto which word the Apostle seemeth to have respect, when he saith, *Be ye not unequally yoked together with unbelievers*, 2 Cor. 6. 14. *to Baal-Peor*] which the Chaldee expoundeth, *to them that served Baal-Peor*, that was the Idol of the Moabites and Midianites, called in Greeke *Eel-phégor*. Baal is by interpretation a Lord or Patron: by which name it is probable that the Heathens called the *Summe*, or some starre, as is noted on Lev. 18. 21. *Peor* or *Phégor*, was the name of a mountaine, Num. 23. 28. and of the Idol there worshipped, Num. 25. 17. Jos. 22. 17. And because Baal was a common name to many Idols, and much revered of the peoples, through corruption the Israelites called also the LORD, Baal: but he blameth them for it, saying, *Thou shalt call me no more Baal*, Hos. 2. 16. and in detestation of the name, the Prophets put *Esheth*, that is, *Shame*, in stead of Baal, that is, *Lord*: as it is written, *They went to Baal-Peor, and separated themselves unto that Shame*, Hos. 9. 10. and the Greeke Interpreters in 1 King. 18. 25. translate Baal, *Shame*: yea and the Hebrew Prophets sometime put one for another, as *Ierub Baal* (who was Gedeon) Judg. 8. 35. & 9. 1. is called *Ierub-Esheth*, 2 Sam. 11. 21. *Esh-Baal*, 1 Chron. 8. 33. is called *Ish-Bosheth*, 2 Sam. 2. 10. and *Amerib Baal*, 1 Chron. 8. 34. is *Amerib-Esheth*, 2 Sam. 9. 10. Hereupon it is said, *Te set up Altars to that Shame*, even *Altars to burne incense unto Baal*, Jer. 11. 13. *Peor* hath the signification of *opening the mouth*, and was the name of this Idol, as some thinke, of filthinesse and fornication committed together with idolatrie, (as this Historie sheweth) and to

be that which in other language was called *Præputium*. But as *Nebo* the god of Babylon hath his name of *Prophecying*, so *Peor* might likewise be so called of *opening the mouth* in speech and prophesie; as the Scripture mentioneth *the Prophets of Baal*, 1 King. 18. 22. and of the Prophets that prophesied by Baal, Jer. 2. 8. & 23. 13. *the anger of Iehovah*] *They provoked him to indignation by their actions, and the plague brake in upon them*, Psa. 106. 29. Thus Balaam by his counsell brought them into sin, and so under wrath and curse through their owne default; which he could not obtain of God otherwise against them by any meanes.

Verse 4. *the heads*] that is, as the Greeke translateth, *the captaines of the people*, such as were chiefe in the transgression. *hang them up*] the Greeke translateth it, *Make them a publike example*: the Chaldee, *Judge and kill him that is worthy to be killed*: but *Bar gum Tishan* expoundeth it, *crucifie them*. The Law after saith, *he that is hanged in the curse of God, that is, accursed of God*, Deut. 21. 23. so the sinners brought the curse upon themselves. *before Iehovah*] or *for*, or *unto Iehovah*; to his honour; in doing vengeance on his enemies. Both these phrases are used as one, in 2 Sam. 21. *we will hang them up unto Iehovah*, ver. 6. and *they hanged them before Iehovah*, ver. 9. *that the fierce anger*] or, as the Greeke translateth, *and the fierce anger* (or *beat of the anger*) of the Lord shall be turned away. Signifying that the rooting out of sinners turneth away Gods anger from a people: for, *to the justice and judgement, is more acceptable to the Lord than sacrifice*, Proverbs 21. 3.

Verse 5. *his men*] the men under his government, as they were distributed in Exo. 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church, and after he giveth order to destroy the Midianites, ver. 17. Num. 31. 2. for *judgement must begin at the house of God*, 1 Pet. 4. 17. Ezek. 9. 6. Compare herewith the judgement inflicted for the golden Calfe, Exod. 32. 27, &c.

Verse 6. *brought neere*] this word signifieth a bringing to commit fornication; as in Gen. 20. 4. *Abimelech had not come neere unto her*: see the notes on Leviticus 18. 6. *they were weeping*] these circumstances shew the sin to be done with an high hand, in contempt of *Moses*, of the Congregation, of God himselfe and his judgements (for which the people now wept:) and so of all Religion; and with a purpose to stirre up the people unto open rebellion.

Verse 8. *into the Tent*] The original word used here for a *tent*, is not the ordinary name, but such as signifieth a cave or hollow place; & is thought to mean such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickednesse. *her belly*] in Chaldee, *her bowels*; in Greeke, *her wombe* (or *matrice*.) *the plague was stayed*] or, *was restrained*: this plague, which the Chaldee calleth *death*, seemeth to be a pestilence which God sent among the people, as the like speech elsewhere sheweth, Numb. 16. 50. 1 Chron. 21. 22. as also

in that David saith, the plague brake in upon them, Psal. 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1 Sam. 4. 17.

- 9 Verse 9. 24 thousand] all the men that had followed Bala-Peor, the Lord destroyed them from among his people, Deut. 4. 3. The Apostle speaking hereof, saith, Neither let us commit fornication, as some of them committed; and fell in one day three and twentie thousand, 1 Corinth. 10. 8. It seemeth that one thousand were slaine by the Judges, verse 5. and 23 thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chiefe were hanged, and the rest slain by the sword.

DDD Here the Hebrews begin the 41. Section or Lecture of the Law, which they call Phinehas.

- 11 Verse 11. hath turned away] in Greeke, hath caused my wrath to cease. The fact of Phinehas, who was but a Priests sonne, no ordinary Magistrate, and who proceeded not with the malefactors judicially, but carried with zeale of God, thrust them thorow suddenly, might seeme blameworthy in the eyes of men, and might procure him much ill wil, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. *he was zealous with my zeale*] or, *he was zealous with my jealousy*; for Gods cause, not his owne. The Apostle hath a like speech, *I am zealous over you with jealousy of God*, that is, *with godly jealousy*. Zeale or jealousy, (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shewed in his former act, as *Targum Jonathan* addeth for explanation, *and he killed the guilty among them*. *in my zeale*] or, *in my jealousy*; it is the word before used, and applied here to God, as in Exod. 20. 5. and often.

- 12 Verse 12. *I give*] In Chaldee, *I decree*. of peace] understand, *my covenant*, (the covenant of) peace: so God saith of Levi, *my covenant was with him*, (the covenant of) life and peace; and *I gave them unto him*, for the feare wherewith he feared me, &c. Mal. 2. 5. So in this place *Targum Jonathan* paraphraseth, *Behold I decree unto him my covenant of peace, and I will make him the messenger of my covenant, and he shall live for ever, to preach the Gospel of redemption in the end of daies*. By which words Phinehas in his covenant was a figure of Christ, who is called *the messenger of the covenant*, Mal. 3. 1. and hath an everlasting Priesthood, after the power of an endless life, Hebr. 7. 16, 17. and hath both wrought and preached redemption in these latter daies, Heb. 1. 1, 2, 3.

- 13 Verse 13. of an everlasting Priesthood] meaning untill Christs coming, to whom the Priesthood of Aaron was to give place, Heb. 7. 11, &c. Phinehas himselfe lived to a great old age, as appeareth by Judg. 20. 28. his sonnes successively were high Priests till the captivitie of Babylon, 1 Chron. 6. 4.

15. and at the returne out of captivitie, Ezra the great Priest and Scribe was of his line, Ezra 7. 1. 5. And God by his Prophet promisseth, that David shall never want a man to sit upon the throne of the house of Israel: neither shall the Priests the Levites want a man before me, to offer burn-offerings, and to kindle meat-offerings, and so doe sacrifice continually, Jer. 33. 17, 18, 21, 22. Both which are accomplished in Christ, Luke 1. 32, 33. Heb. 3. 1. & 5. 1, 5. & 8. 1, 2, 3, &c. *zealous for his God*] or, *jealous for his God*, that is, for the dishonour done unto his God; as God himselfe is said to be jealous for Jerusalem, when he was sore displeased with the Heathens that afflicted it, Zach. 1. 14, 15. It is good to be zealously affected alwaies in a good thing, Galat. 4. 18. that God sheweth here in rewarding Phinehas zeale, who stood up and executed judgement, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever, Psal. 106. 30, 31. The Hebrews in ages following mentioned his glorie; as Ben Sirach saith, *Because he had zeale in the feare of the Lord, and stood up with good courage of heart, when the people were turned backe, and made atonement for Israel, therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary, and of his people; and that he and his posteritie should have the dignitie of the Priesthood for ever*, Ecclesi. 45. 23, 24. The Scripture noteth the contrarie of Eli (who came of Ithamar the brother of Eleazar) for when his owne sons committed whoredome with the women of Israel, that assembled at the doore of the Tabernacle of the Congregation, and made themselves vile, *he restrained them not*; but honoured his sonnes above the Lord: therefore God threatned to cut off his arme, and the arme of his fathers house, that there should not be an old man in his house for ever. And he swore unto the house of Eli, *that the iniquitie of Elies house should not be purged with sacrifices, nor offering for ever*, 1 Sam. 2. 22, 29, 31. & 3. 13, 14. *made atonement*] or, *made reconciliation*, pacified Gods wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgement upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sin of some, God is wroth with the whole congregation, Jos. 7. 1, 12. & 22. 17, 18. so here for the just fact of Phinehas his wrath was turned away, & 11. and atonement is made. So the Proverbe was fulfilled, *The Kings wrath is as messengers of death; but a wise man will pacifie it*, Prov. 16. 14. Thus David also made atonement by doing justice on Sauls house, 2 Sam. 21. 3; &c.

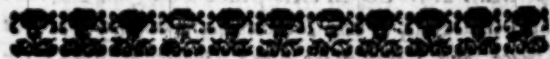
Verse 14. *smitten*] that is, killed, as the Chaldee explaineth it: so in verse 15. & 17. (*Zimri*] in Greeke, *Zambri* some of Sals; the notation of this name agreeth with his end; for *Zimri* signifieth cutting off, as superfluous boughes are pruned; or cut off from the Vine: *Sals* signifieth treading under foot; so as a fruitlesse branch he was cut off from the Vine of Israel, & trodden down of God and men; as it is written, *I have trodden downe all*

all them that goe astray from thy Statutes; for their deceit is falsehood, Psalm. 119. 118. among the Simeonites] in Chaldee, of the Tribe of Simeon. And being a Prince, and bringing that harlot unto his brethren, v. 6. it is likely that many of that Tribe tooke part with him, and perished in the plague aforesaid. For whereas that Tribe at the former muster, had 59 thousand and three hundred men of warre among them, Num. 1. 22, 23. they were diminished now after this plague 37 thousand and one hundred, that there remained at the next muster, but 22 thousand and two hundred men, Numb. 26. 1, 14.

- 15 Verse 15. *Cozbi*] in Greeke, *Chasbi* daughter of *Sour*. *Cozbi* signifieth lying or falsehood; *Zur* is a *Rocke*. an head of nations] that is, a Governour of peoples; for he was a Prince of Midian, ver. 17. and afterward he is said to be one of the five kings of Midian, Numb. 31. 8. And as *Balaam* with his wicked counsel and doctrine, is named as a figure of Antichristian seducers, corrupting the Christian Church with fornication and idolatry, Rev. 2. 14. so in this Prince of *Midian*, and the harlot his daughter, we may behold the type of Antichrist, who by the Spirit and doctrine of *Balaam* hath drawne the Church unto fornication and idolatry with false gods, and heresies. His false Prophets, like the daughters of *Moab*, allure men unto those abominations: for as the wisdom of God (in Christ) sendeth forth her maidens to invite the simple to come and eat of her bread, and drinke of the wine that she hath mingled, Prov. 9. 1, 5. so the foolish woman, (or whore of *Babylon*, Rev. 17. 1, 5.) hath also her toll-guests, the spirits of devils, working miracles, which goe forth unto the Kings of the earth, &c. Rev. 16. 13, 14. and she calleth passengers, who goe right on their waies to partake of her stollen waters which are sweet, and bread in secret, which is pleasant, and many doe follow her pernicious waies, yea many strong men have bene slaine by her, Prov. 9. 13, 18. & 7. 26. 2 Pet. 2. 1, 2. The Kings also of the earth have committed fornication with her, Rev. 18. 3. and brought her by their lawes unto the brethren and subjects. And as the harlots name was *Cozbi*, that is, a lie or falsehood, the daughter of *Zur*, that is, a *Rocke*, a Prince of *Midian* of *Abrahams* degenerate children, Gen. 25. 1, 2. so is the Church of Antichrist false and deceitfull, yet the pretended daughter of the *Rocke*, which Christ hath promised to build his Church upon, Mat. 16. 18. though being departed from the true faith of Christ, as the Midianites were from the faith of their father *Abraham*. For those Antichristian idolatries, GOD sendeth forth his plagues, Revel. 16. But when with the sword of the Spirit, (which is the word of God, Ephes. 6. 17.) those abominations are cut off, and the Authors of them thrust thorow, as in Zach. 13. 2, 3. the wrath of God which now is kindled against the sinners, shall be turned away. of a fathers house] Sol. Iarchi here noteth from Gen. 25. 4. that *Midian* had five fathers: houses, *Ephah*, and *Epher*, and *Hanoch*, and *Abida*, and *Eldaah*: and this man was King of one of them.

Verse 17. *Vex the Midianites*] or *Distresse*, that is, war against the *Midianites*; as the Greeke translatheth, *Use enmitie* against them: Hebr. *To vex*, or *To distresse*, of which phraseth see the notes on Exo. 13. 3. God who had first punished his owne people for their sins, doth now decree vengeance against their enemies, which was done by *Moses* before his death, Num. 31. 2. For as God saith to the nations, *Loe I begin to bring evil on the citie, upon which my name is called; and should ye be utterly unpunished? ye shall not be unpunished*, Jer. 25. 29. He speaketh this against the *Midianites*, rather than against the *Moabites* (whom he had forbidden *Israel* to vex or distresse, Deuter. 2. 9.) because they were chiefe in the mischief. For though *Balaam* gave the counsell to the King of *Moab*, Rev. 2. 14. and the *Moabitish* women were prostitute also unto whoredome, Num. 25. 1. yet *Balak* at first did not much regard that counsell, but turned *Balaam* away with shame, Num. 24. 11, 25. but the *Midianites* retained him, and amongst them hee was slaine, Num. 31. 8. And *Cozbi* a Kings daughter of *Midian* was a principall instrument of evil unto *Israel*, as God sheweth in verse 18. therefore the *Midianites* were first in the punishment. *smite ye them*] that is, as the Chaldee expoundeth it, *kill ye them*.

Verse 18. *For they vex you*] or, *distresse you*, not with warre, but with wiles and deceits. So God saith of *Babylon*, *Reward her even as she hath rewarded you*, Revel. 18. 6. The reward of unrighteous workes, is righteous judgement. *their wiles*] or, *their guiles, deceits, craftis*. *beguiled you*] or, *dealt wilyly and craftily with you*; as the Egyptians when they thought to deale wisely for the suppressing of *Israel*, Exod. 1. 10. are said to *deale craftily*, Psal. 105. 25. and *Iosephs* brethren, when they craftily conspired his death, Gen. 37. 18. By this it appeareth, that the amitie of the *Midianites* was but feigned, and that they plotted the destruction of *Israel*. *matter*] Hebr. word of *Peor*; the idolatrie with *Baal-Peor*, which *Israel* was drawne unto, verse 23. So the *matter* (or word) of *Cozbi*, is meant the fornication with her, verse 6. *for Peors sake*] Hebr. for the word of *Peor*, that is, which plague came on *Israel* for *Peors* sake or cause.



CHAP. XXVI.

1 The summe of all the men of *Israel* from twenty yeeres old and upward, is taken in the plaines of *Moab*. 5 The families and numbers of *Reuben*. 12 *Simeon*. 15 *Gad*. 19 *Judah*. 23 *Issachar*. 26 *Zabulon*. 29, *Manasseh*. 35, *Ephraim*. 38 *Benjamin*. 42 *Dan*. 44 *Aser*. 48 *Nephthali*. 51 The summe of them all. 52 The Law of dividing among them the inheritance of the land. 57 The families and number of the *Levites*. 62 The cause why they were not numbred among the *Israelites*. 63 None were left of them which were numbred at *Sinai*; but *Caleb* and *Iosua*.

And

1 **A**nd it was after the plague that Jeho-
 2 vah said unto Moses, and unto Elea-
 3 zar, the sonne of Aaron the Priest,
 4 saying; Take ye the summe of all the con-
 5 gregation of the sonnes of Israel, from twen-
 6 tie yeeres old and upward, according to the
 7 house of their fathers, every one that goeth
 8 forth *with* the armie in Israel. And Moses
 9 and Eleazar the Priest spake with them in
 10 the plains of Moab, by Jordan neere Jericho,
 11 saying; From twentie yeeres old and up-
 12 ward, as Jehovah commanded Moses, and
 13 the sonnes of Israel which went forth out of
 14 the land of Egypt.

15 Reuben, the first-borne of Israel; the sons
 16 of Reuben, of Enoch, the family of the Eno-
 17 chites; of Phallu, the family of the Phallu-
 18 ites. Of Hezron, the family of the Hezro-
 19 nites; of Carmi, the family of the Carmites.
 20 These *are* the families of the Reubenites,
 and they *that were* mustered of them were
 three and forty thousand, and seven hundred
 and thirtie. And the sonnes of Phallu, Eli-
 ab. And the sonnes of Eliab, Nemuel, and
 Dathan and Abiram: *this is that* Dathan and
 Abiram, the called of the congregation, who
 strove against Moses, & against Aaron, in the
 congregation of Korah, when they strove
 against Jehovah. And the earth opened her
 mouth and swallowed up them, and Korah,
 when the congregation died; when the fire
 devoured two hundred and fifty men, and
 the were for a signe. But the sonnes of Ko-
 rah died not.

21 The sonnes of Simeon, according to their
 families; of Nemuel, the family of the Ne-
 22 muelites; of Jamin, the family of the Jami-
 23 nites; of Jachin, the family of the Jachinites.
 24 Of Zarah, the family of the Zarhites; of
 25 Saul, the family of the Saulites. These *are*
 the families of the Simeonites; two and
 twentie thousand and two hundred.

26 The sons of Gad, according to their fami-
 27 lies; of Zephon, the family of the Zepho-
 28 nites; of Haggi, the family of the Haggites;
 29 of Suni, the family of the Sunites. Of Oz-
 30 ni, the family of the Oznites; of Eri, the fa-
 31 mily of the Erites. Of Arod, the family of
 32 the Arodites; of Areli, the family of the A-
 33 relites. These *are* the families of the sonnes
 of Gad, according to those *that were* mustred
 of them, forty thousand and five hundred.

34 The sonnes of Judah were Er and Onan: and
 Er and Onan died in the land of Canaan.
 35 And the sonnes of Judah, according to their
 families, were; of Selah, the family of

the Selanites; of Pharez, the family of the
 Pharzites; of Zarah, the family of the Zar-
 hites. And the sonnes of Pharez were of
 Hezron, the family of the Hezronites; of
 Hamul, the family of the Hamulites. These
 are the families of Judah, according to those
 that were mustered of them, seventie and six
 thousand, and five hundred.

21 The sons of Issachar, according to their fa-
 22 milies; of Thola, the family of the Tholaites;
 23 of Phuva, the family of the Phunites. Of
 24 Jashub, the family of the Jashubites; of Sim-
 25 ron, the family of the Simronites. These
 are the families of Issachar, according to those
 that were mustered of them, sixty and four
 thousand, and three hundred.

26 The sonnes of Zabulon, according to their
 27 families; of Sered, the family of the Sar-
 28 dites; of Elon, the family of the Elonites;
 29 of Jahleel, the family of the Jahleelites.
 These are the families of the Zabulonites, ac-
 30 cording to those that were mustered of them,
 31 sixty thousand and five hundred.

32 The sons of Joseph, according to the fami-
 33 lies, were Manasses and Ephraim. The sons
 of Manasses; of Machir, the family of the
 Machirites; & Machir begat Gilead; of Gi-
 lead, the family of the Gileadites. These are
 the sons of Gilead; of Jezer, the family of
 the Jeezerites; of Helek, the family of the
 Helekites. And of Asriel, the family of the
 Asrielites; and of Shechem, the family of
 the Shechemites. And of Shemida, the fa-
 mily of the Shemidaites; and of Hopher, the
 family of the Hopherites. And Zelophehad
 the sonne of Hopher had no sonnes, but
 daughters: and the names of the daughters
 of Zelophehad, were Machlah, and Noah,
 Hoglah, Milcah, and Tirzah. These are the
 families of Manasses, and those that were
 mustered of them, two and fifty thousand,
 and seven hundred.

35 These are the sons of Ephraim, according
 36 to their families: of Shuthelah, the familie
 of the Shuthalhites; of Becher, the family of
 the Bachrites; of Tahan, the family of the
 Tahanites. And these are the sonnes of
 Shuthelah: of Eran, the family of the Era-
 nites. These are the families of the sonnes
 of Ephraim, according to those that were mu-
 37 stered of them, two and thirty thousand and
 five hundred; these are the sonnes of Joseph,
 according to their families.

38 The sonnes of Benjamin, according to their
 families: of Bela, the family of the Belaites;
 of Ashbel, the family of the Ashbelites; of
 Ahiham,

- 39 Ahiham, the family of the Ahihamites. Of Shephupham, the familie of the Shuphamites; of Hupham, the family of the Huphamites. And the sonnes of Bela were Ard and Naaman, the family of the Ardites; of Naaman, the family of the Naamites.
- 40 These are the sonnes of Benjamin, according to their families, and those that were mustered of them, five and forty thousand and six hundred.
- 41 These are the sonnes of Dan, according to their families; of Shuham, the family of the Shuhamites: these are the families of Dan, according to their families. All the families of the Shuhamites, according to those that were mustered of them, sixty and four thousand and four hundred.
- 42 The sonnes of Aser, according to their families; of Jimnah, the family of the Jimnaites; of Jisvi, the family of the Jisvites; of Beriah, the family of the Beriites. Of the sonnes of Beriah; of Cheber, the family of the Chebrites; of Malchiel, the family of the Malchielites. And the name of the daughter of Aser was Serah. These are the families of the sonnes of Aser, according to those that were mustered of them, three and fifty thousand and four hundred.
- 43 The sons of Naphtali, according to their families; of Jachzeel, the family of the Jachzeelites; of Guni, the family of the Gunites.
- 44 Of Jezer, the family of Jisrites: of Sillem, the family of the Sillemites. These are the families of Naphtali, according to their families, and they that were mustered of them, five and fortie thousand and four hundred.
- 45 These were the mustered of the sonnes of Israel; six hundred thousand, and a thousand seven hundred and thirtie.
- 46 And Jehovah spake unto Moses, saying;
- 47 Vnto these the land shall be divided for an inheritance, according to the number of names. To the many thou shalt give them the more inheritance, and to the few thou shalt give them the lesse inheritance: to every man according to those that were mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot; according to the names of the Tribes, of their fathers they shall inherit. According to the lot, shall the inheritance thereof be divided betweene many and few.
- 48 And these are they that were mustered of the Levites, according to their families; of Gershon, the family of the Gershonites; of

Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These are the families of the Levites, the family of the Libnites; the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korachites: and Kohath begat Amram. And the name of Amrams wife was Jochebed the daughter of Levi, whom shee bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before Jehovah. And those that were mustered of them, were three and twentie thousand, all males, from a moneth old and upward, for they were not mustered among the sonnes of Israel, because there was no inheritance given to them among the sonnes of Israel.

These are they that were mustered by Moses and Eleazar the Priest, who mustered the sonnes of Israel in the plaines of Moab by Jordan, neere Jericho. And among these, there was not a man of those that were mustered by Moses and Aaron the Priest, who mustered the sonnes of Israel in the wilderness of Sinai. For Jehovah had said of them, Dying they shall die in the wilderness: and there was not left a man of them, save Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

Annotations.

After the plague] after the death of the 24 thousand that perished for the sin of Peor, (Num. 25.9.) the Lord commandeth the people to be numbred, which should have inheritance in his land; to signifie his love and care of those that cleaved unto him, Deut. 4. 3, 4. The Hebrews explaine it by the similitude of a Shepherd, who when wolves have gotten among his flocke, and worried some of them, he counteth them, to know the number of those that are left. Againe, As when they came out of Egypt, and were delivered to Moses, they were delivered him by sale (Exo. 38.26.) so now when Moses was ready to die, and to deliver his flocke againe, he delivered them by sale. Sol. Iarchi on Num. 26. Eleazar] who now was high Priest after the death of Aaron his father, who had before numbred them with Moses, Num. 1. 3. And this Eleazar was he, who after with Iosua divided the land of Canaan to this people, Jos. 14. 1, &c.

Verse 2. the summe] Hebr. the head; which the Chaldee expoundeth, the count, or summe: see Exo. 30. 12. This was the third time that Israel was numbred for to fight the Lords battels against the

the Canaanites, and to receive their land for an inheritance. See the Annotations on Num. 1.2.

20 yeeres old] Hebr. *sonne of twentie yeere*: see Num. 1.3. *house*] that is, as the Greeke explaineth it, *houses of their fathers*. *Iarchi* saith, *they were reckoned by the Tribe of the father, and not after the mother*: So in Num. 1.2. *goeth forth with the armie*] able to goe out to war the warfare of the Lord: see the notes on Num. 1.3.

3 Verse 3. *spake with them*] in Chaldee, *spake*, and *said to number them*; but *T bargum Ionathan* addeth, *spake with the Princes, and said, to number them*. So it accordeth with Num. 1.4. *plaines*] or *champion countrey of Moab*: see Num. 22.1.

4 Verse 4. *From 20 yeeres old*] Hebr. *from a sonne of 20 yeeres*, as verse 2. and here is to be understood, *the people are to be numbred*, or the like.

5 Verse 5. *the first-borne*] *Reuben* for this cause is here first numbred, as also in Num. 1.5, 20. though he lost his dignity by his sin, 1 Chron. 5.1. and was put downe to the second quarter, as they encamped about the Sanctuarie, and marched towards *Canaan*, Numb. 2. 10. 16. *Enoch*] in Hebr. *Chanoch*: see Gen. 5. 18. & 46. 9. *of the Enochites*] Hebr. *of the Enochite*, (or *Chanochite*) the singular number for the plurall: so after thorow-out this chapter. See the Annotations on Gen. 10. 6. And here *Reuben* hath foure families, according to Gen. 46. 9. & 1 Chro. 5.3.

7 Verse 7. *mustered*] or *numbred*; Hebr. *visited*. See the notes on Num. 1.3. *43 thousand, &c.*] at the former muster they were *46 thousand and five hundred*, Num. 1.21. so they increased not, but decreased while they travelled in the wilderness.

9 Verse 9. *the called*] that is, *renowned, famous*: see Num. 1.16. & 16.1, 2, &c. *strove*] in Greeke, *made insurrection*: in Chaldee, *gathered themselves together*. This mutinie stirred by the chiefe of the Tribe, seemeth to be one cause of their decrease by the hand of God against them.

10 Verse 10. *and Korah*] that is, men and goods that pertained unto *Korah*, as Num. 16.32. *the congregation died*] in Greeke, *his congregation*, meaning *Korahs*, as Num. 16.40. *250 men*] that offered incense, Numb. 16.35. *for a signe*] or *for an ensigne, a banner*; the Greeke and Chaldee translate it, *a signe*: whereby God signified his anger to be displayed against all that should rebell in like manner. In Num. 16. 40. it is called *A memoriall unto the sonnes of Israel*, that no stranger, &c. come neere to offer incense before *Iehovah*; that he be not as *Korah*, &c. Of such things the Apostle saith, *they were our examples*, 1 Cor. 10.6.

11 Verse 11. *died not*] to wit, either by that fire, or by the swallowing up of the earth, Num. 16.32, 35. It seemeth they consented not to their fathers rebellio, or at least repented at the warning given by *Moses*, Num. 16.5, &c. The sons of *Korah* were *Assir*, and *Elkanah*, and *Abiasaph*, Exod. 6. 24. these and their posterity lived, and kept their office in *Israel*; for their genealogie is reckoned in 1 Chron. 6. 22, 38. and they were appointed by *David* to be singers in the house of the Lord, 1 Chro. 6. 31, 32. and of them came *Samuel* the Prophet,

1 Chron. 6. 33, 34. compared with 1 Sam. 1.20. and *Heman*, who with his off-spring were singers, 1 Chron. 6. 33. & 25. 4, 5, 6. And many Psalmes have in their titles, *To the sons of Korah*, as Psal. 42. and 44. and 45. and 46. and 47. and 48. and 49. and 84. and 85. and 87. and 88.

Verse 12. *Nemuel*] called also *Iemuel*, in Gen. 46.10. & Exod. 6.15. in Greeke here, *Namuel*. So in 1 Chron. 4.24. *Iachin*] in Greeke, *Acbein*: he is called *Iarib*, in 1 Chron. 4.24.

Verse 13. *Zerah*] in Greeke, *Zara*; so in 1 Chronicles 4. 24. elsewhere called *Zobar*, Gen. 46. 10. Exod. 6. 15. *Saul*] the sonne of a *Canaanite*se, Genesis 46. 10.

Verse 14. *These are the families*] to wit, which remained: for there was one family more of *Obad*, Gen. 46.10. Exod. 6.15. but that was extinct in the wilderness, and therefore omitted here and in 1 Chron. 4.24. *22000 and 200,*] their number was greatly diminished; for at the former muster, they were 59 thousand and 300, Num. 1. 23. Among other finnes, that forementioned in Numb. 25. 14. seemeth to be a speciall cause hereof. And *Moses* blessing all the other Tribes before his death, maketh no expresse mention of *Simeon*, in Deut. 33.

Verse 15. *Gad*] though he was not the next borne to *Simeon*, nor of that mother, yet is he mustered in the third place, because he was joyned with *Reuben* and *Simeon* in the South quarter, as they encamped about the Sanctuarie, Num. 2.10, 14. *Zephon*] in Greeke, *Saphon*, he was called also *Ziphion*, in Gen. 46.16.

Verse 16. *Ozai*] in Greeke, *Azeni*: in Gen. 46. 16. he is named *Ezbon*.

Verse 17. *Arod*] in Greeke, *Aroadi*, and in Gen. 46. 16. *Arodi*.

Ver. 18. *and five hundred*] so this Tribe had fewer now by five thousand one hundred and fiftie men, than at the former muster, Num. 2.15.

Ver. 19. *and Onan died*] both of them died without issue, God did cut them off for their wickednesse in their youth, Gen. 38.7, 10.

Verse 20. *Selab*] in Greeke, *Seloi*.

Verse 21. *of Pharez*] The sonnes of *Judah* were five in all, Gen. 38. so noted by the Holy Ghost, in 1 Chronic. 2. 4. they were all to have been heads of families; but two dying childlesse, here are taken two of his sonnes sonnes (*Hezron* and *Hamul*) in their stead; and these were of *Pharez*, (the second brother of the twins, Gen. 38. 28, 29.) of whom our Lord Christ came according to the flesh, Matth. 1. So *Judah* hath five families continued, according to the number of his five sonnes.

Verse 22. *and six thousand*] at the first muster he had but *74 thousand and six hundred*, Numb. 2.4. now hee is increased nineteene hundred more: and as hee, so all the Tribes under his standard were increased also; whereas in *Reuben* they were all diminished. For *Judah* prevailed above his brethren, for the honour of Christ, who was to come of his stocke: see 1 Chron. 5.2. Gen. 49.8, 10. Hebr. 7. 14.

Verse

- 23 Verse 23. *Isshachar*] he is numbered next *Judah*, for he was next him under his standard, Num. 2. 5. next him graved on the high Priests breast-plate, Exod. 28. borne next of the same mother *Leah*, Gen. 30. 17, 18. Of him and his four families here reckoned, see the notes on Gen. 46. 13. *Fluvab*] called also *Pbuhab*, in 1 Chron. 7. 1. and so here in Greeke, *Floua*.
- 24 Verse 24. *Iasub*] hee is called *Iob*, in Genesis 46. 13.
- 25 Verse 25. 64 thousand] he had before but 54 thousand and four hundred, Num. 2. 6. so that his Tribe is increased nine thousand and nine hundred men of warre.
- 26 Verse 26. *Zabulon*] or *Zebulun*, hee was next brother to *Isshachar*, Gen. 30. 19, 20. next him on *Aarons* Breast-plate, Exod. 28. and next him in marching and camping about the Tabernacle, Num. 2. His three families continue here, as they were in Gen. 46. 14.
- 27 Verse 27. sixtie thousand, &c.] who were before 57 thousand and four hundred, Num. 2. 8. so they are increased, three thousand and one hundred men.
- 28 Verse 28. *Ioseph*] of him came two Tribes, for hee had the first birth-right, a double portion, 1 Chron. 5. 2. Gen. 48. 1, 5.
- 29 Verse 29. *Manasses*] he, though the elder brother was put downe to the second place, by *Iakobs* prophesie, Gen. 48. 14, 19, 20. and by Gods disposition of the Tribes, Num. 2. 18, 20. yet here he is mustered before *Ephraim* the standard-bearer; as his armie was increased in the wilderness, when *Ephraims* was diminished, which after doth appeare. *Machir*] he was the sonne of *Manasses* by his Concubine an *Aramite*, 1 Chron. 7. 14. *Gilead*] in Greeke, *Galaad*. There was also a place called *Gilead*, which the sons of this *Machir* conquered, and had it for their possession, Num. 32. 39, 40. Jos. 17. 1.
- 30 Verse 30. *Iezer*] in Greeke, *Achiezer*: in Jos. 17. 2. *Abiezer*. Here not onely the sonnes sonnes (as was noted before of *Judah*, verse 21.) but the sonnes sonnes sonnes are made heads of families in the Tribe of *Manasses*: the like whereof is not in any other Tribe. This honour hath *Ioseph* above his brethren; who also whiles he lived, saw unto *Ephraim* some of the third generation: also the sonnes of *Machir*, some of *Manasses*, were borne upon *Iosephs* knees, Genesis 50. 23. And *Manasses* here hath eight families, when no other Tribe hath so many.
- 33 Ver. 33. *Zelophebad*] or *Zelophebad*, in Greeke, *Satpaad*. the names] Hebr. the name. *Machlab*] in Greeke their names are written, *Maala*, *Nova*, *Aizla*, *Melcha*, and *Tersa*: Of these daughters, see Num. 27. 1, &c. Num. 36. 11. Jos. 17. 3.
- 34 Verse 34. 52 thousand, &c.] he had before but 32 thousand and 200. Num. 2. 21. so that now he was increased 20 thousand and five hundred men of warre: none of all the other Tribes had halfe so much increase. Thus *Iakobs* prophesie is fulfilled, *Ioseph* shall be the founte of a fruitfull Vine, Genesis 49. 22.
- Verse 35. *Shubelah*] in Greeke, *Soubala*. *Becher*] this some think to be he which is called *Be-cher*, in 1 Chron. 7. 20. *Tahan*] or *Tachan*; in Greeke, *Tanach*, by transposition of letters.
- Verse 36. *Eran*] in 1 Chron. 7. 26. called *Edan* (or *Laadan*): so the Greeke here writeth him *Eden*, for the likenesse of the Hebrew letters, whereof see the Annotations on Gen. 4. 18. and Num. 2. 14. Of this *Eran* (or *Edan*) came *Iofus* the sonne of *Nun*, 1 Chron. 7. 26, 27. And here *Ephraims* sonnes sonne is head of a family, as was before in *Judabs* Tribe, verse 21.
- Verse 37. 32 thousand, &c.] he had before 40 thousand, Numb. 2. 19. so eight thousand of this Tribe are now diminished.
- Verse 38. *Bela*] in Greeke, *Bale*: he was *Benjamins* first-borne, 1 Chron. 8. 1. *Asbeel*] called *Iediel*, 1 Chronic. 7. 6. *Benjamins* second sonne, 1 Chron. 8. 1. The Greeke here writeth him *Asuber*, or as some copies have it, *Asubel*. *Abiram*] or, *Abiram*, in Greeke, *Acheiran*: elsewhere hee is named *Aebi*, Genes. 46. 22. and *Achrah* the third sonne of *Benjamin*, 1 Chron. 8. 1.
- Verse 39. *Shephupham*] in Greeke, *Sophan*, in 1 Chron. 7. 12. he is called *Shuphim*, in Gen. 46. 22. *Muphim*. *Hupham*] otherwise, *Huphim*, Gen. 46. 22. 1 Chron. 7. 12.
- Verse 40. *Ard*] in Greeke, *Ader*: so in 1 Chron. 8. 3. the Hebrew writeth him *Adar*. the family] understand (as the Greeke also supplieth) of *Ard*, the family of the *Ardites*. Here *Benjamin* hath but seven families, who in Gen. 46. 21. had ten.
- Verse 41. 45 thousand, &c.] he had before but 35 thousand and 400. Num. 2. 23. now his number is increased ten thousand and two hundred; that though his families were diminished, yet he had the greatest increase of men of warre amongst all the Tribes, save *Manasseh* and *Aser*.
- Verse 42. *Shubam*] or *Shucham*, called by transposing of letters, *Hushim* (or *Chushim*) in Gen. 46. 23. in Greeke, *Same*.
- Verse 43. 64 thousand, &c.] of one family of *Dan* there sprang so many thousand men, that none of all the Tribes save *Judah* have the like multitude: and he is increased 17 hundred men more than at the former numbring, Num. 2. 26.
- Verse 44. *Imnah*] in Greeke, *Iamein*. *Iisui*] in Greeke, *Iesoui*. Betweene these there was another called *Iisubab*, Gen. 46. 17, whose family here omitted, seemeth to be perished.
- Verse 45. *Cheber*] or *Heber*, in Greeke, *Chober*: of his posteritie, see 1 Chron. 7. 32. Here *Afers* sonnes sonnes are also heads of families, as were before in *Judah* and *Ephraim*, verse 21. & 36.
- Verse 46. *Serah*] or *Serach*; in Greeke, *Sara*: mentioned also in Gen. 46. 17. 1 Chron. 7. 30.
- Verse 47. 53 thousand, &c.] when before he had but 45 thousand and five hundred, Num. 2. 28. that his increase in the wilderness was eleven thousand and nine hundred men of warre: none but *Manasseh* was before him.
- Verse 48. *Naphthali*] in Greeke, *Nephthaleim*. *Iachzeel*] in Greeke, *Asiel*. The four families of *Naphthali* continue, as in Gen. 46. 24.

50 V. 50.45. *thousand, &c.*] whereas before hee had beene 53 *thousand and 4 hundred*, Num. 2.30. so that 8. thousand fewer are at the last than at the first.

51 Ver. 51. *and a thousand, &c.*] The number of all at the former count was 600 *thousand, and three thousand, and 550*. Num. 2.32. so that now in the whole summe the host of Israel is decreased in the 38. yeares travell, eightene hundred and twenty men, exempting the Levites which were numbered apart. Wherein Gods worke for them all in generall, and for the tribes and families in particular is to bee regarded. When they were under bondage and affliction in Egypt, they multiplied like fish, and filled the land, Exod. 1. (for outward persecution increaseth the Church, and lesseneth it not :) but when they were come out from that iron furnace, and carried of God as on Eagles wings, thorow the wilderness in safety, they so provoked him by their murmurings, rebellions, and idolatries, that hee consumed their dayes in vanity, and their yeares in hasty error, Psal. 78. 17-33. And though amongst other blessings, God gave them his lawes to direct them, Exod. 20. &c. and his good spirit to instruct them, Neh. 9. 20. & led them like a flock, by the hand of Moses and Aaron, Psal. 77. 21. yet learned they not obedience, but mount Sinai gendred to bondage, Gal. 4. 24. and the Law wrought wrath, Rom. 4. 15. & Moses their Law-giver could not bring them into the promised land, but left that unto his successor Iesus the sonne of Nun, who figured Iesus the son of God, by whom cometh grace and truth, and the inheritance of the Kingdome of heaven, Deut. 31. 2. 7. 14. Ioh. 1. 17. Rom. 6. 23.

The speciall hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed :

Seven of the twelve tribes did increase in multitude as they travelled, besides the tribe of Levi, which also was a thousand at the last numbring more than at the first, ver. 62.

- 1 Iudah increased 1900.
- 2 Issachar 9900.
- 3 Zabulon 3100.
- 4 Manasseh 20500.
- 5 Benjamin 10200.
- 6 Dan 1700.
- 7 Aser 11900.

The summe of all increased, was nine and fifty thousand and two hundred, besides the thousand Levites. Notwithstanding the decrease of the five tribes was more : for

- 1 Reuben decreased 3770.
- 2 Simeon — 37100.
- 3 Gad — 5150.
- 4 Ephraim — 8009.
- 5 Naphtali — 8000.

So the summe of all that were diminished, was one and sixty thousand and twenty men.

Observe also the worke of God in respect of Iakobs wives, the foure mothers of the tribes, Leah, Rachel, Zilpah, and Bilhah, whom the holy Ghost mentioneth in Gen. 46. 15. 18. 19. 25.

1 Leah was multiplied } in Iudah 1900.
in Issachar 9900.
in Zabulon 3100.

So the fruit of Leahs body increased in the wilderness foureteene thousand and nine hundred, besides the thousand of Levi.

2 Rachel was multiplied } in Manasseh 20500.
in Benjamin 10200.

So Rachels increase was thirty thousand and seven hundred.

3 Zilpah Leahs handmaid increased in her son Aser, eleven thousand and nine hundred.

4 Bilhah Rachels handmaid was multiplied in her son Dan seventene hundred. Thus God imparted his blessing amongst them all, but chiefly to Rachel whom Iakob loved, for her increase was more than of all the other three.

They were likewise all of them partakers of his chastisements in their posterity : for,

1 Leah was diminished in Reuben 3770. in Simeon, 37100. so she lost of her increase in the wilderness, nine and thirty thousand eight hundred and seventy men.

2 Rachel was diminished in Ephraim, 8000.

3 Zilpah lost in Gad her sonne, five thousand one hundred and fifty.

4 Bilhah lost in Naphtali, eight thousand men.

So the farre greatest losse was Leahs, who now might weepe for her children, because they were not ; as long after befell unto Rachel, Mat. 2. 18.

Againe, as the twelve tribes camped in foure quarters about the tabernacle, Num. 2. so the hand of God for the increase and diminishing of their camps may be scene thus :

In the first and chiefest quarter Eastward, were I V D A H, Issachar, and Zabulon, all increased. Iudah was the father and figure of Christ, under whose standard, al that camp & march are blessed.

In the second quarter Southward, were R E V B E N, Simeon, & Gad, who were all diminished ; as Reuben for his sin lost his honor & birthright, 1. Chro. 5. 1. so his sons rebelled, Num. 16. and Simeon sinned with an high hand, Num. 25.

In the third quarter Westward, were E P H R A I M, Manasseh, and Benjamin ; of whom the first was diminished, the other two increased.

In the fourth quarter Northward, were Dan, Aser, and Naphtali ; of whom the two former were multiplied, the third and last diminished.

Concerning the families of the tribes (excepting Levi) they are 57 in all. For here are families

- | | |
|------------------|-------------------|
| 1 Of Manasseh 8. | 7 Of Reuben 4. |
| 2 Of Benjamin 7. | 8 Of Issachar 4. |
| 3 Of Gad 7. | 9 Of Ephraim 4. |
| 4 Of Simeon 3. | 10 Of Naphtali 4. |
| 5 Of Iudah 5. | 11 Of Zabulon 3. |
| 6 Of Aser 5. | 12 Of Dan 1. |

The sum of all the families is 57 : to whom if we adde the twelve tribes, and Iakob himselfe the father of them all, the whole number is *Seventie*, which was the number of the soules of Iakobs house that went into Egypt, Gen. 46. 27. But comparing these now, with the heads of families named

med in Gen. 46. we shall see 5 families rooted out; one of Simeon, Leahs son; one of Aser, the son of Leahs hand-maid; and three of Benjamin, Rachels son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that which Iob saith of Gods works; *Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the soule of every living thing, and the breath of all flesh of man. Behold he breaketh downe, and it cannot be built againe: he shattereth up a man, and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straitneth them,* Iob 12.9.10.14.23.

51 Vers. 51. *Unto these the land shall be divided*] So the naturall sons of Israel only had inheritance; but under the Gospell it is prophesied, that the strangers also should have inheritance among the tribes, Ezek. 47.22.23. By this also it appeareth, that the tribes diminished had a double punishment, losse of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, which stood on these two branches, multitude of children, and inheritance of the land, Gen. 12. 2. 7. and 13. 15. 16. and 15. 5. 8. 18. and 17. 2. 6. 8. and 22. 17. and 26. 3. 4. and 28. 13. 14. and 35. 11. 12. Sol. Iarchi here saith, *To these and not to them that are lesse than twenty yeares old; although they came to full twenty before the division of the land. For loe the land was seven yeares in conquering, &c. yet none had portion in the land but these six hundred thousand, and one thousand: and if one of them had six sones, they received but their fathers portion only.* But Chazkuni referreth it to the families, saying; *To these the 57 families reckoned here, shall the land be divided for inheritance by the number of names, 57 portions according to the 57 heads of families.* So it is written in Numb. 33. 54. *Ye shall divide the land by lot, for an inheritance among your families.* This figured, that only such shall have their part in the kingdome of heaven, as are chosen and called of God, and have their names written in the lambs booke of life, Rom. 8. 28. 29. 30. 1 Pet. 1. 2. 3. 4. 5. Rev. 21. 27.

54 Vers. 54. *To the many*] To the tribe and family which hath many persons in it, *Thou shalt give them the more* (Hebr. *thou shalt multiply his*) inheritance. So the portions were not all equall in quantity, but proportioned to the multitude of men in the tribes and families. *To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equall: for loe every tribe had his portion according to his multitude,* saith Sol. Iarchi on Num. 26. Hereupon the sons of Ioseph complained of their small portion in respect of their great multitude, Ios. 17. 14.

55 Vers. 55. *by lot*] Although Eleazar the high Priest, Iosua the governour, and 12 princes of the tribes, (appointed of God, Num. 34. 17. 18. &c.) were to divide the land, yet to cut off contention, & to shew the providence & disposition of God, according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease, and parteth betwene the mighty,* Prov. 18. 18. and

The lot is cast into the lap, but the whole disposing thereof is of the LORD, Prov. 16. 33. And the Hebrew Doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost.* Sol. Iarchi on Numb. 26. The manner of doing it was thus; First the land was by men divided into parts, according to the number of the tribes; as Iosua sent men to divide the land which remained into seven parts, and to describe it according to the inheritance of them, and so to bring the description unto him, that hee might cast lots for them before the Lord. And they described it by cities, into seven parts, in a booke, and brought it to Iosua, who cast lots for them in Shiloh before the Lord; and so every tribe received as their lot came up, according to their families, Ios. 18. 4. — 11. &c. Moreover, in the Hebrew records it is said, that it was not divided but by *Vrim and Thummim* [which was the oracle of God in the breast-plate of the high Priest, Exod. 28. Num. 27. 21.] *as it is said (in Num. 26. 56.) According to (or at the mouth of) the lot. When Eleazar was clothed with Vrim and Thummim, and Iosua and all Israel stood before him, there was a Kalphi* [a vessell whereinto the lots were put, whereof see the Annotations on Levit. 16. 8.] *of the tribes names, and a Kalphi of the names of the limits (or bounds of the countrey) set before him; and he being directed by the holy Ghost, said; Naphtali commeth up, the limits Gensareth commeth up: hee tooke out of the Kalphi of the tribes, and Naphtali came up in his hand; out of the Kalphi of the limits, and the limit Gensareth came up in his hand. And so for every tribe.* Talmud. Bab. in Baba bathra, chapter 8. in Gemara, and Sol. Iarchi on Numb. 26. But observe that the land within Iordan was divided only to nine tribes, and an halfe, because two tribes and an halfe had their portion on the outside of Iordan, Numb. 34. 13. 14. 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lots*; as, *Come up with me into my lot,* Iudg. 1. 3. And not lands onely, but whatsoever befalleth unto men from the hand of God, is called a lot; as, *This is the portion of them that spoile us, and the lot of them that rob us,* Esay 17. 14. and, *Thou hast neither part nor lot in this matter,* Act. 8. 21. and, *That they may receive forgiveness of sinnes, and a lot (that is, inheritance) among them which are sanctified by faith, &c.* Act. 26. 18. and, *The part of the lot, (that is, of the inheritance) of the Saints, in light,* Col. 1. 12. So that in the Greeke, used by the Apostles, *Cleros*, a lot, and *Cleronomia*, a division by lot, is the common name of an inheritance, 1 Pet. 5. 3. Ephes. 1. 14. 18.

56 Vers. 56. *According to the lot*] Hebr. *At* (or *Vpon*) the mouth of the lot: as the lot (whereon the name of the tribe, or of the inheritance is written) shall speake. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth to every man severally as hee will, 1. Cor. 12. 4. — 11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election onely obtaineth, that the purpose of God according to election might stand, not of works, but of him that calleth, Rom. 11. 7. and 9. 11.

57 Verſ. 57. of the Levites] who though they had no inheritance in the land, verſe 62. yet were they to have 48 cities and their ſuburbs for their habitation, Num. 35. which alſo fell unto them by lot, Ios. 21. 4. &c.

58 Verſ. 58. Korachites] or, Korhites, of Korah the ſonne of Izhar, the ſonne of Kohath, the ſon of Levi, Numb. 16. 1. Korah himſelfe died in the rebellion, but his ſonnes died not, Numb. 26. 11. therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further than the other families. And where-as in Exod. 6. 16. &c. there are reckoned of Gerſhon two ſonnes, Libni and Shimei; here the familie of the Libnites is muſtered, but Shimei left out. There Kohath hath four ſonnes, Amram and Izhar, and Hebron, and Uzziel; here Uzziel is omitted; neither is Izhar named, but in his ſons the Korhites

59 Verſ. 59. ſhe bare to Levi] by ſhe underſtand Levites wife, or Iochebeds mother: Sol. Iarchi expoundeth it, *his wife bare her in Egypt.* ſhee bare to Amram] that is, Iochebed Amrams wife, (who was alſo his aunt) bare to Amram, Exodus 6. 20. Marie] Hebr. Mirjam: ſhee was a propheteſſe; ſee Exod. 15. 20. Numb. 12. 1.

60 Verſ. 60. unto Aaron was borne] Here Moſes children, Gerſhon and Eliezar, are againe omitted: ſee the notes on Numb. 3. 38.

61 Verſ. 61. and Abihu died] and they had no ſonnes, Numb. 3. 4. See the hiſtory in Levit. 10.

62 Verſ. 62. 23 thousand] who at the former numbring were but 22 thousand, Numb. 3. 39. So they increaſed in the wilderneſſe a thouſand males.

65 Verſ. 65. dying they ſhall die] i. they ſhall ſurely die: this was threatned for their rebellion, and reſuſing to goe into the promiſed land, Num. 14. and the fulfilling of Gods judgement is here ſhewed. and Iofhua] in Greeke, Ieſus the ſonne of Naue: theſe two ſurvived, becauſe they faithfully followed the Lord, Num. 14. 24. 38. See the Annotations there. In that all the reſt were dead ſave theſe two, it ſheweth that all the 600 thouſand men now muſtered, which ſhould conquer Canaan, were a valiant company, between 20 and 60 yeares of age, (none being above 60 but Caleb and Iofua;) and as they were in body, ſo in mind, being trained up theſe 38 yeares in the ſtudy of the Law and ordinances of God, and beholding his workes, having Moſes and Aaron for their leaders, and Gods good ſpirit for their inſtructor, Neh. 9. 20.



CHAP. XXVII.

1 The daughters of Zelophehad ſue for an inheritance. 5 Moſes bringeth their cauſe before the Lord, who granteth their requeſt. 8 The Law of inheritances, when a man dieth without a ſonne. 12 Moſes is bidden to goe up and ſee the land, and is told of his death for his treſpaſſe. 15 Hee requeſteth of the Lord that a man may be ſet governor in this place. 18 The Lord appointeth Iofua to ſucceed him. 22 And Moſes by impoſition of hands, ordaineth him to his office.

1 **T**Hen came the daughters of Zelophehad the ſonne of Hephher, the ſonne of Gilead, the ſon of Machir, the ſon of Manaſſes, of the families of Manaſſes the ſon of Ioseph: and theſe are the names of his daughters; Machlah, Noah, & Hoglah, and Milcah, and Tirzah. And they ſtood before Moſes, and before Eleazar the Prieſt, and before the Princes and all the congregation, at the doore of the Tent of the Congregation, ſaying; Our father died in the wilderneſſe, and he was not among the Congregation of them that gathered themſelves together againſt Iehovah, in the congregation of Korah: but in his ſin he died, and he had no ſons. Why ſhould the name of our father bee done away from among his family, becauſe he hath no ſon? Give unto us a poſſeſſion among the brethren of our father. And Moſes brought their cauſe before Iehovah.

6 And Iehovah ſaid unto Moſes, ſaying; 7 The daughters of Zelophehad ſpeake right; giving thou ſhalt give them a poſſeſſion of an inheritance among the brethren of their father: and thou ſhalt cauſe the inheritance of their father to paſſe unto them. And thou ſhalt ſpeake unto the ſonnes of Iſrael, ſaying, If a man die, and he have no ſonne, then yee ſhall cauſe his inheritance to paſſe unto his daughter. And if hee have no daughter, then ye ſhall give his inheritance unto his brethren. And if he have no brethren, then ye ſhall give his inheritance vnto the brethren of his father. And if his father have no brethren, then ye ſhall give his inheritance unto his kiſmen that is next to him of his family, and he ſhall inherit it, & it ſhall be unto the ſonnes of Iſrael for a ſtatute of judgement, as Iehovah commanded Moſes.

12 And Iehovah ſaid unto Moſes, Go thou up into this mountaine of Abarim, and ſee the land which I have given to the ſons of Iſrael. 13 And thou ſhalt ſee it, and thou alſo ſhalt bee gathered unto thy peoples, as Aaron thy brother was gathered. For yee rebelled againſt my mouth in the wilderneſſe of Zin, in the ſtrife of the congregation, to ſanctifie me at the water before their eyes; that is the water of Meribah of Kadeſh, in the wilderneſſe of Zin.

15 And Moſes ſpake unto Iehovah, ſaying; 16 Let Iehovah the God of the ſpirits of all fleſh, ſet a man over the congregation: Which may goe out before them, and which may go in before them, and which may lead them

- them out, and which may bring them in :
 that the Congregation of Jehovah be not
 18 as sheepe which have no shepherd. And
 Jehovah said unto Moses ; Take unto thee
 Josua the sonne of Nua, a man in whom
 is the spirit, and lay thine hand upon him.
 19 And cause him to stand before Eleazar the
 Priest, and before all the congregation, and
 20 charge thou him before their eyes. And
 thou shalt give of thine honour upon him,
 that all the congregation of the sonnes of
 21 Israel may heare. And he shall stand be-
 fore Eleazar the Priest, and he shall aske
 (*counsell*) for him, by the judgement of V-
 rim, before Jehovah : at his mouth shall they
 goe out, and at his mouth shall they come
 in; he, and all the sonnes of Israel with him,
 22 and all the congregation. And Moses did
 as Jehovah commanded him : and he tooke
 Josua and caused him to stand before Ele-
 azar the Priest, and before all the congre-
 23 gation. And hee laid his hands upon him,
 and charged him, as Jehovah spake by the
 hand of Moses.

Annotations.

- 1 **T**Hen came] Hebr. *And they came neere* (or *ap-
 proached*) to wit, unto Moses, &c. v. 2. *T bargum*
Jonathan saith, *they came to the place of judgement.*
Zelophebad] or, *Zelophebad*; in Greeke, *Salpaad* son
 of *Opber*, sonne of *Galaad*, &c. See Num. 26. 33.
of the families] or, *with* (among) *the families of Ma-*
nasseh; as coming before when all the other fam-
 ilies came to be numbered, ch. 26. but the Greek
 translateth, *of the family of Manasseh.* *of Ioseph*
 what needeth hee to be named here? *Sol. Iarchi*
answereth, because *Ioseph loved the land, as it is said*
(in Gen. 50. 25.) and ye shall carry up my bones from
hence : and his daughters loved the land, as it is said,
(in Num. 27. 4.) Give unto us a possession, &c.
Machlab] or *Mahlab*, *Nognah*, *Choglab*, &c. in Gr.
Maala, *Nova*, *Aigla*, &c. the Scripture nameth
 them foure times; here, and in ch. 26. 33. & 36.
 11. & Jos. 17. 3. The order of their names is al-
 tered in Num. 36. 11. *Machlab*, *Tirzah*, and *Hoglab*,
 &c. whereupon *Iarchi* here saith, *they were all of*
like esteeme one as another, therefore the order of them
is changed.
 3 Verse 3. of *Korah*] who was a rebell, Numb. 16.
Zelophebad was not among other Rebels, whereby
 he and his posteritie might be deprived of his in-
 heritance. *in his sinne*] in (or for) his owne sin,
 as other men died in the wilderness : and he had
 not beene a meane to draw other men into sin, as
 did *Korah*, and other rebellious persons.
 4 Verse 4. *Why should the name of our father be*
done away?] or, *be diminished*; that is, let not his
 name be done away; as the Greeke translateth,

let not our fathers name be blotted out : see the notes
 on Exod. 32. 11. It was esteemed as a curse to have
 their fathers name abolished; as it is written,
In the generation following let his name be blotted out,
 Psal. 109. 13. *Give unto us a possession*] These
 daughters, as they honoured their father decea-
 sed, in seeking to have his name continued, so
 they shewed faith in God, beleevving that the land
 should be given them for inheritance, which the
 men of Israel before beleevved not, and therefore
 could not come into it, but it was promised to
 their children, Num. 14. And though these were
 women, no warriors, not mustered among the
 armie, Num. 26. yet beleevved they the promise to
 belong unto them; as the inheritance was given
 to Abraham by promise, not by the Law, Gal. 3.
 18. Wherefore in claiming right in the holy land,
 they figuratively claimed inheritance in the king-
 dome of heaven, which shal be given to them that
 worke not, but beleve in him *which justifieth the*
ungodly, Rom. 4. 5. 6. &c. So these five virgins may
 be considered as the five wise virgins, *which took*
oyle in their vessels with their lampes, that they might
 be ready to goe in with the bridegroom to the
 marriage, Matth. 25. 1. — 10. and they are our ex-
 amples, that we should seeke comfort and assu-
 rance (in the wilderness of this world, where
 we are weake and Orphans) of our inheritance
 with those that are sanctified by faith in Christ :
 and to claime this portion in the land of the li-
 ving, without respecting either our workes or
 weaknesse, by vertue of the covenant of grace
 confirmed by Christ, in whom there is neither
 Iew nor Gentile, bond nor free, male nor female;
 but all are one: and whosoever are Christs, are *Abra-*
hams seed, and heires according to the promise, Gal. 3. 28.
 29. Their names also seeme not to bee without
 mysterie: for *Zelophebad* by interpretation signifi-
 eth *The shadow of feare*, or of dread: his first daugh-
 ter *Machlab*, *Infirmity*; the second, *Nognah*, *Wan-*
dring; the third, *Choglab*, *Turning about for joy*, or
Dancing; the fourth, *Mileah*, a *Queene*; the fifth, *Tir-*
zah, *Well-pleasing*, or *Acceptable*. By these names we
 may observe the degrees of our reviving by grace
 in Christ: for we all are borne as of the shadow of
 feare, being brought forth in sinne, and for feare
 of death were all our life time subject to bon-
 dage, Heb. 2. 15. This begetteth *Infirmity*, or Sick-
 nesse, griefe of heart for our estate; after which
Wandering abroad for helpe and comfort, wee find
 it in Christ, by whom our sorrow is turned into
 joy. Hee communicateth to us of his royaltie,
 making us Kings & Priests unto God his Father,
 Rev. 1. 6. and shall be presented unto him glori-
 ous, and without blemish, Ephes. 5. 27. So the
 Church is beautifull as *Tirzah*, Song. 6. 3.

Verse 5. *brought their cause*] or, *brought neere their*
judgement, that is, *their cause* to be judged of, as in
 difficult cases he used to doe. Foure principally
 are observed, of which this was one: see the An-
 notations on Num. 15. 34.

Verse 7. *speake right*] speake that which is just
 & meet to be done: so God approveth their desire
 and request of faith, and sheweth himselfe to bee

the father of the fatherless, Psal. 68. 5. And of them Sol. Iarchi here observeth, that their eyes saw that which Moses eyes saw not.

giving thou shalt give them] that is, thou shalt surely give them without faile. This commandement was fulfilled in Ios. 17. 4. Here the word *them*, (as Chazkuni also noteth) is of the male or masculine gender, though hee speaketh of females: which may bee either in respect of their faith and conscience, such as might besee me men; or of Gods gift (especially of his grace in Christ hereby figured) which hee giveth without difference of male and female, Gal. 3. 28. The Hebrewes (in Talmud. Bab. in Baba bathra, chap. 8.) have recorded, that The daughters of Zelophebad had 3 portions for inheritance; their fathers portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Hephher (his father) and because he was the first-borne, hee had two portions. Which Rabbam in his Annotations on that place, explaineth thus; All that came out of Egypt were to have part in the land; and if the father and his sonne both came out, each of them had a portion alike. And Zelophebad and Hephher were both of them that came out of Egypt: so Zelophebad was to have had his part, and to have had by inheritance of Hephher, two parts, because hee was the first-borne, &c.

8 Verſ. 8. If a man] or, Any man when he dieth and have no sonne: here God passeth from the speciall case of these virgins, and giveth a generall law for inheritances, that they should passe to the female, if the father died without male issue: but otherwise the daughters had no part in the inheritance with the sonnes.

II Verſ. 11. unto his kinsman] or, unto his neere kin; of which words, see the notes on Levit. 18. 6. From this word, and that which followeth, next to him, Sol. Iarchi noteth he should be of his family; and none is called a family but on the fathers side. Touching the right of inheritances, the Hebrew Canons lay it downe thus; Who so dieth, his children doe inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If hee have no children, his father shall be his heire; or if it bee a mother, shee is heire to her children; and this thing is by tradition. And whosoever is first by inheritance, is of them that first come out of the thigh (that is, are begotten first.) Therefore who so dieth, bee it man or woman; if they leave a sonne, hee inheriteth all; if his sonne bee not found alive, they looke next to the seed of that sonne. If any of his seed be found, whether males or females, though it be the sonnes daughters daughters daughter to the end of the world, shee inheriteth all. If hee have no male issue, they turne to the daughter. If hee have a daughter, shee inheriteth all. If his daughter bee not found in the world, they looke unto the daughters seed, which if any bee found, whether males or females to the worlds end, it inheriteth all. If the daughters have no seed, the inheritance returneth to his father. If his father bee not living, they looke next to the seed of the father, which are the brethren of him that is dead. If hee have a brother found, or brothers seed, hee inheriteth all:

if not, they turne to the sisters; if hee have a sister or sisters seed, it inheriteth all. And if there bee neither brothers seed nor sisters seed, so much as the father hath no seed, the inheritance returneth to the fathers father. If the grandfather bee not living, they looke to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, as was the right of the seed of the dead himselfe. If none of his fathers brethren, nor of their seed bee found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the sonne is before the daughter, and all the issue of the sonne before the daughter, and the daughter is before her grandfather, and all her issue are before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brothers issue before the sister: and the sister before her grandfather, and all the sisters issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his fathers brethren are before his fathers sisters, and all that come out of the thigh of his fathers brother, are before his fathers sisters, and his fathers sisters are before the fathers grandfather of him that is deceased; and so all that come out of the thigh of his fathers sister are before his fathers grandfather: and after this manner it proceedeth and ascendeth untill the beginning of the generations. Therefore there is no man of Israel that is without heires. Who so dieth and leaveth a sonne, and a sonnes daughter, though it be a sonnes daughters daughters daughter, to the end of many generations, shee is foremost and heire of all, and the (first mans) daughter hath nothing. And the same law is for the brothers daughter with the sister, and for the daughter of his fathers brothers sonne, with his fathers sister, and so all in like sort. Who so hath two sonnes, and they both dye while hee liveth, and the one sonne leave three sonnes, and the other sonne leave one daughter, afterward when the old man dieth, the three sonnes of his sonne shall inherit the halfe of his heritage, and the daughter of his (other) sonne shall inherit the (other) halfe; for each of them was to inherit a portion of his father: and after this manner doe the sonnes of brethren divide, and the sonnes of the fathers brother, unto the beginning of the generations. The family of the mother is not called a family, neither is there inheritance but to the family of the father: therefore brethren by the mother are not heires one of another, but brethren by the father are heires one of another: and this, whether it bee his brother by his father onely, or his brother by his father and his mother. All that are neere (in blood) by transgression doe inherit, as they which are lawfully begotten; as if one have a bastard sonne, or a bastard brother, loe they are as other sonnes and as other brethren for inheritance. But the sonnes of a bond-woman, or of a strange woman, is not counted a sonne for any matter, neither is hee an heire at all. Maimony tom. 4. in Nachaloth (or treat. of Inheritances) c. 1. sect. 1. — 7. As the sons had their fathers inheritance divided among them, (the first-borne having a double portion, Deut. 21. 17.) so for releeve of the widow, and of the daughters, the

Hebrewes had these lawes. *A widow is to be sustained by the goods of the heires all the time of her widowhood, untill shee receive her dowrie; and after shee hath received her dowrie in the judgement Hall, shee hath not that sustenance. As they sustaine her (with food) after her husbands death with his goods; so they give her raiment, and household-stuffe, and dwelling; or shee remaineth in the dwelling which shee had whilst her husband lived. If the widow die, her husbands heires are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father dye and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the Magistrates rate it, and give her a tenth part of his goods for her livelihood. If hee leave many daughters, every one of them when shee cometh to be married, hath a tenth of his goods. And shee which is after her, hath a tenth part of that which remaineth of the first: and shee which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth part of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods are the brethrens. If the brethren have sold or mortgaged their fathers lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods, they doe hearken unto him; for this is not of the nature of a dowry. Maimony tom. 2. treat. of wives, chap. 18. sect. 1. &c. and ch. 20. sect. 1. &c.*

12 Ver. 12. *this mountaine of Abarim*] There were many mountaines of Abarim, Numb. 33. 47. by this mountaine therefore is meant one speciall, which was called Nebo, which was in the land of Moab, over against Jericho, Deut. 32. 49. And they were called Abarim, of the fords or passages which were by them over Iordan into the land of Canaan. Wherefore the Greeke version saith, *Goe thou up into the mountaine which is on this side (Iordan) of mount Nabau (or this mount Nabau:)* And Mos. Gerundenf. explaineth it thus; *The mountaine of Abarim is mount Nebo, as is expounded in Deut. 32. and is so called, because it is by the fords of Iordan, where they passe over into the land of Canaan.* *see the land*] the land of Canaan, saith the Greeke: and so Moses expresth it in Deut. 32. 49. Though this were some comfort unto Moses, to see the land a farre off, and salute the same (as the faithfull fathers are said to doe the promises which they received not, Hebr. 11. 13.) yet his desire and earnest suit unto the Lord was, that he might have gone over and scene it: but he would not grant it him, because he had sinned, and God had denounced his death before, Deut. 3. 23.--26. Numb. 20. 12. See the Annotations on Deut. 34. where his viewing of the land is described.

13 Ver. 13. *be gathered unto thy people*] in Greeke, *be added unto thy people*: meaning, that hee should

die there, and be buried, Deut. 32. 50. and 34. 5. 6. and his soule should bee gathered unto his godly forefathers: see Numb. 20. 24.

14 Ver. 14. *For yee rebelled*] or, *Forasmuch as yee rebelled against my mouth*, that is, as the Greeke and Chaldee expound it, *against my word*: so in Numb. 20. 24. *to sanctifie me*] that is, which word and commandment of mine was, that yee by faith should sanctifie me, but ye sanctified me not. Wherefore the Greeke here translateth, *ye sanctified me not*: and so it is explained in Deut. 32. 51. *because yee sanctified me not.* *Meribah of Kadesh*] or, *strife of Kadesh*; as the Greeke translateth it, *of the contradiction of Kades*; and the Chaldee, *the strife of Rekam*. By this name Kadesh it is distinguished from the other *Meribah* spoken of in Exod. 17. 7. So in Deut. 32. 51.

15 Ver. 15. *of the spirits of all flesh*] the Greeke translateth, *of the spirits, and of all flesh*: so before in Numb. 16. 22. It meaneth that God is both the Creator of all mens soules or spirits, Eccles. 12. 7. Zach. 12. 1. and he that giveth them spirituall gifts of wisdom, knowledge, grace, &c. as *spirits* are used for *spirituall gifts*, in 1 Cor. 14. 12. *set for visit*, that is, provide and constitute for Bishop or overseer; who therefore is called in v. 17. *a shepherd, or Pastor*. Though for the peoples sake the Lord was angry with Moses, and would not let him goe into the good land, Deut. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procureth what in him lieth, their good after his decease, by having a faithfull governour set over them of God, which is a blessing unto a land or people, Eccles. 10. 17.

17 V. 17. *goe out before them*] by this phrase of *going out, and coming in*, & that which followeth, *leading out and bringing in*, is signified the administration of the officer, and government of his people, both in time of peace & of war: wherefore when Moses was old, & the time of his administration expired, he said, *I can no more goe out and come in*, Deut. 31. 2. So the Priests administration in the Lords house, is called *a going in thereto*, 1 Chron. 24. 19. The similitude is taken from a shepherd, whose duty is to *goe before the sheep, & to lead them out*, that by his guidance they may *go in and out*, & find pasture, as is spoken of our great shepherd, the Lord Iesus, whom this Iesus the successor of Moses prefigured, Ioh. 10. 3. 4. 9. *which have no shepherd*] *for no Pastor*: which estate is miserable, as is noted of our Saviour, that *when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd*, Mat. 9. 36.

18 Ver. 18. *Iosua the son of Nun*] in Greeke, *Iesou the son of Nane*: so in the new Testament he is called *Iesou*, Act. 7. 45. Heb. 4. 8. *the spirit*] *to wit, the spirit of God*; meaning the gifts and graces of the Spirit; as *wisdom*, Deut. 34. 9. & the like. The Chaldee expoundeth it, *the spirit of prophesie*; and Targ. Ionat. saith, *the spirit of prophesie from before the Lord remaineth upon him*: which accordeth with Num. 11. 24. But whether in prophesie or other graces, he was but a shadow of Iesus the sonne of God, to who he gave not the spirit by measure, Ioh. 3. 34

lay thine hand] or, impose thine hand, that is, thine hands, as the Greeke translateth, and as Moses after sheweth in verse 23. which was a signe of his calling and ordination to his office, as in Num. 8. 10. with which also it seemeth he received a greater measure of the Spirit; as it is said, *And Iosua the sonne of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him*, Deut. 34. 9.

19 Vers. 19. *charge thou him*] or, *command him*; give him a charge for the faithfull executing of his office: such as we reade of in Deut. 31. 7. 8. Besides that which was now done by Moses, God himselfe did after give him a charge in the Tabernacle, Deut. 31. 14. 15.

20 Vers. 20. *give of thine honour*] or, *give* (that is, put) *of thy glory, or of thy Majesty*: whereby the gifts fitting the government of Israel seeme to be meant, as wisdom, according to Deut. 34. 9. or some other exterior signe of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that *the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom*, (or royall majesty) such, as had not been on any king before him in Israel, 1 Chron. 29. 23. 25. And the contrary is spoken of Antiochus, that vile person, *they shall not give upon him the honour of the kingdom; but hee shall come in peaceably, and obtaine the kingdom by flatteries*, Dan. 11. 21. The Chaldee translateth, *thou shalt give of thy brightness* (in Greeke, *thy glory*) *upon him*: as referring it to the shining of Moses face spoken of in Exod. 34. 30. 35. and so other Hebrewes expound it, as Sol. Iarchi here saith, *This is the shining of the skin of his face*; and R. Menachem from the judgement of former Doctors, saith thus, *of thine honour, and not all thine honour*: Hereupon they say, *The face of Moses was like the face of the Sonne; the face of Iosua like the face of the Moone*. Though Iosua had not all the honour of Moses, for *there arose not a Prophet since in Israel like unto Moses*, Deut. 34. 10. yet Iesus Christ was counted worthy of more glory than Moses, Heb. 3. 3. *may beare*] that is, *beare him*, as the Greeke translateth, and so obey his authority. Thus it is opened in Deut. 34. 9. *Moses had laid his hands upon him, and the sonnes of Israel bearkened unto him*, that is, obeyed him: which is further manifested by their words unto him, in Ios. 1. 16. 17. 18. Herein Iesus the sonne of Nun was a figure of Iesus the sonne of God, of whom it is written, *We were eye-witnesses of his Majesty, for hee received from God the Father honour and glory; when there came such a voice to him from the excellent glory. This is my beloved Sonne, in whom I am well pleased*, HEARE YE HIM, 2 Pet. 1. 16. 17. Match. 17. 5.

21 Vers. 21. *and he shall aske for him*] that is, Eleazar shall aske counsell of God for Iosua in all doubtfull cases, in all their warres, &c. Or, *and he shall aske of him*, that is, Iosua shall aske of Eleazar: this the Greeke favoureth, translating, *and they shall aske of him the judgement of Vrim* (or of manifestations,) *by the judgement of Vrim*] by the breast-plate of judgement, wherein were Vrim and Tummim;

whereof see the Annotations on Exod. 28. 30. Thus Saul enquired of the Lord by Vrim, but he answered him not, 1 Sam. 28. 6. *at his mouth*] in Chaldee, *at his word*; by his understanding Gods mouth, or Eleazars mouth, speaking from the Lord: so in Targum Jonathan it is expounded, *At the word of Eleazar the Priest they shall goe out*. But then is implied the Lords word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, *Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him, they aske not (counsell) by him*. Talmud. Bab. in Ioma, cap. 7. in Gemara. For in such consultations, though they inquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1 Sam. 23. 9. 10. 11. 12. *shall they goe out*] out to warre, and in againe from the same; and so in all weighty affaires which were extraordinary. Wherefore it was an over-sight in Iosua and Israel that they made peace with the Gibeonites, and *asked not (counsell at) the mouth of the Lord*, Ios. 9. 14. 15. *be*] that is, Iosua himselfe, and all the people. Whereas the High Priest with Vrim and Tummim, Lights and Perfections, was a figure of Christ, (as is shewed on Exod. 28. 30.) the Lord by this ordinance signified, that all governours and people should have their administrations directed by the mouth of Christ: For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, 2 Cor. 4. 6.

CHAP. XXVIII.

1 The Lords oblations are commanded to be offered in the time appointed. 3 The continuall Burnt-offerings every day, with their Meate and Drink-offerings. 9 The offerings in the Sabbath; 11 in the beginnings of the months; 16 at the Passover; 26 and in the day of First-fruits, or Pentecost.

1 **A**ND Iehovah spake unto Moses, saying; Command the sonnes of Israel, and say unto them: Mine oblation, my bread for my Fire-offerings, the savour of my rest, ye shall observe to offer unto mee in his appointed time. And thou shalt say unto them; This is the Fire-offering which ye shall offer unto Iehovah; Two he-lambes of the first yeare, perfect, day by day, for a continual Burnt-offering. The one lambe thou shalt make ready in the morning, and the other lambe thou shalt make ready betweene the two evenings. And a tenth part of an Ephah of fine flowre for a Meate-offering, mingled with the fourth part of an Hin of beaten oyl.

The continuall Burnt-offering which was made in mount Sinai for a savour of rest, a Fire-offering unto Iehovah. And the Drink-offering

offering thereof *shall be* the fourth *part* of an Hin for the lambe; in the holy *place* shalt thou cause to be powred out a drink-offring of strong *wine* unto Iehovah. And the other lambe thou shalt make *ready* betweene the two evenings: as the Meat-offring of the morning, and as the Drink-offring thereof, thou shalt make *ready*; a Fire-offring, a favour of rest unto Iehovah.

And in the Sabbath day, two hee-lambes of the first yeare perfect, & two tenth *parts* of fine flowre for a Meat-offring, mingled with oyle, and the Drinke-offring thereof.

The Burnt-offring of the Sabbath, in his Sabbath, beside the continual Burnt-offring, and his Drinke-offring.

And in the beginnings of your moneths ye shall offer a Burnt-offring unto Iehovah: Two bullocks, younglings of the herd, and one ram; seven he-lambes of the first yeare, perfect. And threethird *parts* of fine flowre for a Meat-offring, mingled with oyle, for one bullocke: & two tenth *parts* of flowre for a Meat-offring, mingled with oyle for one ramme. And a severall tenth *part* of fine flowre, for a Meat-offring mingled with oyle, for one lambe: for a Burnt-offring, a favour of rest, a Fire-offring unto Iehovah.

And their Drinke-offerings, halfe an Hin of wine shall be for a bullocke, and the third *part* of an Hin for a ram, and the fourth *part* of an Hin for a lambe: This is the Burnt-offring of the moneth, in the moneth, throughout the moneths of the yeare. And one goat-buck of the goats for a Sin-offring unto Iehovah: it shall be made *ready* beside the continual Burnt-offring, and his Drinke-offring.

And in the first moneth, in the fourteenth day of the moneth *shall be* the Paschever unto Iehovah. And in the fifteenth day of this moneth *shall be* the feast: seven daies shall unleavened *cakes* be eaten. In the first day *shall be* a convocation of holiness; yee shall not doe any servile worke. But yee shall offer a Fire-offring for a Burnt-offring unto Iehovah; two bullockes, younglings of the herd, and one ramme, and seven he-lambes of the first yeare, perfect shall they be unto you.

And their Meat-offring, fine flowre mingled with oyle; three tenth *parts* shall ye make *ready* for a bullocke, & two tenth *parts* for a ramme. A severall tenth *part* shalt thou make *ready* for one lambe, throughout the seven lambes. And one goat-buck for a Sin-offring, to make atonement for you.

Beside the Burnt-offring of the morning,

which is for a continuall Burnt-offring, yee shall make *ready* these. After this manner ye shall make *ready* for every day, seven daies, the bread of the Fire-offring of a favour of rest unto Iehovah: it shall be made *ready*, beside the continuall Burnt-offring, and his Drinke-offring. And in the seventh day ye shall have a convocation of holiness, yee shall not doe any servile worke.

And in the day of the First-fruits, when ye offer a new Meat-offring unto Iehovah after your weekes, ye shall have a convocation of holiness, ye shall not doe any servile worke.

And yee shall offer a Burnt-offring for a favour of rest unto Iehovah; two bullocks, younglings of the herd, one ramme, seven he-lambes of the first yeare. And their Meat-offring, fine flowr mingled with oyle; three tenth *parts* for one bullocke, two tenth *parts* for one ramme. A severall tenth *part* for one lambe throughout the seven lambes.

One goat-buck of the goats, to make atonement for you. Yee shall make *them ready*, beside the continuall Burnt-offring, and his Meat-offring; perfect shall they be unto you, and their Drinke offerings.

Annotations.

Command the *sonnes* of Israel] After that God had numbred the people, & appointed them their inheritance, he now repeateth & explaineth former lawes concerning his service which they should doe unto him in that their inheritance, daily, weekly, monethly, and at their solemne Feasts as they fell every yeare: for he therefore would give unto them the *lands of the heathens*, and they should inherit the *labour of the peoples*, that they might observe his statutes, and keepe his lawes, Psal. 105. 44. 45. And because they had omitted the solemnizing of these feasts now 38. yeares, (from the keeping of the Paschever in the wilderness in the second yeare, Num. 9. untill the Circumcision and Paschever at Gilgal, Ios. 5.) by reason of their travels, wherein the Sanctuary, Altar, & holy things were folden up and removed from place to place, and the generation which had been before mustered was dead, Numb. 26. 64. 65. therefore lest the ordinances formerly given should be forgotten or neglected, and the people continue to doe as now they did, every man whatsoever was right in his own eyes, Deut. 12. 8. the Lord causeth the Law of sacrificing to be againe commanded. Which sacrifices being all figures of Christ, & our service of God by him, (as hath been shewed in the booke of Leviticus) teach us to serve the Lord under the Gospel of his Son, in spirit & truth: for thereof were these legall feasts a figure, Esay 66. 23. Zach. 14. 16. 19. 1 Cor. 5. 7. 8. Coloff. 2. 16. 17. Heb. 13. 15.

Mine oblation] that is, *mine oblations*; in Greeke, *my gifts*: Hebr. *my Korban*, which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes on Levit. 1. 2.

my bread for my Fire-offerings] the Chaldee expoundeth it, *the bread ordained for my oblations*. Under the name of *bread* all food is implied, and the *flesh* it selfe, or fat of the sacrifices, as is noted on Levit. 3. 11.

the favour of my rest] the favour or odour of sacrifices which may quiet or pacifie my spirit and anger, and make you and your service pleasing and acceptable to me. The Greeke tranſlateth it, *for a favour of sweet ſmell*; the Chaldee, *to be accepted with favour*. See Levit. 1. 9.

in his appointed time] every one in the time appointed therefore of God: the Greeke ſaith, *in my feaſts*; for the ſame word which ſignifieth an appointed time, is alſo uſed for a ſolemne feaſt appointed of God, Levit. 23. 2. Hereby God limiteth every ſacrifice to his proper day and time; which if it were let ſlip, that oblation might not be offered in another day or time. This is further manifeſted in ver. 10. where he ſaith, *The Burnt-offering of the Sabbath in his Sabbath*; which the Hebrewes expound thus, *and not the Burnt-offering of one Sabbath in another Sabbath*. Maim. tom. 3. in Tamidin, chap. 1. ſect. 7. And it is a common proverbe among them, *Gnabar Zeman, gnabar korban*; *If the time be paſt, the oblation is paſt*: and it is prophesied of Antiochus the wicked, that he ſhould *thinke to change the times and the lawes*, Dan. 7. 25. And Ieroboam king of Iſrael, who kept the feaſt of the ſeventh moneth, *in the eighth moneth*, is taxed for it in the Scripture, which calleth it *the moneth which hee had deviſed of his owne heart*, 1 King. 12. 32. 33.

3 Verſ. 3. *the Fire-offering*] the ſacrifices to be burned with fire unto the Lord; which *Fire* ſignified both the worke of Gods Spirit, and the fiery trials and afflictions through which Chriſt & his children ſhould be conſecrated unto God, Matth. 3. 11. Hebr. 9. 14. 1 Pet. 4. 12. 13. 14.

of the firſt yeare] Hebr. *ſonne of the yeare*: ſo after often in this & the next chapter: of which phraſe ſee the Annotations on Exod. 12. 5.

perfect] that is, *perfect* lambes, without blemiſh or corruption; what this meant is ſhewed on Levit. 1. 3. and 22. 21.

day by day] or *for a day*, that is, daily. *a continuall Burnt-offering*] Hebr. *a Burnt-offering of continuall*, which ſhould be offered without intermiſſion. See the notes on Exod. 29. 42. and Levit. 1.

4 Verſ. 4. *make ready*] or *doe*, that is, kill, ſprinkle the blood, cut in peeces, burne on the Altar, and all other rites pertaining to ſacrificing, ſhewed in Levit. 1. *betweene the two evenings*] that is, in the after-noon: of which phraſe, ſee the Annotations on Exo. 12. 6. God ſetteth no houres for the morning or evening ſacrifices, becauſe they might occaſionally be changed. By the Hebrew Canons, the ordinary time of killing the morning ſacrifice, was before *Sun-riſing*, after *th. 1. the ſace of all the Eaſt was lightned*, that is, between day-breaking and Sun-riſing. The time of killing the evening ſacrifice, though it might be all the after-

noon, yet they uſed not to kill it till *half an houre after two of the clock*; and this they did by reaſon of the ſacrifices of particular perſons, or of the congregation, *becauſe it was unlawfull to offer any oblation at all, before the continuall Burnt-offering of the morning*: neither killed they any oblation after the continuall evening ſacrifice, ſave the oblation of the Paſſover only: for it was impoſſible for all Iſrael to offer their Paſſovers in two houres: So they killed not the Paſſover, but after the daily evening ſacrifice. Maimony in Tamidin, chap. 1. ſect. 3. 4. By this daily ſacrifice morning and evening, was ſignified the reconciliation of the Church unto God by faith in Chriſt; notwithstanding their continuall infirmities which they fell into night & day, (as one end of the Burnt-offering was to make atonement for finnes, Iob 1. 5.) and that being reconciled, they ſhould both ſhew their thankfulneſſe for it unto God, and expect from him a bleſſing upon them, their labours, and their reſt. Wherefore at ſuch times, ſpeciall favours were ſhewed of God unto his people; as, *in the morning, when the Meat-offering was offered*, the countrey was miraculoſly filled with water, for Iſrael, when they were in diſtreſſe, 2 King. 3. 9. 10. 20. And about the time of the evening oblation, God answered unto Daniels prayers, by ſending the Angell Gabriel unto him, who fore-told him when Chriſt ſhould come for the ſalvation of his people, Dan. 9. 20. 21. 22. &c. See alſo the notes on Exod. 29. 39.

Verſ. 5. *a tenth part*] that is, *an omer*; for that was the tenth deale of an Ephah or Buſhell, as is ſhewed in Exod. 16. 36. *fine flour*] meaning *wheaten flour*, as Exod. 29. 2. So Chazkuni here ſaith, *as the ſupre ſpoken of the conſecration* (of the Prieſts) *was of wheat*; ſo *all the flour ſpoken of in the Law is of wheat*.

the fourth part] that was ſomewhat leſſe than a quart of oyle; for an Hin contained *twelve Logs*, and a Log held as much as fix egges: See the Annotations on Exod. 30. 24. and Levit. 14. 10. When God ſhewed unto Ezekiel the ſpiritual Temple which Chriſt ſhould build, and the ſervice therein, (declared after the ſimilitude of the Legal ſervice of Moſes) he ſaith, that every Lambe ſhould have for the Meat-offering *the ſixth part of an Ephah, and the third part of an Hin of oyle*, Ezek. 46. 13. 14. where the quantity is increaſed more than was offered under Moſes: to teach, that as Gods grace and bleſſing aboundeth towards us in Chriſt, ſo ſhould our thankfulneſſe againe towards him, abound more than under the Law, by a more cheerfull obedience unto him, & more ample fruits of the ſpirit, figured by the *flour and oyle*.

beaten oyle] oyle ſignified grace; beating of it ſignified afflictions, whereby the grace of God is more perfected in us, 2 Cor. 1. 21. and 12. 9. 10. *The oyle was beaten in a mortar: and they ſtrained it out with hands, and preſſed it not out in an (oyle) preſſe, ſo the end there might be found no drugs in it*, ſaith Chazkuni on Num. 28.

Verſ. 6. *which was made*] that is, *which* (or *ſuch* is) *was offered*; as in Targum Jonathan it is expounded, *ſuch as was offered at the mount of Sinai*. Or, by *made*, underſtand *ordained* of God, having reference

reference to the ordinance in Exod. 29. 38.--42. Thus God calleth them throughout their generations, unto his first institution, which they were to keepe, till hee himsele made a change of the Law. And here observe, that the Lambe, the flowre, and the oyle, are all of them together called a *Burnt-offering*, as also in Ezek. 46. 15. because the Meat-offering with the oyle was al burned on the Altar, as was the lambe, and so differed from the Meat-offering in Levit. 2. whereof an handfull onely was burned.

7 Verf. 7. *Drinke-offering*] so named of *pouring out* upon the Altar, as is noted on Num. 15. 5. *in the holy place*] the Court of the Sanctuary; Heb. *in the Holinessse*. *strong wine*] in Hebrew *She-car*, which name the Gr. retaineth, calling it *Sikera*, and so in the Evangelists writing, Luke 1. 15. It is generally used for all strong drinke, which causeth mirth, fulnesse, and (if it be taken excessively) drunkennesse: See the notes on Gen. 43. 24. The Chaldee here translateth it, *old wine*, and that is better than new, Luke 5. 39. Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memoriall wherof he hath still left unto his Church in wine, Mat. 26. 27. 28. 29.) but of the blood also of his servants, powred out in martyrdome, *upon the sacrifice and service of the faith* (as in the holy place) Phil. 2. 17. See the Annotations on Num. 15. 12.

9 Verf. 9. *the Sabbath day*] Hebr. *the day of Sabbath*, that is, of Rest, which the Greeke expresth in the forme plurall, *the day of Sabbaths*, and so in the new Testament, Luke 4. 16. Act. 13. 14. and 16. 13. *two lambs*] understand, as the Greek version addeth, *ye shall bring two bee-lambs*: these were over & beside the daily sacrifices forementioned, verse 10. The Sabbath was a remembrance of the creation of the world, Exod. 20. 11. of Israels comming out of Egypt, Deut. 5. 15. a signe of their sanctification by the Lord, Ezek. 20 12. and a figure of grace and rest, which should come by faith in Christ, Heb. 4. As therefore this day was a signe of more than ordinary favours from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the Gospell, under the figure of these legall ordinances, he saith, *And the Burnt-offering that the Prince shall offer unto the LORD, in the Sabbath day, shall be six lambs perfect, and a ramme perfect: and the Meat-offering shall be an Ephah for a ramme; and the Meat-offering for the lambs shall be the gift of his hand, and an Hin of oyle to an Ephah*, Ezek. 46. 4. 5. signifying that the service of God now in spirit and truth should exceed the legall services of old.

10 Verf. 10. *in his Sabbath*] the Chaldee expoundeth it, *that shall be done in the Sabbath*; it meaneth, that on the Sabbath it should be offered, and not deferred til another day or week, as is before noted, verse 2. The like is for the moneth in v. 14.

11 Verf. 11. *the beginnings of your moneths*] that is, as the Greeke translateth it, *the new moones*; for in Israel they began the month with the new

moone; and it was proclaimed by the Synedrion, or Magistrates, as Maimony sheweth in *Kiddush badebesh*, chapter 1. These new-moones were daies sanctified to the service of God, by speciall sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the Sanctuary, Numb. 10. 10. and for Burnt-offerings on the Sabbaths, New-moones, and solemne Feasts, was Solomons Temple dedicated, 2 Chron. 2. 4. Then also did they thorowout the coasts of Israel repaire unto the Prophets, or other Ministers of God, for to heare his Word, as appeareth by 2 King. 4. 23. *Wherefore wilt thou goe to him (to the man of God) to day? it is neither New-moone, nor Sabbath*. Then also they kept religious feasts, 1 Sam. 20. 5. 6. neither was it lawfull to buy or sell, or doe other like worldly workes, Amos 8. 5. but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy-dayes were a shadow, Col. 2. 16. 17. And in Christ we spiritually keepe this feast (as the Apostle speaketh of the Pascheover, 1 Cor. 5. 7. 8.) for so it is prophesied, *From one New-moone to another, and from one Sabbath to another, shall all flesh come to worship before mee, saith the LORD*, Esay 66. 23. Now that we are now bound to observe dayes, and monethes, and times, and yeares, Gal. 4. 10. but are taught by those figurative speeches in the Prophets, to worship the Father in spirit and in truth, Ioh. 4. 21. 23. who will accept of our service performed in Christ, in every place, as hee did at Ierusalem, Malac. 1. 11. and at all times, as hee did at the solemne Feasts of Israel. The renewing of the Moone, (which borroweth her light of the Sunne) might figure the renewing of the Church (said to bee faire as the Moone, Song. 6. 10.) by Christ the Sonne of righteousness, Mal. 4. 2. whiles her light and joy is by him increased and continued; as it is written, *I by Sun shall no more goe downe, neither shall thy Moone withdraw it selfe: for the LORD shall be thine everlasting light, and the dayes of thy mourning shall be ended*, Esay 60. 20. And Ezekiel (prophesying of the dayes of Christ) saith of the gate of the inner Court of the Sanctuary, *that looketh toward the East*, which should be shut the six working dayes, that in the Sabbath, and in the day of the New-moone, it should be opened, Ezek. 46. 1. The Hebrewes say, *As the beginning of the monethes are sanctified and renewed in this world, so shall Israel bee sanctified and renewed in time to come*. Pirke Eliezer, per 51. *two bullockes*] The service at the New-moone was much more than in the Sabbath, for that was but *two lambs*, verse 9. but this at the New-moone, is *two bullockes, one ramme, and seven lambs*, all Burnt-offerings, and *one goat-bucke*, for a Sin-offering, verse 11. 15. These sacrifices were offered, beside the daily Burnt-offering, and after the same: but Ezekiel foretelleth a lessening of this service, speaking but of *one bullocke, six lambs, and a ramme*, which the Prince should offer, Ezek. 46. 6.

Verf. 12. *three tenth parts*] of an Ephah or Bushell, as verse 5. that is, three Omers. The like quantity was prescribed in Num. 15. 9. & so two Omers

Omers for a ramme, Num. 15.6. But in Ezek. 46. 7. the Meat-offerings is increased; an Ephah for a bullocke, and an Ephah for a ram; and for the lambs, according as his hand shall attaine unto. See before on verse 9.

13 Verſ. 13. *a ſeverall tenth part*] Hebr. *a tenth part a tenth part*, that is, for every one a tenth part; or, (as Moſes explaineth it in Numb. 29.4.) *one tenth part for one lambe*. So after in verſe 21. and 29. and chap. 29. verſe 10. 15. *with oyle*] with the fourth part of an Hin of beaten oyle, as was declared in verſe 5. But when there was an Ephah of flowre for a Meat-offering, there was an Hin of oyle to an Ephah, Ezek. 46. 5. 7. 11.

15 Verſ. 15. *for a Sin-offering*] in Greeke, *for ſin*; this was to make atonement for them, verſe 22. the law for ſin-offerings was given in Levit. 4. And whereas ſome Sin-offerings were eaten by the Priests, and otherſome (whoſe blood was carried into the Holy place) were not eaten, but burnt without the campe, Levit. 6. 26. 30. of this the Hebrewes ſay, *The offering (or doing) of the Sin-offerings at the beginnings of the moneths, and at the ſolemne feaſts, is like the offering of the Sin-offering that is eaten*. Maimony in Tamidin, chap. 7. ſect. 2.

16 Verſ. 16. *the firſt moneth*] called of the Hebrewes *Abib*, and *Niſan*; it answereth in part to that which we call *March*: ſee the notes on Exod. 12. 2. and Levit. 23. 5.

17 Verſ. 17. *the feaſt*] of unleavened cakes, as is expreſſed in Levit. 23. 6. The Paſſeover was a figure of *Chriſt our Paſſeover*, to be ſacrificed for us: the unleavened cakes ſignified ſincerity & truth, with which we ſhould keepe the feaſt, 1 Cor. 5. 7. 8. See the Annotations on Exod. 12. 15.

18 Verſ. 18. *any ſervile worke*] Hebr. *any worke of ſervice*: it meaneth any worke ſave about that which men ſhould eat; that onely was to be done of them, Exod. 12. 16. See the notes there, and on Levit. 23. 7.

19 Verſ. 19. *two bullocks, &c.*] the ſame ſacrifices, and ſo many as were offered at the New-moones, verſe 11. The Meat and Drink-offerings alſo were the ſame, verſ. 12. 13. 20. 21. But Ezekiel prophetieth of a charge, how at the Paſſeover on the fourteenth day, the Prince ſhould prepare for himſelfe, and for all the people of the land, a bullocke for a Sin-offering. And the ſeven dayes of the feaſt (of unleavened cakes) hee ſhould prepare a Burnt-offering to the LORD, ſeven bullocks, and ſeven rammes perfect, daily the ſeven dayes; and for a Sinne-offering, a goat-bucke of the goats daily. The Meat-offerings alſo ſhould be increased; an Ephah for a bullocke, and an Ephah for a ramme, and an Hin of oyle for an Ephah, Ezek. 45. 22. 23. 24.

22 Verſ. 22. *a Sin-offering*] of it the Hebrewes ſay, it was eaten in the ſecond day of the Paſſeover, which was the ſixteenth day of (the firſt moneth) *Niſan*. Maim. in Tamidin, chap. 7. ſect. 3. See before on verſe 15.

23 Verſ. 23. *Beſide the Burnt-offering*] the daily ſacrifice appointed in verſe 3. unto which theſe ſacrifices forementioned were added. And beſide al theſe, there was the Lambe, for a Burnt-offering,

which was ſacrificed with the wave Sheafe or Omer, as was commanded in Levit. 23. 10. -- 13.

Verſ. 25. *the ſeventh day*] which was the laſt day of the feaſt of unleavened cakes; and in this day it is ſaid, there ſhould be a feaſt to Iehovah, Exod. 13. 6. called here a convocation of holineſſe, or holy aſſembly. So in Exod. 12. 16. and Levit. 23. 8.

Verſ. 26. *day of the Firſt-fruits*] called *Pentecoſt*, Act. 2. 1. *the feaſt of harveſt*, Exod. 23. 16. *the feaſt of Weekes, of the firſt-fruits of wheat-harveſt*, Exod. 34. 22.

a new Meat-offering] called ſo in reſpect of the former offered at the Paſſeover: the law for this was given in Levit. 23. 16. *after your weekes*] after the ſeven weekes, or fifty dayes, which the Iſraelites were commanded to number unto them from the Paſſeover, Levit. 23. 15. 16. The Hebrew which uſually ſignifieth *in your weekes*, is here to be interpreted *after*: See the Annotations on Exod. 2. 23.

Verſ. 27. *two bullocks*] theſe and the reſt following are here added to the Feaſt, over and beſide thoſe ſeven lambs, one bullocke, and two rams, which were offered with the firſt-fruits, Levit. 23. 18. as is ſhewed in the Annotations there; and beſide the continuall Burnt-offering, or daily ſacrifice, as after followeth in verſ. 31.

Verſ. 31. *and their drinke-offerings*] This ſeemeth to bee referred not onely to the former, *ye ſhall make them ready*, but alſo to the latter, *they ſhall be perfect*: that as the beaſts, flowre and oyle, were to be perfect, unblemiſhed, ſound and ſweet; ſo the wine for drinke-offerings ſhould likewiſe bee perfect, (as hee called it *ſtrong wine*, in verſe 7.) not dead, ſoure, mixed with dregs or lees, or otherwiſe corrupted. See the Annotations on Gen. 4. 4.



CHAP. XXIX.

1 The offerings at the feaſt of Trumpets on the firſt day of the ſeventh moneth; 7. at the day of affliction their ſoules, which was the tenth day of the ſeventh moneth; 12. and on the eight dayes of the feaſt of Tabernacles, which began on the fifteenth day of the ſeventh moneth.

And in the ſeventh moneth, in the firſt day of the moneth, yee ſhall have a convocation of holineſſe; yee ſhall not doe any ſervile worke: a day of blowing of Trumpets ſhall it be unto you. And ye ſhall make ready a Burnt-offering for a ſavour of reſt unto Iehovah, one bullocke, a youngling of the herd, one ramme, ſeven hee-lambs, of the firſt yeare, perfect. And their Meat-offering ſhall be of fine flowre mingled with oyle; three tenth parts for a bullocke, two tenth parts for a ramme. And one tenth part for one lambe, throughout the ſeven lambs. And one goat-bucke of the goats

- for a Sin-offring, to make atonement for you.
- 6 Beside the Burnt-offering of the moneth, and his Meat-offering, and the continuall Burnt-offering, and his Meat-offering, and their Drink offerings according to their manner, for a savour of rest; a Fire-offering unto Iehovah.
- 7 And in the tenth day of this seventh moneth yee shall have a convocation of holiness, and yee shall afflict your soules; ye shall not doe any worke. And yee shall offer a Burnt-offering unto Iehovah for a savour of rest; one bullock, a youngling of the herd, one ram, seven he-lambs of the first yeare,
- 9 perfect shall they bee unto you. And their Meat-offering shall be of fine flower, mingled with oyle; three tenth parts for a bullocke, two tenth parts for one ramme. A severall tenth part for one lambe, throughout the seven lambs. One goat-bucke of the goats, for a Sin-offering, beside the Sin-offering of atonements, and the continuall Burnt-offering, and the Meat-offering of it, and their Drinke-offerings.
- 12 And in the fifteenth day of the seventh moneth ye shall have a convocation of holiness; ye shall not doe any servile worke, and ye shall festively keepe a feast unto Iehovah seven dayes. And ye shall offer a Burnt-offering, a Fire-offering for a savour of rest unto Iehovah; thirteene bullocks, younglings of the herd, two rams, fourteene he-lambes
- 14 of the first yeare, they shall be perfect. And their Meat-offering shall be of fine flowre, mingled with oyle; three tenth parts for one bullock, throughout the thirteene bullocks; two tenth parts for each ramme, of the two rammes. And a severall tenth part for one lambe, throughout the fourteene lambs.
- 15 And one goat-buck of the goats for a Sin-offering, beside the continuall Burnt-offring, his Meat-offering, and his Drinke-offering.
- 17 And in the second day, twelve bullockes, younglings of the herd, two rams, fourteene he-lambs of the first yeare, perfect.
- 18 And their Meat-offering and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, and the Meat-offering thereof, and their Drinke-offerings.
- 20 And in the third day, eleven bullocks, two rammes, fourteen he-lambs of the first year,
- 21 perfect. And their Meat-offering and their

Drinke-offerings, for the bullocks, for the rammes, and for the lambs by the number of them; according to the manner. And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offring, and his Drinke-offering.

And in the fourth day, ten bullockes, two rammes, fourteen he-lambs of the first year, perfect. Their Meat-offering, and their Drinke-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drinke-offering.

And in the fifth day, nine bullockes, two rams, fourteen he-lambs of the first yeare, perfect. And their Meat-offering, and their Drinke-offerings, for the bullockes, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offring, and his Drinke-offering.

And in the sixth day, eight bullockes, two rams, fourteen he-lambs of the first yeare, perfect. And their Meat-offering, and their Drinke-offerings, for the bullockes, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck for a Sin-offering, beside the continuall Burnt-offring; his Meat-offering, and his Drinke-offring.

And in the seventh day, seven bullockes, two rammes, fourteen he-lambs of the first yeare, perfect. And their Meat-offering, and their Drinke-offerings, for the Bullocks, for the rammes, and for the lambs, by the number of them, according to the manner.

And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drinke-offering.

In the eighth day ye shall have a solemne assembly; ye shall not doe any servile work.

And ye shall offer a Burnt-offring, a Fire-offring for a savour of rest unto Iehovah; one bullock, one ramme, seven he-lambs of the first yeare, perfect. Their Meat-offring, and their Drinke-offerings, for the bullocke, for the ramme, and for the lambs, by the number of them, according to the manner.

And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drinke-offering.

These things ye shall doe unto Iehovah in your solemne feasts, beside your vows, and your

40 your voluntary offerings, for your Burnt-offerings, and for your Meat-offerings, and for your Drinke-offerings, and for your Peace-offerings. And Moses spake unto the sons of Israel, according to all that Jehovah commanded Moses.

Annotations.

1 **T**he seventh month] called in 1 Kings 8. 2. the month Ethanim, of the Hebrews commonly Tisri; of us, September. This month was the going out of the yeere, Exod. 23. 16. and the revolution of the yeere, Exod. 34. 22. for then the old yeere went out, and the new began, as touching the Jubilees, Levit. 25. 9, 10. and other civill affaires: but by reason of Israels coming out of Egypt in Abib, or Mareb, that month was made unto them the first of the months of the yeere, Exod. 12. 2. So the Ecclesiasticall feasts were reckoned after this order; and that which had bene the first month, is here and usually called the seventh. the first day] Hebr. the one day, of which phrase see Gen. 1. 5. blowing of trumpets] of this rite, see Levit. 23. 24. and the Annotations there.

2 Verse 2. *savour of rest*] which the Greeke translath, of sweet smell; the Chaldee, to be accepted with favour before the LORD. See Gen. 8. 21. one bullocke] at every New Moone they were to offer two bullockes, one ramme, and seven lambes, Numb. 28. 11. the same were to be offered at this New-Moone, and this one bullocke, one ram, and seven lambes, &c. here mentioned, were added over and beside the Burnt-offering of the month, as is after expressed in v. 6. So this day they sacrificed three bullocks, two rams, & fourteen lambes for Burnt-offerings, and two goats for Sin, besides the two lambes for the daily oblation. For as the solemnity was greater, by reason of the blowing of the Trumpets, (which figured the preaching of repentance and beleefe in Christ, Esay 58. 1. Mark. 1. 1, 2, 3, 4.) so their service and thankfulness unto God was to be testified by the more sacrifices. And if this New-Moon fell to be on the Sabbath, then besides all the former oblations, they offered also the two lambes, which were added for the Sabbath, Numb. 28. 9, 10. The Order of offering is said to be thus; After the daily morning sacrifice was offered, the addition of the Sabbath was first, and after that, the addition of the New-Moone; and after it, the addition of this good day (or feast) Maimony in Tamidin, chap. 9. sect. 2.

6 Verse 6. *their manner*] Hebr. their judgement, that is, the law and ordinance prescribed of God. So in ver. 18. 21, 24, &c. Under this word manner or judgement, the Hebrews understand the order also here set downe: for whereas sometimes the Sin-offering was offered first, before the Burnt-offering, Lev. 5. 7, 8, 10. in the oblations of the feast (they say) it was not so, but they offered according to the order that is written, as it is said, According to their manner. At first the Bullocks, and after them the Rammes,

and after them the Lambes, and after them the Goat-buckes, although the Goat-buckes were Sin-offerings, and all those before them were Burnt-offerings. Maimony in Tamidin, chap. 9. sect. 7.

Verse 7. *the tenth day*] which was the day of Atonements, Lev. 23. 27. called the Fast, Act. 27. 9. The manner of Atonement, and the service on that day, is described at large in Lev. 16. afflict your soules] with fasting and abstinence: see the Annotations on Lev. 16. 29.

Verse 11. *before the Sin-offering of Atonements*] that Goat-bucke, whose blood was carried into the holy place, and the body burned without the camp, Lev. 16. 9, 29. besides it, this sacrifice here commanded was to be offered, & besides the daily Burnt-offering. On Atonements day, they offer an addition according to the addition of the beginning of the yeere, [which was the first day of the seventh month, fore-mentioned in v. 1, 2.] a bullock and a ram, and this ram is called the peoples ram, and seven lambes, all of them for Burnt-offering, and a goat-bucke for a Sin-offering, and that was eaten as evening. Moreover the congregation offered a goat-bucke for a Sin-offering which was burnt; the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9, 10.) Maimony in Tamidin, c. 10. f. 1, 2. This Atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is shewed on Levit. 16.) the afflicting of their soules figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, Rom. 6. 3, 4, 6. 1 Pet. 2. 21. The sacrifices added here, signified the faith that Gods people should have in Christ sacrificed, and thankfulness unto God therefore, 1 Joh. 2. 1, 2. Hebr. 10. 10, 19, 22, &c. Romanes 12. 1, 2.

V. 12. *the fifteenth day*] when the feast of Boobis, or of Tabernacles did begin, which lasted 7 daies, Lev. 23. 34, 35, 36, &c. the signification of which feast is shewed in the Annotations on that place.

Verse 13. *thirteen bullockes*] Whereas at the other feasts fore-mentioned, they offered but two bullocks, one ram, and seven lambes in a day; at this, they were to offer 13 bullocks, two rams, and 14 lambes; both because the solemnity was greater, and at this time they had gathered in their corne and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, Deut. 16. 13, 15. therefore the Lord required more sacrifices in signe of thankfulness. But Ezekiel prophesying of the daies of Christ (under whom we keep this feast in spirit and truth, Zach. 14. 16, 19.) appointeth like sacrifices as were to be offered at the Pascheover; as that the Prince should prepare seven bullocks and seven rams daily for a Burnt-offering, &c. Ezek. 45. 23, 25.

Verse 17. *twelve bullockes*] in every of the seven daies of this feast, one bullock is abated, as on the second day twelve, on the third day eleven, ver. 20. on the fourth day ten, ver. 23. and so forward, till on the seventh day they were to offer seven bullockes, v. 32. (all which, in seven daies amounted to seventie bullocks) but the rams and lambes were every day alike. By this diminishing of one bullocke every day, the Holy Ghost might teach

Q q q

their

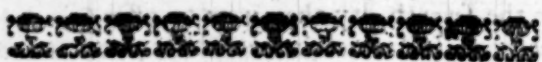
their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sins) should also decrease daily. Or it might signifie a diminishing and wearing away of the legall offerings, to lead them unto the spirituall and reasonable service, by presenting their owne bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1.

18 Verse 18. *and for the lambes*] the Hebrewes say, that the Meat and Drink-offerings of these severall sacrifices, were never to be mixed together, but the Meat and Drink-offerings of the bullockes were by themselves, and the Meat and Drink-offerings of the Rammes by themselves, and of the Lambes by themselves; whether they were the oblations of the congregation, or the oblations of a particular person. Maimony in Tamin, chapter 10. section 15.

35 Ver. 35. *In the eighth day*] Chazkuni here observeth, that it is not said (as was of the former daies) *And in the eighth day, to teach that it was a good day (or feast) by it selfe.* a *solemn assembly*] or, *generall assembly*: See the notes on Lev. 23. 36.

36 Verse 36. *one bullocke*] though this was the last, and the great day of the feast, Joh. 7. 37. yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on vers. 17. And our Saviour on that day called the people from their many carnall observations, (some whereof are noted on Leviticus 23. 40.) unto himselfe, to drinke the waters of his Spirit, Joh. 7. 38, 39.

39 Verse 39. *beside your vowes, &c.*] of the difference between *Vowes* and *Voluntary-offerings*, see the Annotations on Lev. 7. 16. The sacrifices fore-mentioned, the congregation of Israel was bound to offer, every thing in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherlesse & the widow with them, might eat & drink, and rejoyce before the Lord, Deut. 16. 10, 11, 14, 15. The truth and complement of al which solemnities are now fulfilled unto us by Christ, who by once offering of himselfe, hath reconciled us unto God, & wrought our eternal redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost: That by him we should offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his Name, and should not forget to doe good, and to communicate, for with such sacrifices God is well pleased, Coloss. 2. 16, 17. Hebr. 9. 12, 26, 28. 1 Joh. 3. 24. Rom. 14. 17. Hebr. 13. 15, 16.



CHAP. XXX.

1 The Lord commandeth that mens vowes or oathes

be not profaned, but kept. 3 A maid in her fathers house, the father hath power to establish her vow, or to disannull it. 6 Likewise a married woman is in her husbands power, he may confirme or disannull her vow, in the day that he heareth it. 9 But the vowes of a widow, or divorced woman, are to stand. 10 An explanation of the case betwene man and wife, concerning vowes or oathes.

D E D

1 **A**ND Moses spake unto the heads of the Tribes, concerning the sons of Israel, saying, This is the thing which Jehovah commanded. A man, when he shall vow
2 a vow unto Jehovah, or sweare an oath to binde a bond upon his soule, he shall not pro-
3 fane his word, he shall doe according to all that proceedeth out of his mouth. And a
4 woman, when she shall vow a vow unto Jehovah, and binde a bond in her fathers house in
5 her youth: And her father hear her vow and her bond, which she hath bound upon her
6 soule, and her father shall hold his peace at her; then all her vowes shall stand, and every
7 bond which she hath bound upon her soule shall stand. And if her father disannull her in
8 the day that he heareth, not any of her vowes or of her bonds which she hath bound upon
9 her soule shall stand: and Jehovah will mercifully forgive her, because her father dis-
10 allowed her. And if having she have an husband, and her vowes be upon her, or the utter-
11 tance of her lips, which she hath bound upon her soule; And her husband heare, and hold
12 his peace at her in the day that he heareth; then her vowes shall stand, and her bonds which she hath bound upon her soule shall stand. But if in the day that her husband
13 heareth he disallow her, then he shall make void her vow which is upon her, and the utter-
14 tance of her lips which she hath bound upon her soule; and Jehovah will mercifully forgive her. But the vow of a widow, and of
15 her that is put away, whatsoever she hath bound upon her soule shall stand upon her. And if she vowed in her husbands house, or
16 bound a bond upon her soule with an oath: And her husband heard, and held his peace at her, and disallowed her not; then all her
17 vowes shall stand, and every bond which she hath bound upon her soule shall stand. But if her husband hath utterly made them void
18 in the day that he heard, whatsoever proceeded out of her lips concerning her vowes, or concerning the bond of her soule, shall
19 not stand; her husband hath made them void, and Jehovah will mercifully forgive her.

13 her. Every vow, and every oath of bond to afflict the soule, her husband may establish it, and her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day, then hee establisheth all her vowes, or all her bonds, which are upon her: he establisheth them, because hee held his peace at her in the day that hee heard them. But if hee shall utterly make them void, after that hee hath heard them, then he shall beare her iniquitie. These are the statutes, which Iehovah commanded Moses, betweene a man and his wife, betweene a father and his daughter, in her youth, in her fathers house.

Annotations.

Here beginneth the 42. Lecture of the Law: See Gen. 6. 9.

1 THE heads] that is, as the Greeke translateth, the Rulers (or Princes) of the Tribes. In the two former Chapters were lawes for necessary duties commanded: here followeth the law for voluntarie things, which people having by vow or oath taken upon them, were bound to performe.

concerning the summes] or, to the summes of Israhel, or as the Greeke joyneth it with the former, the Princes of the Tribes of the summes of Israhel. It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in Exod. 12. 3. 21. and 4. 29. also that the Governours should looke unto the people for the performance of their religious promises. the thing] Hebr. the word.

2 Verse 2. a vow] a religious promise to the Lord. Of a vow, and how it differed from a voluntary gift, see the Annotations on Lev. 27. 2. and 7. 16. and of an oath, see the notes on Levit. 5. 1. 4. And that almes promised for the poore, is comprehended also under the name of vowes, is shewed on Dent. 23. 21. a bond upon his soule] that is, to binde his soule (or himselfe) with a bond. Hereupon is that manner of speech, Thy vowes are upon mee, O God, Psalm. 56. 12. not profane his word] not violate or breake his promise, but shall have an holy care to keepe it. A like phrase is of prophaning a covenant, in Psalm. 59. 20. and 89. 34. And as vowes might not be broken, so neither might they be delayed, Dent. 23. 21.

all that proceedeth out of his mouth] that is, every word of his, as the phrase is opened in Luk. 4. 4. from Dent. 8. 3. This is to be understood of good and lawfull vowes, and such as are in a mans power to performe: for impossible vowes are to be repented of, and wicked vowes or oathes are not to be kept, but broken, Act. 23. 21. &c.

3 Verse 3. and binde a bond] to wit, upon her soule, as in vers. 4. that is, bound her selfe with a bond. And, may here be used for Or (as it is often, and as the Greeke here translateth, or determine a determina-

tion) to imply either a vow to sanctifie any thing to the Lord, or a bond to restraine her selfe from something, as by afflicting her soule, or abstinence, as in vers. 13. in her fathers house]

shee abiding there, and being under his power. The Hebrewes (as Sol. Iarchi on this place) by house, doe understand power, saying, under the power of her father, though she be not in his house. in her youth] youth differeth from childhood, for in her youth she understandeth what a vow is, whereof in childhood she is ignorant. The Hebrew Canons have limited the time both for men and women, thus: A young man that is a sonne of twelve yeares and one day, and a young woman that is a daughter of eleven yeares and one day, which doe sweare or vow, either vowes of binding (or restraint,) or vowes of sanctifying (any thing to the Lord,) they doe examine them, and aske questions of them. If they know to whose name they have vowed, &c. then their vowes are stablished: but if they know not, then is there nothing in their vowes or words. And this examination is necessary all that yeare, which is the twelfth yeare for a young maid, and the thirteenth yeare for a young man. Before this time, although they say, we know to whose name we have vowed, their vowes are no vowes. But after this time, when the sonne is a sonne of thirteene yeares and one day; and the daughters is a daughter of twelve yeares and one day, although they say, we know not to whose name we have vowed; their words are established, and their vowes are vowes, &c. And this is the time of vowes spoken of in every place: for as much as they are come to the yeares of great (or aged) persons, their vowes are stablished. Maimon. tom. 3. Treat. of Vowes, chap. 11. sect. 1, 3, 4.

Verse 4. hold his peace at her] or, keepe silence at it: though hee doe not by words approve, yet by silence hee seemeth to consent, therefore her vow standeth firme. shall stand] that is, shall be stable, firme and sure; as the field which Abraham bought, was said to stand, when by sale it was sure, Gen. 23. 17. 20. So ones counsell or word is said to stand, when it abideth firme, Prov. 19. 21. Esay 44. 24. and 40. 8. Ier. 44. 19.

Verse 5. disallow her] or, disallow (nullifie) it, to wit, her vow: so after. the day that he heareth] whether it be in the day that she vowed, or many daies after that her father heareth of it. If she vow and waite many daies, and afterward her father or her husband beare of it, then hee may breake it in the dayes that he heareth, &c. as it is said. In the day that he heareth, and not in the day that shee voweth onely, Maimony in Vowes, chap. 12. sect. 16. will mercifully forgive her] in Greeke, will purge (or cleanse) her: her sin in vowing, (when she was not in her owne power, but in her fathers) shall be forgiven: but she may not performe her vow, which by her fathers authoritie is disallowed. So for her husband in like sort, vers. 12.

Verse 6. if having she have a husband] Hebr. if being she be to a man; that is, if she be at all married. or the utterance of her lips] or pronunciation, that which she hath pronounced, or distinctly uttered, to wit, by oath, as appeareth by the word Or, which distinguisheth it from her vowes:

and by that which followeth, *which she hath bound upon her soule*, that is, by oath, as in *vers. 2. and 10.* So the pronouncing with the lips, is joyned with swearing, in *Lev. 5. 4.* and Chazkuni here saith, the pronounciation is not (meant) but of an oath.

8 Verse 8. *he disallow her*] or, *dissallow it*, that is, signifie his disallowance of her vow or oath. The Hebrewes say, *A man maketh void, or establiseth the words of his wife, or of his daughter in any language, although she know it not; for it is not of necessity that the woman should beare the making void, or the establishment, &c.* He that maketh void the words of his daughter, or of his wife, it is necessary that he utter it with his lips; and if he make it void in his heart (only) hee doth not make it void: Maim. in Vowes, chap. 13. sect. 1. 7.

9 Verse 9. *put away*] to wit, from her husband, as is expressed in *Levit. 21. 7.* that is, divorced. *shall stand*] she is to performe her vow; and this (as the Hebrewes thinke) though she be afterward married. As, *A woman which hath no husband, and which is not under her fathers power, if she say, Lo (such) flesh be unlawfull to me after thirty daies, and she be married within thirty dayes; although at the time when the vow beginneth, shee be under the power of a husband, he cannot make it void; because at the time of the vow (making) she was not under his power. And of this it is said (in Num. 30. 9.) But the vow of a widow, and of her that is put away, &c.* Maim. in Vowes, chap. 13. sect. 16.

10 Verse 10. *in her husbands house*] after that shee is married, and in her husbands power. But what if shee were betrothed only, and remained yet in her fathers house? Of this case the Hebrewes say, *A maid that is betrothed, none can make her vow void, but her father and her husband jointly together. And if the one of them alone doe make it void, it is not made void. If her espoused husband die, she returneth into the power of her father: and whatsoever she voweth, her father may make void, as before her espousals. If her father die after that she is betrothed, and she make a vow after his death, her husband cannot make it void; for an husband maketh not the vowes of his wife void, untill shee be come into the wedding chamber, (or married.)* Maim. in Vowes, chap. 11. sect. 9, 10.

11 Verse 11. *shall stand*] shee is to keepe her vow, though after her husbands death. *A young woman, whom her father hath given in marriage, if she become a widow, or be divorced after marriage, loe shee is as an Orphan whiles her father liveth, and her father cannot make her vowes of none effect, although she be yet but a young woman.* Maim. ibidem, sect. 25.

12 Verse 12. *hath utterly made them void*] or, *hath any waies made them void*; Hebr. *making void hath made them void*: so in *vers. 15.*

13 Verse 13. *oath of bond*] that is, *binding oath*, or, bond confirmed with an oath. *to afflict the soule*] by abstinence, fasting, &c. See the notes on *Levit. 16. 29.* This seemeth to be added for amplification, rather than limitation or restraint: howbeit, the Hebrewes from hence gather, that although the father may disanull all his daughters vowes, of what sort soever, yet the husband hath

not power to disanull the vowes of his wife, unless they be of this sort, to wit, vowes or bonds to afflict the soule, &c. Sol. Iarchi on *Num. 30.* and Maimony in Vowes, chap. 12. sect. 1. *may establishe it*] or, *may make it stand*, shall confirme it. Some understand these words to be a commandement, and translate thus, *Let her husband establishe it, or let her husband make it void*, to wit, out of hand, and let him not deferre it till afterward.

14 Verse 14. *altogether hold his peace*] Hebr. *holding his peace shall hold his peace*, (or keepe silence.) *from day to day*] and doe not disanull it the same day that he heareth it.

15 Verse 15. *shall utterly make them void*] or, *shall any waies make them of none effect*: see this phrase in *vers. 12.* *shall beare her iniquitie*] that is, shall beare the punishment of her iniquitie; God will require her sinne at his hand. From hence wee learne (saith Sol. Iarchi) that he which is a cause of scandell (or effence) unto his neighbour, shall come in his stead unto all punishments.



CHAP. XXXI.

1 The Israelites are commanded to take vengeance on the Midianites. 5 Twelve thousand of the tribes of Israel, with Phinehas the Priest, are sent to warre. 7 They slay all the males, and the five kings of Midian, and Balaam the sonne of Beor. 9 They take the women and children captives, and the spoile of their goods and cattell, and burne their cities. 13 Moses is wroth with the Officers for saving the women alive. 19 How the soldiers with their captives and spoile are to be purified. 25 The proportion whereby the prey is to be divided. 28 The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48 The captives of Israel numbring their souldiers, misse not a man, and therefore give a voluntary oblation unto the Treasury of the Lord.

AND Jehovah spake unto Moses, saying; 1
Avenge the vengeance of the 2
sons of Israel upon the Midianites: af-
terward shalt thou be gathered unto thy peo- 3
ples. And Moses spake unto the people, say-
ing; Arme yee some men of your selves unto 4
the warre, and let them be against Midian, to
render the vengeance of Jehovah, upon Mi-
dian. A thousand of a tribe, a thousand of 5
a tribe, of all the tribes of Israel, shall ye send
to the warre. So there were delivered of 6
the thousands of Israel, a thousand of a tribe,
twelve thousand armed for war. And Mo-
ses sent them, a thousand of a tribe, to the
warre: them and Phinehas the sonne of Elea-
zar the Priest, to the warre; and the holy in-
struments, and the trumpets of alarme in his
hand. And they warred against Midian, 7

8 as Jehovah commanded Moses, and they killed every male. And they killed the Kings of Midian, beside *those that were slain* of them; Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the sonne of Beor they killed with the sword.

9 And the sonnes of Israel tooke the women of Midian captives, and their little ones, and tooke the prey of all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities in their habitations, and all their castles with fire.

11 And they tooke all the spoile, and all the booty, of men, and of beasts.

12 And they brought the captivity, and the booty, and the spoile unto Moses, and unto Eleazar the Priest, and unto the congregation of the sonnes of Israel, unto the campe, unto the plaines of Moab, which *are* by Iordan, *near* Jericho.

13 And Moses, and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them without the camp.

14 And Moses was wroth with the Officers of the host, the captaines of thousands, and the captaines of hundreds, which came from the battell of the warre.

15 And Moses said unto them, Have yee saved alive all the females?

16 Behold, these were to the sonnes of Israel through the word of Balaam (*a cause*) to commit trespasse against Jehovah in the matter of Peor: and there was a plague among the Congregation of Jehovah.

17 Now therefore kill every male among the little ones, & kill every woman that hath knowne man, by lying *with* a male.

18 But all the little ones among the women, that have not knowne the lying *with* a male, keepe alive for your selves.

19 And you, encamp ye without the campe, seven dayes, whosoever hath killed *any* soule, & whosoever hath touched *any* flaine; purifie your selves and your captivity, in the third day, and in the seventh day.

20 And purifie every garment, and every instrument of skinne, and every worke of goats (*haire*), and every instrument of wood.

21 And Eleazar the Priest said unto the men of the Armie, which went to the warre, This *is* the ordinance of the Law, which Jehovah commanded Moses.

22 Onely the gold, and the silver, the brasse, the iron, the tinne, and the lead;

23 Every thing that goeth thorow the fire, ye shall make *it* passe thorow the fire, & it shall be cleane; nevertheless, it shall be purified with the water of separation: and every *thing* that goeth not thorow

the fire, yee shall make passe thorow the water. And yee shall wash your clothes in the seventh day, and ye shall be cleane; and afterward ye shall come into the campe.

25 And Jehovah spake unto Moses, saying, Take thou the summe of the booty of the captivity, of man, and of beast; thou, and Eleazar the Priest, and the heads of the fathers of the Congregation.

26 And divide the booty into two parts between them that tooke upon them the warre, who went out to battell, and betweene all the Congregation.

27 And levie a tribute unto Jehovah, of the men of warre which went out to battell, one soule of five hundred; of the men, and of the beeves, and of the asses, and of the sheepe.

28 Of their halfe shall yee take *it*, and thou shalt give *it* unto Eleazar the Priest, for an heave-offering of Jehovah.

29 And of the sonnes of Israels halfe, thou shalt take one portion of fifty, of the men, of the beeves, of the asses, and of the sheepe, of all beasts: and thou shalt give them unto the Levites, which keep the charge of the Tabernacle of Jehovah.

30 And Moses and Eleazar the Priest did as Jehovah commanded Moses.

31 And the booty, the residue of the prey, which the people of the armie had made prey of, was six hundred thousand, and seventy thousand, and five thousand sheepe.

32 And seventie and two thousand beeves. And sixtie and one thousand asses.

33 And soules of mankinde, of the women which had not knowne the lying with male, all the soules *were* two and thirtie thousand.

34 And the halfe, which was the portion of them that went out to warre, was the number of sheepe, three hundred thousand, & thirty thousand, and seven thousand, and five hundred.

35 And Jehovahs tribute of the sheepe was: six hundred seventie and five.

36 And the beeves *were* six and thirtie thousand; and Jehovahs tribute of them *was* seventie and two.

37 And the asses *were* thirtie thousand and five hundred: and Jehovahs tribute of them *was* sixtie and one.

38 And the soules of mankinde *were* sixteene thousand: and Jehovahs tribute of them *was* two and thirtie soules.

39 And Moses gave the tribute, the heave-offering of Jehovah, unto Eleazar the Priest, as Jehovah commanded Moses.

40 And of the sonnes of Israels halfe, which Moses divided fro the men that warred.

41 (Now the Congregations halfe was, of the sheepe, three hundred thousand, and thirtie thousand, seven thousand, & five hundred.

42 And beeves, six and thirtie thousand.

43 And

45 And Asses, thirtie thousand and five hun-
 46 dred. And soules of mankinde, sixteene
 47 thousand.) And Moses tooke of the sonnes
 of Israel halfe, one portion of fifty, of man
 & of beast, and gave them unto the Levites,
 which kept the charge of the Tabernacle of
 Jehovah, as Jehovah commanded Moses.
 48 And the officers which were over the thou-
 sands of the host, the captaines of thousands,
 and captaines of hundreds, came neere unto
 49 Moses. And they said unto Moses, Thy ser-
 vants have taken the summe of the men of
 warre which were in our hand, and there lac-
 50 keth not a man of us. Therefore we have
 brought an oblation for Jehovah, what every
 man hath found of jewels of gold, chaines,
 and bracelets, rings, eare-rings, & tablets, to
 make atonement for our soules before Jeho-
 51 vah. And Moses and Eleazar the Priest
 tooke the gold of the, every wrought jewel,
 52 And all the gold of the heave-offering, that
 they offered up to Jehovah, was sixteen thou-
 sand, seven hundred, and fiftie shekels, of the
 captaines of thousands, and of the captaines
 53 of hundreds. The men of the armie had tak-
 54 en spoile, every man for himselfe. And
 Moses and Eleazar the Priest tooke the gold
 of the captaines of thousands, and of hun-
 dreds, and brought it into the Tent of the
 congregation, for a memoriall for the sonnes
 of Israel, before Jehovah.

Annotations.

1 **A**venge the vengeance] or, Revenge the revenge-
 ments of the sons of Israel, that is, take vengeance
 for the Israelites wrong and injurie upon the
 Midianites, who vexed Israel with their wiles,
 and beguiled them in the matter of Peor, Num. 25.
 17, 18. The Lord, to whom vengeance and recom-
 • pence belongeth, Deuter. 32. 35. (and would not
 therefore have men avenge themselves, Rom. 12.
 19) commandeth this vengeance for his peoples
 sake, many of whom he had formerly slaine for
 sinning with the Midianites, Num. 25. 9. and now
 turneth his hand against their enemies, because he
 is the avenger of all such, 1 Thess. 4. 6. Therefore he
 calleth it here, the vengeance of the sonnes of Israel;
 but Moses calleth it the vengeance of Jehovah, vers.
 3. And the commandement is given to Moses the
 Magistrate, the Minister of God, a revenger to
 execute wrath upon evill doers, Rom. 13. 4. *Mid-*
ianites] in Greeke, *Madianites*, the posterity of
 Midian the son of Abraham by his wife Keturah,
 Gen. 25. 1, 2. Why these were now punished rather
 than the Moabites (their partners in sinne,) is
 touched on Numb. 25. 17. gathered unto thy peo-
 ples] that is, die and be buried: See the Annotati-
 ons on Numb. 20. 24. and Gen. 25. 8.

Verse 3. to render] or, to give the vengeance of Je-
 hovah, which phrase the Apostle useth in 2 Thess.
 1. 8. giving (or rendering) vengeance on them that know
 not God. That which in vers. 2. was called the ven-
 geance of the sonnes of Israel, is here named the vengeance
 of the Lord, as being executed by his word, and
 for the injury done unto him; for he that touch-
 eth his people, toucheth the apple of his eye,
 Zach. 2. 8. The Chaldee here expoundeth it, the
 vengeance of the people of the LORD.

Verse 4. A thousand of a tribe a thousand] that is,
 of every tribe a thousand; in all, twelve thousand, vers. 5.
 which was but a small company in respect both
 of the six hundred thousands of Israel, Num. 26.
 51. and of the nation of the Midianites, gover-
 ned by five Kings, vers. 8. But there is no restraint to
 the Lord, to save by many, or by few, 1 Sam. 14. 6. And
 this small number was chosen, that the victorie
 might be acknowledged the Lords; as after this
 he said unto Gideon, The people that are with thee
 are too many for me to give the Midianites into their
 hands, lest Israel vaunt themselves against me, saying,
 Mine own hand hath saved me, Judges. 7. 2.

Verse 5. there were delivered] in Chaldee, they
 were chosen; in Greeke, they numbered.

Verse 6. Phinehas] the zealous Priest, who had
 formerly slaine Cozbi the Princes daughter of
 Midian, Num. 25. 7. — 15. *holys instruments*] Hebr.
instruments (or vessels) of holiness: hereby the Arke
 and things belonging thereto may be meant, as
 appeareth by Numb. 14. 44. Or, because the Arke
 was but one, and he speaketh here of moe instru-
 ments, the trumpets may be understood; and so to
 reade it, the holy instruments, that is, the trumpets, &c.
 for and is sometime used by way of explication
 for that is, or to wit, as is noted on Gen. 13. 15. But
 to understand hereby the *Vrim* and *Tumminim*, or
 Golden plate (as some do) is unprobable, because
 they were not in the hand of Phinehas, but of
 Eleazar, who was the high Priest, Numb. 27. 21.
 and 20. 26. *trumpets of alarme*] to blow an
 alarme, that they might be remembered before the
 Lord their God, and saved from their enemies,
 according to the law and promise in Num. 10. 9.
 and practise in ages following, 2 Chron. 13. 12,
 14, 15. Thus had they both God commande-
 ment, and the signes of his presence and aid, to
 sanctifie their expedition.

Verse 8. beside those] or, with those that were
 slaine; for the Hebrew *gnal* often signifieth with,
 as in Exod. 35. 22. Levit. 14. 31. Deut. 22. 6. and o-
 ther-where. *five kings*] called else-where

Princes and Dukes of Sibon, Ios. 13. 21. But Sihon the
 Amorite being slaine before (Num. 21. 23, 24.) these
 Dukes of his now reigned as Kings, and fought
 against Israel, and were overcome by faith which
 subdueth kingdoms, Hebr. 11. 33. The Antichri-
 stian Amoritie (the Beast) hath twice five, that is,
 ten Kings, as horns on his head, which make warre
 with the Lambe (Christ,) and the Lambe overcom-
 meth them, Rev. 17. 12, 14. and 19. 19. — 21.
 Balaam also] they killed among (or with) those
 that were slaine of them, as is expressed in Numb.
 13. 22. which also is added in the Greeke version
 here.

here. So that either he stayed with the Midianites; when he departed from Balak, or returned from his place unto them, as is noted on Num. 24. 25. And hee died not the death of the righteous, (as he seemed to desire, Num. 23. 10.) but his iniquitie was upon his bones, though hee was the terrour of the mightie in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that were slaine with the sword, as the Prophet speaketh of others, in Ezek. 32. 27, 28.

Verse 10. *castles*] or, *goodly buildings*, or, *villages*: see this word in Gen. 25. 16. The Chaldees here expoundeth it; their houses of worship or adoration, their Temples.

Verse 12. *the captivitie*] that is, *the captives*, women and children: see Num. 21. 1. So after in vers. 19. *the booty*] or, *the thing taken*, which being here distinguished from the captives, meaneth the beasts and cattell, as appeareth by v. 32. and 26. *the spoile*] a generall word for things taken in warre, Is. 22. 8. implying sometime beasts and cattell also, as in 2 Chron. 15. 11. and all other things, as garments, gold, silver, &c. vers. 20. 22. Is. 7. 21. 2 Chron. 28. 15. victuals, 1 Sam. 14. 30. and the like. These all they brought unto the Governours and Congregation, to be disposed of according to the will of God, whose the victory was.

Verse 13. *to meet them*] As Melchisedek King and Priest, went forth to meet Abram returning from the slaughter of the Kings, Gen. 14. so Moses the King, Eleazar the Priest, and the Princes goe forth here to meet Abraham's children returning from the slaughter of the kings of Midian. Wherein the worke of Christ (our King and Priest) was figured: who after our spirituall warfare with the enemies of our salvation, meeteth us with his gracious Spirit, to sanctifie and blesse us, Hebr. 7. Also they went out to meet them, to provide for the cleansing of the Souldiers, which were polluted by the dead, and might not therefore come into the campe before they were purified, Num. 5. 2, 3. and 19. 11, 12, 13.

Verse 14. *the officers*] or, *the Bishops of the host*, as both the Hebrew and Greeke words signifie: these were *the captains*, as after is explained. Moses who was the meekest man on earth in his owne matters, is yet observed to have beene often angry for the Lords cause, as is noted on Num. 12. 3. And he was wroth with *the officers*, because upon them lay the charge to direct and governe the people in the wayes of God. Compare Acts 20. 28. 1 Pet. 5. 12, 3. Rev. 2. 1, — 5. &c. *the battell of the warre*] *the battell-ray* (or *host*) of the warre: the first word signifieth warfare, at it is orderly set in array; the second meaneth the warre, fight or combat with the enemy.

Verse 16. *the word of Balaam*] *the doctrine of Balaam*, as Rev. 2. 14. or, (as the Chaldees expoundeth it) *the counsell of Balaam*, having reference to that counsell intimated, Num. 24. 14. *a cause to commit*] or, *an occasion to commit* (Hebr. *to give*) *a trespasse by fornication and idolatrie*, Num. 25. 1,

2, 3. The Greeke translateth, *to revolt and to dispute the word of the Lord*. *the matter*] Heb. *the word*, in Greeke, because of *Phagor*: see Num. 25. 3. 18.

Verse 17. *knowne man by lying with a male*] the latter explaineth the former, which sometime is used alone in the same meaning, as in Gen. 4. 1. Luke 1. 34. After it is said, *knowne the lying with a male*: the like phrases are in Judg. 21. 11, 12.

Verse 19. *seven dayes*] for so long did the pollution by the dead continue, Num. 19. 11. *any soule*] that is, *any person*. *purifie*] with the water of separation, vers. 23. the law whereof was given in Num. 19. *your captivitie*] that is, *your captives*, or prisoners; as in vers. 12. The Jewes hold, that the heathens are not polluted by the dead, or with other like legall uncleannesse, as is noted on Num. 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawfull possession, they are uncleane, and to be purified, by proportion from the law in Gen. 17. 12, 13. Whereupon Iarchi here saith, *Your selves and your captivitie*, *not that beaheens doe receive uncleannesse, and need to be sprinkled; but as you the children of the covenant, so your captives also which come into the covenant, and are uncleane, have need to be sprinkled.* *and in the seventh day*] according to the law in Num. 19. 19. the signification whereof is shewed there.

Verse 20. *every garment*] or, *every clab*: the word implieth not onely garments for mans body, but cloathes for other use; as in Num. 4. 6, 7, 8. *instruments*] or, *vessell of bin*; whatsoever is made of the skin of any beast: so after, *every instrument* (or *vessel*) of wood. *worke of goats haire*] that is, *thing made of goats haire*: the word *haire* may here be understood, as in Exod. 25. 4 some adde, of goats skins, it may also meane any other part, as Sol. Iarchi here saith, it implieth any instrument of the horns, and of the bootes, and of the bones.

Verse 21. *which went*] that is, *which had gone*: Heb. *which came*; wherefore it may also be Englished, *which came from the battell*: so the Greeke here translateth it; and so the Hebrew word which usually signifieth *to*, is by the holy Ghost in Greeke translated from, or out of, as in Rom. 11. 26. from Esay 59. 20. See the like noted on Gen. 36. 6. *the ordinance*] or *the statute of the law*; which the Greeke calleth *Dicaioma*, that is, *the just ordinance*, or *righteous statute of the law*. The same word Paul useth in Rom. 2. 26. if the *uncircumcision* (that is: the uncircumcised Gentile) *keepe the ordinances* (or *righteous statutes*) of the Law: and in Rom. 8. 4. *that the ordinance* (the *righteous statute*) of the Law might be fulfilled in us. So in Hebr. 9. 1. *ordinances of divine service* Here Eleazar the Priest declareth to the people the Law which God had commanded Moses; as it was generally the dute of Priests and Levites to teach Iakob Gods judgements, and Israel his Law, Deut. 33. 8. 10. Hag. 1. 11, 12. Mal. 2. 7. Moreover the heiffer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, Num. 19. 3. &c.

Verf.

23 Verse 23. *that goeth thorow the fire*] that is, will, or may abide the fire, and not be consumed therewith. Or, *that commeth in the fire.* and it shall be] or, *that it may be cleane.* water of separation] in Greeke, *water of purification*: the water mentioned in Numb. 19.9. which was to bee sprinkled upon the vessels with flax, Numb. 19.18. after they had passed thorow the fire.

goeth not thorow the fire] that will not abide the fire, or commeth not in the fire. This latter, some of the Hebrew Expositors (as Iarchi and Targum Jonathan) doe follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettels, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best. *thorow the water*] to bee washed therewith, and not sprinkled onely with that water of separation, Num. 19. By this passing thorow fire & water, the vessels had a legall purification from their ceremoniall uncleanness; to signifie that the creatures are sanctified unto our use by the word of God and prayer, 1 Tim. 4.4,5. And sometime by vessels the Scripture signifieth men; and by their passing thorow fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *I will gather you into the midst of Ierusalem, as they gather silver, and brasse, and iron, and lead, and tinne, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, &c.* Ezek. 22.19.—22. And, *in a great house there are not onely vessels of gold and silver, but also of wood and of earib, and some to honour, and some to dishonour. If a man therefore purge himselfe from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, &c.* 2 Tim. 2.20,21. Againe, *Thou hast tried us as silver is tried, &c. wee went thorow fire, and thorow water,* Psal. 66.10,12. See also Zach. 13.9. Mal. 3.3.

26 Verse 26. *the summe*] Hebr. *the head*, that is, the summe, or count, as the Greeke and Chaldee expound it: see Num. 1.2. So after in vers. 49.

27 Verse 27. *into two parts*] or into halfe: Hebr. *divide* (or *halfe*) *the bootie*. The warre and victory being the Lords, hee divideth the prey at his pleasure, halfe to the 12 thousand souldiers, and halfe to the congregation who went not out to warre. So David made it an ordinance in Israel, *As his part is that goeth downe to the battell, so shall his part be that carrieth by the stuffe: they shall part alike,* 1 Sam. 30.24,25. And to the warriors of the two tribes and the halfe that fought against the Canaanites, Iosua said, *Divide the spoile of your enemies with your brethren,* Ios. 22.8.

28 Verse 28. *And levie*] or, *And heave up*, which the Greeke and Chaldee translate, *And separate a tribute to the Lord*: by this homage and tribute, they were to acknowledge the victory to be of God, and to shew their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which hee had subdued, 2 Sam. 8.11,12. And Esaias prophesieth, *In that time shall a present be brought unto the LORD of*

hosts, of a people scattered and peded, &c. Esay. 18.7. *one soule of 500*] by *soule* is here meant, persons of mankind, and living body of beasts, as after is explained. And as the 12000 souldiers had much more of the spoile, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much lesse by proportion, they giving but the five hundred part, when the congregation gave the fiftieth, vers. 30. God requireth lesse of them, as their labour, service, and jeoparding of their lives, had beene greater than their brethrens.

Verse 29. *unto Eleazar*] The Lord, who was the inheritance of the Priests and Levites, Deut. 18.1,2. and had given them the ordinary heave-offerings which the Israelites offered unto him, Num. 18.19. giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the Priest the tithe of the spoiles which he had gotten in warre, Gen. 14.20. And as the Levites had the tribes in Israel, and the Priests had but a tenth of those tithes, Numb. 18.21,24,26,28. so is there here a like proportion allotted, whiles the Levites had the fiftieth part, vers. 30. and the Priests but the five hundredth.

Verse 30. *one portion of fiftie*] or, *one taken* (or *detained*) *of fiftie*: so in vers. 47. *of the sheepe*] or, *of the stocke-beasts*, that is, of sheepe and of goats, for both these are implied under the name *stockes*, as in Lev. 1.10. *of all beasts*] that is, of all manner of beasts: but this seemeth to be meant of the beasts fore-named onely, and not of Camels, or other uncleane beasts; because in the particular summes after rehearsed, vers. 32.—39. there are no uncleane but Asses onely spoken of. Charkuni here saith, *If thou aske why God commanded not to take a tribute of the Camels, seeing there were many camels there, as it is written in the warre of Oidem (against the Midianites) Their Camels were without number, Iudg. 6.5. and 7.12. the answer is, The Scripture mentioneth those onely whereof they took the tribute; and they took no tribute of uncleane beasts, save of Asses, because they are sanctified by the firstling of the Ass, Exod. 13.13. and 34.19,20. which keepe the charge*] or, *observe the observation*, keepe watch and doe the service: see the notes on Numb. 18.5.

Verse 32. *the residue of the prey*] the cattell (whose numbers follow) are called *the residue* or *remainder*, either because some had beene slaine for the souldiers to eat, or in respect of the gold and silver and other such spoiles, whereof there was no tribute levied.

Verse 33. *seventie and two thousand*] that is, *seventie thousand and two thousand*, as was explained in the former verse. So after.

Verse 35. *soules of mankind*] Hebr. *soule of Adam*, meaning by *soule*, the persons; and by *Adam* or *mankind*, the women, as after is explained. For as at the first, both man and woman were called *Adam*, Gen. 5.2. so the same name is often used for both sexes, as here and in vers. 40.46,47.

Verse 40. *two and thirtie*] So the whole number of beasts and girles (which were the Lords tribute out

out of the Souldiers halfe,) was eight hundred and fortie, which were given to Eleazar the Priest, *vers. 41.*

47 Verse 47. *one portion of fiftie*] or, *one taken of fiftie*, as in *vers. 30.* The particular summes (as may be gathered by the former computation) were six thousand seven hundred and fiftie sheep, seven hundred and twentie oxen, six hundred and ten Asses, three hundred and twentie soules of young women: the whose summe of them altogether, was eight thousand and foure hundred, which were taken out of the Congregations halfe, & given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women-kinde, eight hundred thousand, and fortie thousand: out of which the Lord tooke for his Priests and Levites, nine thousand two hundred and fortie. Thus he enriched his people with the spoiles of their enemies; and they in homage and thankfulnesse to the Lord, gave him one of five hundred out of the one halfe, and one of fiftie, out of the other halfe; as Abram gave one of ten, to Melchisedek the Priest of God, of all the spoiles that he had taken from his enemies, *Gen. 14. 20.*

48 Verse 48. *the Officers*] or *Bishops*, as in *vers. 14.*

49 Verse 49. *in our hand*] that is, in our power, under our leading and charge: which the Greek & Chaldee translate, *with us.* *there lacketh not*] Heb. *there is not numbred, or mustered, to wit, as wanting or missing:* for in such multitudes the number is observed, of those that are absent, as of those present. This was a rare and wonderfull mercie, that twelve thousand men of Israel should vanquish so great a nation of Midian without losse of any mans life, whereas commonly *the sword devoureth one as well as another*, 2 Sam. 11. 25. But hereby appeareth, that *precious in the eyes of the LORD is the death of his Saints*, Psal. 116. 15. and a much like speech was uttered by our Saviour; *Of them which thou gavest me, have I lost none*, Job. 18. 9. Moreover, by this victory, God encouraged his people to fight the residue of his battels against the Canaanites.

50 Verse 50. *an oblation for Iehovah*] or, as the Chaldee explaineth it, *the oblation of the Lord:* in Greeke, *a gift to the Lord.* This was a voluntary gift, whereas the former levie was commanded, *vers. 25. &c.* *hath found*] that is, hath gotten in this war. *jewels*] or *instruments, vessels.*

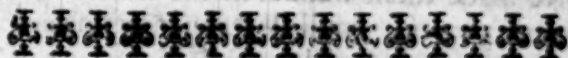
atonement for our soules] that is, for our lives which God hath spared; and that there be no plague amongst us, as *Exod. 30. 12.* Herein also they might have respect unto their sinne in sparing the women alive, for which Moses reproveth them, *vers. 14. 17.* Thus though they found all alive, yet were they not proud, neither boasted of their valour, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthinesse.

51 Verse 51. *every wrought jewel*] Hebr. *jewel* (or *instrument*) of *worke*; that is, cunningly wrought. So as the matter was the best of gold; the forme also was the best. Chazkuni here saith, *The Scrip-*

ture sheweth that they brought no broken instrument.

Verse 52. *shekels*] what the shekell weighed, see on *Gen. 20. 16.* *of the captaines*] or, *from the captaines*; that is, Moses tooke the gold of them; as in *vers. 51. and 54.*

Verse 54. *the Tent*] the Lords Tabernacle, where it was a memorie for them: as the like is spoken of the halfe shekels which the Israelites gave when they were numbred, to make atonement for their soules, *Exod. 30. 15, 16.*



CHAP. XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Iordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 28 Moses commandeth Eleazar and Iosua to give them that inheritance when they had performed the conditions. 31 The Gadites and Reubenites promise againe to performe them. 33 Moses assigneth them the land. 34 They build fenced cities for their wives and children, and folds for their cattell. 39 The sons of Mizraim conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOW the sonnes of Reuben, and the sonnes of Gad, had a very great multitude of cattell: and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattell. And the sonnes of Gad, and the sonnes of Reuben came, and said unto Moses, and unto Eleazar the Priest, and unto the Princes of the Congregation, saying; Ataroth, and Dibon, and Iazar, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; The land which Iehovah sheweth before the Congregation of Israel, is a land for cattell, and thy servants have cattell. And they said; If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Iordan.

And Moses said unto the sonnes of Gad, and to the sonnes of Reuben; Shall your brethren goe to warre, and shall you sit here? And wherefore break ye the heart of the sons of Israel, fro going over into the land which Iehovah hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For they went up into the land of Eschol and saw the land, and brake the heart of the sonnes of Israel, that they should not goe into the land which Iehovah had given them. And Iehovahs anger was kindled in that day, and he sware, saying;

11 saying; If the men that came up out of
Egypt, from twenty yeares old and upward,
shall see the land which I sware unto Abra-
ham, unto Isaak, and unto Iakob, because
12 they have not followed mee fully. Save
Caleb the son of Iephunneh, the Kenizite,
and Iosua the sonne of Nun, for because they
13 have followed Jehovah fully. And Jeho-
vahs anger was kindled against Israel; and
hee made them wander in the wildernesse
fortie yeares, untill all the generation was
consumed that had done evill in the eyes of
14 Jehovah. And behold, ye are risen up in
your fathers stead, an increase of sinfull
men, to augment yet the burning anger of
15 Jehovah against Israel. For if yee turne
away from after him, then will he yet againe
leave them in the wildernesse, and yee shall
destroy all this people.
16 And they came neere unto him, and said;
We will build sheeps-folds here, for our cat-
17 tell, and cities for our little ones. But wee
our selves will goe ready armed before the
sonnes of Israel, untill that we have brought
them unto their place; and our little ones
shall dwell in the fenced cities, because of
18 the Inhabitants of the land. Wee will not
returne unto our houses, untill the sonnes of
Israel have inherited, *every* man his inher-
19 rance. For we will not inherit with them
on yonder side Iordan and forward, because
our inheritance is come unto us on this side
Iordan Eastward.
20 And Moses said unto them, If ye will doe
this thing, if ye will goe armed before Jeho-
21 vah to warre; And will goe all of you ar-
med over Iordan before Jehovah, untill he
have driven out his enemies from before
22 him. When the land is subdued before Je-
hovah, then afterward yee shall returne, and
ye shall be guiltlesse before Jehovah, and be-
fore Israel; and this land shall be yours for a
23 possession before Jehovah. But if ye will
not doe so; behold you have sinned against
Jehovah: and know ye your sinne which will
24 find you out. Build ye cities for your lit-
tle ones, and folds for your sheepe, and doe
that which hath proceeded out of your
25 mouth. And the sonnes of Gad, and the
sonnes of Reuben said unto Moses, saying;
26 Thy servants will doe as my lord comman-
deth. Our little ones, our wives, our flocks
and all our cattell shall bee there in the
27 cities of Gilead. But thy servants will
passe over every one armed for war before
Jehovah to battell, as my lord speaketh.

So concerning them, Moses commanded
Eleazar the Priest, and Iosua the sonne of
Nun; and the heads of the fathers of the
tribes of the sonnes of Israel. And Moses
28 said unto them; If the sonnes of Gad, and
the sonnes of Reuben, will passe with you
over Iordan, every *man* armed to battell be-
fore Jehovah; and the land shall be subdued
before you: then yee shall give unto them
the land of Gilead for a possession. But if
29 they will not passe over with you armed,
then they shall have possessions among you
in the land of Canaan.

And the sonnes of Gad, and the sonnes of
Reuben, answered, saying; As Jehovah hath
spoken unto thy servants, so will I doe. We
31 will passe over armed before Jehovah *into*
the land of Canaan; and the possession of
our inheritance on this side Iordan, shall bee
ours. And Moses gave unto them, unto
32 the sonnes of Gad, and unto the sonnes of
Reuben, and unto halfe the tribe of Manasses
the sonne of Ioseph, the kingdome of Sihon
king of the Amorites, and the kingdome of
Og king of Bashan, the land with the cities
thereof in the coasts, the cities of the land
round about.

And the sonnes of Gad built Dibon, and
Ataroth, and Aroer. And Atroth, Sho-
34 phan, and Iazer, and Iogbehah. And Beth-
35 Nimrah, and Beth-Haran, fenced cities, and
36 folds for sheepe. And the sonnes of Reu-
ben built Heshbon, and Elealeh, and Kirja-
thaim. And Nebo, and Baal-Meon, (the
names *being* changed) and Sibmah: and they
called by names, the names of the cities
which they builded. And the sonnes of
37 Machir, the sonne of Manasses, went to Gi-
lead and tooke it, and dispossessed the Amo-
rite which *was* in it. And Moses gave Gilead
38 unto Machir the sonne of Manasses, and he
dwelt therein. And Iair the sonne of Ma-
nasses, went and tooke the villages, and cal-
40 led them the villages of Iair. And No-
bah went and tooke Kenath, and the daugh-
41 ters thereof, and hee called it Nobah, after
his owne name.

Annotations.

R *Esben*] he was Israels first-borne of his wife
Leah, Gen. 29. 32. and Gad was the first sonne
of Zilpah Leahs handmaid, Gen. 30. 10, 11. To
these are added some of the sonnes of Manasses,
(verf 39. &c.) who was the sonne of Ioseph, the
eldest

- eldest son of *Israel* by his wife *Rachel*, Gen. 30. 22, 24. *Iazer*] a citie taken a while before from the Amorites, Num. 21. 32. *Gilead*] in Greeke, *Galaad*, a mountaine also of the Amorites which had many cities; halfe that mount was given to the sonnes of *Gad*, the other halfe to the sonnes of *Manasses*, ver. 40. Deut. 3. 12, 13. Jos. 13. 24, 25, 31. a place for cattell] that is, meet to feed and nourish cattell. Therefore God promising to feed his people *Israel*, signifieth the goodnesse of their pasture, by the similitude of *Bashan* and *Gilead*, Mic. 7. 14. Jer. 50. 19.
- 2 Verse 2. *sonnes of Gad*] they are named before the sonnes of *Reuben*, both here and in verse 6. 25, 29, 31, 33. so it seemeth they were first in this counsell and foremost in the suit.
- 3 Verse 3. *Ataroth, and Dibon, &c.*] These were places in the country of *Sihon* and *Og* on the outside of *Jordan*: there was also an *Ataroth* within the land of *Canaan*, whereof see Jos. 16. 2, 5, 7. Of *Dibon*, see Num. 21. 30. Jos. 13. 9, 17. *Nimrab*] called also *Beit-Nimrab*, in verse 36. and *Nimrim*, Esay 15. 6. in Greeke, *Namra*. This place was given to the sonnes of *Gad*, Jos. 13. 27. *Heshbon*] the citie of King *Sihon*, Num. 21. 26. given to the *Reubenites*, Jos. 13. 15, 17. *Shebam*] or *Sebam*, called also *Sibmab*, in verse 38. and Jos. 13. 19. in Greeke *Sebama*: it was a place of vines, Esay 16. 8, 9. Jer. 48. 32. *Beon*] called in verse 38. *Baal-meon*; and in Jer. 48. 23. *Beit-meon*; and in Jos. 13. 17. *Beit-Baalmeon*. The Greeke here corrupteth it *Bailim*.
- 4 Verse 4. *Iehovah smote*] that is, smote or killed the inhabitants thereof, delivering them before his people, so that they smote them, Deutero. 2. 33. but the victorie is ascribed unto the Lord, for cattell] in Greeke, *that nourisheth cattell*: see v. 1.
- 5 Verse 5. *bring us not over*] or, *lead us not, cause us not to passe over Jordan*, to wit, for to have possession there. This their request (whereat *Moses* was offended) might seeme at this first propounding of it, very evill. For it might argue in them a covetous minde, for their owne benefit, which also might turn to the injury of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by lot, Num. 26. 55. which they now would prevent. It might imply a distrust in them, of subduing and inheriting the land of *Canaan*. It might be a discouragement of their brethren. It argued want of love, or a neglect of dutie in assistance. It might be an evill president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might insue.
- 6 Verse 6. *Shall your brethren*] the other Tribes. In this reproofe, *Moses* teacheth brotherly dutie, to love their neighbours as themselves; not to looke every man on his owne things, but every man also on the things of others, Phil. 2. 4. and that they ought to lay downe their lives for the brethren, 1 Joh. 3. 16.
- 7 Verse 7. *break ye the heart*] that is, discourage ye,

or make ye it to turne; as the Greeke translateth, *pervert ye the mindes*. A like phraze is of melting the heart, for discouraging, in Deut. 1. 28.

Verse 8. *Thus did your fathers*] the Greeke expresseth this by a question, *Did not your fathers thus?* So where the Prophet saith, *All these my hand hath made*, Esay 66. 1. the Holy Ghost turneth it in Greeke, *Hath not my hand made all these?* Acts 7. 49.

Verse 9. *valley*] or *bourne of Eschol*, that is, as the Greeke translateth it, *valley of the cluster of grapes*: see Num. 13. 23, 24.

Verse 11. *If the men*] that is, *Surely the men, &c. shall not see*: this is an oath: see the notes on Num. 14. 23. *twenty yeeres old*] Hebrew, *sonne of twenty yeeres*. *followed me fully*] Hebrew, *fulfilled after me*, which the Chaldee expoundeth, *fulfilled after my feare*; the Greeke, *followed after me*: see Num. 14. 24. A like phraze is in 1 Sam. 13. 7. where the people trembled after Saul, that is, *followed him trembling*.

Verse 12. *the Kenizites*] of the posteritie of *Kenaz*, of the Tribe of *Judah*, 1 Chron. 4. 13, 15.

Ver. 13. *wander*] this is an explanation of that phraze, *shall feed in the wilderness*; whereof see Num. 14. 33. *the generation*] that is, *the men of the generation*, as, *this generation*, Mat. 12. 42. is expounded, *the men of this generation*, Luke 11. 31. And the consuming of the Israelites in the wilderness, is before observed in Num. 26. 64, 65.

Verse 14. *an increase of sinfull men*] or, *a crew* (a multitude) *of men sinners*: that is, bred and brought up of men most sinfull, which the Chaldee expoundeth, *disciples of sinfull men*. By *sinners*, is meant men given unto sinne: see the notes on Gen. 13. 13. & Num. 16. 38. *the burning anger*] Hebr. *the burning of the anger* (or of the nostrill) of *Iehovah* toward (or against) *Israel*. In this sharpe rebuke, *Moses* upbraideth them with their fathers sinne also, as he doth likewise in Deut. 1. 36, 37. &c. & 9. 7, 24. and signifieth that the renewing of their sins, augmenteth wrath upon the children, (as Christ also teacheth in Mat. 23. 31, 32, 36.) and upon the whole congregation, as after in v. 15. & Jos. 22. 17, 18.

Ver. 15. *from after him*] that is, from following, from obeying him; which the Chaldee expoundeth, *from after his feare*. So Christ calling *James* and *John*, they went after him, Mar. 1. 20. that is, they followed him, Mat. 4. 22. *then he will yet againe leave them*] Hebr. *and he will adde againe, to leave him*; that is, God will againe leave *Israel*, who are spoken of as one man; therefore the Chaldee expoundeth it, *he will yet againe detain them*, or make them to tarry. But the Greeke seemeth to understand it of their leaving of God, saying, *For ye will turne away from him, to adde againe to leave him in the wilderness*. *destroy all this people*] or corrupt them, that is, occasion them to sinne and so to be destroyed: for, *corrupting* is used both for sinning, and for destroying because of sin, as is noted on Gen. 6. 13. The Greeke translateth, *Ie shall doe wickedly against this whole Congregation*.

Ver. 17. *will goe ready armed*] Hebr. *will be armed, making*

making haste, before the sons of Israel: which the Greeke explaineth, *we being armed will goe in the forward before the sons of Israel*. Signifying both their ready minde to jeopard their lives in the battell; and that by leaving their wives, children, and cattell behinde them, they should be freed from that cumbrance which others had.

18 Verse 18. *we will not returne*] Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as Iosua said unto them, *Tee have not left your brethren these many daies into this day, &c. And now the LORD your God hath given rest unto your brethren, &c.* Jos. 22. 3, 4.

19 Verse 19. *we will not inherit with them*] By taking upon them these conditions, they free themselves of those evils which might justly seeme at first to be imputed unto them. For they shewed both faith in God, and love to their brethren, so to go in the forefront of the battell, with their lives in their hands against so many and mighty enemies, leaving their weake families behinde them, unto the Lords protection. And that they would thus doe freely, without any further benefit to themselves, resting contented with their portion now allotted them. Wherefore Moses changing his minde, yeelded to their request, upon the performance of these conditions, v. 20, &c.

20 Verse 20. *this thing*] Hebr. *this word*: in Greeke, according to this word. before Iehovah] the Chaldee explaineth it here and in v. 21. and in Jos. 4. 13. before the people of the LORD. So, the helpe of the LORD, in Judg. 5. 23. is in Chaldee, the helpe of the people of the LORD. See the notes on Numbers 31. 3.

21 Verse 21. *all of you armed*] or, every armed man of you. Thus things are caried betweene Moses and them, as if the land should be conquered by force of armes: but it was lest they should tempt God, by neglect of the meanes; and that under this warfare the good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet Iosua tooke not all, but a competent number of them, namely, about fortie thousand, Jos. 4. 12, 13. which were much fewer than all the men of war in the two Tribes of Reuben and Gad, and the halfe tribe of Manasses, as appeareth by the last muster in Num. 26. 2, 7, 18, 34. It seemeth the residue were left behinde, to keep their country and families: or, God would not have all goe to war, that the victory might appeare to be his, as the Church after acknowledgeth to his praise, in Psa. 44. 2, 3, 4, &c. and lest Israel should vaunt themselves against him, saying, *Mine owne hand hath saved me*: as in Judg. 7. 2.

22 Verse 22. before Iehovah] in Chaldee, before the people of the LORD, as in vers. 20. So againe in vers. 27. and 29. and 32. guiltlesse before Iehovah] or, from Iehovah, and from Israel, that is, innocent and free from being punished by the Lord and his people. So in 2 Sam. 3. 28. a possession before Iehovah] Hereby is signified the Lords approbation, and so their just possession of the

country, as being given them not by Moses only, (as in v. 33.) but by the Lord, as he after saith, *Iehovah your God hath given you this land to possess*, Deut. 3. 18.

Verse 23. *sinned against Iehovah*] or, unto Iehovah, which the Greeke and Chaldee translate, before the Lord. your sin] hereby may meant both the guiltinesse and the punishment: see the notes on Lev. 22. 9. which will finde you] or, that it will finde you out, that is, will come upon you; being referred to the punishment: see Gen. 44. 34. The Greeke translateth, and ye shall know your sin, when evils shall overtake (or come upon) you. So the people acknowledge in their afflictions, *Our sins testifie against us; for our transgressions are with us, and our iniquities we know them*, Esay 59. 12.

Verse 25. *said*] Hebr. *he said*, signifying their joynt consent to speake as one man in this repetition of their promise.

Verse 29. *then ye shall give*] Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdne the land: which was not done under his Ministerie, but under Eleazar and Iosua, the types of Christ. A figure that the Law should make nothing perfect, but the bringing in of a better hope, Heb. 7. 19.

Verse 32. *shall be ours*] or, that it may be ours: Hebrew, *with us*, that is, remaine with us as our owne. So in Psal. 12. 5. *our lips are with us*, that is, are ours.

Verse 33. *halfe the Tribe of Manasses*] There is no mention of these before, among them that sued for inheritance: but because the sons of Manasses shewed their faith and valour in conquering Gilead, vers. 39. therefore the Lord by Moses giveth them a possession there. And of Machir the son of Manasses it is said, *Because he was a man of warre, therefore he had Gilead and Bashan*, Jos. 17. 1. This halfe Tribe had also their inheritance given them upon like condition as the former two Tribes, Jos. 4. 12. with the cities thereof in the coast] or, as the Greeke translateth, and the cities with the coasts thereof. The Hebrew preposition *Lamed*, is often in Greeke translated *and*, with good sense, as in Gen. 1. 6. and 2. 3. Exod. 17. 19. Levit. 8. 12. and 16. 21. Numb. 9. 15. and 33. 2.

Verse 34. *built Dibon*] that is, repaired and fortified these cities, which had bene partly ruined before in the conquest, or fallen into decay. So in vers. 37.

Vers. 38. *the names being changed*] or, being turned in name: which seemeth to be in respect of the former idolatry whereto by name they were dedicate: for Nebo and Baal were the names of false gods, Esay 46. 1. Judg. 6. 31. which the Lord would not have to be mentioned, Exod. 23. 13. And thus the Hebrews (as Sol. Iarchi here) explaine it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their Idols; but the sonnes of Reuben turned their name to other names. they called by names*] that is, by other names for the cause fore-mentioned; the Greeke translateth, *they named by their names*: so it accordeth with vers. 42. where Nobab having taken

taken Kenath, called it Nobah by his owne name.

40 Verſ. 40. gave Gilead] to wit, halfe of mount Gilead, for the other halfe was given to the ſons of Reuben and Gad, Deut. 3. 12. 13. unto Machir] Seeing Machir was the firſt-borne of Manafſes, Joſ. 17. 1. and Machirs ſonnes were borne upon Joſephſ knees, Gen. 50. 23. it is not likely that Machir himſelfe was now alive, but that his poſterity are called here by their fathers name; and this is uſuall thorowout the Scriptures, to give the fathers name unto the children.

41 Verſ. 41. Iair the ſonne of Manafſes] Iair was the ſonne of Hezron the ſonne of Iudah by the fathers ſide, and the ſonne of Machir the ſonne of Manafſes by his mother, 1 Chron. 2. 21. 22. and taking theſe villages with the other Manafſites, he is here reckoned of that tribe. So elſewhere ſome of the Priests are called the ſonnes of Barzillai, which tooke a wife of the daughters of Barzillai the Gileadiſte, and was called after their name, Ezr. 2. 61. the villages of Iair] in Hebrew, Havoth Iair. There was alſo one Iair ſonne of Segub, who had three and twenty cities in the land of Gilead, 1 Chron. 2. 22. and another Iair of the tribe of Manafſes, who was Iudge of Iſrael twenty yeares: he had thirty ſonnes, and they had thirty cities in the land of Gilead, which were alſo called Havoth Iair, Iudg. 10. 3. 4.

42 Verſ. 42. the daughters] that is, the ſonnes or villages, as is noted on Numb. 31. 25. So againe in 1 Chron. 2. 23. Theſe two tribes and an halfe, as they were the firſt of all Iſrael that had their inheritance aſſigned them, ſo were they of the firſt that for their finnes were carried captives out of their land, 2 King. 15. 29. For they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them. And the God of Iſrael ſtirred up the ſpirit of Pul King of Aſſyria, and the ſpirit of Tilgath-piſneſer King of Aſſyria: and hee carried them away, even the Reubenites, and the Gadites, and the halfe tribe of Manafſes, and brought them unto Halab, and Habor, and Hara, and to the river Gozan, unto this day, 1 Chronicles 5. 25. 26.



CHAP. XXXIII.

1 Two and forty journees of the Iſraelites thorow the wilderneſſe, from Egypt to Iordan. 50 A commandment to deſtroy the Canaanites and their monuments of idolatry. 54 The land muſt be divided by lot.

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1 **T**heſe are the journees of the ſonnes of Iſrael, which went forth out of the land of Egypt by their armies, by the hand of Moſes and Aaron. And Moſes

wrote their goings out, according to their journees at the mouth of Iehovah: and theſe are their journees according to their goings out. And they journeyed from Rameſes, in the firſt moneth, in the fifteenth day of the firſt moneth: on the morrow after the Paſſe-over, the ſons of Iſrael went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried thoſe which Iehovah had ſmitten among them, every firſt-borne: upon their gods alſo Iehovah executed judgements. And the ſonnes of Iſrael journeyed from Rameſes, and encamped in Succoth. And they journeyed from Succoth, & encamped in Etham, which is in the edge of the wilderneſſe. And they journeyed from Etham, and turned againe unto Pi-hahiroth, which is before Baal-zephon, and they encamped before Migdol. And they journeyed from before Hiroth, and paſſed thorow the midſt of the ſea into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and encamped in Marah. And they journeyed from Marah and came unto Elim: and in Elim were twelve fountaines of water, and ſeventy Palme trees, and they encamped there. And they journeyed from Elim, and encamped by the red ſea. And they journeyed from the red ſea, and encamped in the wilderneſſe of Sin. And they journeyed from the wilderneſſe of Sin, & encamped in Dophkah. And they journeyed from Dophkah, and encamped in Aluſh. And they journeyed from Aluſh, and encamped in Rephidim; and there was no water there for the people to drinke. And they journeyed from Rephidim, and encamped in the wilderneſſe of Sinai. And they journeyed from the wilderneſſe of Sinai, and encamped in Kibroth hattaavah. And they journeyed from Kibroth hattaavah, and encamped in Hazeroth. And they journeyed from Hazeroth, and encamped in Rithmah. And they journeyed from Rithmah, and encamped in Rimmon Perez. And they journeyed from Rimmon Perez, and encamped in Libnah. And they journeyed from Libnah, & encamped in Riſſah. And they journeyed from Riſſah, and encamped in Kehelathah. And they journeyed from Kehelathah, and encamped in mount Shapher. And they journeyed from mount Shapher, and encamped in Haradah. And they journeyed from Haradah, and encamped in Makheloth. And they journeyed from Makheloth, and encamped in Tahath. And they journeyed from Tahath,

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28 hath, and encamped in Tarah. And they
 journeyed from Tarah, and encamped in
 29 Mithkah. And they journeyed from Mith-
 30 kah, and encamped in Hahmonah. And
 they journeyed from Hahmonah, and en-
 31 camped in Moseroth. And they journeyed
 from Moseroth, and encamped in Bene-
 32 Jaakan. And they journeyed from Bene-
 Jaakan, and encamped in Horhagidgad.
 33 And they journeyed from Horhagidgad,
 34 and encamped in Jotbathah. And they
 journeyed from Jotbathah, and encamped
 35 in Ebronah. And they journeyed from Ebro-
 36 nah, and encamped in Ezion-gaber. And
 they journeyed from Ezion-gaber, and en-
 camped in the wilderness of Zin, which is
 37 Kadesh. And they journeyed from Kadesh,
 and encamped in mount Hor in the edge of
 38 the land of Edom. And Aaron the Priest
 went up into mount Hor at the mouth of
 Jehovah, and died there, in the fortieth
 yeere after the sonnes of Israel were come
 out from the land of Egypt, in the fift mo-
 39 neth, in the first day of the moneth. And
 Aaron was an hundred and twentie and
 three yeers old when he died in mount Hor.
 40 And the Canaanite the King of Arad, which
 dwelt in the South, in the land of Canaan,
 heard of the comming of the sonnes of Isra-
 41 el. And they journeyed from mount Hor,
 42 and encamped in Zalmonah. And they
 journeyed from Zalmonah, and encamped in
 43 Punon. And they journeyed from Punon,
 44 and encamped in Oboth. And they jour-
 neyed from Oboth, and encamped in Ije-
 45 Abarim, in the border of Moab. And they
 journeyed from Ijam, and encamped in Dibon
 46 Gad. And they journeyed from Dibon
 Gad, and encamped in Almon Diblathaim.
 47 And they journeyed from Almon Dibra-
 thaim, and encamped in the mountaines of
 48 Abarim before Nebo. And they journeyed
 from the mountaines of Abarim, and encam-
 ped in the plaines of Moab, by Jordan, neere
 49 Jericho. And they encamped by Jordan,
 from Peth jesimoth even unto Abel Shittim
 in the plaines Moab.

50 And Jehovah spake unto Moses in the
 plaines of Moab, by Jordan neere Jericho,
 51 saying: Speake unto the sonnes of Israel,
 and say unto them; When yee are passed
 52 over Jordan into the land of Canaan, Then
 ye shall drive out all the inhabitants of the
 land from before you, and destroy all their
 pictures, and all their molten Images yee
 shall destroy, and quite plucke downe all

their high places. And ye shall dispossesse
 the land and dwell therein: for unto you
 have I given the land to possesse it. And
 ye shall divide the land by lot for an inher-
 53 tance among your families: to the many ye
 shall give them the more inheritance; and
 54 to the few, thou shalt give them the lesse
 inheritance; wheresoever the lot shall come
 forth for him, his shall it be, according to
 the Tribes of your fathers ye shall inherit.
 But if yee will not drive out the inhabi-
 55 tants of the land from before you, then it
 shall be that those which ye let remaine of
 them, shall be prickles in your eies, and
 thornes in your sides, and shall vex you
 in the land wherein yee dwell. And it shall
 be, that I will doe unto you as I thought
 to doe unto them. 56

Annotations.

Here beginneth the 43 Lecture of the
 Law, called the Journies: see Gen. 6. 9.

The journies] or the removings, to wit, from
 place to place, which was a signe of their un-
 settled estate, as not being yet come unto their
 rest, Deut. 12. 9. Figuring the untayednesse of
 the Church under Moses Law, otherwise than un-
 der the Gospel of Christ, where we which have be-
 lieved, doe enter into rest, Hebr. 4. 3. Of which un-
 moveable state it is prophesied, Look upon Zion
 the citie of our solemnities: thine eyes shall see Jeru-
 salem a quiet habitation, a Tabernacle that shall not
 be taken downe, nor one of the stakes thereof shall ever be
 removed, neither shall any of the cords thereof be broken,
 Esay 33. 20. The complement hereof is shewed
 by the Apostle, saying, that this word, Yet once
 more, signifieth the removing of those things that are
 shaken, as of things that are made; that those things
 which cannot be shaken may remaine: and, that wee
 receive a kingdome which cannot be moved, Hebr. 12.
 27, 28. And as here Moses reckoneth fortie two
 journeyes from Egypt to the river Jordan, over
 which Iosua led them into Canaan: so the Apo-
 stle (in Matthew 1.) reckoneth two and fortie
 generations from Abraham unto Christ, by whom
 we have entrance into the kingdome of God.

with their armies] or, by their armies, being a-
 bout six hundred thousand men, beside little
 ones, and much mixed people with them, Exo.
 12. 37, 38. They are called also the Lords ar-
 mies, Exod. 7. 4. and 12. 41. by the hand] un-
 der the guidance or conduct. This Asaph men-
 tioneth to the praise of God; Thou didst lead thy
 people like a flocke, by the hand of Moses and Aa-
 ron, Psal. 77. 21.

Verse 2. according to their journies] or, with
 their journies (or removings) as the Greeke tran-
 flateth, and their journies (or stations.) the

mouth] that is, the word, or commandment of Iehovah. This may be understood either of his commandment, to write these journeys here, or of their journeyings, as it is said, *At the mouth of Iehovah the sons of Israel journeyed, and at the mouth of Iehovah they encamped*, Num. 9. 18, 20.

Verse 3. *from Rameses*] a citie in the land of Egypt, Gen. 47. 11. See also Exod. 12. 37. the first moneth] called *Abib*, and *Nisan*, Exod. 13. 4. Nehem. 2. 1. answering to that which we call *March*. Why it was the first moneth, is shewed on Exo. 12. 2. *the Passover*] whereof see Exod. 12. 2. *with an high hand*] in Chaldee, *with an invincible hand*: meaning openly, boldly, powerfully: see Exodus 14. 8.

Verse 4. *had smitten*] that is, as the Chaldee expoundeth it, *had killed*, and the Greeke, *all the dead which the Lord had smitten*: see Exodus 12. 29. *their gods*] in Chaldee, *their idols*. Some understand it of the beasts which the Egyptians worshipped. *judgements*] in Greeke, *did* (or executed) *vengeance*: see Exod. 12. 12. & 18. 11.

Verse 5. *Succoth*] by interpretation, *Bowls*: see Exodus 12. 37.

Verse 6. *Esham which is in the edge*] in Greeke, *Bouban*, which is a part of the wilderness: see Exodus 13. 20.

Verse 7. *Pi-habiroth*] or, as the Greeke and Chaldee translate, *the mouth of Hiroth*: for in the next verse, the place is only called *Hiroth*: which seeme to be mountaines, betwene which was a narrow passage, called figuratively a *mouth*. It was by the red Sea, and there the Egyptians overtook the Israelites, Exod. 14. 2, 9.

Verse 8. *the sea*] the red sea, the waters whereof God divided, and led his people thorow it; but the Egyptians following them, were drowned, Exo. 14. 21, 22, 23, &c. *three daies journey*] Hebr. *three daies way*. *Esham*] called, *the wilderness of Shur*, Exod. 15. 22. *Amorah*] that is, *bitternesse*, as the Greeke here interpreteth it: so called of the bitter waters which the people could not drink, therefore they murmured: but God sweetened the waters with a tree, Exo. 15. 23, &c.

Verse 9. *palme-trees*] or *Date-trees*: see Exod. 15. 27. *there*] there by the waters, Exod. 15. 27. So God refreshed his people with waters, in the dry and barren wilderness.

Verse 10. *by the red sea*] of this resting place, there hath beene no mention before.

Verse 11. *of Sin*] a wilderness which adjoynd unto *Sin*, a citie of Egypt so called, Ezek. 13. 15, 16. Hither they came, a just moneth after their departure from *Rameses*, v. 3. namely in the *fiftenth day of the second moneth*: in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven, Exodus 16. 1, 2, &c.

Verse 12. *Dophkah*] in Greeke, *Raphakab*: putting R for D, through likenesse of the letters in Hebrew: see the notes on Genes. 4. 18. Of this place there is no mention in Exodus.

Verse 13. *Alush*] in Greeke, *Ailow*: Neither is this station named before, but *Moses* intimated

them, when hee said, the Israelites journeyed from the wilderness of *Sin*, after their journeyes, Exodus 17. 1.

Verse 14. *Rephidim*] in Greeke, *Rephidin*. *no water*: therefore the people contended with *Moses*, and almost stoned him: God gave them water out of the Rocke in *Horeb*, and the place was called *Massah*, and *Meribah*, that is, *Tentation*, and *contention*. Here also at *Rephidim*, the Amalekites fought against *Israel*, and were overcome, Ex. 17.

V. 15. *wilderness of Sinai*] the wilderness of mount *Sinai*, Acts 7. 30. Thither they came in the beginning of the third moneth, Exod. 19. 1. There God gave them his Lawes, Statutes and Judgements, Exod. 20. & 21, &c. There they sinned and made the golden Calfe, Exo. 32. Afterward they made the Tabernacle, Exo. 36, &c. Out of it God speaking, taught them how they should serve him with sacrifices, &c. Lev. 1, &c. He numbred and ordered the twelve tribes, both for their encamping about the Tabernacle, and for their journeyings with it towards *Canaan*, Num. 1, &c. And in this place they abode, till the twentieth day of the second moneth of the second yeere after their coming out of Egypt, Num. 10. 11, 12.

Verse 16. *Kibroth-hataavah*] that is, *the graves of lust*, where the people lusting for flesh, died whiles the flesh was betwene their teeth, and were buried there, Num. 11. 4, 34.

Verse 17. *Hazereth*] In this place *Mary* with *Aaron* murmured against *Moses*, and hee was smitten with leprosie, Num. 12.

Verse 18. *Rithmah*] a place in the wilderness of *Pharan*, Num. 13. 1. It hath the name of *Juniper*, which either grew there, or (as some of the Hebrews thinke) because the evill tongues of the Spies which were sent from thence to view the land, (Num. 13. 3.) and brought up an evill report thereof, were like the coales of *Juniper*, (as in Psal. 120. 3, 4.) and kindled a rebellion among the people, Num. 14.

Verse 19. *Rimmon Parez*] in Greeke, *Rhombon*, *Phares*: by interpretation, *the Pomegranate* (or the lifting up) of the breach. This place is not named before: *Chazkuni* thinketh they came hither after God had bidden them turne backe into the wilderness, by the way of the red Sea, Num. 14. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, Num. 14. 44, 45. as *Perez Uzaz*, in 1 Chro. 13. 11. and *Baal Perazim*, in 1 Chron. 14. 11. were places so named of the death of *Uzza*, and slaughter of the Philistines.

Verse 20. *Libnah*] in Greeke, *Lembous*: some thinke it to be that which is called *Laban*, in Deuteronomie 1. 1.

Verse 21. *Rissah*] in Greeke, *Ressan*: it is not elsewhere mentioned.

Verse 22. *Kebelathah*] in Greeke, *Makelath*: signifieth *Assembling*.

Verse 23. *mount Shapher*] in Hebrew, *Har Shapher*, by interpretation, *Faire mount*: in Greeke, *Asaphath*.

- 24 Verse 24. *Haradab*] or *Charadab*; in Greeke, *Charadab*: it signifieth *Trembling*.
- 25 Verse 25. *Makeloth*] in Greeke, *Makedoth*: it is interpreted *Assemblies*, or *Congregations*, and is thought of some to be so called of the mutinous assemblies of *Korah*, *Dathan* and *Abiram*, Num. 16.
- 26 Verse 26. *Tabath*] in Greeke, *Kataath*, signifying *Underneath*, or *below*.
- 27 Ver. 27. *Tarab*] or *Therach*; in Greeke, *Tharab*.
- 28 Verse 28. *Mukhab*] in Greeke, *Makhaba*; by interpretation, *sweet*.
- 29 Ver. 29. *Hafmonah*] in Greeke, *Aselmona*.
- 30 Ver. 30. *Moserah*] in Greeke, *Masuronth*; in English, *Bonds*. In Deut. 10. 6. it is called singularly *Moserah*.
- 31 Verse 31. *Bene Isaakan*] that is, *the sons of Isaakan*, called in Deut. 10. 6. *Beerah Bene Isaakan*, that is, *the Wells of the sons of Isaakan*: though some thinke that was another place. Of one *Isaakan* we read in 1 Chron. 1. 42.
- 32 Verse 32. *Horhagidgad*] that is, *the hole of Gidgad*, called also *Gudgad*, in Deut. 10. 7.
- 33 Verse 33. *Iotbathab*] in Greeke, *Esebaiba*: it was a *land of rivers of waters*, named also *Iotbath*, Deut. 10. 7.
- 34 Verse 34. *Ebronah*] or, *Gnabronah*, not elsewhere mentioned.
- 35 Ver. 35. *Ezion-gaber*] in Greeke, *Gethsion-gaber*, mentioned againe in Deut. 2. 8. It was by the red Sea, where was a place for shipping in *Edom's* land, 1 Kin. 9. 26. & 22. 48. Thus *Israel* had bin brought backe againe towards the red Sea, as was commanded in Num. 14. 25. Deut. 2. 1.
- 36 Ver. 36. *Zin* which is *Kadesh*] or, that is *Kades*, which the Chaldees calleth *Rekam*. Hither they came in the first moneth of their 40 year of their travell: & here *Mary* the Prophetesse, the sister of *Moses* & *Aaron*, died. Here againe the people murmured for water, which was given them out of a Rocke. And at this *Kadesh* they sent unto *Edom* for leave to passe thorow his countrey, but were denied it, Num. 20. See the Annotations there.
- 37 Verse 37. *in the edge*] by the border of the land, Num. 20. 23. the Greeke translateth, *neere the land of Edom*.
- 38 Verse 38. *at the mouth*] that is, as the Chaldees explaineth it, *at the word*; in Greeke, by the commandment of the Lord. *died there*] being stript of his Priestly garments which were put upon *Eleazar* his son: and he died there on mount *Hor* for his sin committed at the water of *Meribah* in *Kadesh*, Num. 20. 24, 26, &c.
- 40 Ver. 40. *King of Arad*] of whom see Num. 21. 1. *heard of the coming*] and fought against *Israel*, and tooke some of them captives; but *Israel* by helpe from God vanquished him, Num. 21. 1, 2, 3.
- 41 Verse 41. *from mount Hor*] by the way of the red Sea to compass the land of *Edom*, Num. 21. 4. *Zalmunah*] in Greeke, *Selmona*; which seemeth to be so named of *Zelem* an *Image*, and to be meant of that place where the brazen Serpent was set up, to heale those that were stung of fiery Serpents, because they had murmured against God, Numb. 21. 5, 6, &c.

Verse 42. *Famon*] or *Pbunon*; in Greeke, *Pbimon*; hereof there is no mention otherwhere.

Verse 43. *Oboib*] mentioned in Num. 21. 10.

Verse 44. *Ife Abarim*] that is, the heaps of *Abarim*; which *Abarim* were mountaines, ver. 47. In the verse following this place is called only *Ijim*, that is, *Heaps*.

Verse 45. *Dibon Gad*] in Greeke, *Daibon Gad*, that is, *Dibon* of the *Gadites*: *Dibon* was the name of an high place and citie, whereof see Num. 21. 30. This *Dibon* was repaired and possessed by the sons of *Gad*, Numb. 32. 34. and it is so named to distinguish it from another *Dibon* which was given to *Reuben*, Jos. 13. 15, 17.

Ver. 46. *Almon*] or *Gualmon*; in Gr. *Gelman dilaibaim*: of which *Dilaibaim*, see Jer. 48. 22.

Verse 47. *Before Nabo*] the name of a mountain, where afterward *Moses* died, Deuteronomie 32. 49, 50. & 34. 1, 5.

Ver. 48. *Jordan neere Jericho*] that part of the river *Jordan* which is over against *Jericho*, called therefore in Hebrew, *Jarden of Jericho*.

Verse 49. *Beth Iesimoth*] which place was allotted to the *Reubenites*, Jos. 13. 15, 20. mentioned also in Ezek. 25. 9. *Abel Shittim*] the Chaldees expoundeth it, *the plaine of Shittim*: it seemeth to have the name of the *Shittim* trees that grew there; as *Abel Geramin*, is the plaine of the *Vineyard*, Judg. 11. 33. The travels of *Israel* thorow that great and terrible wilderness, wherein was *serpents*, and *scorpions*, and *drought*, where there was no water, Deuteronom. 8. 15. which was a *land of deserts and of pits*, a *land of drought*, and of the shadow of death, a *land that no man passed thorow*, and where no man dwelt, Jer. 2. 6. signified the many troubles and afflictions through which we must enter into the kingdome of God, Act. 14. 22. The helps, comforts and deliverances which God gave unto his people in their distresses, are examples of his love and mercie towards his, who comforteth them in al their tribulation, that as the sufferings of Christ abound in them, so their consolation also aboundeth in Christ, 2 Cor. 1. 45. The punishments which God inflicted upon the disobedient who perished in the wilderness for their finnes, bapned unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 1, 11. Heb. 3. 17, 18, 19. & 4. 1, 2. By the names of their encamping places, and histories adjoyned, it appeareth how *Israel* came sometimes into straits and troublesome waies, as at *Pibabiroth*, Exo. 14. 2, 3, 10, &c. and at *Zalmunah*, Num. 21. 4, &c. sometimes into large & ample roomth, as at the plains of *Moab*: sometimes to places of hunger and thirst, as at *Rephidim* and *Kadesh*, Exo. 16. & 17. Numb. 20. sometimes to places of refreshing, as at *Elim*, and *Beer*, Exo. 15. 27. Num. 21. 16. sometimes where they had wars, as at *Rephidim*, *Kadesh*, *Edrebi*, Exod. 17. 8. Num. 21. 1, 33. sometimes where they had rest, as at mount *Sinai*. Sometimes they went right forward, as from *Sinai* to *Kadesh-barnea*: sometimes they turned backward, as from *Kadesh-barnea* to the red Sea. Sometimes they came to mountaines,

as Sinai, Shepher, Hor, Gidgad: sometimes to vallies, as Tabath, &c. sometimes to places of bitterness, as Marah: sometimes of sweetnesse, as Mithkah. The sinnes which they committed in the wilderness, were many & great; as open idolatry by the Calfe at Horeb, Ex. 32. & with Baal-peor, Num. 25. unbeleeve at Kadesh, Num. 14. and afterwards presumptuous boldnesse in the same place; murmurings against God sundry times, with tempting of Christ (as the Apostle speaketh, 1 Cor. 10.) Contention & rebellion against their governors often; lusting for flesh to fill their appetite, and loathing Manna the heavenly food: whore-dome with the daughters of Moab, & sundry the like: that this complaint is after made of them, *How oft did they provoke him in the wilderness, & grieve him in the deserts!* Psal. 78.40. All sorts of persons sinned against God; the multitude of people very often; the mixt multitude of strangers among them, Num. 11. The Princes, as the ten spies, Dathan, Abiram, &c. The Levites, as Korah and his company. Marie the Prophetesse, Num. 12. Aaron the Priest with her, beside his sin at Horeb, Ex. 32. and at the water of Meribah, Num. 20. Moses also himselfe at the same place, for which he could not come into the land of Canaan. The punishments laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the Amalekites, Exod. 17. and of the Canaanites, Numb. 14. 45. and some by the sword of their brethren, Exod. 32. Some were burnt with fire, Num. 11. and 16. some died with surfet, Num. 11. some were swallowed up alive into the earth, Numb. 16. some were killed with serpents, Numb. 21. many died of the pestilence, Numbers 16. 46. and chap. 5. 25. and generally all that generation which were first mustered after their coming out of Egypt, perished, Num. 26. 64. 65. *God consumed their dayes in vanity, and their yeares in terror,* Psal. 78.33. Nevertheless for his names sake, he magnified his mercies unto them and their posterity. He had divided the sea, & led them thorow on dry land, drowning their enemies, Exod. 14. He led them with a cloud by day, and a pillar of fire by night continually. He gave them Manna from heaven daily. Hee clave the rocks, and gave them water for their thirst. He fed them with Quailles whe they longed for flesh: He sweetned the bitter waters. Hee saved them from the sword of their enemies. Hee delivered them from the fiery serpents & scorpions. Their raiment waxed not old upon them, neither did their foot swell those 40 yeares, Deut. 8.4. He delivered them from the curse of Balaam, & turned it into a blessing, because he loved them, Num. 22. Deut. 23.5. Hee came downe from mount Sinai, and spake with them from heaven, and gave them right judgements and true lawes, good statutes, and commandments, and gave also his good spirit to instruct them, Nehem. 9. 13. 20. In the times of his wrath he remembered mercie; his eye spared them from destroying them, neither did hee make an end of them in the wilderness, Ezek. 20. 17. 22. He gave them Kingdomes and nations, and they possessed the

lands of their enemies; and he multiplied their children as the starres of heaven, and brought them into the land promised unto their fathers, Nehem. 9. 22. 23. Now what soever things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures might have hope, Rom. 15.4.

Verf. 52. *Ye shall drive out*] or, *ye shall dispossesse*, as in verf. 53, in Greeke, *ye shall destroy*. So Moses explaineth this law to be meant of their destruction, in Deut. 7. 1. 2. And they might not be suffered to dwell in the land, Exod. 23. 33. *their pictures*] or, *their imagerie workes*; which the Chaldee expoundeth, *the house (or place) of their worship*: see the Annotations on Lev. 26. 1. *their molten images*] Hebr. *the images of their meltings*, that is, which they have molten; under which name, graven images and all other idols are implied, as is shewed on Ex. 20. 4. This law is also repeated in Deut. 7. 5. and Deut. 12. *quite plucke downe*] or, *destroy, abolish*, letting nothing remaine; in Greeke, *take away their pillars*: see Levit. 26. 30.

Verf. 53. *dispossesse the land*] or, *disinberis, drive out*, (as in verf. 52.) *the land*; that is, as the Greeke tranlateth, *destroy the inhabitants of the land*: and so Moses explaineth it in ver. 55. A like phrase is in Ios. 17. 17. *they could not dispossesse (or drive out) the cities*, meaning the inhabitants of those cities: so *house* is for *the household*, or men of the house, Gen. 45. 11. 18. It may also be translated, *ye shall inherite the land*; & so it agreeth with the words following.

Verf. 54. *by lot*] as was commanded before in Numb. 26. 55. *ye shall give them the more inheritance*] Hebr. *ye shall multiply his inheritance*: see this phrase in Numb. 26. 54. *for him*] that is, for any one, or for every one.

Verf. 55. *shall be for prickes*] or shall be *for prickes in your eyes, and for thornes in your sides*: which Ioshua repeating, saith, *scourges in your sides, and thornes in your eyes*, Ios. 23. 13. And the Prophet speaking of the enemies of Gods people, calleth them a *pricking bryar unto the house of Israel*, and a *grieving thorne*, Ezek. 28. 24. By these similitudes the hurt and mischief is signified, which such wicked people would doe unto the Church in soule and body, being a meane to draw them into sin, & to afflict them, as it is written, *They destroyed not the Nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their work, and served their idols which were a snare unto them*, Psal. 106. 34. 35. 36. And the troubles which they brought upon Israel, are set forth in the booke of Iudges, in the historie of Iabin, Sisera, and other. So the Chaldee expoundeth these *prickes* and *thornes* thus; *They shall be companies taking up armes against you, and troupes causing you to fall*. *shall vex you in the land*] and Ioshua addeth, *until ye perishe from off this good land, which Iehovah your God hath given you*, Ios. 23. 13.

CHAP. XXXIV.

1 The Lord by Moses declareth unto Israel the borders

borders of the land of Canaan which they should inherit. 16 The names of the Princes that should divide the land.

1 **A**nd Jehovah spake unto Moses, say-
2 ing; Command the sonnes of Is-
rael; and say unto them; When yee
come into the land of Canaan, that is the
land that shall fall unto you for an inher-
3 tance, the land of Canaan with the borders
thereof: And your South quarter shall be
from the wilderness of Zin, by the sides of
4 Edom: and your South border shall be the
outmost *coast* of the salt sea Eastward. And
your border shall turne about from the
South to the ascent of Akrabbim, and passe
on to Zin; and the goings out thereof shall
be from the South to Kadesh-barnea, and
it shall goe out to Hazar Addar, and passe
5 on to Azmon. And the border shall turne
about from Azmon unto the river of Egypt,
and the goings out of it shall be at the sea.
6 And the sea border, you shall even have the
great sea and the border *thereof*: this shall
7 be your sea border. And this shall bee your
North border: from the great sea you shall
8 point out for you mount Hor. From mount
Hor yee shall point out unto the entrance
of Hamath: and the goings out of the bor-
9 der shall bee to Zedad. And the border
shall goe out to Ziphron, and the goings out
of it shall bee at Hazar Enan: this shall bee
10 your North border. And yee shall point
out for you for the East border from Ha-
11 zar Enan, to Shepham. And the border
shall goe down from Shepham to Riblah on
the East *side* of Ain: and the border shall
goe downe, and shall reach unto the side
12 of the sea of Chinnereth Eastward. And
the border shall goe downe to Iordan, and
the goings out of it shall bee at the salt sea:
this shall bee your land with the borders
13 thereof round about. And Moses com-
manded the sonnes of Israel, saying; This
is the land, the which ye shall inherit by lot,
which Jehovah commanded to give unto the
14 nine tribes, and to the halfe tribe. For the
tribe of the sonnes of the Reubenites, *ac-*
cording to the house of their fathers; and the
tribe of the sonnes of the Gadites, *ac-*
cording to the house of their fathers, have received;
and halfe the tribe of Manasses have recei-
15 ved their inheritance. The two tribes, and
the halfe tribe, have received their inher-
tance on *this* side Iordan neere Iericho, East-
ward toward the *sunne* rising.

16 And Jehovah spake unto Moses, saying;

These are the names of the men which shall
divide the land by inheritance unto you: E-
leazar the Priest, and Iosua the son of Nun.
And ye shall take one Prince, one Prince of a
tribe to divide the land by inheritance. And
these are the names of the men: Of the
tribe of Iudah, Caleb the sonne of Iephun-
neh. And of the tribe of the sonnes of Si-
meon, Samuel the sonne of Ammihud. Of
the tribe of Benjamin, Elidad the sonne of
Chislon. And the Prince of the tribe of the
sonnes of Dan, Bukki the sonne of Iogli.
Of the sonnes of Ioseph, the Prince of the
tribe of the sonnes of Manasses, Hanniel the
son of Ephod. And the Prince of the tribe
of the sonnes of Ephraim, Kemuel the son
of Shiphtan. And the Prince of the tribe
of the sonnes of Zabulon, Elizaphan the son
of Parnach. And the Prince of the tribe of
the sonnes of Issachar, Paltiel the sonne of
Azzan. And the Prince of the tribe of the
sonnes of Aser, Ahihud the sonne of Shelo-
mi. And the Prince of the tribe of the sons
of Naphtali, Pedahel the sonne of Ammi-
hud. These are they whom Jehovah com-
manded to divide the inheritance unto the
sonnes of Israel, in the land of Canaan.

Annotations.

Command the sonnes of Israel] After the com-
mandement to destroy the Canaanites, & to
root out the monuments of their idolatry, the
Lord now giveth lawes for Israels quiet inher-
itance of the promised land: which first he limi-
teth out unto them, then sheweth who should
possesse it, & appointeth twelve men by name to
divide the possession. And this is by command
from God, to signifie the weight of the precept
and care which Israel should have to observe it.

[shall fall unto you] to wit, by lot, or by line: as,
bee made them fall by line of inheritance, Psal. 78. 55.
and, The lines are fallen unto me in pleasant places, Psal.
16. 6. and, there fell tenne lines; (that is, tenne por-
tions) to Manasses, Ios. 17. 5.

[with the borders] or, according to the borders or coasts, bounds, limits,
or confines. God who set all the borders of the earth,
Psal. 74. 17. and limited the bounds of all mens
habitations, Act. 17. 16. doth here in speciall and
exact manner determine the limits of the holy
land, called the border of his holinesse (or Sanctuary)
Psal. 78. 54. to the end that his people might be-
hold his bounty and providence in giving them
so large and good a land: wherefore he after ex-
postulateth with Israel, whether the border of
the neighbour kingdomes were greater than
their border, Amos 6. 2. Also that his people
might

might not be defrauded of their right by other nations which sometimes fought with Israel hereabout, Judg. 11. 13 &c. as the Ammonites *ript up the women with child* of Gilead, *that they might enlarge their border*, Amos 1. 13. Likewise, that Israel might rest contented with their limits allotted them of God, both generally and particularly, and *not remove the ancient bound*, Prov. 23. 10. & 22. 28. Deut. 2. 5, 9, 19. And these limits of Canaan figured the state and condition of the Church of Christ, (who rejoiceth that the lines are fallen unto him in pleasant places, and that hee hath a goodly heritage, Psal. 16. 6.) which therefore is shewed to the Prophet in a vision, like the land of Canaan, inherited by the Tribes of Israel, and the borders appointed of their habitations, Ezek. 47. 13, 14, 15, &c.

3 Verse 3. *South quarter*] or *South corner*, which the Chaldee calleth *the South-mind*: as in Mat. 24. 31. *the foure winds* are put for the foure quarters of the world. The limits here are set towards all the foure quarters, South, West, North and East: the order of proceeding is thus; for the South-side hee beginneth at the East corner, and goeth along to the West; the West side beginneth at the South end, & extendeth to the North; the Northerne quarter is likewise from the West to the East; and the Easterne side from the North to the South. But in Ezek. 47. 15, &c. he beginneth with the North, which here is begun at the South, and endeth at the West, as here at the East. *wilderneffe of Zin*] whereof see Numb. 33. 36. This was *the uttermost part of the South coast*, and fell by lot unto the Tribe of Judah, Jos. 15. 1. *the sides of Edom*] Hebr. *the hands of Edoms*, that is, *the border of Edom*, as is explained in Jos. 15. 1. *the salt sea*] or, *sea of salt*, so in ver. 12. This was the lake of Sodom, called also the dead Sea, for that it had no fish or living thing in it; whereof see Gen. 14. 3. From the end of that Sea, from the *tongue* (or *bay*) thereof that looked Southward, was their South border, Jos. 15. 2. This Sea is in humane writers called *Asphaltites*, Plin. l. 5. c. 16.

4 Verse 4. *shall turne about*] that is, fetch a compasse; as the Greeke translateth it, *shall compass*, for which in Jos. 15. 3. it is said, *it went out from the South*] or, *on the South-side*: so after. *the ascent of Akrahbin*] or, *Maal h Akrahbin*, as in Jos. 15. 3. which is by interpretation, *the ascent* (or *going up*) of *Scorpions*: which place some thinke was so named of the Scorpions which were in the wilder- nesse, Deuter. 8. 15. *the goings out thereof*] for this, in Jos. 15. 3. is said, *it ascended up*. *it shall goe out to Hazar Addar*] by *going out* is meant a *passing along*, as is expounded in Jos. 15. 3. where *Hazar Addar* are two places, *Hezron* and *Addar*; for it is said, *it passed along to Hezron, and went up to Addar*. *to Azmon*] in Jos. 15. 3, 4. there is added, that it *turned about* (or *fetchd a compasse*) *to Karkaa, and passed on to Azmon*. This *Azmon* is in *Thargum Ionathan* called *Kesam*; in Greeke, *Aselmoma*.

5 Verse 5. *unto the river of Egypt*] it went out unto the river of Egypt, Jos. 15. 4. the river called Si-

bor, Jos. 13. 3. in *Thargum Ionathan*, *Nilos*. *goings out of it*] namely, of the coast (or border) Jos. 15. 4. *at the sea*] to wit, the great Sea, as the Greeke translateth it, whereof *Moses* speaketh in the verse following: the Chaldee calleth it, *the West Sea*.

Verse 6. *the Sea border*] that is, as the Chaldee explaineth it, *the West border*: so called because the great Sea lay Westward from the land of Canaan: see Gen. 12. 8. *you shall ever have*] or, *shall be to you*: which two phrases expound one another, as is noted on Gen. 12. 16. So after in verse 7. and 12. *the great Sea*] so called in respect of the lesser inland Seas, as the *salt Sea*, verse 3. and *the Sea of Chimmereth*, verse 11. This great Sea is commonly called *the Mediterrane Sea*, and the border thereof] so the Chaldee here translateth it, supplying the word *thereof*; and so it is Englished in Jos. 15. 12, 47. The Greeke interpreteth it, *the great Sea shall bound* (or *shall limit*.)

Verse 7. *you shall point out*] or, *shall make out*, *shall designe*; in Greeke, *you shall measure out*: so in verse 8. and 10. *mount Hor*] This is not that mount *Hor* where *Aaron* died, which was Southward in the edge of *Edoms* land, Num. 33. 37, 38. but another mountaine on the North side of *Canaan*, which in Jos. 13. 5. is called *mount Hermon*, and neere *the entering into Hamath*, as mount *Hor* is here. And *Hermon* had many names, as *Moses* sheweth in Deut. 3. 9. & 4. 48.

Verse 8. *the entrance of Hamath*] or, *the entering into Chamaith*: this *Hamath* (in Greeke, *Emath*) is in Amos 6. 2. called *Hamath the great*. See the Annotations on Num. 13. 21. *Hamath* is also mentioned among the Northerne borders of the land, in Ezek. 47. 16, 17. *Zedad*] in Greeke, *Sedads*: so in Ezek. 47. 15.

Verse 9. *Hazar-enan*] in Ezek. 47. 17. *Hazar-enon*; in Greeke, *Arsemain*. This was the North-East part of the land.

Verse 10. *Shepham*] called in 1 Sam. 30. 28. *Siphmoth*: in Greeke, *Sepphama*: by *Thargum Ionathan*, and some other, it is called *Apamiab*.

Verse 11. *Riblah*] a citie in the land of *Hamath*, where God executed his judgments on the Kings of *Judah*, for their finnes, by the Kings of *Egypt* and of *Babylon*, 2 King. 23. 33. & 25. 6. 20, 21. Jer. 39. 5, 6. *east of Ain*] *Ain* by interpretation is *an eye*, or *a fountaine*, and so is translated here in Greeke, *Fountaines*: and by the old Latine Interpreter, *the fountaine Daphnis*. *the side*] or, *the shoulder*, that is, *the shore* of the sea.

the Sea of Chimmereth] called in Greeke, *Chemereth*; in Chaldee, *Gimmar*; and in the New Testament, *the lake of Gennesaret*, Luke 5. 1. & in 1 Mac. 11. 67. there is mentioned *the water of Gennesar*. And the countrey adjoining was called *the land of Gennesaret*, Mat. 14. 34. Mar. 6. 53. This Sea is also named *the sea of Galilee*, and *the sea of Tiberias*, Joh. 6. 1. & a *lake* and *sea* are the same; as, they ran into the lake, Luke 8. 33. that is, into the sea, Mat. 8. 33. Of the sea *Chimmereth* there is mention also in Jos. 12. 3. & 13. 27. & of a citie so named, Jos. 19. 35. & of the countrey,

Ios. 11. 2. 1. King. 15. 20. It is thought to be called in Chaldee, *Gimmosar*, and *Genesar*, of *Princely gardens* which were in those parts. This sea had store of fishes, and from hence our Lord tooke his foure first Apostles, fishers of Galilee, and made them *fishers of men*, by the preaching of his Gospel, Mat. 4. 18. 19. 20. 21. On this sea Christ walked, and allayed the waves thereof, Mark. 6. 45. 48. 51. 53. Iohn 6. 16. - 21. and here he appeared to his Disciples after his resurrection, at what time they tooke at one draught an hundred fifty and three great fishes, Iohn 21. 1. - 11.

12 Vers. 12. *Jordan*] in Hebrew *Jarden*; in Greeke, and in the New Testament, *Jordanes*. It was the goodliest river of all Canaan, famous thorowout the Scriptures. The waters of this river God did cut off, and made them stand upon an heape, (at that time when Iordan over-flowed all his banks) untill his people Israel passed over it on dry ground into the land of Canaan, Ios. 3. 13. - 17. Elijah and Elisha the Prophets divided also the waters thereof, and went over on dry ground, 2 King. 2. 8. 14. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosie, 2 King. 5. 10. 14. In this river our Lord Iesus himselfe, and the nation of the Iewes were baptized, Marke 1. 5. 9. *salt sea*] or *sea of salt*: See vers. 3. The river Iordan ran all along by the land of Canaan on the East side, from the North end of the countrey to the South, beginning at the foot of mount Lebanon, (where it is said to spring out of two fountaines, the one called *Ior*, and the other *Dan*.) and passed on to the lake of *Merom*, (by the waters whereof Ioshua vanquished the Canaanites, Ios. 11. 4. 5. 7. 8.) and from thence it ran and emptied it selfe into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the *salt sea*, here spoken of, where also the limits of the land began, in vers. 3. The promised land being thus inclosed and guarded with the maine sea Westward, the inland seas and the river Iordan Eastward, and at each end North and South with mountaines, fore-shewed Gods providence towards his people for their safe defence on every side. And so it is written, *As the mountaines are round about Ierusalem, so the LORD is round about his people, from henceforth even for ever*, Psal. 125. 2.

14 Vers. 14. *sonnes of the Reubenites*] Hebr. of the *Reubenite*, and after, of the *Gadite*; which the Greeke and Chaldee translate, *sons of Reuben*, and of *Gad*. Of these two tribes receiving their inheritance, see Numb. 32.

17 Vers. 17. *shall divide the land by inheritance unto you*] or, *shall inherit the land for you*, that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in verse 29. See verse 18. *Eleazar the Priest, and Ioshua*] in Greeke, *Iesus*. These were the two chiefe Princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdome of heaven: the one figuring him in his Priesthood, the other in his kingdome: for if Iesus (that is, *Ioshua*) had given them rest, when would he not afterward

have spoken of another day, Hebr. 4. 8. The Priest had an hand in parting the inheritance, to signifie that it was an holy worke, and a shadow of heavenly things. Also, that if difficultie did arise, he might aske counsell for Ioshua, after the judgement of *Vrim* before *Iehovah*, Numb. 27. 21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes, yet had they cities & suburbs from among their brethren, Numb. 35. which also the Levites claimed of Eleazar the Priest, and of Ioshua, and the other Princes, & had the cities and suburbs given them by lot before the Lord, Ios. 21. Thus also the truth of Gods promise to Abraham was manifested; for he had said, that in the fourth generation they should return from their affliction and servitude into the land of Canaan, Gen. 15. 14. 15. 16. And so it came to passe, for *Kobab* the sonne of Levi was one of them that went with Iakob into Egypt, Gen. 46. 11. 26. of *Koath* proceeded *Anram*, of him *Aaron*, and of him *Eleazar*, 1 Chron. 6. 1. 2. 3.

18 Vers. 18. *one Prince, one Prince of a tribe*] that is, of every tribe one Prince. See the like phrase in Num. 13. 2. and 17. 6. Ios. 3. 12. and 4. 2. 4. *to divide the land by inheritance*] or, *to inherit the land*, as the Hebrew properly and usually signifieth; this latter some of the Hebrewes, as Iarchi and Kimchi, doe retaine, expounding it of the Princes, who in stead of the people, and as their tutors and governors, first tooke the possession in the name of their tribes, and after distributed it unto them by their families. But the Chaldee here, and againe in Ios. 19. 49. (where the like phrase is also used) both the Chaldee and Greeke doe there translate it, *cause to inherit*, or *divide by inheritance*; and so Moses explaineth it in verse 29.

19 Vers. 19. *Caleb*] he was one of the Spies sent to view the land: of whom see Num. 13. 7. 31. and 14. 24. Ios. 14. 6. &c.

20 Vers. 20. *Samuel*] or *Sbennuel*: the notation of which name, see in 1 Sam. 1. 20. The Greeke calleth him *Salamiel*, by a mistaking from Num. 1. 6.

Ammibud] in Greeke, *Semioud*: so in Num. 1. 10.

21 Vers. 21. *Elidad*] in Greeke, *Eldas* the sonne of *Chaslen*.

22 Vers. 22. *Bukki*] in Greeke, *Bokker* sonne of *Iekhi*.

23 Vers. 23. *Harniel*] in Greeke, *Ariel* sonne of *Souphid*.

24 Vers. 24. *Kemuel*] in Greeke, *Kamuel* sonne of *Saphtan*.

25 Vers. 25. *Parnach*] or, *Pharnach*; in Greeke, *Charnach*.

26 Vers. 26. *Palie*] or, *Phaltiel*; in Greeke, *Phaltiel* sonne of *Oza*.

27 Vers. 27. *Abibud*] or, *Aebibud*; in Greeke, *Achiod* sonne of *Sekmi*.

28 Vers. 28. *Pedabel*] in Greeke, *Phadiel*. Observe here the order of the tribes, as they were named with their Princes; 1. *Judab*, 2. *Simcon*, 3. *Eerjamine*, 4. *Dan*, 5. *Manasses*, 6. *Ephraim*; 7. *Zebulon*, 8. *Issachar*, 9. *Aser*, 10. *Naphtali*. This order agreeth not with that in Num. 1. nor with that in Numb. 7. nor in Numb. 26. nor any before

before set downe; but is thus disposed by Gods wisdom & providence before hand, as they did after inherit the land. *Judab* is first, having the first lot, and he dwelt in the South part of the land, *Ios. 15. 1. &c.* *Simeon* is next him, because his inheritance was within the inheritance of the sonnes of *Judab*, *Ios. 19. 1.* The next was *Benjamin*, who had his lot by *Judab*, betweene the sonnes of *Judab* and the sons of *Ioseph*, *Ios. 18. 11.* The fourth was *Dan*, for his lot fell by *Benjamin*s westward, in the *Philistines* countrey, as is to be seene by his cities, in *Ios. 19. 40. 41. &c.* Then *Manasses*, and by him *Ephraim* his brother, whose inheritances were behind *Benjamin*s, as before is noted, *Ios. 16. and 17.* Next them dwelt *Zabulon* and *Issachar*, of whose lots see *Ios. 19. 10. 17.* Last of all dwelt *Aser* and *Naphtali* in the North parts of *Canaan*, of whose lots see *Ios. 19. 24. 32. &c.* And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on *Num. 2.* so in the dividing and inheriting of the land wee may see the like. For *Judab* and *Simeon*, both sons of *Leah*, dwelt abreast one by another. *Benjamin* of *Rachel*, and *Dan* of *Rachel*s maid, dwelt next abreast, *Manasses* and *Ephraim*, both sons of *Ioseph*, by his mother *Rachel*, had the next place one by another. *Zabulon* and *Issachar*, who dwelt next together, were both sons of *Leah*. So the last paire were *Aser* of *Leah*s maid, and *Naphtali* of *Rachel*s maid. Thus God, in nominating the Princes that should divide the land, forefignified the manner of their possession, & that they should be seated to dwell as brethren together in unity, for the mutuall helpe & comfort one of another, as is noted of the first two, *Judab* and *Simeon*, who joyned together in warre against the *Canaanites*, *Iudg. 1. 1. 2. 3.*

29 Ver. 29. to divide the inheritance unto *Jor.* to give the sonnes of *Israel* inheritance. According to this commandement, so was it fulfilled by *Eleazar* the Priest, and *Iosua* the sonne of *Nun*, and the heads of the fathers of the tribes of the sonnes of *Israel*, who divided the inheritance unto the people by lot, in *Shiloh*, before the *LORD*, at the doore of the Tabernacle of the Congregation, *Ios. 19. 51.*



CHAP. XXXV.

I The Lord commandeth *Israel* to give eight and forty cities for the *Levites*, with their suburbs and measure thereof. 6 Six of them are to bee cities of refuge. 9 The lawes of murder, when the man-slayer might have the benefit of the cities of refuge, and when he must be put to death. 31 No ranfome might be taken for the murderer that was worthy of death.

1 And *Iehovah* spake unto *Moses*, in the plaines of *Moab*, by *Jordan*, neere *Iericho*, saying; Command the sons of *Israel* that they give unto the *Levites* of the inheritance of their possession, cities to

dwell in; and suburbs to the cities round about them, shall yee give unto the *Levites*.

And the cities shall be for them to dwell in, and the suburbs of them shall be for their cattell, and for their goods, and for all their beasts. And the suburbs of the cities which yee shall give unto the *Levites*, shall be from the wall of the citie, and outward, a thousand cubits round about. And ye shall measure from without the citie on the East-side two thousand cubits, and on the South-side two thousand cubits, and on the Sea-side two thousand cubits, and on the North-side two thousand cubits, and the citie shall be in the midst; this shall be to them the suburbs of the cities. And the cities which yee shall give unto the *Levites*, shall be the six cities of refuge, which ye shall give, for the man-slayer to flee thither; and above them yee shall give forty & two cities. All the cities which yee shall give unto the *Levites*, shall be forty and eight cities, them & their suburbs. And the cities which ye shall give for the possession of the sonnes of *Israel*, from them that have many, yee shall give many, and from them that have few, ye shall give few; every man according to his inheritance which they inherit, hee shall give of his cities unto the *Levites*.

And *Iehovah* spake unto *Moses*, saying;

Speake unto the sonnes of *Israel*, and say unto them; When ye be come over *Jordan* into the land of *Canaan*; Then ye shall appoint for you cities, cities of refuge shal they be for you, that the man-slayer may flee thither, which smiteth a soule by error. And the cities shall bee unto you for refuge from the avenger, that the man slayer die not untill hee stand before the Congregation for judgement. And the cities which yee shall give, the six cities of refuge shall be for you. Three cities ye shal give on this side *Jordan*, and three cities shall yee give in the land of *Canaan*; cities of refuge shal they be. For the sonnes of *Israel*, & for the stranger, and for the sojourner among them, shal these six cities bee for a refuge; that every one that smiteth a soule by error may flee thither. And if hee smite him with an instrument of iron, and he die, he is a man-slayer; the man-slayer shall be surely put to death. And if he smite him with a stone of the hand, wherewith he may die, & he die, he is a man-slayer, the man-slayer shal be surely put to death. Or, if he smite him with an instrument of wood of the hand, wherewith he may die, & he die, he

19 is a *man*-slayer; the *man*-slayer shall be surely put to death. The avenger of the blood, he shall put to death the *man*-slayer; when hee meeteth him, he shall put him to death. And
 20 if he thrust him of hatred, or have cast upon him by laying of wait, and he die. Or in enmity smite him with his hand, and he die, the smiter shall be surely put to death, he is a *man*-slayer: the avenger of the blood shall put to death the *man*-slayer when he meeteth him.
 22 But if he thrust him suddenly, without enmity, or have cast upon him any instrument without laying of wait. Or with any stone, wherewith he may die, without seeing him; and he hath caused it to fall upon him, and he die, & he was not his enemy, nor a seeker of his evil. Then the Congregation shall judge betweene the smiter and the avenger of the blood, according to these judgments.
 25 And the Congregation shall deliver the *man*-slayer out of the hand of the avenger of the blood, and the Congregation shall restore him unto the citie of his refuge, whither he was fled; and he shall abide in it untill the death of the great Priest, which was anointed with the oyle of holinesse. And if the *man*-slayer going shall goe forth, out of the border of the citie of his refuge, whither he was fled. And the avenger of the blood finde him without the border of the citie of his refuge, and the avenger of the blood shall slay the *man*-slayer, no blood shall be unto him. Because he should have abidden in the citie of his refuge, untill the death of the great Priest; and after the death of the great Priest, the *man*-slayer shall returne into the land of his possession. And these things shall be unto you for a statute of judgement, throughout your generations, in all your dwellings. Every one that smiteth a soule by the mouth of witnesses, the *man*-slayer shall be slaine; but one witnesse shall not answer against a soule, to die. And ye shall take no ranfome for the soule of the *man*-slayer, which is guilty of death, but he shall be surely put to death. Neither shall ye take ranfome for him that is fled unto the citie of his refuge, to return to dwell in the land, untill the death of the Priest. And ye shall not pollute the land, wherein ye are; for blood, it polluteth the land; and for the land, there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I doe dwell, for I Jehovah dwell among the sons of Israel.

Annotations.

3 **T**hat they give] or, and let them give unto the Levites. The Lord having given order in ch. 34. for dividing the land unto Israel, commandeth here a portion to be given out of all their possessions unto him, which he bestoweth on his Ministers the Levites, for a part of their livelihood. The equitie of which law, both for honoring the Lord with our substance, Pro. 3. 9. and for maintaining his Ministers, Gal. 6. 6. is perpetuall. Therefore speaking of the Church under the Gospel, according to these legall figures, hee saith, *When ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land, &c. The holy portion of the land shall be for the Priests, the Ministers of the Sanctuary, which shall come neere to minister unto the LORD, &c. Ezek. 45. 1, 4, 5. and 48. 9, 10, 13. suburbs to the cities]* or, as the Greeke translateth, *the suburbs of the cities*: which suburbs are called in Hebrew, *Migrash*, that is, a place cast out, as lying without the walls of the citie; in Chaldee, *Ret ach*, that is, a Space; in Greeke, *Proasteia*, as lying before the citie; and in verse 3. *Aphorismata*, as being separated from the citie; and in verse 5. *homota*, confines or limits.

3 Verse 3. *their goods]* or, *their substance, their gathered goods*: see the notes on Gen. 12. 5. it is a generall word, and sometime implieth cattell also, as 2 Chron. 31. 3. and 32. 29. and 35. 7. *beasts]* in Hebrew *Chajab*, which is a generall name for living things; but here translated in Greeke, *four-footed beasts*. And from hence the Hebrews gather, that they gave the Levites a place of buriall to every citie, without those bounds (or suburbs:) for they buried not their dead in the suburbs of their cities, because it is said, **AND FOR ALL THEIR LIVING THINGS**; they gave it for the living and not for buriall. *Maimony treat. of Release and Jubilee, chap. 13. sect. 3.* That they used in Israel to bury their dead without the cities, appeareth by Luke 7. 11, 12.

4 Verse 4. *a thousand cubits]* The Greeke saith, *two thousand cubits*, as it is in the verse following, where the Lord speaketh of two thousand cubits: so the thousand cubits here mentioned, some thinke to be meant of holy measure, double so much as the common measure, and that the latter doe expound the former. The Hebrews expaine it thus; *The suburbs of the cities are expressed in the Law to be three thousand cubits on every side, from the wall of the citie, and outward, Numbers 35. 4, 5. The first thousand are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards. Maimony treat. of the Release and Jubilee, chap. 13. sect. 2.*

5 Verse 5. *without the citie]* by the citie, the Hebrewes understand here the citie with the suburbs, that is, the thousand cubits forementioned, which were for their cattell, and these two thousands moe for fields and vineyards, as is before noted.

East side] or, *East quarter*; in Chaldee, *East winde*: See the notes on Numb. 34.3. *Sea side*] that is, *the West side*, as the Chaldee saith, *the West wind*. Moses useth to call the *West*, the *Sea*, as is noted on Gen. 12.8. So in Numb. 34.6.

6 *Verf. 6. of refuge*] that citie is called in Hebrew *Miklat*, of *gathering*, because the man-slayer was there gathered and detained; in Greeke, *Phugasterion*, a place of *flight* and *exile*; in Chaldee, *Shezabun*, of *deliverance* and *preservation*. The six cities appointed for refuge, were these; *Beer* of the Reubenites countrey, *Ramoth* in Gilead of the Gadites, and *Golan* in Basan of the Manassites; these three Moses separated, Deut. 4.41.43. the other three appointed by *Iosua*, were *Kedesh* in Galilee in mount Naphtali, *Shechem* in mount Ephraim, and *Kirjath-arba* (which is *Hebron*) in the mount of Iudah, Ios. 20.7. the use of these is after shewed. 42. cities.] These with the like cities of refuge, are declared in Ios. 21. how they were given out of every tribe. Of the Kohathites, the Priests the sons of Aaron had *thirteen cities*, Ios. 21. 19. the residue of the Kohathites had *seven cities*, Ios. 21.26. The Gershonites had *thirteen cities*, Ios. 21. 33. The Merarites had *twelve cities*, Ios. 21.40. So all the cities of the Levites, within the possession of the sonnes of Israel, were *fortie and eight cities with their suburbs*, Ios. 21.41. Thus Iakobs prophesie of Levi was fulfilled, that he should be scattered in Israel, Gen. 49. 5.7. But because of the Levites zeale for the Lord, the curse was turned into a blessing (as is noted on Exod. 32.29.) and they were teachers of the law unto the tribes of Israel, Deut. 33. 8. 10. Wherefore God gave them cities out of every tribe. Howbeit, whatsoever remained of these cities, besides the habitations of the Levites, & the suburbs forementioned, as *the fields* of the cities, and *their villages*, continued under the dominion, and in the possession of the tribes, to whom they had beene distributed before, as the example of Hebron given unto Caleb sheweth, Ios. 14. 13. 14. and 21. 11. 12.

8 *Verf. 8. yee shall give many*] or, *ye shall multiply to give*: so the tribes that had many cities, and more large inheritances, gave the more cities. For out of the tribes of the sonnes of Iudah and of Simeon, were given *nine cities*, out of Benjamin *four*, out of Ephraim *four*, out of Dan *four*, out of the halfe tribe of Manasses *two*, out of the other halfe tribe of Manasses *two*, out of Issachar *four*, out of Aser *four*, out of Naphtali *three*, out of Zabulon *four*, out of Reuben *four*, out of Gad *four*, Ios. 21. 9. 16. &c.

11 *Verf. 11. shall appoint*] or *prepare*, as the Chaldee explaineth it, in Greeke, *ye shall distinguish*, (or *distinctly separate*:) elsewhere it is called *separating*, Deut. 4. 41. and *sanctifying*, Ios. 20.7. *by error*] or, *ignorantly*, *unadvisedly*, *unawares*: the Greeke translateth, *unwillingly*; this is opened in verse 22.23. and Deut. 19.5. in Ios. 20.3. it is declared by two words, *by error*, (or *unawares*) and *without knowledge*, (or *unwittingly*.)

12 *Verf. 12. the avenger*] to wit, of the blood, as is expressed in ver. 19. and the Chaldee and Greeke

here adde the same. *Gol* here Englished an *Avenger*, elsewhere signifieth a *Redeemer*; but properly one of the same blood and kindred, as *Rash. 2.20.* and 3. 9. 12. who if things were sold, was to redeeme them, as *Levit. 25. 25.* if blood were shed, was to avenge it, as in this case. And so the Greeke here & usually calleth him *Agchistimon*, that is, one *neere of kin*. Of this kindman the avenger, it is said in v. 19. that he should put the murderer to death; see the notes there. *before the congregation*]

When a man had done a murder, he fled to some citie of refuge, the way being alwayes prepared, that he might flee thither without hinderance, as is noted on Deut. 19.3. Comming thither, at the entering of the gate, he shewed his cause to the Elders of the citie of refuge, who took him in till he was sent after, and fetched home to the citie where he had done the murder, & there he stood before the congregation, Ios. 20. 4.6. who if they found him worthy of death, they delivered him to the avenger, to kill him; if not, they returned him to his citie of refuge, where he lived in a kind of exile and imprisonment, untill the death of the high Priest, as after followeth. See Deut. 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by Exod. 21. 13. 14. And from that place the Hebrewes gather that the Altar was a place of refuge. Maim. Treat. of Murder, chap. 5. sect. 12.

Verf. 14. Three cities] which were *Beer*, *Ramoth*, and *Golan*, Deut. 4.41.43. and *three cities*] *Kedesh*, *Shechem*, and *Hebron*, Ios. 20.7. And if the Lord enlarged their coast, and gave them all the land, they were to adde *three cities more*, Deut. 19.8.9.

Verf. 15. the stranger] in Greeke, *the proselyte*, meaning him that was not an Israelite by nature, but by religion. *the sojourner*] that dwelt a stranger in the land of Israel, and yet not of their Church and religion, Deut. 14. 21. These all had benefit by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not, saith Maim. Treat. of Murder, chap. 5. sect. 4. *smiteh a soule*] that is, *killeth any person*; so verse 11.

Verf. 16. if hee smite him] to wit, *purposely*, and *presumptuously*, as the punishment after sheweth. *surely put to death*] or *put to die the death*; Heb. *dying hee shall be put to death*; so in verse 17 18.21.

Verf. 17. a stone of the hand, that is, *throwne with the hand*; the Greeke translateth it, *a stone out of the hand*; the Chaldee, *a stone that is taken in the hand*. *he may die*] the Chaldee more fully explaineth it, *which is enough for him to die therewith*; so in verf. 18.

Verf. 18. wood of the hand] Greeke, *out of the hand*; Chaldee, *wood taken in the hand*, which is *sufficient for him to die thereby*; as in verse 17. These cautions are here added to discern of murders; the Hebrewes explaine them thus: *He that smiteh his fellow presumptuously with a stone, or with wood, that hee die, they measure the thing wherewith hee smote him, and the place wherewith he smote him, to see if that thing*

thing were enough to kill him upon such a member (of his body) or not, as it is written, **WITH A STONE OF THE HAND**, &c. so that it be enough to kill him. They measure also the might of him that smote, &c. For iron instruments the Law gives no measure, Numb. 35. 16. He is to die that killed him, though it were with a needle; and whatsoever is sharpe like a needle, as bodkin, knife, or the like. Hee that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot, &c. they measure the strength of him that smote, and of him that was killed, and the place of the blow, &c. Maim. treat. of Murder, ch. 3. sect. 1. &c.

19 Verſ. 19. he shall put to death] or, he may put him to death, to wit, after he is adjudged to death by the Magistrate, verse 12. If the avenger of blood will not, or if hee be not able to kill him, or if hee have no avenger of blood, then the Judges shall kill the murderer with the sword. Maim. Treat. of Murder, chap. 1. sect. 1. when hee meeteth him] though it be within the cities of refuge, saith Iarchi. But this is to be understood, after lawfull judgement by the Magistrate; for the Elders of his citie were to send and fetch him from the citie of refuge, and deliver him into the hand of the avenger of blood, Deuter. 19. 12. Wherefore the Chaldee, in stead of meeting him, saith, When he shall be condemned unto him by judgement, So in verse 21.

20 Verſ. 20. of hatred] which is inveterate anger, and inward grudge, differing from enmity or open hostility, spoken of in v. 22. Hee that hateth, dissembleth with his lips, and layeth up deceit within him, Prov. 26. 24. The Hebrewes say, Hee that hateth, if he kill by error (or unadvisedly) hee is not kept in (the citie of) refuge, as it is said, And he was not his enemy, (Num. 35. 23.) &c. And who is he that hateth? he that for enmities sake speaketh not unto him for three dayes (space.) Maim. Treat. of Murder, chap. 6. sect. 10. cast upon him] to wit, any instrument, as is expressed in verse 22. and so the Greeke explaineth it here. by laying of wait] with intent and purpose of evill, when occasion is offered: so Saul laid wait (or hunted) for Davids soule, 1 Sam. 24. 11. the Jewes for Christ, Luke 11. 54. and for Pauls life, Act. 23. 21.

21 Verſ. 21. enmity] or hostility, ill will open and professed.

22 Verſ. 22. suddenly] or, unawares, and as it were by chance.

23 Verſ. 23. with any stone] that is, have smitten him with any stone, as in verse 17. wherewith hee may die] in Chaldee, which is sufficient that hee may die therewith: See the notes on verse 18.

25 Verſ. 25. of the great Priest] a figure of Christ, called the great Priest over the house of God, Hebr. 10. 21. and the great High-Priest that is passed into the heavens, Hebr. 4. 14. who is the Mediator of the new Testament, that by meanes of death, for the redemption of the transgressions under the first Testament, they which are called might receive the promise of the eternall inheritance, Hebr. 9. 15. As the high Priests, whiles they lived, by their service and sacrificing made atonement for the sinnes of the people, especially one day in the yeare, Levit. 16. wherein they fi-

gured the worke of Christ for us: so at the high Priests death, by releasing such as were exiled for unwitting murder, there was a shadow of redemption in Israel.

Verſ. 26. going shall goe forth] that is, shall at any time, upon any occasion goe forth. So he was not only exiled from his owne citie, but confined as a prisoner within the limits of the citie of refuge. The Hebrewes say, Hee might never goe out of the citie of his refuge, no not though it were for a thing commanded [as to worship at the solemne feasts, or the like] or for to beare witness, whether it were in money matters, or to testifie in case of life and death, &c. Maim. Treat. of Murder, chap. 7. sect. 8.

Verſ. 27. without the border] so not the citie only, but the borders and limits of the territories thereof were his refuge. Every citie of refuge, the borders thereof are a refuge as well as it, &c. and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the man-slayer may not dwell in it; for it is said (in ver. 25.) **AND HE SHALL ABIDE IN IT**, in it (the citie) and not in the border of it. Maimony ibid. chap. 8. sect. 11. no blood shall be unto him] that is, the avenger shall have no blood imputed to him; or, as the Greeke translateth it, hee shall not be guilty, to wit, of blood-shed.

Verſ. 28. into the land of his possession] into his owne citie or village, that part of the land which he possessed. It is holden by the Hebrewes, that although by the high Priests death atonement was made for him, yet hee never returned to the princely state (or dignity) that hee had (in the citie) but was debased from his greatnesse all his dayes, because that great scandall came by his hand. Maimony ibidem, chap. 7. sect. 14. Moreover they say, A man-slayer upon whom sentence is past that hee shall be exiled, if hee die before hee goe into exile, they carry his bones thither. And a man-slayer that dieth in the citie of his refuge, they bury him there; and when the high Priest dieth, they carry the mans-killers bones from thence unto the sepulchres of his fathers. Ibidem, sect. 3.

Verſ. 30. Every one that smiteth a soule] that is, who killeth a person, to wit, him that is a murderer. by the mouth] that is, by the testimony of three witnesses, which after is explained of two witnesses, or three witnesses, Deut. 17. 6. and 19. 15. See the Annotations there. not answer] that is, not testifie, as the Greeke and Chaldee translate it, meaning, to have the sentence of death confirmed against him: See Deut. 19. 15. to die] that is, to cause him to die; or, that he should die: See the notes on Gen. 6. 19.

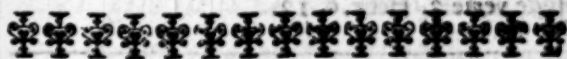
Verſ. 31. the soule of the man-slayer] that is, the life of the murderer, to redeeme him from death. The Judges are warned that they take no rancome of the murderer, and though hee could give all the wealth that is in the world, and though the avenger of blood should be willing to free him, for the soule of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed (God.) Maimony Treat. of Murder, chap. 1. sect. 4. guilty of death] Hebr. which is wicked, to die, that is, as the Greeke and

and Chaldee explaine it, guilty or condemned to die. According to this phrase David saith, *When he shall be judged, let him goe forth wicked*, (that is, condemned,) Psal. 109. 7.

32 Verse 32. for him that is fled] Hebr. to flee; which is explained by Tarchi and others, for him that is fled. in the land] in the land of his possession, as in verse 28.

33 Verse 33. polluteth] or, impiouſly ſtaineth, ſoulely deformeth the land. This word which Moſes here uſeth of murder, and the Prophets after apply unto ſpiritually whoredome or idolatry, Jer. 3. 2, 9. and idolatrous blood-ſhed, Psal. 106. 38. ſheweth the hainouſneſſe of this ſin, that deſileth not only him that doth it, but the whole land if it be not avenged. Hereupon the Hebrewes ſay, *Thou haſt not any thing concerning which the Law giveth ſuch a charge, as for ſhedding of blood; as it is ſaid (in Num. 35. 33.) And ye ſhall not pollute the land, &c. Maimon treat. of Murder, chap. 1. ſect. 4. the blood of him that ſhed it*] if it were wilfull murder; or by the death of the high Priſt, if it were unwilling man-ſlaughter. Hertupon it is ſaid, *A man that doth violence to the blood of any perſon, ſhall flee to the pit, let no man ſlay him*, Prov. 28. 17.

34 Verse 34. I doe dwell] the land of Iſrael was the LORDS land, Hoſea 9. 3. and by his dwelling there among his people, was ſanctified, and called the holy land, Zach. 2. 12. and though he dwelt moſt ſpecially in his Sanctuary there, which afterward was in Jeruſalem, Psal. 74. 2. and 135. 21. yet the whole land was ſanctified by his habitation therein, which was a reaſon why the people might not pollute it, either with blood, or with any other wickedneſſe; for holineſſe becomieth his houſe for ever, Psal. 93. 5. And for this cauſe the uncleane were to be put out of the campe of Iſrael, in the miſt whereof God did dwell, Numbers 5. 3.



CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters is remedied by marrying in their own Tribes, left the inheritance should be removed from the Tribe. 10 The daughters of Zelophehad obey the Lords commandments, and marry their uncles ſonnes.

1 **A**ND the heads of the fathers of the family of the ſons of Gilead, the ſon of Machir, the ſonne of Manaſſes, of the families of the ſonnes of Joſeph, came neere, and ſpake before Moſes and before the Princes, the heads of the fathers of the ſons of Iſrael. And they ſaid, Jehovah commanded my lord to give the land for an inheritance, by lot, to the ſons of Iſrael: and my lord was commanded by Jehovah, to give the inheritance of Zelophehad our brother unto his daughters. And if they be-

come wives to any of the ſons of the Tribes of the ſonnes of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhall be put to the inheritance of the Tribe, unto whom they ſhall be; ſo it ſhall be taken away from the lot of our inheritance. And when the Jubilee of the ſonnes of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the Tribe, unto whom they ſhall be: ſo their inheritance ſhall be taken away from the inheritance of the Tribe of our fathers.

And Moſes commanded the ſonnes of Iſrael according to the mouth of Jehovah, ſaying; the Tribe of the ſons of Joſeph ſpeake right. This is the thing which Jehovah doth command concerning the daughters of Zelophehad, ſaying; Let them become wives to whom it is good in their eyes, onely to the family of the Tribe of their father ſhall they become wives. And the inheritance of the ſons of Iſrael ſhall not remove from Tribe to Tribe; for every man of the ſons of Iſrael ſhall cleave to the inheritance of the Tribe of his fathers. And every daughter that poſſeſſeth an inheritance of the Tribes of the ſons of Iſrael, ſhall be wiſe unto one of the family of the Tribe of her father, that the ſons of Iſrael may poſſeſſe, every man the inheritance of his fathers. And the inheritance ſhall not remove from one Tribe to another tribe, but every man of the tribes of the ſons of Iſrael ſhall cleave to his inheritance.

Even as Jehovah commanded Moſes, ſo did the daughters of Zelophehad. For Machlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were wives unto their uncles ſonnes. (To men) of the families of the ſonnes of Manaſſes, the ſon of Joſeph, they became wives; and their inheritance was unto the Tribe of the family of their father.

THEſE are the commandments and the judgements which Jehovah commanded, by the hand of Moſes, unto the ſonnes of Iſrael, in the plaines of Moab, by Jordan, neere Jericho.

Annotations.

THE heads] in Greeke, the Princes, that is, the chief ſailors. God having deſigned the limits of the holy land which Iſrael ſhould inherit, in Num. 34. and appointed his own portion out of the ſame, to be given unto the Priests and Levites, Num. 35. doth now conclude his laws with an ordinance

dinance for the settled continuing of the inheritances unto the Tribes, as they should be at first allotted unto the. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophebads daughters; if they should be married to men of other Tribes. *Gilead* in Greeke, *Galaad*, of whom see Num. 27. 1.

2 Verse 2. *my lord* meaning *Moses*, for to him was the commandement given, Num. 26. 52, 53. &c. & 27. 6, 7. And by this title they give honor unto *Moses*, and shew their obedience; as the Scripture noteth by the like title given unto others, 1 Pet. 3. 6. Mat. 22. 44, 45. *Zelophebad* in Greeke, *Sulpabad*: See Num. 27. 1, &c.

3 Ver. 3. *of the Tribes* of any of the other Tribes, beside their owne. *be taken away* or, *be diminished*, contrary to adding or putting to, after mentioned: so the inheritances of this, and of other Tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

4 Ver. 4. *the Inbikes shall be* which was every 50th yeere, in which the inheritances that were alienated to others, were by the Law given in Lev. 25. to returne unto the first owners; which ordinance also should by such marriages be disannulled.

5 Verse 5. *the mouth* that is, *the Word of the Lord*, as the Chaldee translateth; in Greeke, *by the commandement of the Lord*. So the answer which *Moses* gave, was not of himselfe, but by advice from God: See Num. 27. 5.

6 Verse 6. *good in their eyes* that is, *pleaseth them*. Daughters are not to be forced to marry with such as they like not: See Gen. 24. 57, 58. *to the family* to some of the family, or, *in the family*: See verse 12.

7 Verse 7. *shall cleave to the inheritance* keeping himselfe thereto, and (for the better performance hereof) marrying within his Tribe. For this word *cleave*, is often used in case of marriage, Gen. 2. 24. Dan. 2. 43. Thus God provideth that

the order which he should set for the inheritances in his land, to be divided by lot, might continue throughout all generations; by which meanes strife also might be cut off, and peace preserved among his people.

Verse 8. *that possesseth an inheritance* or, *that is heire of a possession*, by reason that her father had no son to inherit, as in this case of *Zelophebad*. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with *Israel*, Deut. 18. 1.) had liberty to marry with the women of any Tribe; as *Ishodad* the Priest had to wife the Kings daughter of *Judab*, 2 Chronicles 22. 11. another *took a wife of the daughters of Barzillai the Gileadite*, Ezra 2. 61. and the like. By reason of such marriages there might be kindred betweene *Elizabeth* the mother of *John* the Baptist, who *was of the daughters of Aaron*, and *Mary* the Virgin, the Mother of our Lord Christ, who was of the lineage of *David*, of the Tribe of *Judab*, Luke 1. 5, 36. & 3. 23, 31.

Verse 11. *For Machlab* Hebrew, *And Machlab*, &c. Of these daughters, see Numbers 27. 1. *their uncles sonnes* the sonnes of their fathers brethren. Compare Leviticus 18. 12, 13, 14.

Verse 12. *was unto the Tribe* that is, *remained unto (or in) the Tribe*. So *Daniel* *was* (that is, continued) *even unto the first yeere of King Cyrus*, Dan. 1. 21. and *they were* (that is, continued) *there*, Ruth 1. 2. and sundry the like. By this example and observation of the Law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith; that as the Father hath made them meet to be partakers of the inheritance of the Saints in light, Coloss. 1. 12. so they may keepe the faith and grace which they have obtained, unto the end, 1 King. 21. 3. Ezek. 46. 18. Jude verse 3. Hebr. 6. 12.

ESAY



ESAY 65. 9.

I Will bring forth out of *Jakob* a seed, and out of *Judab* an inheritor of my mountaines, and mine elect shall inherit it, and my servants shall dwell there.

EZEK. 20. 35, 36, 37.

I will bring you into the wilderness of peoples, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant, &c.

HEBR. 9. 15.

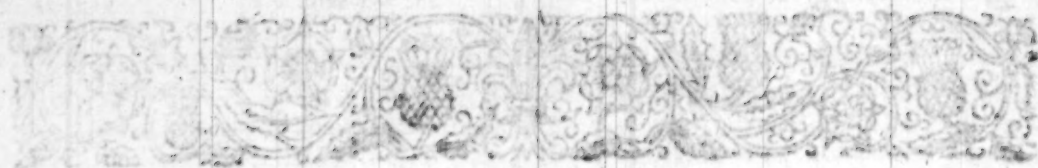
Christ, he is the Mediator of the New * Covenant, that by meanes of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternall inheritance.

* Or,
Type;
new.



ANNO TA





Ex. 21. 2.

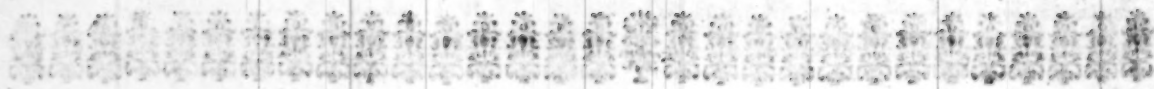
It will bring forth out of Jacob a seed, and out of Judah an
inheritor of my mountain, and mine elect shall inherit it,
and my servants shall dwell there.

Ex. 21. 20. 21. 22.

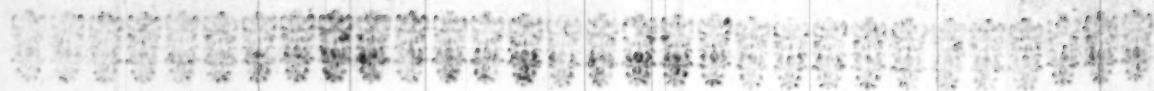
I will bring you into the wilderness of people, and there will I
plead with you face to face, like a pleader with you, fathers in the
wilderness of the land of Egypt, so will I plead with you, with the
Lord God. And I will cause you to pass under the rod, and I will
bring you into the bond of the Covenant, &c.

Ex. 21. 2.

Christ, he is the Mediator of the New & Covenant, that
means of death, for the redemption of the transgressions that were
under the first Covenant, which are called, might receive the
promise of the eternal inheritance.



ANNO



ANNOTATIONS
VPON
THE FIFTH BOOKE
OF MOSES,
CALLED
DEUTERONOMY:

Wherein,
BY CONFERENCE OF THE HOLY
SCRIPTURES, by comparing the Greeke and Chaldee
Versions, and Testimonies of Hebrew Writers, the Histo-
ries, Lawes and Ordinances, which MOSES (a little before
his death) repeated and enlarged unto ISRAEL
in this Booke, are explained.

By HENRY AINSWORTH.

JOSUA 1. 8.

This Booke of the Law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to doe, according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good successe.

LUKE 16. 31.

If they beare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.



LONDON,
Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop neere the ROYALL EXCHANGE. 1639.

Aaaaa

The summe of the Booke of DEUTERONOMIE.

IN the fifth Booke, Moses, to prepare the Israelites unto their inheritance in the Holy Land, rehearseth the chiefe things that had befallen them in their forty yeares travell thorow the wilderness; exhorteth them to the love of God, and observation of his Law; repeateth the ten Commandements, and explaineth them particularly, with the Ordinances to them belonging, adding some more which hee had not before mentioned; confirmeth the whole Law, with promises to those that keepe it, and threatnings to the disobedient; reneweth the Covenant betweene God and his people; prophesieth of things that should come to passe in ages following; blesteth the Tribes of Israel with severall blessings; and having viewed the land of promise from an high mountaine, he dieth, and is buried of God; Iosua being his successor in the Government of the people.



Moses rehearseth Gods calling of Israel from Horeb towards Canaan. The Officers set to governe them. The Spies sent to view the land, and the peoples rebellion following thereupon. Chap. 1.

How they passed by Edom, Moab, and Ammon; but fought with the Amorites, and conquered King Sibon. 2

How Og was conquered, and their Countries allotted to some tribes of Israel. 3

An exhortation to obey Gods law, and to shunne idolatry. 4

Of the ten Commandements given at Horeb; and how the people were affected at the giving of the Law. 5

An exposition of the first Commandement, how God should be knowne, loved, and obeyed. 6

To root out the Canaanites, and their idolatry. 7

To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turne them from God. 8

Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and Gods mercies renewed and continued notwithstanding. 9 and 10

Hee exhorteth them to love and obey the Lord, by many weighty reasons. 11

An explanation of the second Commandement, of abolishing false worship, and serving God according to his law. 12

The third Commandement expounded against abuse of Gods name, by false Prophets, inciters, and revolvers to Idolatry. 13

The holy Communion of Gods people, taught by shadows, of cleave meats, tithes, &c. 14

The fourth Commandement explained, by the rites

of the Sabbath yeare, and the solemne feasts, &c. 15 and 16

The fifth Commandement, of obedience to governors civil and ecclesiasticall, appointed of God: but not to bearken to any heathenish ministers, or false Prophets. 17 and 18

The sixth Commandement, touching man-slaughter, warres, murder by one unknowne, &c. 19. 20. 21.

The seventh Commandement, touching adultery, rape, fornication, incest. 22

The eighth Commandement, touching usury, payment of vovves, liberty in anothers field, pledges, man-stealers, wages, almes, justice, weights and measures, &c. 23. 24. 25.

The solemne profession of homage unto God in Canaan, at the bringing of first-fruits, tithes, &c. 26

Of writing the Law upon stones, the blessings and curses openly pronounced, and confirmed by the people. 27

Moses promiseth many blessings to them that keepe the Law, and threatneth many curses to the disobedient. 28

The renewing of the Covenant betweene God and Israel. 29

A promise of mercy to repentant sinners, believing in Christ. 30

The people are encouraged to enter into Canaan, with Iosua their Captaine. Their salving from God is foretold. 31

Moses song, wherein hee prophesieth of the state of Israel untill the latter dayes. 32

Before his death Moses blesteth the Tribes of Israel. 33

Moses vieweth the land, and dieth; is buried of God, mourned for of the people, and prayd above all Prophets. 34



THE FIFTH BOOKE OF MOSES, Called DEUTERONOMIE.

CHAPTER I.

1 Moses speech in the end of the fortieth year, briefly rehearsing the Story. 6 Of Gods promise and offer to give Israel the Land of Canaan. 9 Of Officers given them. 19 Of Spies sent to search the Land. 34 Of Gods anger for Israels incredulitie, 41 and disobedience.

THese bee the words which Moses spake unto all Israel on *this* side Jordan, in the wilderness, in the plaine, over against the red Sea, betweene Pharan and Tophel, and Laban, and Hazeroth, and Dizahab. Eleven daies *journey* from Horeb, by the way of mount Seir unto Kadesh-Barnea. And it was in the fortieth year, in the eleven moneth, in the first *day* of the moneth, Moses spake unto the sonnes of Israel, according unto all that Jehovah commanded him, unto them. After he had smitten Sihon King of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. On *this* side Jordan, in the Land of Moab, began Moses to declare this Law, saying; Jehovah our God spake unto vs in Horeb saying, Yee have dwelt *long* enough in this mountaine. Turne you and take your journey, and goe to the mount of the Amorite, and unto all his neighbours, in the plaine, in the mountaine, and in the vale, and in the south, and by the Sea side: *to* the land of the

Canaanite, and Lebanon, unto the great River, the river Euphrates. Behold, I have given the land before you, goe in and possesse the land which Jehovah *ware* unto your fathers, to Abraham, to Isaac, and to Iakob, to give unto them, and to their seed after them. And I spake unto you at that time, saying, I am not able my selfe alone to beare you. Jehovah your God hath multiplied you; and behold you *are this* day, as the Starres of the heavens for multitude. Jehovah, God of your fathers, adde unto you a thousand times *so many* as you are, and blesse you as hee hath spoken unto you. How shall I beare my selfe alone, your cumbrance, and your burden, and your strife? Give yee for you wise men, and understanding, and knowne among your tribes, and I will appoint them for *to be* your heads. And yee answered me and said, The word which thou hast spoken is good to doe. And I tooke the heads of your tribes, wise men and knowne, and gave them *to be* heads over you; rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. And I commanded your Iudges at that time, saying, Heare between your brethren, and judge justice betweene a man and his brother, and his stranger. Yee shall not respect persons in judgement; you shall heare alike, the small and the great; you shall not be afraid of the face of man, for the judgment, that *is* Gods:

Aaaaa 2

and

18 and the cause which shall be too hard for you, bring *it* unto mee, and I will heare it.
And I commanded you at that time, all the things which yee shou'd doe.

19 And we journeyed from Horeb, and went thorow all that great and fearefull wilderness which you have seene, by the way of the mountaine of the Amorites, as Jehovah our God commanded us; and we came unto Kadesh Barnea. And I said unto you, Yee are come unto the mountaine of the Amorites, which Jehovah our God giveth unto us. Behold, Jehovah thy God hath given the land before thee, goe up, possesse *it*, as Jehovah the God of thy fathers hath spoken unto thee; feare not, neither be discouraged.

22 And ye came neer unto me, all of you, & said, We will send men before us, and they shall search out for us the land, and shall bring us word againe, by what way we shall goe up, and into what Cities we shall come.

23 And the word was good in mine eyes, & I took of you twelve men, one man of a tribe.

24 And they turned & went up into the mountaine, and came unto the valley of Eshcol: and they searched it out. And they tooke in their hand of the fruit of the land, and brought *it* downe unto us, and brought us word againe and said, *It is* a good land which Jehovah our God giveth us. But ye would not goe up, but rebelled against the mouth of Jehovah your God. And murmured in your Tents, and said, In the hatred of Jehovah *towards* us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. Whither goe we up? Our brethren have caused our heart to melt, saying, The people *is* greater and taller than we; the Cities are great and walled up to heaven: and moreover we have seen the sonnes of the Anakims there.

29 And I said unto you, Bee not terrified, neither be afraid of them. Jehovah your God, that goeth before you, hee will fight for you, according to all that he did for you in Egypt, before your eyes; And in the wilderness, which thou hast seene, how that Jehovah thy God bare thee, as a man doth beare his son, in al the way that ye went, until ye came unto this place. Yet in this thing you *did* not beleieve in Jehovah your God.

33 Who went before you in the way, to search you out a place to pitch your *tents* in: in fire by night, to shew you by what way ye should goe; and in a cloud by day. And Jehovah heard the voice of your words, and was

wroth, and sware, saying, If there shall a man see, of these men, of this evill generation, the good land which I sware to give unto your fathers. Except Caleb, the sonne of Iephunneh, hee shall see it, and to him will I give the land that he hath troden upon, and to his sonnes, because he hath fully followed Jehovah. Also Jehovah was angry with mee for your sakes, saying, Thou also shalt not goe in thither. Joshua the son of Nun, which standeth before thee, hee shall goe in thither; strengthen thou him, for hee shall cause Israel to inherit it. And your little ones, which you said should be for a prey, & your sons which know not *this* day good and evill, they shall goe in thither, and unto them will I give it, and they shall possesse it.

But as for you, turn ye, and take your journey into the wilderness, by the way of the red sea. And yee answered and said unto mee, wee have sinned against Jehovah: we will goe up and fight, according to all that Jehovah our God hath commanded us: and ye girded on *every* man his weapons of war, & pressed forward to goe up into the mountaine. And Jehovah said unto me, Say unto them, Goe not up, neither fight, for I *am* not among you, that yee be not smitten before your enemies. And I spake unto you, and you heard not, but rebelled against the mouth of Jehovah, and you were presumptuous, and went up into the mountaine. And the Amorite that dwelleth in that mountain, came out against you; and they pursued you as Bees doe, and destroyed you in Seir, even unto Hormah. And ye returned and wept before Jehovah: but Jehovah heard not your voyce, neither gave care unto you. And ye abode in Kadesh many dayes, according to the dayes that yee abode *there*.

Annotations.

Deuteronomie:] A Greeke word, by interpretation, *The repetition*, (or *second declaration*) of the Law. This name is borrowed from Deut. 17. 18. where *Mishneh batorab*, the *Copie of the Law*, is in Greeke translated *Deuteronomion*, which title is given to the whole booke, as that which containeth a repetition and explanation of the Lawes before given, as v. 5. The Hebrewes call this booke by the first words thereof, **ELLEH HADBARIM, THESE** be **THE WORDS**. And here beginneth the 44 Section, or Lecture of the Law: see the notes on Gen. 6. 9. Ver. 1. *On this side*] or, *on the out side*; that is, beyond

beyond Iordan, as the Greeke translateth. The word signifieth both sides, and by circumstance of place is to be understood. To those out of the land of Canaan, it was on this side: to the Israelites in Canaan, it was beyond, or the out side of Iordan, where Moses spake these things: For Moses might not enter into the land. Here *Targum Ierusalem* (whom *Onkelas* the Chaldee Paraphrast also followeth) explaineth it thus: *These bee the words which Moses spake unto all Israel: hee rebuked them, for that they had sinned on this side Iordan, &c.* Hereupon the Rabbines call this booke, *Sepher Tabeachoth*, that is, the booke of Rebukes.

Iordan] Heb. *Iarden*: a River springing out of mount Lebanon, in the north end of Canaan, running along the Countrey. Of it, and the mystrie thereof, see Num. 34. 12. *Ioshua* 3. *the plaine*] to wit, of *Moabs land*, as verse 5. see Num. 22. 1. There Moses spake these things and died, Deut. 34. 5. The Chaldee saith, Moses rebuked them, because they had provoked God in the plaine.

the red sea] so both Greeke and Chaldee doe translate it, adding the word *sea*: others keepe the Hebrew name *Suph*, which signifieth flags, such as grow by the sea and rivers sides, Exod. 2. 3. and so expound it, not of the *Sea Suph* (called the Red Sea) but of a flaggie place by the sides of Iordan towards the wilderness of Arabia. So in Num. 21. 14.

Pharan] or *Paran*, a wilderness southward from the place where Moses now was, thorow which Israel had passed, Num. 13. 1. in it was a mountaine so named, Deut. 33. 2. The Chaldee here addeth, *in Pharan where they murmured against the Manna.*

Topbel] this is thought to be a towne, called afterwards *Pella*, which was northward from where Moses now spake.

Laban] in Greeke, *Lobon*; of others *Lybia*; a Citie lying from them northwest.

Hazereth] by interpretation, *Court-yards*, & so the Greeke expounds it: a place lying eastward. Of *Hazereth* wee reade also in Num. 11. 35. and 13. 1. Vnto it the Chaldee here referreth it, saying, *In Hazereth where they provoked God for flesh.*

Dizabab] a region, wherein was the Citie *Mezabab*, as some suppose. *Zabab* signifies gold; and so the Greeke here translateth, *by the gold-mines.* The Chaldee referres it to the golden Calfe which they made. All these are limits of the place where Moses gave this Deuteronomie, which was without the holy Land, and river Iordan (wherein Baptisme was administred, Matth. 3.) environed with places, which in name and situation, signified affliction: and teach us the use of this Law, which is to afflict the soule by shewing it sinne, and to prepare us for Christ, who by faith bringeth us to his rest in the heavenly Canaan, Hebrewes 4. 1, 2. 3. &c.

2 Ver. 2. *Eleven dayes journey*] so the Chaldee expounds it, adding also the word *journey*. Some of the Hebrewes thinke, that in *eleven dayes*, all things in this Booke of Deuteronomie were by Moses rehearsed. Neither could it be any long time, seeing Moses began the first day of the eleventh month, ver. 3. and having ended all things in this

booke, died and was mourned for thirty dayes, Deut. 34. 8. Then *Iosua* sendeth spies to view the land, Ios. 2. leadeth the people thorow Iordan, Ios. 3. circumciseth them, and after keepeth the Passover the fourteenth day of the first month, Ios. 5.

Horeb] called also *Sinai*, the mount where the law was given; see Exod. 3. 1. *mount Seir*] the mountaine countrey of Seir, wherein the Edomites dwelt, Gen. 36. 8. 9. *Kadesh barnea*] the southerne border of the land of Canaan, Num. 34. 4. Though the way was so short, yet Israel for their sinnes wandred forty yeares in the wilderness, as God had threatned, Numb. 14. 33. 34. in which time all the fathers died.

V. 3. *Fortieth year*] of Israels coming out of Egypt. In the first month of this yeare, *Maria*, Moses sister, died, Numb. 20. 1. in the first day of the fifth month thereof, *Aaron* his brother died, Num. 33. 38. and now at the end of the yeare, Moses himselfe dieth, when hee had repeated the Law, and renewed the Covenant betweene God & his people Israel.

Ver. 4. *Sibon*] the storie hereof see in Num. 21. and after in Deut. 2. 26. &c. The slaughter of *Sibon* and *Og*, was an encouragement to Israel, for their after warres; and an argument to move them unto thankfull obedience to the Law now repeated. *in Astaroth, in Edrei*] he dwelt in *Astaroth*, and was smitten in *Edrei*, where the battell was fought, Numb. 21. 33. or as the Greeke translateth it, he dwelt in *Astaroth and in Edrei*, for they were both Cities in *Og*'s land, Ios. 13. 31. and *Og* is said to have reigned in *Astaroth, and Edrei*, Ios. 13. 12. In Gen. 14. 5. it is called *Astaroth Karnaim*.

Ver. 5. *began*] or, *willingly tooke upon him*: for the word implieth willingness and contentedness: see Gen 18. 27. So all Ministers should feed their flocks willingly, and of a ready mind, 1 Pet. 5. 2. And Moses began to declare, that is, hee declared as Iesus began to say unto his Disciples, Luke 12. 1. that is, hee said unto them, Mat. 16. 6. and his disciples began to plucke the eares of corne, Matth. 12. 1 that is, they plucked, Luke 6. 1.

to declare] or, *to make plaine, clearly manifest*, to the understanding of the people, as in Habak. 2. 2. a thing is said to be made plaine in writing, *that he may run that readeth it.*

Ver. 6. *dwelt*] or *sitten* (that is, continued) much. They came to that mount, in the third month after their departure out of Egypt, Exod. 19. 1. 2. and removed from the mount, the 20. of the second month in the second yeare, Num. 10. 11. 12. so they remained there almost a whole year, where they received the Law, or Old Testament, & had made a Tabernacle for God to dwell among them: from thence God calleth them by word and signe, the cloud removing, Num. 10. 11. 13. 33. to journey towards Canaan, the land promised to *Abraham*, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under, but for a time, till they be fitted and brought unto Christ: see Gal. 3. 16. 17. 18. & 4. 1. 5. Heb. 3. 18. 19. and 4. 6. 11.

Ver. 7. *Amorite*] put for *Amorites*, as the Greeke translateth, whose neighbours were the Canaanites,

- naanites, Pherezites, and other Nations promised to be their possession, Exod. 23. 23, 28, 31. *side*] or, *sea Port*, which was their Western border, Num. 34. 6. *Lebanon*] which was a mount on the North part of the land. *Euphrates*] in Hebrew, *Phrab*; which was their Eastern bound, in the utmost extent without *Jordan*. And so far *Solomon* reigned, 1 King. 4. 21. Of this *Euphrates*, see the notes on Gen. 2. 14.
- 8 Verse 8. *I have given*] or, *I give*: which implyeth both *Israel's* right unto the land, Levit. 25. 23. Judg. 11. 23, 24. and their assured victorie over the inhabitants, Exo. 23. 27, 31. Both these proceeding from the gracious gift of God: as *eternall life*, (shadowed by this land) is also the gift of God through *Iesus Christ our Lord*, Rom. 6. 23. *Seed*] that is, *children* or *posteritie*: see the notes on Gen. 13. 15.
- 9 Verse 9. *I said*] *Moses* was occasioned unto this motion, not onely by the conscience of his own inability (here mentioned) but by the counsell of *Iethro*, and commandment of the Lord, Exod. 18. 14, 18, 19, 21, 23. Thus the people were furnished with all helpes, for their orderly and peaceable travels.
- 10 Verse 10. *As the Starres*] so the promise was fulfilled which *Abraham* beleeved, Gen. 15. 5, 6. They were six hundred thousand men, besides women and children, Exod. 12. 37. Numb. 1. see also Deut. 10. 22.
- 11 Verse 11. *Add*] that is, *increase*: *Moses* envied not their multitude, but wished them still more, as *David* also did, Psa. 115. 14. And the increase of the Church is a speciall blessing, fulfilled in *Christ*, as *Isay* 49. 20, 21. & 54. 1, 2, 3.
- 12 Verse 12. *Your cumbrance*] or, *wearisome molestation*; trouble, as *Isay* 1. 14. this sheweth the Magistrates office to be weighty and laborious. And by *your cumbrance*, understand, the cumbrance that cometh unto me by you. For when a people is increased, the care and trouble of their Governours is increased also, 1 King. 3. 8, 9. 2 Corinthians 11. 28.
- 13 Verse 13. *Give yee*] of your owne looking out, and choise. So Ministers were lookt out, and presented by the people, Acts 1. 15, 23. and 6. 3, 5, 6. In Exod. 18. 25. it is said, *Moses chose men of ability*, &c. Here the people gave them, and after in verse 15. Again, *Moses gave*, that is, made them heads: for when things are done by many, under the government of one principall, they are said to be done by them, or by him. See the Annotations on Num. 21. 21. *understanding*] or *prudent*: the Greeke translateth, *skilfull*, or *indued with knowledge*; which word the Apostle useth, Jam. 3. 13. *knowne*] or *expert*, as the word signifieth in *Esa.* 53. 3. This latter the Greeke favourereth here, and in ver. 15. Compare Exod. 18. 21. where the qualities of Rulers are set downe. *Heads*] that is, *Captaines*, *Governours*, or *Leaders*, as the Greeke here translateth; and in v. 15. and c. 5. v. 23. and often otherwhere.
- 15 Verse 15. *and gave them*] that is, *set them, made them*, or *constituted them*, as the Greeke and Chaldee versions explaine it. So, hee hath given thee over them for King, 2 Chro. 9. 8. is expounded, *be bath set* (or *constituted*) *thee King*, 1 King. 10. 9. *Officers*] in Hebrew, *Shotrim*: they were such as executed the Magistrates lawes, as the Hebrews thinke: see the notes on Deut. 16. 18. *among*] or, *to your Tribes*. The Greeke translateth it, *to your Judges*: which seemeth to be a mistaking, *Shophim* for *Shibim*: although even in the Hebrew Text we may see one of these put for another, as *Judges* in 1 Chron. 17. 6. which in 2 Sam. 7. 7. is *Tribes*.
- 16 Verse 16. *Hear betweene your brethren*] to wit, the causes and controversies betweene them. Hebr. *To heare*, which phrase is often used in commandements, as is noted on Exo. 13. 3. and it may be a defective speech; for *hearing*, *heare yee*; that is, *heare diligently*. *judge justice*] that is, *just and righteous judgement*: which is opposed unto *judging according to the appearance*, John 7. 24. *his stranger*] that is, the stranger that is with him, or contendeth with him: as, he that *eateth my bread*, Psa. 41. 10. that is, which *eateth bread with me*, John 13. 18.
- 17 Verse 17. *respect persons*] or, *acknowledge faces*, either by *honouring the person of the mighty*, or by *contemning a poore man in his cause*, Levit. 19. 15. Exo. 23. 3. *Solomon* noteth this as one of the things belonging to the wise, that it is not good to *acknowledge faces* (or *respect persons*) in judgement, Prov. 24. 23. *alike the small, &c.*] that is, *the small as well as the great*, and *the great as well as the small*. Hebr. *like small, like great*. It implieth both persons, and causes. *of man*] or, *of any man*. that is *Gods*] or, *of God*, and belonging to him: appointed by his Law. So in 2 Chron. 19. 6. *Te judge not for man, but for the LORD*. And a like phrase is in another case, *The battell is not yours, but Gods*, 2 Chron. 20. 15. *the cause*] or, *the word*, the matter. See Exod. 18. 22.
- 18 Verse 18. *all the things*] Hebr. *all the words*. Thus *Moses* faithfully taught the Judges and people all their duties, and they had a perfect Law. So *Christ*, (who was faithful to him that appointed him, as *Moses* was, Hebr. 3. 2.) made knowne to his Disciples, *all things* that hee had heard of his father, Joh. 15. 15. which they should teach also his people to observe, Mat. 28. 20.
- 19 Verse 19. *jourried*] or *departed*. Here *Moses* sheweth the obedience which they began to shew unto God, in leaving the *mounts of God*, the place which might seeme sanctified, and where men might have said, *Lord, it is good for us to be here*: as *Matth.* 17. 4. *great*] for it bordered upon many countries, *Madian*, *Edom*, *Moab*, &c. and *fearfull*, for the many troubles and terrours in it. Num. 11. 1, &c. it was a land of *deserts* and of *pits*, a land of *drought* and of the shadow of death, a land that no man passed thorow, and where no man dwelt, Jer. 2. 6. wherein were *fierie serpents* and *scorpions*, Deut. 8. 15. It was the *wildernesse of Pharan*, Num. 10. 12. and 13. 1. where *Ismael* dwelt, when his mother *Agar* and hee had lost themselves in wandering, after that they were cast out of *Abrahams* house,

- house, Gen. 21. 21. It figured the estate and dominion of the law, thorow which Gods people passe with many wants, sins, terrours, and rings of conscience, &c. Compare Psal. 63. 2. and 32. 4. and 107. 4, 5. and the healing of all these spirituall defects by the Gospel, Eia. 40. 3, 4. Marke 16. 18. of the *moines*] that is, which leadeth to the *moines* of the Amorites; a people high as Cedars, strong as Oakes, Amos 2. 9, 10. *Kadesh-barnea*] called sometime *Kadesh* onely; it was in the wilderness of Pbaran, Num. 13. 26.
- 21 Verse 21. *discouraged*] or, *cast downe*, *broken*: which word, when it is applied to the minde, signifieth *discouragement* through feare. Here Moses shewed them the right that they had in the promises of God; the ability which they had in him to obtaine them; and his commandement to take their inheritance set before them.
- 23 Verse 23. *was good*] that is, *pleased*, or *liked me well*: because it was approved, or at least permitted of the Lord, Num. 13. 2, 3. For prudent policie (so it be not mixed with unbeliefe) doth well besee me us, in the execution of Gods commandements. So Iosua sendeth Spies and useth other stratagems, Jos. 2, &c. *one man of a Tribe*] or, *for a Tribe*, of every Tribe one: See Num. 13. 2, 4, &c. where their names are set downe, and the charge given them.
- 24 Verse 24. *Eshcol*] that is, *the Cluster of grapes*, whereof the place had the name, Num. 13. 25.
- 25 Verse 25: *the fruit*] as *grapes*, *pomegranates*, *figs*, Num. 13. 23. *a good land*] flowing with *milke and honey*, Num. 13. 27.
- 26 Verse 26. *rebelled*] in Greeke, *disobeyed*: properly it signifieth *turned*, or *changed*, as in Ezek. 5. 6. which figuratively is used for rebellion or disobedience, whereby Gods Word is as it were changed and disannulled. *the mouth*] that is, *the word*, as the Greeke translateth. So Exo. 17. 1. Gen. 24. 57. and after here in verse 43. Of their rebellion, see Num. 14. 2, 3, &c.
- 27 Verse 27. *In the hatred*] or, *for the hatred of Iehovah* (wherewith he hateth) *us*: that is, *for that the Lord hateth us*; as is in the Greek version. See the like phrase in Gen. 19. 16. and 29. 20. Hof. 3. 1. This evill saying, *Moses* would not have to come out of the mouth of their enemies, Deut. 9. 28. and it sheweth the height of their sin, which imputed that to hatred, wherein God manifested his love, Deut. 4. 37. and 7. 8.
- 28 Verse 28. *to melt*] that is, *discouraged*, or (as the Chaldee translateth it) *broken*. The Greeke saith, *Have turned away our hearts*. David amplifieth this similitude, in Psal. 22. 15. *My heart is as wax, it is molten*, &c. So Jos. 2. 11. and 7. 5. and 14. 8. E- say 19. 1. These brethren were ten of the twelve Spies, sent to view the land, Num. 13. 28, &c. *Anahims*] in Greek and Chaldee, *Giants*: see Num. 13. 28, 33. where it is singular *Anak*.
- 30 Verse 30. *He*] the Chaldee paraphraseth, *his word will fight for you*.
- 31 Verse 31. *bare the*] this word meaneth not bearing of the body onely, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Greeke explaineth by *eropophorese*, a word that Paul useth in Act. 13. 18. where the Syriack expoundeth it, *nourished*: or, as some copies have it, *eropophorese*, *bee suffered their manners*.
- Verse 32. *yet in this thing*] or, *for this word*: notwithstanding this exhortation and encouragement, you beleevd not. *in Iehovah*] Chaldee, *in the word of the LORD*. This unbeliefe Paul noteth to be the cause why they entred not into the Lords rest, Hebr. 3. 1, 2, 18, 19.
- Verse 33. *Who went*] namely, by his *Arke*, *Fire*, and *Cloud*, the signes of his presence, Num. 10. 33, 34. or, *who goeth*, to wit, *still before you*.
- Verse 35. *If there shall*] that is, *surely there shall not*: as Paul openeth the phrase, Hebr. 3. 11, 18. Though *Moses* intreated for the people, Numb. 14. 13, 19. and the Lord pardoned them, that they were not then destroyed, Numb. 14. 20. yet he sware (and so it was irrecoverable, and without repentance, Psal. 110. 4.) that they should not come into the promised land: see the notes on Num. 14. *see*] that is, *come into and enjoy*: as to *see good*, is to enjoy the same, Psal. 106. 5.
- Verse 36. *Galeb*] one of the twelve Spies who was faithfull: see Num. 13. 6, 30. and 14. 6, &c. *fully followed*] Hebr. *fulfilled after Iehovah*; which the Greeke translateth, *followed the things pertaining to the Lord*. This he did, being guided by another spirit, Num. 14. 24.
- Verse 37. *with me*] with *Aaron* also; for they both were in one transgression and punishment, Numb. 20. 10, 12, 24. *for your sakes*] for the people *provoked his spirit*, whereupon he uttered his sinne *with his lips*, Psal. 106. 32, 33. his sinne proceeded also from *unbeliefe*: see Num. 20. 12. Thus God shewed severity towards all, after many provocations: and by it the people were taught, that not *Moses Law*, but *Jesus Gospel* should bring them into their heavenly rest.
- Verse 38. *Ioshuab*] or *Iehoshuab*; in Greeke, *Iesus*: he was another of the Spies; see Num. 13. 8. 16. and 14. 6, 38. *standeth*] that is, *ministreth*, or, *is thy servant*, as the phrase meaneth, Gen. 18. 8. and so he is named *Moses minister*, Jos. 1. 1. *strengthen*] by word and signe, which was imposition of hands, whereby *Moses* put off his honour upon *Jesus*, and he was filled with the Spirit, Num. 27. 18, 20, 23. Deut. 34. 9.
- Verse 39. *for a prey*] to be spoiled and devoured of the enemy: of this their speech, see Num. 14. 3. *they shall goe in*] after forty yeeres wandring in the wilderness, and bearing their fathers whoredomes: see Numb. 14. 31, 33. So God sheweth grace to weaklings and babes in Christ, 1 Cor. 1. 28. Mat. 11. 25.
- Ver. 40. *way of*] that is, which leadeth towards the red sea, where *Israel* had bene baptised, Exo. 14. and whither they were now led again, to learn repentance and a new life. See Num 14. 25.
- Verse 41. *finned*] The people *mourned greatly*, when they heard that evill tidings from the Lord; confessed their sin, & offered amendment, Num.

Num. 14. 39. 40. but their repentance was not according to God; (for presently they rushed into another extremity;) neither could they reverse the decree passed against them.

his weapons of war] or, *the weapons of his warre*, which is an Hebrew phrase very common, translated in Greeke, *his weapons of War*: so in Dan. 9. 24. *citie of thy holynesse*, that is, *thy holy citie*; and *the house of my prayer*; and many the like. *pressed forward*] *assayed of your owne accord*, or *stronged*; as the Greeke translateth, *gathered together*; the Chaldee, *ye began*. The Hebrew word is used here only: in Num. 14. 44. there is said, *they loftily presumed*, or *lifted up themselves*; answerable to their presumption here following.

42 Ver. 42. *I am not*] the Chaldee expoundeth it, *my majesty (or presence) dwelleth not among you*: see Num 14. 42. *smitten*] in Greeke, *broken*, or *crushed*. The Lord threatned their fall by the sword of the Amalekites and Canaanites, Num. 14. 43.

43 Ver. 43. *were presumptuous*] or, *were proud, arrogant*: compare Numb. 14. 44. The people having by their evill heart and unfaithfull, departed from the living God, would return to him by the workes of their owne hands; which was a presumptuous sin, and shewed their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God, not willing to beare the punishment of their iniquity. See the notes on Num. 14.

44 Ver. 44. *Amorite*] with the Amalekites: See Num. 14. 45. *Bees doe*] or *Bees use to doe*: which when they are angred, get them together, and fly on the faces of their provokers: see Psal. 118. 12. Our finnes are enemies, like Bees, many compact in the hive of the heart: being troubled & provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ (as they that were stung of Serpents were healed by him, Num. 21.) for, by the workes of the Law, no sinne can bee expelled, Rom 7. 7. 8, &c. *Hormah*] the Greeke saith, *from Seir unto Herma*: see Numb. 14. 45.

45 Ver. 45. *returned*] the Greeke saith, *ye sate down and wept*. *heard not*] Chaldee, *accepted not your prayer*. This figured, how Israel following the Law of justice, could not attaine unto it, because they sought it not by faith, but as it were by the workes of the Law, Rom. 9. 31. 32.

46 Ver. 46. *Kadesh*] a large wilderness, where Israel abode long, as appeareth by Num. 13. 27. and 20. 1. 14. 21. Iudg. 11. 17. Deut. 2. 14.



CHAP. II.

1. The storie is continued, that the Israelites were not suffered to meddle with the Edomites, 9. nor with the Moabites; 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himselfe, 33. was subdued by them.

AND wee turned and tooke our journey into the wilderness, by the way of the Red sea, as Iehovah had spoken unto me: and we compassed mount Seir, many dayes. And Iehovah spake unto me, saying, Yee have compassed this mountain, long enough: turne you northward. And command thou the people, saying, Yee are to passe thorow the coast of your brethren, the sonnes of Esau, which dwell in Seir: and they shall be afraid of you; and take ye great heed unto your selves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, because I have given mount Seir, for a possession unto Esau. Yee shall buy meat of them for money, that yee may eat: and yee shall also buy water of them for money, that ye may drinke. For Iehovah thy God hath blessed thee in every worke of thy hand; he knoweth thy walking thorow this great wilderness: these forty yeares Iehovah thy God hath bin with thee, thou hast not lacked any thing. And we passed by from our brethren the sonnes of Esau, that dwelt in Seir, thorow the way of the plaine, from Elath, and from Ezion-Gaber: And wee turned & passed by, by the way of the wilderness of Moab. And Iehovah said unto me, Distresse not Moab; neither meddle thou with them in battell: for I will not give thee of his land, for a possession; because I have given Ar unto the sons of Lot for a possession. The Emims before time dwelt therein, a people great & many, & tall as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites call them Emims. And in Seir the Horims dwelt, before time, and the sons of Esau possessed them, and destroyed them from before them, and dwelt in their stead, as Israel did, unto the land of his possession, which Iehovah gave unto them. Now rise up, and passe you over the brook Zered: and we passed over the brooke Zered. And the daies, in which wee came from Kadesh-Barnea, untill we passed over the brook Zered, were thirty and eight yeares, untill all the generation of the men of war were wasted out from among the campe, as Iehovah sware unto them. And indeed, the hand of Iehovah was against them, to destroy them from among the Campe, untill they were consumed. And it was, when all the men of war were consumed, and dead, from among the people; Then Iehovah spake unto mee, saying, Thou art to passe over this day, thorow

19 thorow Ar, the coast of Moab. And thou shalt come nigh, over against the sonnes of Ammon; distresse them not, neither meddle with them: for I will not give thee of the land of the sons of Ammon any possession, because I have given it for a possession to the sonnes of Lot. That also was accounted a
 20 land of Giants: Giants dwelt therein before time; and the Ammonites call them Zam-
 21 zummims. A people great, and many, and tall, as the Anakims: and Iehovah destroyed them from before them; and they possessed them, and dwelt in their stead. As hee did
 22 to the sonnes of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they possessed them, and haue
 23 dwelt in their stead unto this day. And the Avims, which dwelt in Hazerim, even to Gaza: the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in
 24 their stead. Rise ye up, take your journey, and passe over the brooke Arnon: see, I have given into thy hand, Sihon king of Heshbon, the Amorite; and his land; begin, possesse it,
 25 and meddle with him in battell. This day wil I begin to give the dread of thee, and the feare of thee upon the peoples under all the
 heavens, who shall heare report of thee, and shall tremble and bee in anguish because of
 26 thee. And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of
 27 Heshbon, with words of peace, saying, Let me passe thorow thy land; by the way, by the way will I goe; I will not turne aside, to
 28 the right hand or to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drinke: only,
 29 I will passe thorow on my feet. As did unto me the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar: untill I
 30 Iehovah our God giveth us. But Sihon king of Heshbon would not let us passe thorow him; for Iehovah thy God hardned his spirit,
 and made his heart obstinate, that hee might give him into thy hand, as this day.
 31 And Iehovah said unto me, Behold, I have begun to give before thee, Sihon & his land; begin, possesse it, that thou maiest possesse his
 32 land. And Sihon came out against us, hee and all his people to battell, at Iahaz. And
 33 Iehovah our God delivered him before us: and we smote him, and his sonnes, and all his people. And wee tooke all his cities, at
 34 that time; and utterly destroyed of every citie the men, and the women, and the little

ones; we left none to remaine. Onely the cattell wee tooke for a prey unto our selves, and the spoile of the Cities which we took.

From Aroer, which is by the brinke of the brooke Arnon, and the citie which is by the brooke, even unto Gilead, there was not a citie that exalted it selfe above us; Iehovah our God delivered all before us. Onely unto the land of the sonnes of Ammon, thou approachedst not, nor unto any place of the brooke Iabbok, or the cities of the mountaine, or whatsoever Iehovah our God commanded us.

Annotations.

HAD spoken] as is before mentioned, Deut. 1. 40. which then the people were unwilling to doe, but would needs goe fight, till they had learned by their discomfiture, what it was to disobey, and were enforced to yeeld unto the word of God. *mount Seir*] the mountainy countrey of Seir, which was Edoms Land, Gen. 36. 8. 9. 20. but they went in the wilderness and were sore cumbered in the way: see Numbers 21. 4.

Verf. 3. Long enough] a like speech God used before, Deut. 1. 6. so here is mentioned a second calling of Israel, from the desarts of Seir, to goe northward again towards Canaan, after they had wandred almost thirty eight yeares in Kadesh wilderness, about mount Seir, verf. 14. by which travell, God taught them to mortifie their unruly affections, & by the death of so many thousands there, led them to seeke life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the meane while, the Amorites, Canaanites, &c. (unto whom God gave this long time of repentance) were hardned in their finnes, and tooke occasion to insult over Gods people, beholding their afflictions: but the posterity of Israel were humbled and prepared for to receive the land promised. *Northward*] towards Canaan; Not the way they went before by Kadesh Barnea, but betweene the coasts of Edom on the one hand, and of Moab and Ammon on the other; so to enter into Canaan, thorow Sihon the Amorites land. Thus Gods word was their director, unto all places, and in all actions: in which respect these histories of holy Scripture excell all other humane histories in the world.

Verf. 4. afraid] as was prophesied of them, and others, in Exod. 15. 15. &c. yet Edom was a mighty people, settled in their mountaine, & fortified. See also Num. 22. 3. *great*] or *vehement* *beed*; meaning, that they offered Edom no wrong, neither suffered themselves to be overcome by them: *Walke wisely towards them that are without*, Col. 4. 5.

Verf. 5. Meddle not] or, contend not with them

to wit, in battell, as is explained in vers. 9. and so the Greeke here saith, *Make not warre with them.* As all warres should be made by wise counsels, Prov. 24. 6. so chiefly by the mouth of God, who teacheth mans hands to war, Psalm. 144. 1. who hath willed us, *If it be possible, as much as lyeth in you, bee at peace with all men,* Rom. 12. 18. In speciall it was commanded, *Thou shalt not abhorre an Edomite; for hee is thy brother,* Deut. 23. 7. *to the treading, &c.* that is, *not a foot bredib;* the Greeke translateth it, *not the step (or bredib) of a foot:* which phrase Luke useth, in Act. 7. 5. concerning Abraham in Canaan. Though the Edomites were wicked, yet God continued their state for a time; during which no man might lawfully disturbe them. By this God teacheth also the difference betweene Esau's portion & Iakobs: see Rom. 9. 11. 12. &c. Co. 1. 12. See the notes on Gen. 36. 43. *a possession* or, *an inheritance to Esau;* that is (as the Greeke translateth) *to the sonnes of Esau.* The most high divided to the Nations their inheritance, Deut. 32. 8. and Esau had their portion and state long before Israel, Gen. 36. 8. 31. 43. Is. 24. 4. with such wordly baits Gods people should not be allured.

6 Verse 6. *buy* Hebr. *breake*: which both Greek and Chaldee translate, *buy*: see Gen. 41. 56. in the Annotations. In the strangers land nothing was to be had freely, but with money, figuring the estate of those under the Law; in Canaan they had all things freely; signifying the free grace in Christ, Deut. 11. 9, 10, &c. Esa. 55. 1. Rev. 21. 6. *money* Hebr. *silver.* *buy* Hebr. *dig;* which the Chaldee translateth, *buy*; the Greeke, *receive by measure.* It may be meant of buying wells digged out of Edoms ground; for so they were wont; see Gen. 26. 18. &c. Num. 21. 18. or, after the Arabick manner, which useth this word for *buying.*

7 Verse 7. *he knoweth* this is meant of carefull regarding their estate, wants, &c. wherefore the Chaldee paraphraseth, *He hath sufficiently given thee things necessarie when thou walkest.* *Iebvab* in Chaldee the word of the LORD.

8 Verse 8. *we passed by* though the Edomites shewed great unkindnesse, that would not suffer Israel to passe thorow their countrey quietly, Num. 20. 14, 18. &c. yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their tentations, with the promises of God. See Numb. 20. 21. Iudg. 11. 17. Afterward this favour of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Iehosaphat, 2 Chron. 20. 10, 11, 12. *Ezion-gaber* these were port towns, by the brink of the Red sea, in the land of Edom, 1 King. 9. 26.

9 Verse 9. *Moab* that is, the *Moabites*, as the next words manifest. So the Greeke, *deale not enmiously with the Moabites.* They were the posterity of Lot, Gen. 19. 37. which dealt unkindly with Israel, as Edom had done, Iudg. 11. 17. and were (for their neglect of duty) not to enter into the congregation of the Lord, Deuter. 23. 3, 4. They were also become Idolaters, Num. 25. 1, 2.

and 21. 29. yet God suffered not Israel to hurt them, for the reasons before alleaged. *medie* or, *contend*, as before in vers. 5. *Ar* a chiefe mountaine, and citie thereon, Numb. 21. 15. 28. put here for the whole countrey. The Greeke for *Ar* here hath *Aroer*, whereof see vers. 36. so in vers. 18. 29.

Verse 10. *Enims* in Greeke, *Ommains*, by interpretation, *terrible ones*, and so the Chaldee translateth: see Gen. 14. 5. *Anakims* in the Chaldee, *Giants*: see Num. 13. 29.

Verse 11. *Giants* in Hebrew, *Rephaim*, which the Greeke keepeth as a proper name *Raphaim*, of one *Rapha*, who was a Giant; whereupon it is a name for all Giants: see the notes on Gen. 14. 5. so after in Deut. 3. 11.

Verse 12. *Horims* or, *Chorites*; in Greeke, *Chorians*: see Gen. 14. 6. and 36. 20. *possessed* or, *disinherited*, and so succeeded in their inheritance: the Greeke translateth, *destroyed them.* *as Israel did* to wit, afterward, in the daies of Iosua: thus it is spoken by way of prophesie; or, it may have reference to that part of Israels inheritance which they had now conquered on the out side of Iordan. By this and the like, in ver. 22, 23. God would teach Israel not to insult upon their outward conquests (such as he had given to other nations before them) but to seeke for an heavenly countrey. This he remembred to them by the Prophet, Amos 9. 7. *Are ye not as the sonnes of Ethiopians unto me, O sons of Israel? &c.*

Verse 13. *brooke* or *bourne*: a valley and river running therein. So the Greeke saith, *the valley Zared.* Of it see Num. 21. 12.

Verse 14. *from Kadesh barnea* to wit, from the time that they came to Kadesh barnea (where they abode in the wilderness of Kadesh many daies, Deut. 1. 46.) and after till they passed over Zared. *swore* or, *had sworne*: see Numb. 14. 21, 22, 23.

Verse 15. *the band* the Chaldee expounds it, *A plague from before the Lord.* This is after mentioned, how God consumed their daies in vanity, and their yeares in baslie terror, Psalm. 78. 33. and upon occasion of this mortality, Moses made the 90. Psalme. *to destroy* with trouble and tumult: for the word elsewhere signifieth, *to trouble*, Exod. 14. 24. so in Deut. 7. 23.

Verse 19. *sonnes of Ammon* the Ammonites, the posteritie of Ben-ammi the sonne of Lot, Gen. 19. 38. so in vers. 37.

Verse 20. *Giants* or *Rephaim*, as vers. 11. *Zamzumims* that is, *presumptuous wicked ones*; in Greeke *Zommeim*. These are thought to be those that were of old called *Zuzims*, Gen. 14. 5. The Chaldee calleth them *Chushbanim*.

Verse 22. *Horims* or *Horites*; Hebr. *the Chorite*; in Greeke, *the Chorream*: see Gen. 14. 6.

Verse 23. *Avims* or *Avites*; in Greeke, *Ezims*: these were the ancient inhabitants of the Philistians countrey, Is. 13. 3. *Caphtorims* the Philistians: see Gen. 10. 14. Though Israel fought the battels of the Lord, & had their limits & territories in speciall manner appointed by his Word, Num.

Num 34. yet other nations also had by his secret providence, their times appointed, and the bounds of their habitation, Act. 17. 26. Hee increaseth the nations, and destroyeth them; Hee enlargeth the nations, and straiteneth them, Iob 12. 23. Wherefore he saith by the Prophet, Have not I brought up Israel out of the land of Egypt? And the Philistines from Captor, and the Syrians from Kir? Amos 9. 7.

24 Verſ. 24. brooke] or, as the Greeke translateth, the valley Arnon: as verse 13. see Num. 21. 13. Sibon] in Greeke, Seon king of Esibon. He had aforetime taken this Countrey from the Moabites, Num. 21. 26. which now God taketh againe from him, and giveth to the Israelites, who else might not have taken any of Moabs possession, verse 9.

meddle] or contend. Here after long travels in the wilderness, God calleth his people unto warres (which their fathers before were afraid of:) and gave them his word to embolden them, as his truth was their shield and buckler.

25 Verſ. 25. report] or fame; Hebr. bearing, which the Greeke translateth name. See this promise fulfilled among the Canaanites, Ios. 2. 9. 10. 11.

be in anguish] have paines as a woman in travell. A similitude often used to shew the terrours of conscience in the wicked, Psal. 48. 7. and the mighty power of God, who taketh away the hearts of the chiefe of the people of the earth, Iob 12. 24.

26 Verſ. 26. Kedemoth] there was a Citie of that name in Sihons Countrey, which after was given to the tribe of Reuben, Ios. 13. 18. and by them given to the Levites, Ios. 21. 37. neere which there was a wilderness where Israel now lay, when they sent this ambassage. of peace] according to the law after given, Deut. 20. 10. which being refused, the war was now just before God and men.

27 Verſ. 27. by the way by the way] that is, only by the way, and not turning aside into fields, or into vineyards: see Numb. 21. 21. 22. where it is called, The kings way. So in Deut. 16. 20. Justice Justice, that is, only justice, and all manner justice.

28 Verſ. 28. fell] Hebr. break, as in verse 6.

29 Verſ. 29. of Esau] the Edomites, who though at first they denied Israel passage thorow their land, Num. 20. 18. &c. yet as they passed along their coast, they suffered them to buy necessaries. untill, &c.] It appeareth by this, that if Sihon had suffered them to passe thorow his land, they would not at this time have taken his Countrey, but first have conquered the Canaanites beyond Jordan: but upon Sihons deniall they now set upon him. For God doth not impart all his counsell at once to the wicked; but they refusing to yeeld unto any thing, doe hasten their owne destruction. Compare Exod. 3. 18. So the Gospel, the word of peace, is offered unto all; which they that refuse, hasten their owne judgement.

30 Verſ. 30. thorow him] that is, thorow his countrey: see Numb. 20. 18. hardened] as is spoken of Pharaoh also, and others; see Exod. 4. 21. in the annotations. The like is said of the Canaanites beyond the river, Ios. 11. 20.

32 Verſ. 32. to battell] or, unto war; refusing peace, as they of whom David saith, When I speake (for

peace) they are for war, Psal. 120. 7. Iobak] in Greeke, Iaffa: see Numb. 21. 23.

Verſ. 33. smote him] with the edge of the sword, Numb. 21. 24. his sonnes] or, his sonne: the Hebrew hath both readings, the one in the consonant letters, the other in the vowels: so in Deut. 33. 9. The Greeke and Chaldee translate, his sonnes: it may intend all and every of his sons, or all the sonnes he had, which were but one. So Manasses caused his sonnes to passe thorow the fire, 2 Chron. 33. 6 which another Prophet writeth, his son, 2 King. 21. 6. See the notes on Gen. 46. 23.

Verſ. 34. of every citie] or, wee destroyed every citie, (consisting) of men, and women, and little ones: or, citie full of men, and women, &c. This was according to the Law, Deut. 20. 14. 15. 16. and here is fulfilled upon the wicked, the judgement which is written, His roots shall be dried up beneath, and above shall his branch be cut off: his remembrance shall perish from the earth, Iob 18. 16. 17.

Verſ. 36. by the brooke] or, in the bourn (or valley) as the Greeke translateth it. This citie was Ar, Numb. 21. 15. Gilead] the mount Galaad, as the Greeke saith. Of it see Gen. 31. 21. &c.

exalted it selfe] that is, was too strong for us; or, as the Greeke expounds it, escaped us. before us] as the Greeke saith, into our hands. Here the whole victory is ascribed unto God, which removeth the mountaines, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; Iob 9. 5. 6.

Verſ. 37. thou approachedst not] in Greeke, wee came not, meaning, to war against the Ammonites, or invade their possessions. any place] or, all the place; Hebr. all the land; in Greeke, all (places) pertaining to the brooke Iabok; to wit, on the outside thereof; for Sihon ruled from Aroer, &c. unto the river Iabok, which was the border of the sonnes of Ammon, Ios. 12. 2. and all that the Israelites possessed: but the land of the Ammonites, which also reached unto Iabok, Numb. 21. 24. they tooke not: so that Iephtah answered truly, Israel tooke not away the land of Moab, nor the land of the sonnes of Ammon, Iudg. 11. 15.

of the mountaine] possessed also by the Ammonites, whose border was strong, Num. 21. 24. commanded us] or, charged us, namely, to abstaine from, that is, forbid us to meddle with. The word command is used also in things forbidden: see Deut. 4. 23. Now though the Moabites and Ammonites were thus spared by Israel, yet they ill rewarded them afterward, when they warred against Gods people, to cast them out of their possession, Iudg. 11. 4. 5. &c. 2 Chron. 20. 1. 10. 11. & ript up the women with child of Gilead, that they might enlarge their border, Amos 1. 13. And dwelt in the cities of Gad, Ier. 49. 1. For which the Lord God of Israel plagued them, as also for their unkindnesse already past, a law is enacted against them, in Deut. 23. 3. 6.



CHAP. III.

1 The Story of the conquest of Og king of Basan:

11 the

11 *The bignesse of his bed.* 12 *The distribution of those lands to the two Tribes, and halfe.* 18 *Who were to goe over armed before their brethren till they also had rest.* 21 *Moses encourageth Josua.* 23 *Prayer that himselfe might goe into the land.* 26 *Which God would not permit, but suffereth him to see it a farre off.*

1 **A**ND wee turned and went up the way of Bashan: and Og the King of Bashan came out against us, hee and all
2 his people, to the battell at Edrei. And Jehovah said unto me, Feare him not, for into thy hand have I given him, and all his people, and his land: and thou shalt doe unto him, as thou didst unto Sihon King of the
3 Amorites, which dwelt in Heshbon. And Jehovah our God gave into our hand Og also, the King of Bashan, and all his people: and we smote him, untill there was none left
4 him remaining. And we tooke all his Cities at that time; there was not a Citie which we tooke not from them: threescore Cities, all the region of Argob, the kingdome of Og in
5 Bashan. All these Cities were fenced with high walls, gates, and barres: besides unwalled Cities very many. And wee utterly
6 destroyed them, as we did unto Sihon king of Heshbon; utterly destroying of every Citie, the men, the women, and the little ones.
7 But all the cattell, and the spoile of the Cities, we tooke for a prey to our selves. And we tooke at that time, out of the hand of the
8 two kings of the Amorites, the land which is on this side Jordan, from the brooke of Arnon, unto mount Hermon. The Sidonians
9 call Hermon, Shirjon; and the Amorites call it Shenir. All the Cities of the plaine, and all Gilead, and all Bashan, unto Salcah and Edrei, Cities of the kingdome
10 of Og in Bashan. For onely Og king of Bashan remained of the remnant of Giants; behold his bedsted was a bedsted of iron; is it not in Rabbah of the sonnes of Ammon: nine cubits was the length thereof, and foure cubits the bredth thereof, after the cubit of
11 a man. And this land, which we possessed at that time, from Aroer which is by the river Arnon, and halfe mount Gilead, and the cities thereof, gave I to the Reubenites, and
12 to the Gadites. And the rest of Gilead, and all Bashan, the kingdome of Og gave I to the halfe Tribe of Manasses: all the region of Argob, with all Bashan, that which is called the land of Giants. Jair the son of Manasses, tooke all the country of Argob, unto the coast of Geshuri, and Maachathi, and

called them after his *owne* name, Bashan Havoth Jair, unto this day. And to Machir I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, halfe the valley, and the border: and unto the river Jabbok, the border of the sonnes of Ammon. And the plaine, and Jordan, and the coast thereof, from Chinnereth, and unto the Sea of the plaine, the sea of salt, under Ashdorth Pisgah, Eastward. And I commanded you at that time, saying, Jehovah your God hath given you this land to possesse it; ye shall passe over armed before your brethren the sonnes of Israel, all sonnes of power. But your wives, and your little ones, and your cattell, (I know that you have much cattell) shall abide in your Cities which I have given you. Untill Jehovah shall have given rest to your brethren, as unto you; and they also possesse the land which Jehovah your God giveth them, on that side Jordan: and then ye shall returne, every man unto his possession, which I have given unto you. And I commanded Josua, at that time, saying, Thine eies have seene all that Jehovah your God hath done unto these two Kings; so will Jehovah doe unto all the kingdomes whither thou passest. Ye shall not feare them; for Jehovah your God, he fighteth for you.

o o o

And I besought Jehovah for grace, at that time, saying; O Lord Jehovah, thou hast begun to shew thy servant thy greatnesse, and thy mighty hand; for what God (*is there*) in the heavens, or in the earth, that can doe according to thy workes, and according to thy powerfull *acts*? Let me passe over, I pray thee, and see the good land that is beyond Jordan; this good mountaine, and Lebanon. But Jehovah was exceeding wroth with me, for your sakes; and would not heare me: and Jehovah said unto me, *Let it suffice thee; speake no more unto mee of this matter.* Goe thou up to the top of Pisgah, and lift up thine eies, Seaward, and Northward, and Southward, and Eastward, and see *it* with thine eies: for thou shalt not passe over this Jordan. But command thou Josua, and encourage him, and strengthen him: for he shall passe over before this people; and he shall cause them to inherit the land which thou shalt see. And we abode in the valley over against Beth-Peor.

Annotation.

Annotations.

- 1 **VV** *AY of Basan*] in Greeke, *the way that* (leadeth) *unto Basan*; which *Basan* the Chaldee nameth *Maiman*; so in Numb. 21. 33. *Edrei*] in Greeke, *Adraim*. Of this battell, see Numb. 22. 33, &c.
- 3 Verse 3. *his people*] in Num. 21. 35. *his fomes* also are mentioned. *none remaining*] the Greeke translateth it, *no seed*: meaning none left alive, of whom, as of a seed, others might spring. So when the Prophet speaketh of *a remnant*, Esay 1. 9. the Apostle in Greeke calleth it, *a seed*, Rom. 9. 29.
- 4 Verse 4. *threescore Cities*] which sheweth the large dominion of this Giant *Og*, who reigned in mount *Hermon*, and in *Salcah*, and in all *Basan*, unto the border of the *Geshurites*, and the *Maachabites*, &c. Jos. 12. 4, 5. *region*] in Hebrew, *a line*, or *card*, such as lands are meted by, Amos 7. 17. Micha 2. 5. used figuratively for a *countrey* or *region* (as the Greeke and Chaldee also translate it) which is measured by line. *Argob*] a Province or Shire in *Basan* forementioned, 1 King. 4. 13.
- 5 Verse 5. *unwalled*] or, *villages*; in Hebr. *Perazi*; which the Greeke mistaking, turned *cities of the Pherezites*; but it meaneth *unwalled townes* (as Esth. 9. 19. Zach. 2. 4.) so named of their dwelling scattered.
- 6 Verse 6. *destroying of every citie the men*] or *destroying every citie of men*, &c. as in Deut. 2. 34. Thus God destroyed the Amorite before them; though his height was like the Cedars, and his strength as the Oakes, yet destroyed he *his fruit from above*, and *his root from beneath*, Amos 2. 9.
- 8 Verse 8. *the land*] The killing of the Amorites, and taking of their land, was a testimonie of Gods goodnesse and love unto his people, Psal. 136. 17, 22. an encouragement of them to fight against the residue of the heathen, Deut. 3. 21, 22. and a discouragement to the heathen themselves, Josua 2. 10, 11.
- 9 Verse 9. *Sidonians*] the dwellers in *Sidon* the great citie: the Greeke calleth the *Phenicians*. *Shirjon*] in Greeke, *Sanior*. This mount had five names, *Hermon*, *Shirjon*, *Sbenir*, and *Sion*, Deuteronomie 4. 48. and *Hor*, Numbers 34. 7. for that divers peoples called it by divers names, and because of divers parts of this mountaine: wherefore in Song 4. 8. *Sbenir* and *Hermon* are set downe as distinct: *Shirjon* in Psal. 29. 6. is by the Chaldee Paraphrast there expounded, *the mount that bringeth forth fruits*: and *Sbenir* (in Greeke *Saner*) is by the Chaldee heere expounded, the *Snow-mountain*: for it was so high that snow used to lye on the top of it. *Amorites*] Hebrew, *the Amorite*, they call it: which sheweth the singular number to be put for the whole nation.
- 11 Ver. 11. *Giants*] in Hebrew, *Rephaim*, which name the Greeke retaineth *Rephaim*, as before in Deut. 2. 11. This *Og* seemeth to be of the remnant of those *Rephaims* whom *Chedorlaomer* and

the Kings smote in *Ashteroth*, Genes. 14. 5. for *Og* reigned in *Ashteroth*, Jos. 13. 13. is it not in *Rabbah*?] that is, *it is in Rabbah*: the question maketh it an earnest affirmation, as the Greeke also translateth it. *Rabbah* was the chiefe Citie of the Ammonites, their royall Citie, 2 Samuel 12. 26. The Greeke here translateth it, *the chiefe of a man*] which ordinarily is a foot and a halfe; but the Chaldee here translateth it, *the cubits of the King*.

Verse 12. *Reubenites*] Hebrew, *the Reubenite*, which the Chaldee expoundeth, *the Tribe of Reuben*, so v. 16. Of this gift, see Num. 32. 1, &c.

Ver. 13. *of Manasses*] for conquering the Amorites there, Num. 32. 39, 40. *Argob*] this the Chaldee calleth *Tracona*. *Basan*] in Chaldee, *Maiman*. *Giants*] in Hebrew, *Rephaim*, which the Chaldee expoundeth, *Mighties*.

Verse 14. *Basan Chavosh Isir*] the Chaldee saith, *Maiman the tower of Isir*: see Numbers 32. 41.

Verse 15. *Gilead*] in Greeke, *Galaad*; that is, *the rest of Galaad*, as verse 13.

Verse 17. *Chimereib*] or, *Kimereth*, as the Greek writeth it; which the Chaldee calleth *Gimofar*; in the New Testament, *Gemejaret*, Matth. 14. 34. see the notes on Numb. 34. 11. *sea of salt*] or, *salt sea*: see Gen. 14. 3.

Ashtoth Piggab] in Greeke, *Asedoth Phassa*, by interpretation, the *Sireames* (or *Sheddings-out*, that is, the *Springs*) of *Piggab* (or, of the bill) and so the Chaldee translateth it, *The shedding* (or, *pouring-out*) of the waters of *Ramatha*. *Piggab* is a hill, mentioned after in verse 27. and *Ashtoth Piggab* was afterward the name of a citie there adjoyning in *Reuben* land, Jos. 13. 20. So Josua 12. 3.

Verse 18. *you*] he speaketh to the Reubenites, and the rest on this side *Jordan*: see Num. 32. 20. &c. *fomes of power*] or, *fomes of valour*; that is, able and valiant men, as in 2 Sam. 13. 28. *be ye fomes of valour*, that is, be valiant men: so in 2 King. 2. 16. 1 Chron. 5. 18. The Greeke here expounds it, *every prudent man*; the Chaldee, *all armed men of the armie*.

Verse 21. *Iosua*] in Greeke, *Iesus*; see Num. 27. 18, &c. *so will I Jehovah doe.*] The examples of Gods former mercies, serve for the encouragement and strengthening of the faith of his people, in the like, or greater trials that may follow: such use also *David* made, 1 Sam. 17. 36, 37. and *Paul*, 2 Tim. 4. 17, 18.

Verse 22. *he fighteth*] or, *he it is that fighteth*, or (as the Greeke translateth) *will fight*. The Chaldee for *He*, saith, *his Word*. As *Moses* here encouraged *Iesus* the sonne of *Nun*, to fight the Lords battels in *Canaan*; so *Moses* and *Elias*, talking with *Iesus* the Sonne of God, told him of *his departing*, which hee should accomplish at *Jerusalem*, Luke 9. 30, 31. at what time this figure was fulfilled.

Here beginneth the 45. Lecture of the Law: see Gen. 6. 9.

23 Verse 23. *I besought Jehovah for grace*] or, *I supplicated for grace unto Jehovah*. Here *Moses* repeating his earnest prayer to goe into the land, and Gods deniall of his request, sheweth how greatly the peoples sinne, and his owne, displeated the Lord; Numb. 20.

24 Verse 24. *Lord Jehovah*] or, *Lord God*: the Greeke hath, *Lord Lord*: see Gen. 15. 2. for what God? meaning, there is none. The Chaldee turneth it thus, *I that thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is none that can doe according to thy workes.* powerfull acts] Hebr. powers: whereby powerfull and mighty workes are often meant: as Psal. 106. 2. and 145. 4. Matth. 7. 22. 1 Cor. 12. 22. Galath. 3. 5.

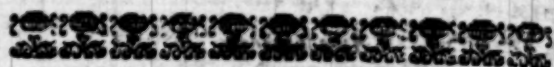
25 Verse 25. *mountaine*] that is, *mountainie country*: see Exod. 15. 17. *Lebanon*] in Greeke, *Antilibanon*; in Chaldee, *the house of the Sanctuary*, because the Temple was built of the Cedars that grew on mount *Lebanon*, 1 King. 5. 6, 14. So the Temple is called *Lebanon* in Zach. 11. 1. But that seemeth not to be meant here; but rather the mount *Lebanon*, in the North part of the land, which was both an high and fragrant mountain, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in Song 4. 11. This great desire *Moses* had, because of the premises which God had made to *Israel*, to be accomplished in that land, the figure of our heavenly heritage.

26 Verse 26. *for your sakes*] for they rebelling, grieved *Moses*, and caused him to sinne; for which, this wrath came upon him, Num. 20. 3, 12. Psal. 106. 32, 33. And the Lord sware that *Moses* therefore should not come into *Canaan*, Deut. 4. 21. which oath *Moses*, though he repented and intreated for grace, could not get reversed: for when the Lord sweareth, he repenteth not afterward, Psal. 110. 4. would not heare me] Hebr. heard me not, or, hearkened not unto me: wherby Gods will is signified; (as *David* removed not the Arke, 1 Chron. 13. 13. that is, would not remove the Arke, 2 Sam. 6. 10.) for, *If we aske any thing according to his will, he heareth us*, 1 Joh. 5. 14.

27 Verse 27. *Pisgah*] the Greeke here translateth, *of the broken hill*, because it seemeth they used to hew stones out of it, as they did out of other mounts, 2 Chr. 2. 18. The Chaldee of the height calleth it *Ramatba*: see Deut. 34. 1. *Seaward*] that is, *Westward*, as the Chaldee expresseth. As the Fathers saw the promises a far off and beleaved, Heb. 11. 13. so *Moses* a far off vieweth the promised land, and is comforted: see Deut. 34. 1, 4.

28 Verse 28. *Iofua*] or, *Iesus*; as vers. 21. As *Iesus*, not *Moses*, bringeth *Israel* into the promised land: So the Gospel of *Iesus*, not the Law of *Moses*, bringeth us into the kingdom of heaven, Joh. 1. 17. Gal. 2. 16. & 3. 12, 13, 24. So it is said of the Tabernacle, that it was brought in with *Iesus*, into the possession of the Gentiles, Act. 7. 45.

29 Verse 29. *Beth-peor*] in Greeke, *the house of Phogor*, an Idol Temple on the mount *Peor*, where *Baal-peor* was worshipped: see Num. 23. 28. and 25. 3. Deut. 4. 3.



CHAP. IV.

1 An exhortation to obedience unto the Law, 6 because of the wisdom and righteousness, 9 and the miraculous giving of the same. 15 Against Images, and worshipping of Creatures; 25 which provoke Gods anger, and cause mens destruction; 29 unless they repent, and so finde mercie with the Lord. 32 No people like *Israel*, who heard God speake, and saw his wonders, 37 and were his beloved and chosen. 41 *Moses* appointeth three Cities of refuge on the outside of *Jordan*.

And now *Israel*, hearken thou unto the statutes, and unto the judgements which I teach you for to doe; that ye may live, and goe in, and possesse the land, which *Jehovah* the God of your fathers giveth you. Ye shall not adde unto the word which I command you, neither shall yee diminish from it, for to keepe the commandments of *Jehovah* your God, which I command you. Your eies have scene that which *Jehovah* did, because of *Baal-peor*: for every man which went after *Baal-peor*, *Jehovah* thy God hath destroyed him from the midst of thee. But yee that *did* cleave unto *Jehovah* your God, are alive all of you, *this* day. Behold, I have taught you statutes, and judgements, as *Jehovah* my God commanded me, for to doe so, within the land, whither ye are going, to possesse it. And ye shall keep and do them: for this is your wisdom, and your understanding, in the eies of the peoples, which shall heare all these statutes, and say, Surely, this great nation is a wife and understanding people. For what nation is there so great, which hath God nigh unto the same, as *Jehovah* our God is, in all that we call upon him for. And what nation is there so great, which hath just statutes, and judgements, as all this law which I set before you *this* day. Onely take heed to thy selfe, and keep thy soule diligently, lest thou forget the things which thine eies have seen, and lest they depart from thine heart, all the daies of thy life: but thou shalt make them knowne to thy sons, and to thy sons sons. The day that thou stoodst before *Jehovah* thy God in *Horeb*, when *Jehovah* said unto me, Gather together the people unto me, & I wil make them heare my words, that they may learn to fear me, all the daies that they live upon the earth, and that they may teach their sonnes. And ye came neere, and stood under

under the mountaine: and the mountaine
burned with fire, unto the heart of the hea-
uens; *with* darknesse, cloud, and thick dark-
nesse. And Jehovah spake unto you out of
12 the middest of the fire: you heard a voice of
words, but saw no similitude, save a voyce.
13 And he declared unto you his covenant,
which he commanded you to doe; the ten
Words: and he wrote them upon two Ta-
14 bles of stone. And Jehovah commanded
me at that time, to teach you statutes and
judgements, that yee may doe them in the
land whither ye *are* going over to possess it.
15 And take yee heed diligently unto your
soules; for ye saw not any similitude, in the
day *that* Jehovah spake unto you in Horeb,
16 out of the middest of the fire. Lest yee cor-
rupt *your selves*, and make unto you a graven
thing; the similitude of any figure: the like-
17 nesse of male or female. The likenesse of a-
ny beast that is on the earth: the likenesse of
any winged fowle that flieth in the heavens.
18 The likenesse of any thing that creepeth
on the ground: the likenesse of any fish that
19 *is* in the waters beneath the earth. And lest
thou lift up thine eyes to the heavens, and
seest the Sunne, and the Moone, and the
Starres; all the host of the heavens; and
beest driven away, and bowest downe thy
selfe unto them, & servest them: them which
Jehovah thy God hath imparted to all peo-
20 ples under all the heavens. But Jehovah
hath taken you, and brought you forth out
of the furnace of iron, out of Egypt, to be
unto him a people of inheritance, as this day.
21 And Jehovah was angry with mee, for your
sakes; and sware, that I should not goe over
Jordan, and that I should not goe in into the
good land, which Jehovah thy God giveth
22 thee, *for* an inheritance. For I *must* dye in
this land; I *must* not go over Jordan: but ye
shall goe over and possesse that good land.
23 Take heed unto your *selves*, lest yee forget
the covenant of Jehovah your God, which
he stroke with you, and make to you a gra-
ven *thing*, the likenesse of any thing, which
24 Jehovah thy God hath charged thee. For
Jehovah thy God, he *is* a consuming fire,
a jealous God.
25 When thou shalt beget children, and chil-
drens children, and ye shall have waxen old
in the land, and shall corrupt *your selves*, and
make a graven *thing*, the likenes of any *thing*;
and shall do evill in the eyes of Jehovah thy
26 God, to provoke him to anger. I call the
heavens and the earth to witnes against you,

this day, that perishing ye shall perish soone,
from off the land; whereunto you passe over
Jordan to possesse it; ye shall not prolong
your daies upon it, but shall utterly be de-
stroyed. And Jehovah will scatter you a-
mong the peoples; and ye shall be left *few*
men *in* number, among the heathens, whi-
ther Jehovah shall lead you. And there ye
shall serve gods, the worke of mens hands,
wood & stone, which neither see, nor heare,
nor eat, nor smell. But *if* from thence ye *shal*
37 seeke Jehovah thy God, then thou shalt find
him: if thou shalt seeke him with all thy
heart, and with all thy soule. When tribu-
lation *shall be* on thee, and all these things
shall finde thee, in the latter daies, and thou
shalt turne to Jehovah thy God, and hearken
unto his voyce. For Jehovah thy God, *is* a
mercifull God; he wil not leave thee, neither
destroy thee: neither will he forget the co-
venant of thy fathers which he sware unto
them. For aske now of the daies forepast,
32 which were before thee, since the day that
God created man upon the earth; and (*ask*)
from the utmost part of the heavens, and un-
to the (*other*) utmost part of the heavens,
whether there hath been (*any such thing*) as
this great thing *is*; or hath beene heard like
it. Hath a people heard the voyce of God
33 speaking out of the midst of the fire, as thou
hast heard, and lived? Or, hath God assayed
34 to come to take him a nation, from the
middest of a nation, by tentations, by signes,
and by wonders, and by war, and by a strong
hand, and by a stretched out arme, and by
great terrours, according to all that Jehovah
your God did for you in Egypt, before your
eyes. Thou hast beene made see to know,
35 that Jehovah he *is* God: there *is* none else
besides him. Out of the heavens he made
36 thee to heare his voyce, to instruct thee; and
upon the earth he made thee to see his great
fire; and thou heardest his words out of the
middest of the fire. And because he loved
thy fathers, therefore he chose his seed after
him; and hee brought thee out, in his sight,
with his great power, out of Egypt. To
38 drive out nations greater and mightier than
thou, from before thee; to bring thee in, to
give thee their land *for* an inheritance, as *is*
39 *this* day. And thou shalt know *this* day,
and cause *it* to returne into thy heart; that
Jehovah, he *is* God, in the heavens above,
and on the earth beneath: *there is* none else.
And thou shalt keep his statutes & his com-
mandements, which I command thee *this*
40 day,
Bbbbb 2

day, that it may be well with thee, and with thy sonnes after thee; and that thou mayest prolong *thy* daies upon the land, which Jehovah thy God giveth thee, all daies.

41 Then Moses separated three Cities on *this*
42 side Jordan, towards the Sunne rising. For
the *man-slayer* to flee thither, which should
kill his neighbour unwittingly, and he hated
him not in times past: and *that* he might flee
43 unto one of these cities and live. Bezer in
the wilderness, in the plaine country of the
Reubenites: and Ramoth in Gilead, of the
Gadites: and Golan in Basan, of the Manas-
44 sites. And *this is* the law, which Moses set
45 before the sonnes of Israel. These *are* the
testimonies, and the statutes, and the judge-
ments, which Moses spake unto the sons of
Israel, after they came forth out of Egypt.
46 On *this* side Jordan, in the valley over-
against Beth-peor, in the land of Sihon, king
of the Amorites, who dwelt in Heshbon:
whom Moses and the sons of Israel smote,
after they were come forth out of Egypt.
47 And they possessed his land, and the land of
Og, king of Bashan, two kings of the Amo-
rites, which *were* on *this* side Jordan, toward
48 the Sun-rising. From Aroer, which *is* by the
banke of the river Arnon, and unto mount
49 Sion, that *is* Hermon. And all the plaine of
this side Jordan, Eastward, and unto the Sea
of the plaine, under Ashdoth Pisgah.

Annotations.

I **S**tatutes] or Ordinances, which taught the service of God, (Hebr. 9. 1.) as the next word *judgments*, are for duties towards men, and punishments of transgressours. These are often joyned together: see Deut. 5. 1. & 6. 1. & 12. 1. Mal. 4. 7. And that *Statutes* meane the legall services, appeareth by the continuall use of this word, as in Exod. 12. 24, 43. & 27. 21. & 29. 9. & 30. 21. *teach*] or, *am teaching*: this sheweth the work of the Law, still urging the conscience. *to doe*] for, *not the bearers of the Law are just before God, but the doers of the Law shall be justified*, Rom. 2. 13. *may live*] Moses describeth the justice which is of the Law, that the man which doth those things shall live by them, Rom. 10. 5. *possesse*] or, *inherit* the land, which was a figure of our heavenly inheritance, (Gen. 12. 5.) proposed to them that do the Law, but given to them that are of the faith of Christ, Joh. 1. 17. Rom. 4. 13, 16. & 6. 23.

2 Verse 2. *not add*] Hereby all doctrines of men are condemned, Mat. 15. 9. and the all-sufficiencie and authority of Gods word, stablished for ever, Galath. 3. 15. 2 Timoth. 3. 16, 17. *Add thou not unto his words, lest he reprove thee, and thou be found a liar*, Prov. 30. 6. *diminish*] for, every word of

God is pure, Prov. 30. 5. and profitable for doctrine, for reprove, for correction, for instruction in righteousness, 2 Timoth. 3. 16. Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, Matth. 5. 18. *for to keepe*] that is, *that you may keepe*; understanding the persons fore-mentioned: so in verse 5. see the notes on Gen. 6. 19.

Verse 3. *Baal-peor*] in Greeke, *Beel-phagor*, the I-doll of the Moabites, unto which many of Israel declined, by the counsell of Balaam: see Num. 25. 1, 2, 18. & 31. 16. Psal. 106. 28. The Chaldee translateth, *against them that served Baal-peor*.

destroyed] or *abolished*: by sending a plague, to the death of twenty foure thousand, Numb. 25. 9. This judgement was remembered after, in Josua 23. 17. *Have wee too little for the wickednesse of Peor?* &c.

Verse 4. *unto Jehovah*] the Chaldee saith, *unto the feare (or religion) of the Lord*. Thus they that keepe themselves pure in generall defections, are saved from the common destruction, Ezek. 9. 4, 6. 2 Tim. 2. 19. Rev. 10. 4.

Ver. 6. *wisdom*] Hereupon the Oracles of God are often commended, as *making wise the simple*, Psal. 19. 8. *making us wiser than our enemies*, and *to have more understanding than all our Teachers*, Psalm. 119. 98, 99. and *able to make us wise unto salvation, through the faith which is in Christ Iesus*, 2 Tim. 3. 15. On the contrary it is said, *They have rejected the word of the Lord, and what wisdom is in them?* Jer. 8. 9. *Surely*] or *Only*. The Greeke turneth it, *Behold*.

Verse 7. *what nation is there so great*] or, *what other great nation is there?* meaning, there is not any. So in vers. 8. *God nigh*] or *Gods nigh*. The Hebrew words are both of the plurall number, yet meaning one God in the plurality of persons; as the like is in Deut. 5. 26. Jos. 14. 19. The Greeke and Chaldee here translate it singularly, *God*. And he is said to be *nigh us*, specially when he heareth, and granteth our requests, Psal. 145. 18. So the Chaldee here paraphraseth, *nigh unto the same, to receive the prayer thereof, in the time of the tribulation thereof*. Wee likewise are said to draw *nigh* unto God, when we call upon him in faith, Psal. 73. 28. Heb. 7. 19. Esa. 58. 2. and both are conjoyned in Jam. 4. 8.

Verse 9. *thy soule*] that is, *thy selfe*: the *soule* is often put for the whole man. So where one Evangelist saith, *lose his soule*, Matth. 16. 26. another saith, *lose himselfe*, Luke 9. 25. *diligently*] or, *zebemently*; so verse 15. and often. The word implieth strength as well as diligence. See Deut. 6. 5. *things*] Hebr. words, which the Greeke also and Chaldee here keepeth. *lest*] or, *that they depart not*: in Greeke, *Let them not depart from thy heart*. Compare Prov. 3. 1, 3. & 4. 21.

Verse 10. *Horeb*] or *Choreb*, called also *Sinai*: see Exod. 19. Paul calleth it, *The mount that might be touched*, Heb. 12. 18.

Verse 11. *heart*] that is, *the midst*: as *the heart of the Sea* is the midst thereof, Exo. 15. 8. So here, *the heart of heaven* is the midst of the aire. *thicke darknesse*] or, *tempestuous darknesse, gloomie tempest*,

tempest, as the Greeke version, and the holy Ghost in Heb. 12. 18. implieth. See Exo. 20. 21. Unto this terrible mount where the Law was given Paul opposeth mount *Sion*, or the state of grace by the Gospel, Heb. 12. 18. 22. It noteth the hidden glorie of Gods kingly adminiltration in his Church, Psal. 97. 1, 2.

12 Verse 12. *voice of words*] This also Paul mentioneth, Heb. 12. 19. In the next verse *Moses* calleth them *ten words*, that is, ten commandements, whereof see the notes on Exo. 34. 28. *no similitude*] to wit, of God: so after, *save a voice*, that is, the voice of God, as in verse 33. Hereupon it is said, *To whom then will ye liken God, or what likenesse will ye compare unto him?* Esay 40. 18.

13 Verse 13. *of stone*] signifying the perpetuity of these words, and also the stoniness of mens hearts, as is noted on Exod. 31. 18.

14 Verse 14. *statutes*] for the worship of God, as judgements were for the repressing and punishing of vice, Exod. 21. 1. These were spoken to *Moses* onely, and by him written to *Israel*: but the *ten words* were spoken to all the people, and written by the finger of God.

19 Verse 19. *the same*] It was a common corruption, not onely amongst the heathens, but in *Israel*, to worship the Sun, and Stars, and host of heaven, 2 King. 21. 3. and 17. 16. Amos 5. 25, 26. of which sinne *Iob* cleareth himselfe, Job 31. 26, 27. *driven away*] or *thrust*, to wit, out of the way, as is after expressed in Deut. 13. 5. which is meant by the seduction of others, or of their own hearts. Therefore the Greeke and Chaldee here well translate it, *beeft deceived*, or *made to erre* and *goe astray*; which the Hebrew word implieth, being after used for the *straying* of cattell, Deut. 22. 1.

1. *Imparted*] or *divided*, distributed as a portion. It noteth Gods bountie in giving all peoples the use of those creatures, (as on the contrary, false gods are said to divide or impart nothing unto them, Deut. 29. 26.) and the base minde of men, to worship such things as are given for servants unto all men.

20 Verse 20. *furnace of iron*] that is, *furnace wherein iron was melted*: so *Egypt* is called for the cruell oppression of *Israel*: likewise in 1 King. 8. 51. Jer. 11. 4. *people of inheritance*] that is, whom God shall inherit and take for his possession: the Gr. translateth, *and inheritance*. *at this day*] understand, as ye are, or, as ye see this day.

21 Verse 21. *your sakes*] or, *your words*: as the Greek translateth, *the things spoken by you*: meaning their murmuring words, Num. 20. 3, 4, 5. whereby *Moses* being grieved, obeyed not the commandement of God, Numb. 20. 12. Psal. 106. 32, 33. This he spake of before; Deut. 3. 26. and now againe repeateth, to shew GODS severitie against all transgressours.

23 Verse 23. *stroke*] or *cut*, that is, *covenanted* or *made*. *Moses* doth often speak of the covenant first made between God and them, as that which was to be the ground of al religion, to them and their seed after them: and whatsoever men added, altered, or diminished from it, was to be reputed evil.

So *Paul* reforming abuses in the Churches, calleth them to the first institution, 1 Cor. 11. 23, 24.

charged thee] or *commanded thee*, that is, *commanded thee not to doe*, or, *forbidden thee*: so in Deut. 2. 37. for Gods precepts in the Decalogue, are for the most part *forbids*, or *prohibitions*; yet usually called *commandements*. The whole phrase is expressed in Gen. 3. 11. *which I commanded thee not to eat of it*, that is, which I forbade thee to eat of.

24 Verse 24. *fire*] to consume all his enemies; and thine, if thou obey him, as Deut. 9. 3. and thee thy selfe, if thou disobey him, as Zeph. 1. 18. Heb. 12. 29. See also Exod. 24. 17. The Chaldee addeth, *his word is a consuming fire*: which is also true, Jer. 23. 29. Deut. 33. 2. *jealous*] the former word signified Gods power, this his will: having a jealous affection, wherby he will not spare; as Prov. 6. 34, 35. See Exod. 20. 5.

25 Ver. 25. *waxen old*] that is, *continued long*, as the Greek explaineth it, and *become ancient inhabitants*. Gods blessings were by *Israel* abused to sin, as is here foretold, and againe in Deut. 32. 15.

26 Verse 26. *perishing ye shall perish*] that is, surely and speedily perish: in Greeke, *perish with perdition*: so in Deut. 30. 18, 19. where againe he calleth *heaven and earth* to witnesse.

27 Verse 20. *few men*] Hebr. *men of number*, that is, soone numbred for your fewnesse; as the Greeke translateth, *few in number*; and in Job 16. 22. *yeeres of number*, are *a few yeeres*: see Gen. 34. 30. This is contrary to that promise in Gen. 15. 5.

28 Verse 28. *serve Gods*] being given over to your owne lusts, as it is written, *God turned, and gave them up to worship the host of heaven*, Acts 7. 42. This same God threatned afterward, in Jer. 16. 13. But the Chaldee here turneth it, *ye shall serve peoples that serve Idols, the worke of mens hands*. *nor smell*] the vanity of Idols is after this sort described in Psal. 115. 4, 7. Jer. 10. 3, 9.

29 Verse 29. *seeke Iehovah*] the Chaldee translateth, *seeke the feare of the Lord*; meaning his true service. Here *Moses* annexeth promises, to comfort repentant sinners: as also in Deut. 30. 1, 2, 3, &c. *all thy heart*] see an example of this in 2 Chron. 15. 15.

30 Verse 30. *finde thee*] that is, *come upon*, or *besall thee*, as the Chaldee explaineth it.

31 Verse 31. *thy fathers*] *Abraham, Isaac, and Jacob*. See Levit. 26. 42, &c.

32 Verse 32. *of the heavens*] that is, *from one utmost part of the world unto the other*. By the *heavens* are meant the parts of the world under the heavens: and the holy Ghost openeth this phrase; for in Matth. 24. 31. it is written, *from the utmost parts of the heavens, unto the utmost parts of them*: for which in Mark 13. 27. is said, *from the utmost part of the earth, unto the utmost part of the heavens*. By which it is evident, that the *heavens* in this speech, is put for the *earth* under the heavens; for *heavens* comprehendeth the *Ayre* also, wherein wee breathe, as is noted on Genesis 1. 8. *great thing*] Hebrew *great word*. *Moses* hereby would teach, that Gods words and workes unto his Church are more great and marvellous than all

his actions to other peoples whatsoever; & therefore ought the more seriously to be considered.

33 Verse 33. *voice of God*] the Chaldee saith, *the voice of the word of the Lord*: the Greeke, *of the living God. and lived*] As the apparitions of God, men were wont to feare they should die, *Iudg. 13. 22. and 6. 22.* So at the giving of the law, all Israel desired that they might heare the voyce of God no more, lest they dyed, *Exod. 20. 19. Deut. 18. 16.* which manifested the power of the law, and the weaknes of men, *Heb. 12. 19.* So no man can see the face of God, and live. *Exod. 33. 20.* when God giveth his voyce the earth melteth, *Psal. 46. 7.*

34 Verse 34. *hath God*] or, *hath any God*; speaking of the true God, and his works unto Israel, above all other people: or of the reputed gods of the Gentiles, none of which ever did such a thing.

assayed] or, *tempted*. This of spoken not of God trying his owne strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth, *Or the tentations*, (or *signes*) which the Lord hath made to reveale himselfe, &c. *temptations*] Moses here reckoneth seven things, about Israels deliverance; *Tentations*, whereby God, propounding his will, tryed their obedience: (as when God tempted Abraham, *Gen. 22. 1.*) *Signes*, which many times are of ordinary workes, and naturall, as *Exod. 3. 12. Wonders* which are of extraordinary, and supernaturall workes, as *Exod. 4. 21. and 7. 9. Warre*, upon the refusall and resistance of the enemy, *Exod. 8. 1, 2. Strong hand*, not by cunning policies & stratagems, as men often use in wars; but by force, compelling the enemy to yeeld, *Exod. 6. 1. Stretched out arme*, by open manifesting his power, and plagues continually upon the resisters, *Esay 9. 12. 17. Exod. 6. 6. and Great terrours*, which wounded the hearts of the very enemies, *Exod. 9. 26, 27, 28. and 10. 7. and 12. 30.*

terrours] or *fears*, the Greek & Chaldee translate, *visions*, or *sights*, which are oftentimes fearefull; but the Hebrew for *fears* and *visions*, are one much like another, which might cause the mistaking. So in *Deut. 26. 8.*

35 Verse 35. *to know*] that is, *that thou mightest know*, and acknowledge. The end of all Gods works was the manifesting of his glory, to the information and salvation of his people. This Moses often urgeth in this booke.

36 Verse 36. *to instruct*] or, *to nurture, chastise*: by restraining from vice. So Gods *chastening*, and *teaching* out of his law, are joynd together, in *Psa. 94. 12.* Though *chastening* be often with workes (as *Levit. 26. 18, 28. Deut. 8. 5*) yet is it also with words; as here, (where the Chaldee translateth it *teach*) and *Prov 9. 7. and 31. 1. Ezek 33. 48. Job 4. 3.* *the fire*] before, he said, *out of heaven*, and now, *out of the midst of the fire*: for though the *voice came out of heaven*, Israel perceived it not, but only *out of the fire*, saith R. Menachem on *Deut. 4.*

37 Verse 37. *therefore he chose*] or, *and chose*, (that is, *loved*) *his seed after him*, therefore he brought thee out. Gods love, and election out of love, is the cause of mans redemption and salvation. *his seed*] that is, the seed of thy fathers, every one par-

ticularly; as the promise was made to Abraham then to Isaac, & after that to Jacob severally. The Greeke and Chaldee translate it plurally, *their seed* (or *sonnes*) after them. *in his sight*] or, *with his face* (or *presence*) The Greeke saith, *he brought thee out himselfe*; the Chaldee, *he brought thee out by his word*. Thus the face or presence of God, may imply Christ, the Word, the Angell of Gods face, *Esay 63. 9.* He it was that brought Israel out, as *1 Cor. 10. 1, 9.* and the signe of his presence was in the pillar of the cloud and fire, *Exod. 13. 21. and 14. 19, 20.*

Verse 38. *to drive out*] to wit, *out of possession* (as the originall word implyeth) or, *to dismember*; the Greeke saith, *to destroy*, (or, *root out*.) as it is] the Greeke addeth, *as thou hast this day*. Meaning of the land of Sihon & Og, which they had now in possession, a signe of further victory, *Deut. 3. 21.*

Verse 39. *And thou shalt know*] or, *know* (and acknowledge) therefore: see verse 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So *1 Chro. 28. 9.* *cause it to returne*] or, *bring againe, reduce*, that is, *call to minde*, and consider, that not onely for the present, but alwayes after, Gods true feare might continue in them. So in *Deut. 30. 1.* where this phrase is used: see the annotations there.

Verse 40. *all dayes*] this may be referred both to the latter, the possessing of the land, and to the former, the welfare and length of life. In *Mat. 28. 20.* *all dayes*, is explained, *unto the end of the world*.

Verse 42. *unwittingly*] or, *without knowledge* thereof, *unawares*. See the law for this, in *Numb. 35. 9, 10, &c.* and after in *Deut. 19. 2.* *in times past*] or, *in former dayes*; Hebr. *from yesterday*, and *the third day*. See *Gen. 31. 2.*

Verse 43. *Bezer*] in Greeke, *Esor*: see *Ios. 20. 8. and 21. 36, 38, 37. 1 Chron. 6. 78, 80.* *Golan*] in Greeke, *Gaulan*.

Ver. 44. *this is*] He meaneth, that which hereafter followeth; so this belongeth to the next chapter, where the repetition of the lawes beginneth.

Verse 45. *after they came forth*] Hebr. *in their coming forth*: but *In* is often used for *After*, as is noted on *Exod. 2. 23.* so againe in verse 46.

Ver. 46. *Beith-peor*] in Greeke, *the house of Phogor*, an Idoll Temple: see *Deut. 3. 29.* *Amorites*] Hebr. *Amorite*: in Greeke, *Amorreans*. *smote*] that is, *killed*, as is noted on *Gen. 14. 17.* This victory is here again touched, the more to stir up the hearts of the people to obey Gods law, who had begun to shew them his power and goodnesse.

V. 48. *banke*] Hebr. *lip*. *Sion*] in Greeke, *Seon*. This is not that which usually the Scripture calleth mount Zion, in Jerusalem; but otherwise written, and called Hermon: see *Deut. 3. 9.*

Verse 49. *sea of the plaine*] the sea of salt, *Denter. 3. 17.* the lake of Sodome, or dead sea. *Asdath Pisgab*.] or, *the springs of Pisgab*; see the notes on *Deut. 3. 17.*

CHAPTER V.

1 Moses rehearseth the Covenant that God made with

with Israel at Horeb. 6 The ten Commandements;
22 the manner of the speaking and writing of them.
24 The people being afraid, did request Moses to receive the Law from God, and to speak it unto them.
28 The Lord liked their motion, 30 and sent them into their tents; 31 but willed Moses to stay, and beare the Law, which he was to teach Israel to observe and doe, for their good.

- 1 **A**ND Moses called unto all Israel, and said unto them, Heare O Israel, the statutes and the judgements which I speake in your eares, *this* day: and yee shall
- 2 learne them, and keepe, to doe them. Jehovah our God stroke a covenant with us in
- 3 Horeb. Not with our fathers stroke Jehovah this covenant, but with us; *even* us, who
- 4 are all of us here alive *this* day. Jehovah spake unto you, face to face, in the mount,
- 5 out of the midst of the fire. I standing betweene Jehovah and you, at that time, to shew unto you the word of Jehovah; for ye were afraid, by reason of the fire, and went not up into the mount, saying,
- 6 I, Jehovah thy God, which have brought thee out from the land of Egypt, from the
- 7 house of servants. Thou shalt not have any other Gods before my face.
- 8 Thou shalt not make unto thee a graven *thing*, any likenesse, of *things* which are in the heavens above, or which are in the earth beneath, or which are in the waters
- 9 beneath the earth. Thou shalt not bow downe thy selfe to them, neither serve them: for I, Jehovah thy God, *am* a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the
- 10 fourth *generation*, of them that hate mee. And doing mercie unto thousands, of them that love mee, and of them that keepe his commandements.
- 11 Thou shalt not take up the name of Jehovah thy God in vaine; for Jehovah will not hold him guiltlesse that shall take up his name in vaine.
- 12 Keepe thou the Sabbath day, to sanctifie it, as Jehovah thy God hath commanded
- 13 thee. Six daies shalt thou labour, and shalt
- 14 doe all thy worke. But the seventh day, *is* a Sabbath to Jehovah thy God: *in* it thou shalt not doe any worke; thou, or thy son, or thy daughter, or thy man servant, or thy woman-servant, or thine ox, or thine asse, or any of thy cattell, or thy stranger which *is* within thy gates, that thy man-servant and thy woman-servant may rest as *well* as thou.
- 15 And thou shalt remember that thou wast a

servant in the land of Egypt; and Jehovah thy God brought thee out thence by a strong hand, and by a stretched out arme: Therefore Jehovah thy God hath commanded thee to doe thee Sabbath day.

Honour thy father and thy mother, as Jehovah thy God hath commanded thee, that thy daies may be prolonged, and that it may be well with thee, upon the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adulterie.

Neither shalt thou steale.

Neither shalt thou answer a false witnesse against thy neighbour.

Neither shalt thou covet thy neighbours wife, neither shalt thou desire thy neighbors house; his field, or his man-servant, or his woman-servant, his ox, or his asse, or any thing which *is* thy neighbours.

These words Jehovah spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thicke darknesse, *with* a great voice, and he added no *more*: and hee wrote them on two tables of stones, and gave them unto me. And it was, when yee heard the voice, out of the midst of the darknesse, and the mountaine burning with fire, that yee came neere unto mee, all the heads of your Tribes, and your Elders. And ye said, Behold, Jehovah our God hath shewed us his glory and his greatness, and wee have heard his voice out of the midst of the fire: this day wee have seene, that God doth speake with man, and hee liveth. And now why should wee dye; for this great fire wil consume us: if we adde to heare the voice of Jehovah our God any more, then we shall die. For who *is* there of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have*, and lived? Goe neere thou, and heare all that Jehovah our God shall say, and doe thou speake unto us all that Jehovah our God shall speake unto thee, and we will heare, and doe *it*. And Jehovah heard the voice of your words when yee spake unto me: and Jehovah said unto me, I have heard the voyce of the words of this people, which they have spoke unto thee; they have well *said*, all that they have spoken. Who will give that their heart may bee such in them, to feare me, and to keepe all my commandements, all daies, that it may bee well with them, and with their sonnes for ever.

God say to them, Get you againe into your tents.

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- 31 tents. But thou, stand thou here with me, and I will speake unto thee, all the commandement, and the statutes, and the judgements, which thou shalt teach them, that they may do *them* in the land which I give to them to possesse it. And yee shall observe to doe, as
- 32 Jehovah your God hath commanded you: yee shall not turne aside, *to the right hand* or
- 33 *to the left*. You shall walke in all the way which Jehovah your God hath commanded you, that yee may live, and (*that it may be*) well with you, and yee may prolong *your* daies, in the land which ye shall possesse.

Annotations.

- 1 **I** *N your eares*] that is, *in your hearing*, and to your understanding: the Chaldee translateth it, *before you*. Here Moses purposing to repeat the ten commandements, prepareth the eares and hearts of the people unto obedience. *to doe*] or, *and doe*: see the notes on Gen. 2. 3.
- 2 Verse 2. *stroke*] Hebr. *cut a covenant*, the reason of which phrase is shewed on Gen. 15. 18. *in Horeb*] or, *as Ghoreb*, called also *Sinai*: see Exod. 19. 20. & 24. 8. God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutuall stipulation and promises, he might have not constrained, but free and voluntarie obedience performed by them, to his glory, and their further good.
- 3 V. 3. *fathers*] which are dead: hereby all the Patriarchs unto *Adam* may be meant, who had the promise of the covenant of Christ; but the covenant of the Law came after, as the Apostle observeth, Gal. 3. 17. Or it may meane, *our fathers* onely, as *Isaachi* here expoundeth it, such as died in the wilderness, after the Law was given. See also Deut. 11. 2. *even us*] or, *we* are *they*, which are *here this day*: the Gr. translateth, *and you are here all alive this day*. So the covenant was yet fresh in memory. Also they had a greater benefit than their fathers: for though the Law could not give them life, yet was it a *Schoolmaster unto Christ*, Gal. 3. 21, 24.
- 4 Verse 4. *face to face*] that is, *openly, clearly, plainly*; as Exod. 33. 11. Gen. 32. 30. Deut. 34. 10. 1 Cor. 13. 12. opposed to the darke visions, by which God before time revealed his will.
- 5 Verse 5. *I standing*] or, *stood*, as the Greek translateth, *And I stood betwene the Lord*, which the Chaldee calleth, *the Word of the Lord*. Thus the Law was given *in the hand of a mediator*, Gal. 3. 19. for God and the people were not *one*, by reason of their sins: therefore they were afraid.
- 6 Verse 6. *servants*] in Greeke and Chaldee, *servitude*. God redeemed *Israel*, not onely from outward slavery, but from the idolatry of *Egypt*, Ezek. 20. 5, -9. and from *their gods*, 2 Sam. 7. 23. therefore he commanded them to have no other gods before his face. See the Annotations upon Exo. 20. where these commandements are more largely opened.

Verse 7. *any other gods*] or, *another god*: see the notes on Deut. 4. 7.

Verse 8. *graven thing*] the Chaldee translateth it *Image*. *any*] the Greek saith, *nor the likeness of any thing*. The word *or*, is in Exod. 20. 4.

Verse 10. *his commandments*] or, *his commandment*; meaning all and every one of them, or, the whole Law in generall: see the notes on vers. 31. The like is in Deut. 8. 2. and 27. 10. The Greeke and Chaldee translate, *my commandments*, and so Moses wrote in Exo. 20. 6. but here he changeth the person, as *Daniel* also in his prayer saith, *O Lord, &c. keeping covenant and mercie to them that love him, and to them that keepe his commandments*, Dan. 9. 4. We may also observe such changes in the other Prophets; as, *to make him a name*, 2 Sam. 7. 23. for which, in 1 Chron. 17. 21. is written, *to make thee a name*: so in 2 Sam. 14. 22.

Verse 12. *Keepe*] or, *Observe*; for this, in Exod. 20. 8. hee said, *Remember*. *as Jehovah, &c.*] this sentence is added, more than in Exod. 20. 8. So againe in the fifth commandment, ver. 16. And these two charges onely are affirmative, all the other are prohibitions.

Verse 14. *Oxe, &c.*] these particulars are also here added, for explanation. *as well as thou*] or, *even as thou*. This reason was not expressed in Exod. 20. 10. And it sheweth that the Sabbath was commanded in part for the ease of servants, which were of the heathens that were round about them, Levit. 25. 44.

Verse 15. *to doe*] that is, *to celebrate*: the Greeke translateth, *to keepe the Sabbath day, and to sanctifie it*. In Exod. 20. 11. the creation of the world is there rendred as a reason, which is here omitted; and the coming out of *Egypt* (which seemeth to be on the Sabbath day) is here made a reason of observing this day. For it was a figure of deliverance out of spirituall bondage by Christ (as is shewed upon Exodus) and so fit to be meditated on upon the Sabbath.

Verse 16. *be well with thee*] or, *good may be done unto thee*. This branch of the promise is more than was expressed in Exo. 20. 12. and this addition the Apostle also citeth in Eph. 6. 3. but putteth it there in the first place, changing the order of the words, which the Scripture often doth, as may be seene in 2 Kings 11. 8. compared with 2 Chro. 23. 7. Joel. 2. 28. with Acts 2. 17. 1 King. 19. 10. with Rom. 11. 3. Esa. 65. 1. with Rom. 10. 20. Mat. 21. 13. with Marke 12. 8.

Verse 18. *Neither shalt thou*] or, *And thou shalt not*: and so in the precepts following; all which are joyned to the former, with this copulative, *And*, (otherwise than was in Exod. 20.) to teach the conjoyning of all these commandements, as into one bodie of the Law: which must bee likewise in our obedience. Because, *Whoever shall keepe the whole Law, and yet offend in one point, he is guiltie of all*. For he that said, *Doe not commit adulterie*; said also, *Doe not kill*, &c. Jam. 2. 10, 11.

Verse 20. *false*] or, *rash, vaine*. The same word *Shav*, used before in ver. 11. but for it in Exo. 20.

Moses

Moses useth the word *Sheker*, false: and so the Chaldee hath in this place.

21 Verse 21. *wife*] in Exod. 20. 17. our neighbours house is put in the first place, and his wife in the second, otherwise than here. So they that would divide this Commandement into two, cannot shew which is the ninth, and which is the tenth, seeing Moses hath purposely changed the order, *desire*] Here againe Moses useth another word, *tiubavach*, whereas in Exod. 20. 17. hee keepeth one word in all the particulars, *tachmod*, covet: which are two words in sound, but one in signification: (though it may be with some difference of degree) whereof there be sundry other examples in Scripture; as *Hunch*, Behold, 1 Chron. 27. 1. for which another Prophet saith, *Reb*, See, 2 Sam. 7. 2. *Chajab*, a troope, in 2 Sam. 23. 13. or *Machanab*, an host, in 1 Chron. 11. 15. he returned, *jashab*, 2 Sam. 6. 20. or, he turned againe, *jissab*, 1 Chron. 16. 43. *Iagbsh*, be offered up, 2 Sam. 6. 17. or *Iakrib*, be offered, 1 Chron. 16. 1. and many the like: so that from two words of like sense, here cannot be gathered two sundry commandements. The like was in the ninth commandement before; in verse 20. And if this *Desire* be another commandement, there were but nine given in Exod. 20. Or if there were ten, as is avouched in Exod. 34. 28. then here must be eleven, contrary to Dent. 10. 4. But degrees of the same sinne, make not here severall precepts. The Hebrewes make this *desire* to be lesse than *coveting*; and say, *Desire bringeth a man to coveting*, and *coveting bringeth him to unjust taking* *am*, for if the owners be not willing to sell, though he would give them a great price, and he is urgent upon them, then he falleth to taking by violence, as it is said (in Micha 2. 2.) *And they covet fields, and take them by violence.* *Maimony*, tom. 4. treat. of Rapine, &c. ch. 1. sect. 10, 11. *his field*] the Greeke saith, *nor his field*: this also is added more than in Exod. 20. 17. And usually, when any thing is repeated, either by the Prophets or Evangelists, it is with varietie of words and phrases; of which, being compared, there is very great use, for the understanding of the Scriptures.

22 Verse 22. *added no more*] meaning, no more commandements of this sort, (for they were but ten words, Dent. 4. 13.) or no more unto the people; the rest were spoken to Moses, Exod. 21. 1. &c. The Chaldee translateth, *ceased not*; see the notes on Numb. 11. 25. *of stone*] both to have them perpetuall to his Church, Job 19. 23, 24. and in myltery, to shew the stony nature of mens hearts; see the Annotations on Exod. 31. 18. *unto me*] that Moses might carry them to the people, and see them duly executed. So the Magistrate is the keeper of both the Tables of the Law; for Moses was King in Ieshurun, Dent. 33. 5.

23 Verse 23. *and the mount*] understand, *and saw the mount*, as Dent. 11. 16. Exod. 20. 18. The things which the people heard and saw, were terrible unto them, because they were sinners; but a meane to humble them, and drive them unto Christ, Heb. 12. 18, 24. Gal. 3. 19, 24. *Elders*] in Greeke, *Senats*; or *Eldership*. The people all, and

even the greatest and best, fled from before the Lord, and came to Moses for to be a Mediator. See Exod. 20. 18, 19. in the annotations.

Verf. 24. *his voice*] the Chaldee saith, *the voice of his Word*. So in verf. 25.

Verf. 25. *why should we die?*] The Greeke translateth, *let us not die*: so it is a deprecation. This speech implieth the sentence of death also, which their owne hearts pronounced against them for their sinnes: for such a question is likewise an affirmation; as, *Why dost thou speake blasphemies?* Marke. 2. 7. is expounded, *this man blasphemeth*, Matt. 9. 3. And this sheweth the effect of the Law in our consciences; it causeth the spirit of bondage to feare, Rom. 8. 15. and when the voice of God in his Law is heard and understood of men, it terrifieth and killeth; before that, they thinke they are alive without the Law, Rom. 7. 9, 10. *fire*] which signified the force of the fire Law, Dent. 33. 2. that it is in mans heart, as a burning fire shew up in his bones, as Jer. 20. 9. both manifesting sinnes, and tormenting the conscience; wherein it differeth from the Gospell, Heb. 12. 18. *then*] or, *surely*; Heb. *and we shall die*. Thus there was not a Law given which could give life, Gal. 3. 21. but the letter killeth, 2 Cor. 3. 6. and the Law is not of faith, Gal. 3. 12. the hearing of it, and escaping death, caused them not to beleve: but the just shall live by faith, through the Gospell of Christ, Rom. 1. 16, 17. unto whom the Law was a Scholemaster, Gal. 3. 24.

Verf. 26. *all flesh*] or, *who is any flesh*, that is, any fraile man: for, *all flesh is grasse*, Esay. 40. 6. The Greeke translateth, *For what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on Gen. 6. 3. and to such especially; the Law is the terrors of death: though all humane nature being in sin, is here condemned. So in Psal. 143. 2.

the living God] The Hebrew words are both plurall, implying the mylterie of the Trinitie, as is noted on Gen. 1. 1. and he is called *the living God*, (as here, so in Is. 3. 10. 1 Sam. 17. 26. Esay. 37. 4. Psal. 42. 3. Hos. 1. 10. and in sundry other places) to oppose him unto all false gods, which are called *the dead*, Psal. 106. 28. whereupon it is said, *They turned to God, from Idols, to serve the living and true God*, 1 Thess. 1. 9. Also to shew that God is powerfull in operation, being not only living in himselfe, (so that he only hath immortality, 1 Tim. 6. 16.) but the giver of life unto all; *For in him we live, and move, and have our being*, Act. 17. 28. and he is the fountain of living waters, Jer. 17. 13. who continually and abundantly refresheth his people. It signifieth also his eternitie, as he that liveth for ever and ever, Revel. 10. 6. of whom it is said, *For he is the living God, and continueth for ever*, Dan. 6. 26. Wherefore that speech of Iob, *My Redeemer liveth*, Iob 19. 26. is translated in the Greeke, *The Eternall is he that shall withke me. and lived*] Men till they be redeemed by Christ; are through feare of death, all their life time subject to bondage, Heb. 2. 15. Though God came not now to judge them; neither so much as upbraided them with their sinnes past, yet could they not heare his voice, but (as the Apostle noteth) they that heard it,

it, intreated that the word should not be spoken to them any more, for they could not indure that which was commanded, Heb. 12. 19, 20.

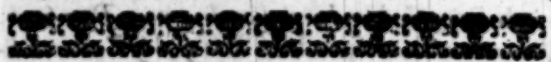
- 27 Verse 27. *Goe neere thou*] The people being terrified, seeke for a Mediatour; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, ver. 28, 29. and he gave them *Moses* to helpe them for the present; and further promised them a *Prophet* like unto him, which was Christ, Deut. 8. 15, 18. Act. 3. 22, 26. *thou shalt speake unto us*] The office of a Mediatour, as he is a *Prophet*, (Deut. 18. 15;) is here described; which is, to goe neere unto God, and having received the word from him, to speake it unto the people. This was fulfilled in Christ, Joh. 1. 18. & 3. 13. & 8. 28. Here in the Hebrew *doe thou speake*, the words are in the feminine Gender, as if they had spoken to a woman; which is thought to be a note of the peoples troubled minde: see the like in Num. 11. 15. *and doe*] The like they promised before God spake these words, Exod. 19. 8. not knowing the impossibility of the Law: but how far they were from performing this, the *golden calfe* which they made ere fortie daies were expired, is a witnesse; for which sin *Moses* brake the Tables of the Covenant, Exod. 32. Deut. 9. 9, &c. yet their good affection pleaseth the Lord.

- 28 Verse 28. *well said*] The Greeke translateth, *they have spoken all things rightly* (or *well*.)

- 29 Verse 29. *Who will give*] An Hebrew phrase, meaning, *O that some would give*, or, *O that there were*; and so the Chaldee explaineth it. The like is in Job 6. 8. Psal. 14. 7. and 55. 7. and elsewhere. *to feare*, &c.] The things that God approveth in men, are, feare, humilitie, distrust in themselves, and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

- 31 Verse 31. *all the commandements*] that is, the Law in generall, or *commandements*, as the Greeke translateth it, the singular being often put for the plurall; or, *every commandement*. So in Deut. 6. 1. & 8. 1. also in 1 Pet. 2. 21. & 3. 2.

- 32 Verse 32. *observe to doe*] or, *and doe*, as this phrase often signifieth: see the notes on Gen. 2. 3. *right hand or to the left*] This signifieth an exact care to walke in Gods Law, as in the high way, from which men may not turne aside, as in Deut. 2. 27. Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, Esa. 30. 21. So after in Deut. 17. 11, 20. and 28. 14. Prov. 4. 27.



CHAP. VI.

1 *Moses setting himselfe to explaine Gods commandements, exhorteth Israel unto obedience.* 4 He beginneth with the first and great commandement, the love of the Lord, 6 and of his Law in their heart, 7 and of teaching it to their children, 8 and professing it by

outward signes. 10 He warneth them that they forsake not God by prosperitie, 16 nor by adversitie; 17 but to keepe his Law, for their good, 20 and to endeavour the continuance and propagation of his religion among their posteritie.

And this is the Commandement, the Statutes and the Judgements, which Jehovah your God commanded to teach you, to doe in the Land, whither yee passe over to possesse it. That thou mayest feare Jehovah thy God, to keepe all his statutes and his commandements, which I command thee; thou, and thy sonne, and thy sonnes sonne, all the daies of thy life; and that thy daies may be prolonged. Hear therefore, O Israel, and observe to do, that it may be well with thee, and that ye may multiply mightily, as Jehovah the God of thy fathers hath spoken unto thee, in the land that floweth with milke and honey.

Hear, O Israel: Jehovah our God, Jehovah is one. And thou shalt love Jehovah thy God, with all thy heart, and with all thy soule, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt whet them on thy children, & shalt speak of them when thou sittest in thine house, and when thou walkest by the way, & when thou liest down, and when thou risest up. And thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries between thine eyes. And thou shalt write them upon the doore-post of thine house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which hee sware unto thy fathers, to Abraham, to Isaac, and to Jakob, to give unto thee, cities great and good, which thou buildedst not; And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; & thou shalt have eaten and be full: Take heed to thy self, lest thou forget Jehovah, which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt feare Jehovah thy God, and serve him, and shalt swear by his name. Ye shall not goe after other gods, of the gods of the peoples, which are round about you. For Jehovah thy God is a jealous God, in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, & he destroy thee from off the face of the earth.

Ye shall not tempt Jehovah your God, as ye tempted him in Massah. Keeping ye shall keep

keepe the commandements of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt doe that *which is* right and good in the eyes of Jehovah, that it may be well with thee, and thou maist goe in, and possesse the good land which Jehovah sware unto thy fathers. To drive out all thy enemies from thy face, as Jehovah hath spoken.

When thy sonne shall aske thee to morrow, saying, What *are* the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you? Then thou shalt say unto thy sonne, We were servants to Pharaoh in Egypt, and Jehovah brought us forth out of Egypt with a strong hand. And Jehovah shewed signes and wonders, great and evill, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. And he brought us out from thence, that he might bring us in, to give unto us the land which he sware unto our fathers. And Jehovah commanded us to doe all these statutes, to feare Jehovah our God, for good unto us, all daies, to preserve us alive, as *(itis)* this day. And justice shall *it* be unto us, when wee observe to doe all this commandement, before Jehovah our God, as he hath commanded us.

Annotations.

- 1 **C**ommandement] put generally for *Commandements*, as the Greeke translaterh it: see Deut. 5.31. Here Moses entreth upon the explanation of the first commandement of the ten before rehearsed, in chap. 5. *to doe*] that ye may doe them, to wit, continually. For practise and obedience is that which the Law requireth for blessednes. Jam. 1.22, 25. And that which one Prophet calleth *doing* the words of the covenant, 2 Chr. 34.31. another calleth *stablishing* (or *confirming*) 2 King. 23.3. and *confirming* is expounded by the holy Ghost, a *continuing*, Gal. 3.10. from Deut. 27.26. *passee over*] to wit, the river Jordan, that so they might come into Canaan. This was by the conduct of Iosua, Jos. 1.1, 2, &c. and it figured the estate of the Church under Christ, by whom these commandements are fulfilled in us that beleve, Ezek. 20.40, 44. Rom. 8.1, 2, 3, &c. In the meane time, the possession of Canaan and good things therein, was a gracious inducement of that people unto voluntary obedience and keeping of Gods Law: which notwithstanding they performed not, Psa. 105.44, 55. Neh. 9.24, 25, 26, 35.
- 2 Verse 2. *feare*] this is the beginning of wisdom, Psa. 111.10. and by it we depart from evill, Prov. 16.6. and it comprehendeth generally Gods wor-

ship, and true religion, Esay 29.13. Mat. 15.8, 9. therefore it is mentioned in the first place. *prolonged*] under which, eternall life is also implied; for Gods commandements when they are kept, doe add unto men, *length of daies, and yeeres of life, and peace*, Prov. 3.2. 1 Pet. 3.10, 11, &c.

Verse 3. *and bony*] signifying heavenly graces, as is observed on Exod. 3.8.

Ver. 4. *Hear*] The last letter of this first word *Hear*, and of the last word *One*, are extraordinarily great in the Hebrew, and so noted in the margent, to cause heed and attention. And here beginneth the first and great commandement, as our Saviour calleth it, Mark. 12.29, 30. Mat. 22.38. And this place of Scripture, unto the end of the ninth verse, was one of the foure Paragraphs which the Jewes were wont to write upon their *Phylacteries*, as is noted on Exod. 13.9. and fastned to their doore-posts, and read in their houses twice a day: as the Hebrewes say, *Twice every day doe men reade the Lecture, HEARE O ISRAEL, &c. at evening and at morning, as it is written* (in Deuteronomie 6.7.) *when thou liest downe, and when thou risest up; at the time when men are wont to lie downe, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three Sections; to wit, Hear O Israel, &c. (Deut. 6.4.) And it shall be if you shall hearken, &c. (Deut. 11.13.) And Moses said unto the people, &c. (Exod. 14.3.) And they read first the Section, Hear O Israel, because in it there is the propertie of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all doe depend: Maim. in Mishnah, b.2. in Keriath Shemangh, ch.1. sect.1, 2. is one] so in Marke 12.29: the LORD our God, the LORD is one: where the word is, (which the Hebrew wanteth) is supplied in the Greeke, and explained by a learned Scribe; saying, *Well, Master, thou hast said the truth, for there is one God, and there is none other but he*, Marke 12.32. So Paul saith, *There is none other God but one*, 1 Cor. 8.4. Here it is probable, that Moses closely taught the unitie of the God-head, and Trinity of persons; Jehovah, the Father; our God, the Son; and Jehovah, the holy Ghost: thus many doe understand these words. But the Apostle cleerly openeth the mysterie, saying, *There are three that beare record in heaven; the Father, the Word, and the holy Ghost; and these three one*, 1 Joh. 5.7. And here is the ground of faith.*

Verse 5. *love*] The end of the commandement is love, out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Timothie 1.5. See the notes on Exodus 20.6. *Jehovah thy God*] these imply the causes of our love of the Lord; the one, for his owne nature and being, *Jehovah*; the other, for the covenant of his grace, whereby he is *our God*. These two are often joyned together by Moses and all the Prophets. *heart*] unto the heart the Scripture attributeth wisdom and understanding, 1 King. 3.9, 11, 12. Proverbs 2.2, 10. and beleefe in God, differing from confession with the mouth, Rom. 10.10. and it is opposed unto hypocrisy; Mathe. 15.8. *sole*] the seat of the

the will and affections, Deut. 21. 14. & 24. 15. & 12. 20, 21. *might* in Hebrew, *Moad*, which signifieth *might* or *vibemencie*, all that we can. The Chaldee tranſlateth it *riches*; the Greeke *power* (*dunamis*) but the holy Ghoſt uſeth a more ſignificant Greeke word (*iſchm*) *might*, or *ability*, Marke 12. 32. where alſo another word is added for explanation, *dianoia*, which is the *efficacie* both of the *mind* and *will*, and the Scribe uſeth a fit word, *Senſis*, *underſtanding*, Marke 12. 33. By which variety of words, God would teach us to love him unfainedly, with all whatſoever is in us, and in our power; for we ought to honour him with our ſubſtance alſo, Prov. 3. 9. This praiſe is of King *Iofia* above all Kings, that he turned to the Lord, *with all his heart, and with all his ſoule, and with all his might, according to all the Law of Moſes*, 2 Kin. 23. 25. Moreover from this word, *with all thy might*, the Hebrews teach, that *a man is bound to bleſſe (God) with cheerefulneſſe of ſoule, for evill (or affliction) even as he bleſſeth for good (or proſperitie) with gladneſſe*. *Maimony* in *Berachoth*, ch. 10. f. 3. And hereof we have a good example in *Iob*, Job 1. 21.

6 Verſe 6. *theſe Words* the Oracles of God are alſo to be loved, as the outward meanes, whereby wee are brought to the love and obedience of God, Pfalm. 119. 97, 98. *in thy heart* as the *fleſhly tables* wherein Gods Law is to be written, Prov. 3. 3. & 7. 3. 2 Cor. 3. 3. The Greeke addeth, *in thy heart, and in thy ſoule*.

7 Verſe 7. *What them* that is, *often, earneſtly, and diligently teach them*, that they may pierce the hearts of thy children, to underſtand and affect them. So the Greeke and Chaldee explaine it, *to fore-inſtruct and teach*. *thy children* or, *thy ſonnes*: under this name the Hebrews underſtand, not the naturall ſonnes onely, but Schollers alſo, or Diſciples; *Because Diſciples are called ſonnes, as it is written, (in 2 King. 2. 3.) and the ſonnes of the Prophets came forth*, &c. *Maimony* in *Talmud Torab*, chap. 1. f. 2. Children are to be trained up (or catechized) in the way they ſhould goe, and brought up in the nurture and admonition of the Lord, Pro. 22. 6. Ephes. 6. 4.

8 Verſe 8. *Phylacteries* or *frontlets*: ornaments faſtened unto the head; the Greeke therefore calleth them *unmoveable*. Of theſe, ſee the notes on Ex. 13. 9. 16. By theſe outward rites, God would teach them to apply all their ſtudy, and all their praſtiſe unto the keeping of his Law.

9 Verſe 9. *doore poſts* by this ſigne to profeſſe unto all, their love unto the Law, and to have it alwaies in remembrance. So the blood of the Paſchall Lambe was ſtricken on their doore poſts, Exod. 12. 7. Of this rite the Jewes are to this day very carefull, and even ſuperſtitious. The manner of obſerving it, they have recorded thus. They wrote two ſeverall places of the Law; namely, *Heare O Iſrael*, &c. Deut. 6. 4, 9. *And it ſhall be if you ſhall hearken*, &c. Deut. 11. 13, 21. upon one piece of parchment, which they rolled up, beginning at the bottome, and ſo to the top; that when any ſhould open to reade it, he might reade from the beginning to the end. After it was rolled up, they

put it with in a pipe of reed, or of wood, or of any other matter, and faſtened it to the doore poſt with a naile; but bleſſed God before they ſo faſtened it, who had commanded them that thing. If it were hung up on a ſicke, it was unlawfull, for that was no faſtening: or if it were laid behinde the doore, it was as good as nothing. The writing was faſtened a good height upon the doore poſt within, and it muſt be on the right hand, as a man went into the houſe: if it were on the left hand, it was unlawfull. Theſe things *Maimony* ſheweth at large, in *Miſn. treat. Tephilin*, (or of *Phylacteries*, &c. ch. 5. & 6. adding this in the end; *A man muſt be warned of the poſt writings, becauſe it is every ones duty continually. And every time that he goeth in, and goeth out, he meeteth with the name of the holy bleſſed God, and ſhall remember the love of him, and awake out of his ſleepe, and his errors among the vanities of the time; and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlaſting Rocke; and forthwith he returneth to his knowledge, and walketh in the ſtrait and even waies. Our ancient wiſe men have ſaid, Whoſoever hath his phylacteries on his head and on his arme, and fringes on his garment, and poſtwriting on his doore, he is fortified that he ſhall not ſinne: for bold, he hath many Remembrancers, and they are the Angels which deliver him from ſinning; as it is written, The Angell of the Lord encampeth round about them that feare him, and delivereth them*, Pfal. 34. 8. Thus have they magnified their outward obſervances; and were taxed by our Saviour, for making their Phylacteries broad, and the fringes of their garments large, Matthew 23. 5. See the Annotations on Exodus 13. 9.

Verſe 10. *to give unto thee* underſtand, he ſware that he would give unto thee: ſo in verſe 19.

Verſe 11. *digged* or *hewed*, to wit, out of the Rocke. Under theſe particulars, all other good things are implied: for which men ought to ſerve the Lord with joyfullneſſe, and with a good heart, Deut. 28. 47. Pro. 3. 9, 10. And by earthly riches, the ſpiritual graces of God in Chriſt, are alſo underſtood, as 1 Cor. 1. 4, 5, 7. Ephes. 1. 18. and 2. 5, 6, 7. *full* or, *ſatisfied*: which alſo is a bleſſing of God, Levit. 26. 5. But by mens corruption may eaſily be abuſed unto laſciviousneſſe, Deut. 32. 13, 14, 15.

Verſe 12. *forget Ickovab* the Chaldee ſaith, *forget the feare of the LORD*, that is, his true Religion. The Greeke addeth, *left thy heart be deceived, and thou forget the Lord*. When men doe corrupt their religion, they are ſaid to forget God, Pfal. 106. 20, 21. and 44. 21. Judg. 3. 7. Jer. 3. 21. and 18. 15. And this we are prone unto in proſperitie: therefore the Prophet prayeth, *Give me not riches, left I be full, and behe thee, and ſay, who is the Lord?* Prov. 30. 8, 9. This Doctrin *Moſes* repeateth in Deut. 8. 10, 11. *ſervants* the Greeke and Chaldee tranſlate, *ſervitude* (or *bondage*). Of this the Jewes made yearly mention, when they brought their firſt-fruits unto God, Deuter. 26. 5, 6, &c.

Verſe 13. *feare* this is for the inward worſhip of

of God, as the two next are for his outward service, and profession of the same. *Fear* is expounded *worship*, Matth. 15. 9. from Esai. 29. 13. and so Christ speaketh, having reference to this Scripture, Mat. 4. 10. See after on Deut. 10. 12.

serve him] the Greeke addeth, *serve him only*; and so Christ alleageth it against Satan, Mat. 4. 10. The like is to be understood of the other two things heere mentioned: Under *service*; prayer is comprehended, which Christ hath taught us, that it must be to our Father which is in heaven, Luke 11. 2. So of the Hebrews it is said, *We are commanded to pray every day, as it is written, And ye shall serve the Lord your God*, Exodus 23. 25. *We have beene taught, that this service is prayer, as it is written, And to serve him with all your heart*: Our wise men have said, *What service is this with the heere? It is prayer. And there is no number of prayers by the Law, neither is there any set forme of this prayer by the Law, nor any appointed time for prayer by the Law. And therefore women and servants are bound to pray, because it is a commandement, the time whereof is not determined. But the dutie of this commandement is thus, That a man make supplication and prayer every day, and shew forth the praise of the holy blessed (God) and afterward make such things as are needfull for him, by request, and by supplication; and afterward give praise and thanks unto the Lord for his goodnesse, which he abundantly ministreth unto him, every one according to his might. If he be accustomed unto it, let him use such supplication and prayer: and if he be of uncircumcised lips, let him speak according as he is able, at any time when he will; and so they make prayers every one according to his abilitie. Maimony in Mishneh, Treatise of Prayer, chapter 1. section 1, 2, 3. *swear*] before this the Greeke addeth, and shall cleave unto him: which words are used by Moses in Deuteronomie 10. 20. and from thence here taken. *Swearing* is used for all other profession of Gods name and truth: as when the Prophet saith, *Every tongue shall swear*, Esay 45. 23. the Apostle expounds it, *Every tongue shall confesse unto God*, Rom. 14. 11.*

14 Verse 14. *other gods*] which the Chaldee interpreteth, *Idols of the peoples*. By going, or walking after such, is meant, *worshipping* or *serving* them; as afterward is shewed, Deuteronomie 8. 19. and 13. 2, 4.

15 Verse 15. *in the midst*] the Chaldee expounds it, *his Majestie dwelleth in the midst of thee*. Gods presence, and diligent looking to the waies of his people, is hereby meant, Esay 12. 6. Revelat. 2. 1, 2. Of *jealousie*, see Exod. 20. 5. by it was signified, that God would not forgive their transgressions, Jos. 24. 19.

16 Verse 16. *in Massah*] or, *in the temptation* (as the Greeke and Chaldee explaine it;) where in their distresse and want, *they tempted the Lord*, saying, *Is the Lord amongst us or no?* Exodus 17. 1, 7. As prosperitie, so adversitie often occasioneth men to faine; therefore the Prophet prayeth against both extremities, Proverbes 30. 8, 9.

18 Verse 18. *right*] in Greeke, *pleasing*, which the word also signifies, as is noted on Exod. 15. 26. And so our Saviour did *always those things that pleased his Father*, Joh. 8. 29. By things *right* and *good*, are meant the things commanded of God, and the doing of them with a sincere heart. To performe this, the Apostle saith, *Be ye transformed by the renewing of your minde, that ye may prove what is that good, that well-pleasing and perfect will of God*, Rom. 12. 2.

19 Verse 19. *to drive out*] that is, he swaure unto thy fathers, *that he would drive out, &c.* But because the people obeyed not the voice of God, hee would not drive out all from before them; Judg. 2. 1, 2, 3, 12, 14. and 3. 1, 4.

20 Verse 20. *to morrow*] that is, hereafter in time to come. See Exod. 13. 14. Here followeth a brieft Catechisme, containing the grounds of Religion.

what are] that is, *what mean, or signifie*. The word *are*, is supplied also in the Greeke, (as before in v. 4.) and by it the meaning of Gods precepts is intended, as the answer following sheweth. Here God provideth for the continuance and propagation of his true Religion in *Israel*, in respect of the whole Law, morall, ceremoniall, and judicall. *commanded you*] The Law was commanded the fathers, that they should make them knowne to their children, that the generation after, even children that should be borne, might know, might rise up, and tell their children, Psal. 78. 5, 6.

21 Verse 21. *to Pharaoh*] the Historie hereof is in Exod. 1. and 2, &c. the myserie was, our servitude unto sin and Satan, from which God hath redeemed us, as Rom. 6. 17, 18. Heb. 2. 14, 15. The memoriall wherof is alwaies to be continued amongst us and our posteritie, to the praise of Gods grace, Deut. 26. 5, 6, 7, 8, 9. *strong hand*] that is, *by force and constraint*, through great judgments: see Exod. 6. 1. and 3. 19.

22 Verse 22. *evil*] that is, *hurtfull, grievous, noysome* to the enemy, as were all the plagues of Egypt, Exodus 7. and 8, &c. So in Revelation 16. 12. *a noysome and evil sore*. *house*] that is, *household*, as the Chaldee translateth it, *men of his house*. *our eyes*] that is, *our sight*. This is one of Gods promises to such as trust in him; *With thine eyes shalt thou behold, and shalt see the reward of the wicked*, as in Psalm 91. 8.

24 Verse 24. *for good*] or as the Greeke explaineth, *that it may be well with us*. The end of our redemption from misery is, that we may serve God, and keepe his Law, for his glory in our good and saluation, Romanes 6. 17, 18, 22. *to preserve*] meaning, *that he may preserve us alive*: the Greeke translateth, *that we may live*. Heere *Life* is promised to the doers of the Law; as also in Luke 10. 28. but this is a legall promise, impossible for us to fulfill, Romanes 8. 3. and is *not of faith*, (as the Apostle teacheth) by which *the just shall live*, Galathians 3. 11, 12.

25 Verse 25. *justice*] or *righteousnesse*; the Greeke transla-

translateth, *Mercie shall be to us: so the word justice* sometime signifieth, Psalm. 112. 9. But here it meaneth *justice or righteousness*, whereby men if they could doe the Law, might be justified before GOD; and differeth from the justice of faith which we have obtained in Christ, as Paul saith, *Moses describeth the justice which is of the Law, that the man which doth those things shall live by them. But the justice which is by faith, speaketh, &c. Rom. 10. 5, 6. Thus the Law was a Schoolmaster unto Christ, that wee might be made righteous by faith, Galathians 3. 24.*



CHAP. VII.

1 A Commandment to root out the seven nations in Canaan, 4 lest they corrupted Israel. 5 To abolish their idolatrie. 6 The holinesse and election of Israel, whence it proceedeth, 9 and what use they should make thereof. 12 The blessings promised upon the keeping of the Law. 16 The commandment repeated, to abolish Idolaters and their religion. 17 A confirmation of the faith of Israel against the multitude of their enemies, 22 whom God promiseth to destroy, but not all at once. 25 The abomination of their idolatrie.

1 **W**hen Jehovah thy God shall have brought thee in, into the land whither thou goest in, to possesse it, and hath cast out many nations from thy face; the Chethite, and the Girgashite, and the Amorite, and the Canaanite, and the Pherizzite, and the Evite, and the Jebusite; seven nations, greater and mightier than thou. And Jehovah thy God shall have delivered them before thee, and thou shalt smite them; utterly destroying thou shalt utterly destroy them: thou shalt not strike *any* covenant with them, nor shew them grace.

3 Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his sonne, and his daughter thou shalt not take unto thy son. For he will turne away thy son from after me, that they may serve other gods: and the anger of Jehovah will be kindled against you, and will destroy thee suddenly. But thus shall yee doe unto them; yee shall destroy their Altars, and breake downe their pillars, and cut downe their groves: and their graven Images ye shall burne with fire. For thou art an holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a peculiar people, above all peoples that are upon the face of the earth. Not for your multitude

7 above all peoples, did Jehovah set his love

upon you, and chose you; for yee were the fewest of all peoples. But because Jehovah loved you, and because he would keepe the oath which hee had sworne unto your fathers, hath Jehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh King of Egypt. Know therefore, that Jehovah thy God, he is God, the faithful God, that keepeth covenant and mercie to them that love him, and that keepe his commandments, to the thousand generation. And repayeth them that hate him unto his face, to destroy him: he will not delay to him that hateth him, unto his face he will repay him. Therefore thou shalt keepe the commandment, and the statutes, and the judgements which I command thee this day, to doe them.

And it shall be, because yee shall hearken to these judgments, and shall keepe and doe them, that Jehovah thy God will keepe unto thee the covenant, and the mercy which he sware unto thy fathers. And hee will love thee, and will blesse thee, and multiply thee: and he will blesse the fruit of thy womb, and the fruit of thy land, thy corne, and thy new wine, and thy new oyle, the increase of thy kine, and the flocks of thy sheepe, upon the land which he sware unto thy fathers to give unto thee. Blessed shalt thou be above all peoples: there shall not be a barren male, or a barren female, among thee, or among thy cattell. And Jehovah will take away from thee all sickness, and all the evill diseases of Egypt, which thou knowest, hee will not put upon thee, but will lay them upon all that hate thee. And thou shalt eat up all the peoples which Jehovah thy God giveth unto thee; thine eye shall not spare them, neither shalt thou serve their gods, for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I, how shall I be able to dispossesse them? Thou shalt not be afraid of them: remembre thou shalt remember that which Jehovah thy God did unto Pharaoh, and unto all Egypt. The great tentations which thine eye saw, and the signes, and the wonders, and the strong hand, and the stretched out arme with which Jehovah thy God brought thee out: so will Jehovah thy God do unto all peoples, of whose faces thou art afraid. And also Jehovah thy God will send the hornet among them, untill

untill they perish that are left, and that hide
 21 themselves from thy face. Thou shalt not
 bee affrighted at their faces: for Jehovah
 thy God *is* in the midst of thee, a great
 22 God, and a fearfull. And Jehovah thy
 God will plucke out these nations from
 thy face, by little and little: thou shalt not
 bee able to consume them suddenly, lest
 the wilde beasts of the field multiply up-
 23 on thee. But Jehovah thy God will de-
 liver them before thy face, and will de-
 stroy them with a great destruction, un-
 24 till they be wasted out. And he will deli-
 ver their Kings into thine hand, and thou
 shalt destroy their name from under the
 heavens: there shall not a man stand before
 thy face, untill thou have wasted them
 25 out. The graven Images of their gods shall
 ye burne with fire; thou shalt not desire the
 silver and gold that is on them, nor take it
 unto thee, lest thou be snared therein; for
 it is an abomination to Jehovah thy God.
 26 And thou shalt not bring an abomination
 unto thine house, lest thou bee a cursed
 thing like it: detesting thou shalt detest it;
 and abhorring thou shalt abhorre it, for it
 is a cursed thing.

Annotations.

1 **C** Hethite] that is, as the Chaldee explaineth
 them, Chethites, Girsasites, &c. See the notes
 on Gen. 10. 16. Here Moses sheweth another ren-
 tation whereby Israel might be drawne from the
 love and obedience of God, even by communion
 with idolaters, and their abominations, which
 therefore they ought carefully to avoid. *seven*
nations] that number Paul also mentioneth in Act.
 13. 19. In rehearsing them, the Scripture sometime
 reckoneth more or fewer, Gen. 15. 19. Exod. 23. 23.
 Seven is a full and perfect number: see Gen. 2. 2.
 and signifieth the many enemies of the Church,
 whom God will subdue, though they be mightier
 than we, for his strength is made perfect in weakness,
 2 Corinth. 12. 9.
 2 Verse 2. *before thee*] that is, as the Greek explai-
 neth it here, and in verse 23. *into thine hands*: So in
 Deut. 23. 14. *utterly destroy*] as *accursed* cir-
 cumstanced: see the notes on Exod. 22. 20. Com-
 pare with this Law, Exod. 34. 11, 12, &c.
 3 Verse 3. *make marriages*] or, *inne in affinitie*, by
 way of marriage; and this concerned not the se-
 ven nations onely, but all heathens, Ezra 9. 12.
 The Hebrews say, *An Israelite shall lieth with an*
Heathen woman of any other nation, by way of marriage,
or an Israelite shall so lieth with an heathen man, they
are to be beaten by the Law, Deuteronomie 7. 3.
whether it be of the seven nations, or of any other peo-
ples, it is within this prohibition, and so it is expor-

ded by Ezra, &c. *Maimony in Issurei biab, chapter*
 12. section 1.

Verse 4. *from after me*] that is, from following
 me and my Law. The Greeke translateth, from
 me: the Chaldee, from after my feare. *other gods*]
 the Chaldee explaines it, *the Idols of the peoples*.
 This was fulfilled even in Solomon the wise, who
 clave in love unto strange women, and they tur-
 ned away his heart after other gods; and his heart was
 not perfect with the LORD his God, 1 King. 11.
 2, 4. *will be kindled*] so it was against Solomon
 for this sinne, the LORD was angry with him,
 because his heart was turned from the LORD, the
 God of Israel, 1 King. 11. 9.

Verse 5. *pillars*] or *statues*, or *standing Images*:
 see Exod. 23. 24. and Levit. 26. 1. This Law was
 executed by the good Kings of Judah, 2 King. 18.
 4. and 23. 6, 14. *groves*] or, *trees* planted
 for religious use, whereof see the notes on Exod.
 34. 13. here they are commanded to be cut downe,
 in Deuteronomie 12. 3. to be burnt with fire.
 The Hebrews say, *A tree which is planted at the*
first to be served (or worshipped) is unlawfull for any
use, and that is Asherab (the grove) spoken of in the Law.
 If it were not planted for religious use at the
 first, but that afterward some man had worshipped
 it, though all the body (or stocke) be not unlawfull; all
 the boughes, and the leaves, and the branches, and the
 fruits that it bringeth forth all the while that it is wor-
 shipped, they are unlawfull for any use. *A tree under*
which they have set up an Idol; all the while that it is
under it, (the tree) is unlawfull for any use; if (the
Idol) be taken from under it, then it is lawfull, be-
cause it was not the tree it selfe, which was worshipped.
Maim. in treat. of Idolatrie, chapter 8. section 3.
 4. *graven Images*] to wit, of their gods, as is
 expressed in verse 25.

Verse 6. *peculiar*] the Chaldee translateth it, be-
 loved: properly it is a *peculiar treasure* or *jewell*,
 which is deare unto any: see Exod. 19. 5. This
 grace proceeding from the election of God, hee
 hath fulfilled in Christ, *Who gave himselfe for us,*
that he might redeeme us from all iniquitie, and purifie
unto himselfe a peculiar people, zealous of good workes,
 Tit. 2. 14. Ephes. 1. 4, 5.

Verse 7. *set his love*] or, *affected you*, as Gen. 34. 8.
 So the Chaldee translateth, *taken pleasure*; the
 Greeke, *delighted you*. The number of Gods elect
 are few; Matthew 22. 14. and their election is
 of his grace, not of their worthinesse, Rom. 9.
 11, 16. and 1. 5, 6.

Verse 8. *the oath*] Gods irrevocable promise,
 (proceeding from grace) of which there is often
 mention, and the memory whereof caused him to
 turne away his wrath, when hee would have de-
 stroyed them, Exo. 32. 12, 13, 14. *God willing more*
abundantly to shew unto the heires of promise, the immu-
tability of his counsell, confirmed it by an oath: that by
two immutable things, in which it is as impossible for God
to lie, we might have a strong consolation, Heb. 6. 17, 18.

servants] in Greeke and Chaldee, *servants*,
 or *bondage*. A figure of our deliverance from the
 servitude of sinne, and of men, John 8. 34, 36.
 Romans 6. 14, 16, 17, 20. 1 Corinthians 7. 23.

9 Verse 9. *Know therefore*] Hebr. *And thou shalt know*: so in v. 11. See the notes on Gen. 31. 44. *that love him*] see the notes on Exod. 20. 6. Unto this promise *Daniel* hath respect in his prayer, Dan. 9. 4. and *Nebemiah*, Neh. 1. 5.

10 Verse 10. *his face*] that is, *the face of every of them*. So after, *to destroy him*, that is, *every one of them*: therefore the Greeke translateth plurally, *them*. The Chaldee saith, *In their life (time) he will repay them*. *Chazkuni* likewise and others expound it, *In his life time*. And so it is said, *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner*, Proverbs 11. 31. A like phrase there is of recompensing the wicked into their bosome, *Esay* 65. 6.

not delay] that is, *not faile*; See the notes on Exodus 22. 29. *will repay him*] or, *recompence, reward him*, to wit, with vengeance or punishment, as these are joyned together in Deuteronomie 32. 35, 41. and it is called *payment* or *reward*, because it shall be according to mans *work*, Job 34. 11. *Psal.* 62. 13.

¶ Here beginneth the 46 Section of the Law: whereof see Gen. 6. 9.

12 Verse 12. *because*] the Greeke translateth it, *when*: it implieth a reward of their obedience, which God of his grace did give: as in *Genesis* 22. 18. And the originall word sometime is used for a *reward*, as *Psal.* 119. 12. sometime it signifieth *for*, or, *because of*, *Esay* 5. 23. *these*] the Greeke addeth, *all these*; which is intended as the like phrase in Deuteronomie 27. 26. is opened by the Apostle, *Galathians* 3. 10. And under the name *judgements*, the *commandements* and *statutes*, are also contained. *keepe unto thee*] understand againe, *keepe and doe*, (that is, *performe*) unto thee. Here by promises of communicating good things, and turning away evill, he exciteth them unto obedience: for, *godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come*, 1 *Timothie* 4. 8. *sware unto thy fathers*] The oath and promise unto the fathers, pertaineth unto the faithfull children, which are all implied in the covenant, *Psalme* 105. 8, -11. *Luke* 1. 55, 72, 73, 74. *Acts* 3. 25, 26. *Galathians* 3. 29. So punishment remaineth for the wicked, from the parents to the children, for God recompenseth *the iniquitie of the fathers, into the bosome of their children after them*, *Jeremie* 32. 18.

13 Verse 13. *love thee*] that is, *continue to love thee*: for the love of God to his people, was the cause why he chose and called them, v. 7, 8. *not that we loved God, but that he loved us*, 1 *Joh.* 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love, obedience; and so God continueth his love, which is the fountaine of all blessings. So *Christ* saith, *He that hath my Commandements, and keepeth them, in he that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will shew my selfe unto him*, *John* 14. 21. *fruit of thy wombe*] in

Chaldee, the *childe of thy bowels*: so in *Deut.* 28. 4. *The just man walking in his integritie, his children are blessed after him*, *Prov.* 20. 7. *increase*] or *young*, as *Exod.* 13. 12. the Greeke and Chaldee here translate, *berds of thy kine*.

14 Verse 14. *barren make*] the Greeke translateth, *without seed (or generation.)* Compare this with *Exod.* 23. 26. Hereupon barrennesse was a reproach, *Luke* 1. 25. and fruitfulness counted a blessing, *Psal.* 128. 1, 3.

15 Verse 15. *evill diseases*] that is, *painfull, malignant, and incurable diseases*, as *Deut.* 28. 27. Compare *Exod.* 15. 26. and 23. 25. *lay*] Hebrew, *give*: that is, *lay*, or *impose*, as the Greeke translateth.

16 Verse 16. *eat up*] that is, as the Chaldee translateth it, *consume*: But the word, *eat*, hath respect unto that in *Num.* 14. 9. *they are bread for us*. See also *Psa.* 14. 4. This is not onely a promise of victory, but a precept also, to abolish those cursed nations, as the words following manifest, and v. 1, 2, 3. *spare*] to wit, from vengeance, *not take pite on them*. This affection is often given to the eye, (as in other cases, *Mat.* 20. 15.) See *Genesis* 45. 20. *Deuter.* 13. 8. *Ezek.* 5. 11. *snare*] a cause of thy ruine: the Chaldee saith, *a scandall*, or *stumbling-bloke*: so after in v. 25. See *Exod.* 23. 33. and the performance hereof mentioned in *Psal.* 106. 36. *they served their Idols, which were a snare unto them*.

17 Verse 17. *dispossesse them*] or as the Chaldee translateth, *cast them out*; in Greeke, *destroy them*. These words of God, tend to the strengthening of faith, against the feares and infirmities of the Saints, and power of their enemies. Compare *Num.* 13. 32, -34.

18 Verse 18. *Egypt*] or, the *Egyptians*, as both Greeke and Chaldee doe translate. This example is often mentioned for the comfort of faith, *Deut.* 4. 34, &c. & 29. 3, 3. for it was a manifestation both of the power of God, and of his good will towards his people.

19 Verse 19. *temptations*] or *trials*, *Essaies*: see *Deut.* 4. 34. and 29. 3.

20 Verse 20. *the hornets*] or, *hornets*, as the Greeke translateth. As God by frogs, lice, and other creatures, plagued the Egyptians, *Exod.* 8. so did he the Canaanites with *hornets*, *Jos.* 24. 12. shewing his power in confounding mightie enemies by small and weak meanes, 1 *Cor.* 1. 27, 28. Hereby also the pricks and terrours of conscience sent upon the wicked, may fitly be signified. So in *Exod.* 23. 28. *from thy face*] the Greeke translateth, *from thee*: so it is referred to the latter word *bide*, rather than to the former, *perish*.

21 Verse 21. *fearfull*] or *terrible*; in Greeke, *strong*, that is, able to save thee, terrible to thine enemies, (as 1 *Saml.* 4. 7, 8.) and unto thee fearfull and to be revered, *Psal.* 89. 7.

22 Verse 22. *by little*] This was accomplished, when some could not at the first be driven out, *Jos.* 15. 63. *Judges* 3. 1. *suddenly*] or, *hastily*, *quickly*, that is, *at once*, but by degrees. Yet in *Deuteronomie* 9. 3. he promisseth that they should destroy them

them suddenly, to wit, in respect of their enemies, upon whom sudden destruction came ere they were aware: but in respect of Israel, it was not so soone as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not excised with troubles: yea, and for their sinnes it is observed, that he would not drive out the nations, that through them he might prove Israel, whether they would keepe the way of the Lord, &c. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua, Iudg. 2. 21. 22. 23. *beasts* Hebr. *beast*. Here the Greeke addeth, *lest the land be wildeernesse, and the wild beasts of the field multiply*: God could also have destroyed the wild beasts from before them (as he promiseth in Levit. 26. 6. Ezek. 34. 25.) but if Israel had suddenly destroyed the peoples, pride, or security, or other vices would have crept upon them, which God in justice must also have punished: see Iudg. 3. 1. 2. 3. 4.

23 Ver. 23. *destroy* or *vex*, with stir and tumult: see Deut. 2. 15. and 28. 20. Exod. 14. 24. It implieth troubles & vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith & patience might be tried.

24 Ver. 24. *their kings* as was fulfilled in Ios. 10. 24. and 12. 7. 9. -- 24. where one and thirty kings are reckoned, whom Israel conquered. *from under heaven* out of this world: the Greeke translath out of that place. This hath long since been accomplished; that now there is no memory either of those kings, or of any of those peoples on the earth.

25 V. 25. *The graven images of their gods* in Chaldee, *The Images of their Idols*: under the name *graven*, all other sorts are implied, as images molten, or painted, or the like, Esay 30. 22. And by saying, *of their gods*, hee excepteth other Images for civill use, as the Image of Cesar upon his coine was lawfull, Matt. 22. 20. 21. The Hebrewes say, *Figures* (or *Images*) which idolatrous beastes make for beauty (or civill ornament) are lawfull to be used: but figures which they make for Idolatry, are unlawfull. Maimony treat. of Idolatry, chap. 7. sect. 6.

burne so David burnt the Philistines gods, 1 Chron. 14. 12. See Deut. 12. 3. *silver and gold* these are named for an instance, but all other idolatrous instruments are implied, covering, ornament, &c. Esay 30. 22. *nor take it* Hebr. *and take it*; that is, *and not take it*: the former prohibition is here again to be understood, as in the verse following, and often in the Scriptures.

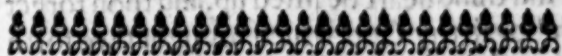
lest thou be snared that thou be not snared; this word *lest*, often implieth certaine danger, as is noted on Gen. 3. 3. and by *snared*, is meant falling into sinne, and so into destruction, as before in verse 16.

an abomination to Iehovah Hebr. *the abomination of Iehovah*, that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

26 Ver. 26. *into thine house* for any use or profit to

thy selfe; and so from these words the Hebrewes gather, that *The Idoll, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawfull for any use*. Maimony treatise of Idolatry, chap. 7. sect. 2. *lest thou be* Hebr. *and thou be a cursed thing*: meaning, *and that thou be not, or, lest thou be*: See the notes on Numb. 4. 15. or, *for so thou shalt be a cursed thing like it*.

it is a *cursed thing* in Hebr. *Oberem*; in Greeke, *Anathema*, which meane a thing separated from mens use, and devoted either to destruction, as the Idoll and instruments thereof here mentioned; or, at the Lords appointment to be carried into his treasure, as were the gods of Iericho, Ios. 6. 17. 19. 24. This law against idols and images, which are the worke of mens hands, Psal. 115. 4. extendeth not to the creatures of Gods making, though by men abused to idolatry, as the Hebrewes also expound it, saying; *Whatsoever hath not been taken by mans hand, and which man hath not made, though it hath been worshipped, yet is it lawfull to have use of it*. Therefore the beastes that served (or worshipped) the mountaines, and the hills, and the trees that were planted at first for fruit, and fountaines of water, that are common, and beasts; be these are lawfull to be made use of, and it is lawfull to eat of those fruits which were worshipped in the place where they grew, and of these beasts, &c. A beast is not unlawfull, so long as a man hath not done with it any worke pertaining to idolatry; but if hee have done any (such worke therewith) it is unlawfull every whit: as if he kill it to the service of an Idoll, or exchange it, &c. provided that it be his owne beast, and not another mans: for if hee kill his neighbours beast to an Idoll, or exchange it, it is not made unlawfull: for no man can make a thing unlawfull which is not his owne. If one worship any ground in the world, it is not made unlawfull: if hee dig pits or caves therein, to the name of an idoll, they are unlawfull, &c. Maimony treat. of Idolatry, chap. 8. sect. 1.



CHAP. VIII.

1 An exhortation to keepe and doe the Law for their owne good, 2 because of Gods former merces in the wildeernesse, 7 and future blessings in Canaan. 10 A warning lest fullnesse occasion them to forget God, and his former benefits: 17 and lest they presume of their owne strength. 19 A protestation against them, that they shal perish, if they forget and forsake their God.

AL L the commandement which I command thee this day, ye shall observe to do, that ye may live & multiply, & goe in, & possesse the land which Iehovah sware unto your fathers. And thou shalt remember all the way which Iehovah thy God led thee these 40 yeares in the wildeernes, for to humble thee, to tempt thee, to know what was in thine heart, whether thou wouldest keepe his commandements, or no. And he humbled thee, and suffered thee to

Ccccc hunger.

hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that he might make thee know, that man liveth not by bread only, but by every (word) that proceedeth out of the mouth of

4 Jehovah doth man live. Thy rayment waxed not old upon thee, and thy foot swelled not these forty yeares. And thou shalt know with thine heart, that as a man chasteneth his

6 son, Jehovah thy God, chasteneth thee. And thou shalt keepe the commandements of Jehovah thy God, to walke in his wayes, and to feare him. For, Jehovah thy God bringeth thee into a good land, a land of brookes of waters, of fountaines, and of depths, that issue out in the valley, and in the mountaine.

8 A land of wheat, and of barley, and of vines and fig-trees, and pomegranats: a land of oile-olive and honey. A land wherein thou shalt eat bread without scarcenesse, thou shalt not lacke any thing in it: a land whose stones are iron, and out of whose

10 mountaines thou maiest hew brasce. And thou shalt eat and be full, & thou shalt blesse Jehovah thy God, for the good land which hee hath given thee. Take heed to thy selfe,

11 lest thou forget Jehovah thy God, in not keeping his commandements, and his judgments, and his statutes, which I command thee this day. Lest thou eat, and bee full,

12 and buildest good houses, and dwellest in them. And thy heards, and thy flocks multiply; and silver and gold bee multiplied to thee; and all that thou hast be multiplied.

14 And thine heart be lifted up, and thou forget Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. Who led thee thorow that

15 great and fearfull wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought forth unto thee waters, out of the rocke of

16 flint. Who fed thee with Manna in the wilderness, which thy fathers knew not, for to humble thee, and for to tempt thee, to doe thee good at thy latter end. And thou say in thy heart, my power, and the might of my

18 hand hath gotten unto me this wealth. But thou shalt remember Jehovah thy God, that it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And

19 it shall be, if forgetting thou shalt forget Jehovah thy God, and shalt walke after other gods, and serve them, and bow thy selfe downe unto them; I testifie against you this

day, that perishing yee shall perish. As the nations which Jehovah causeth to perish from your faces, so shall yee perish, because yee would not heare the voice of Jehovah your God.

Annotations.

Commandements] that is, as the Greeke translath, *commandements*. See Deut. 5.31. and 6.1. *observe to doe*] or, *keepe and doe*, as the phrase sometime signifieth. See the notes on Gen. 2.3.

ye may love] that is, continue long in a prosperous life; for as sorrowes, plagues, miseries are called *deaths*, Exod. 10. 17. 1 Cor. 11. 33. so a quiet and blessed estate is called *life*; as, *yeares of life*, Prov. 3. 2. meane many good yeares: and in Psal. 30. 6. *life* is opposed unto a *moment*.

posse] or, *inherit the land*: under which eternall life was figured, as is noted on Gen. 12. 5.

Verf. 2. *all the way*] that is, all the accidents that befell thee in the way, which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, hee kept Israel from going astray. Therefore this leading thorow the wilderness is often mentioned by the Prophets; as Amos 2. 10. Psal. 136. 16. and 78. 52. 53. Ier. 2. 2. 6.

to humble] or, *to afflict*; as the Greeke translath, *that hee might afflict thee, and tempt thee*. So verse 3. *tempt*] or, *prove*, to wit, their faith and obedience: see the notes on Gen. 22. 1.

to know] that is, to have experiment in practise of that which was in them. The like is said of King Ezechias, whom God left, to tempt him, *that hee might know all that was in his heart*, 2 Chron. 32. 31. But in respect of himselfe, God needeth not that any should testifie of man; for he knoweth what is in man, and what himselfe will doe, Ioh. 2. 25. and 6. 6. A faithfull heart loveth, serveth and beleeveeth in God, as wel in adversity, as prosperity, Mat. 4. 4. but an unfaithfull murmureth in afflictions, Psal. 78. 40. 41.

Verf. 3. *bumbled*] or, *Afflicted*, as verf. 2. So God afflicteth the strength of his people in the way, Psal. 102. 24. He suffered them to hunger, before he gave them Manna: so Gods people hunger and thirst after righteousness, & then he filleth them, Mat. 5. 6. Luke 1. 53.

Manna] Hebr. *Mai*: of this meat, see the annotations on Exod. 16. 14. 15. &c. It was a figure of Christ, Ioh. 6. *bread only*] that is, ordinary food, such as men live by; whereof bread is the principall. This sentence Christ alledged against Saran, when hee tempted him to unlawfull meanes for satisfying his hunger, Matth. 4. 4.

word that proceedeth] so the Greeke also translath, adding this word, as the Apostle also doth, in Matt. 4. 4. But another Evangelist saith only, *every word of God*, Luk. 4. 4. The word of God is the ground of faith, Rom. 10. 17. which they that have abiding in them, shall surely be fed in time of hunger, both soule and body, Psal. 37. 3, &c.

4 Verſ. 4. *not old*] that is, *was not worne out with age*, as the Greeke explaineth it: ſo in Deut. 29. 5. Neh. 9. 21. This was the ſecond meanes of ſuſtentation of life, which God alſo miraculoſly ſupplied unto them, that they might learne, not to ſeek as the Gentiles; or take thought, what they ſhould eat, or drinke, or wherewith they ſhould be cloathed, Matt. 6. 31. 32. *ſwelled not*] the Chaldee expoundeth it, *thy ſhoes were not bare* (or *broken*;) and ſo the Greeke in Neh. 9. 21. where this is againe mentioned: and Moſes himſelfe in Deut. 29. 5. In the ſenſe it agreeth with the former. But it ſeemeth here to meane the feet properly, which ſwelled not, neither were ſurbated, though they travelled ſo long therow that dry and thorny wilderneſſe: and ſo it meaneth health of body, which God alſo gave them, as the third bleſſing neceſſary for this preſent life. *forty yeeres*] the time of their travell in the wilderneſſe: which number *forty*, is often uſed for to denote the time of affliction and humiliation. See the notes on Gen. 7. 4.

5 Verſ. 5. *know with thine heart*] that is, *know* and *acknowledge* heartily, upon thine owne feeling and experience. So Iſaiah ſaid unto them, *Ye know in all your heart, and in all your ſoule*, Iſa. 13. 14. *chaste[neth]* or *nurtur[eth]*, *reſtraineth* from the pleaſures of the fleſh. So other Scriptures ſpeake of Gods chaſtiſements, like a father, Prov. 3. 11. 12. Hebr. 12. 5. -- 10. and, *Bleſſed is the man whom thou chaſteſteſt O Iah*, Pſal. 94. 12.

6 Verſ. 6. *his wayes*] which hee hath commanded to walke in, that is, his Law, Exod. 18. 20. Pſal. 25. 4. The Chaldee expoundeth it, *the wayes that are right before him*. Theſe are oppoſed to mens owne wayes, Eſay 66. 3. and 55. 8. 9. They comprehend faith, and other duties of the firſt Table, 1 King. 11. 33. 38. Act. 18. 25. 26. and 22. 4. & vertues of the ſecond Table alſo, 2 Pet. 2. 15. See the notes on Gen. 6. 12. *to feare him*] this is the meanes to keepe men in Gods wayes, and is therefore ſet before, in 2 Chron. 1. 31. Pſal. 128. 1.

7 Verſ. 7. *good land*] a fat and fertile ſoile: See Num. 13. 19. 20. *brookes*] or *rivers*: the Chaldee explaineth it, *flowing with brookes*. of *fountaines*] or of *ſprings*: the Chaldee ſaith, *well[ing]-out fountaines and dep[ths]*: the Greeke, and *fountaines of dep[ths]*. By *deepes* are meant *ſore of waters*, as Gen. 1. 2. and 7. 11. Theſe *brookes* and *ſprings* figured the plentifull graces of Gods ſpirit, wherewith his Church is watered, Joel 3. 18. Ezek. 47. 1. &c. Revel. 22. 1. Pſal. 65. 10. and 46. 4. *vallie*] put for *vallies*, and *mountaines*, as the Greeke and Chaldee tranſlate. One is often uſed for many: See the notes on Gen. 3. 2. God ſendeth the *ſprings* into the *vallies*, they run among the *mountaines*, they give drinke to every beaſt of the field, the *wild aſſes* quench their thirſt, Pſal. 104. 10. 11.

8 Verſ. 8. *pomegranates*] it ſignifieth both the fruit, Num. 13. 24. and the tree that beares them, Song. 7. 12. Hagg. 2. 20. *olive olive*] Hebr. *olive-tree of oile*, that is, as the Chaldee expounds it, *olives that make oile*. With the fatneſſe of the olive, they honoured God and man, Iudg. 9. 9. Theſe earthly fruits figured alſo the heavenly graces which the

faithfull (watered with Gods word and ſpirit) are filled and comforted with, Pſal. 81. 16. and 147. 14. Song. 8. 2. The trees that beare theſe fruits, figure out gracious men, from whoſe doctrine and converſation, heavenly comforts doe flow in the Church, Iudg. 9. 8. -- 13. Song. 4. 13. & 6. 10. Hoſ. 10. 1. and 14. 7. 8. Pſal. 1. 3. and 52. 10.

Verſ. 9. *eat bread*] ſo having fruition of Gods bleſſings therein, which ſometime men have not, though the land be fruitfull, as Deut. 28. 30. 33. 39. 40. And for their finnes it came to paſſe, that they did *eat bread by weight*, and *with care*, Ezek. 4. 16. *braſſe*] theſe latter are for munition, and other uſes, as the former were for food: ſo all good things are implied. See alſo Deut. 33. 25. The mountaines as Gods ſtore-houſes were not only fruitfull on the upmoſt face of them, with corne and graſſe, and trees of ſundry ſorts; but within their bowels (as it were) bred minerals and metals of great uſe for man. *Iron is taken out of the duſt, and Braſſe is molten out of the ſtone*, Job 28. 2.

Verſ. 10. *be full*] or, *ſatisfied*; which is a bleſſing that God giveth to the righteous, Prov. 13. 25. Pſal. 147. 14. the contrary, to the wicked, Mic. 6. 14. Hag. 1. 6. *ſhalt bleſſe Iehovah*] that is, ſhalt give him thankes; as where it is ſaid, that *Ieſus tooke bread, and bleſſed*, Marke 14. 22. another Evangelist ſaith, *he tooke bread and gave thanks*, Luke 22. 19. And as our Saviour teacheth us to bleſſe before we eat, Mat. 14. 19. 20. ſo this law chargeth us to bleſſe after we have eaten: and for meat and drink, ſo for other good things which we receive of God; as David ſaith, *Bleſſe the LORD O my ſoule, and forget not all his benefits*, Pſalm. 103. 2. and the Apoſtle commandeth, *In every thing give thanks, for this is the will of God in Chriſt Ieſus concerning you*, 1 Theſſ. 5. 18. The Hebrewes (from this Law of Moſes) teach, that although it be here ſaid, *thou ſhalt eat and be full; and thou ſhalt bleſſe*, &c. yet if a man eat but a morſell (ſo much as an olive) he is to bleſſe after it. And he is bound to bleſſe for all meat firſt, and afterward to uſe it: likewise if he be to ſmell unto any ſweet thing, hee is to bleſſe, & after to have the fruition of it: as alſo to bleſſe after whatſoever he eateth or drinketh, though he drink but one little draught, or eat but a morſell. And as they were to bleſſe for the uſe of the creatures, ſo for every thing commanded in the Law, they were firſt to bleſſe, & then to doe the ſame. Women and ſervants were bound to bleſſe their meat, and little children alſo, that they might be trained up in the Commandements. Uncleane perſons, whatſoever uncleanneſſe they had, might bleſſe notwithstanding. Maimony tom. 1. in treat. of *Bleſſings*, chap. 1. ſect. 1. &c. and chap. 5. ſect. 1.

Verſ. 11. *leſt thou forget Iehovah*] or, *that thou forget not Iehovah*; which the Chaldee expoundeth, *that thou forget not the feare of the LORD*. God is forgotten, when his Commandements are neglected, Pſal. 106. 19. 21. Jer. 2. 32. and hee is remembered, when his precepts are remembered and done, Pſa. 103. 18. Moſes his next words ſhew this to bee the meaning here. So God is forgotten, when his workes towards us are forgotten, as appeareth

appeareth after, in verse 14, 15. &c.

12 Verſ. 10. *good*] that is, goodly, faire, pleasant, commodious: see the notes on Gen. 1. 4.

14 Verſ. 14. *lifted up*] the Chaldee expounds it *strengthened*, (or *hardened*;) meaning with pride, as is said of Nebuchadnezar, Dan. 5. 20. and so *lifting up* of the heart meaneth, as Deut. 17. 20. Jer. 48. 29. Dan. 11. 12. which is the way for men to forget God, as is written, *They were filled, and their heart was lifted up, therefore have they forgotten me*, Hos. 13. 6. *Jeromus*] in Greeke and Chaldee, *servitude* (or *bondage*.)

15 Verſ. 15. *led thee*] or, *made thee goe*, to wit, safely that thou shouldst not stumble, as Es. 63. 13. This grace David remembreth, in Psal. 136. 16. *Which led his people shew the wilderness*, &c. This was by a pillar of a cloud by day, and by a pillar of fire by night, Exod. 13. 21. *fearfull*] for it was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed thorow, and where no man dwells, Jer. 2. 6. *fiery serpents*] or, serpent, burning serpent and scorpion; the Greeke translateth, *where was the biting serpent and scorpions*: the Chaldee saith, *a place of burning serpents and scorpions*. See Num. 21. 6. &c. *scorpions*] Hebr. *scorpion*, one for many, as is noted on Gen. 3. 2. Scorpions are venomous creatures, which hurt and sting with their tails: wicked men are likened unto such, Ezek. 2. 6. Rev. 9. 3. 5. 10. as also unto *Serpents*, Matth. 23. 33. *drought*] or *thirst*: meaning a land of thirst, as is expressed in Esa. 35. 7. and so the Chaldee here translateth, *a place of drineste*. *rocke of flint*] that is, hard and dry rocke, from whence God gave them water twise, Exod. 17. and Num. 20. Of this mercy David sung, that God turneth the rocke to a lake of waters, the flint to a fountaine of waters, Psal. 114. 8. After Moses speaketh figuratively, of oile out of the flinty rocke, Deut. 32. 13.

16 Verſ. 16. *Manna*] whereof see before, vers. 3. and Exod. 16. *thy latter end*] for though no chastening for the present, seemeth to be joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby, Hebr. 12. 11.

17 Verſ. 17. *And thou say*] understand from vers. 12. *lest thou say*, that is, as the Greeke translateth, *and say not*. *gotten*] Hebr. *made*, that is, as the Chaldee expoundeth it, *gotten*: So in vers. 18. *wealth*] or *power*, meaning *wealth* or *goods*; as the Chaldee hath it.

18 Verſ. 18. *that it is he*] or, for it is he. Riches and wealth in the land of Canaan, (figuring spirituall riches in Christ,) were the speciall gift of God; for *The blessing of the LORD, it maketh rich*, Prov. 10. 22. but Israel forgot this, as God saith, *For she did not know, that I gave her corne, and wine, and oile, and multiplied her silver and gold*, Hos. 2. 8.

19 Verſ. 19. *other gods*] the idols of the people, saith the Chaldee paraphrast. These words shew what the forgetting of God meaneth: so Psal. 106. 19, 21. *I testifie*] the Greeke addeth, *I take heaven and earth to witness against you*. So Moses himselfe elsewhere speaketh in Deut. 30. 19. *perish*

ing ye shall perish] that is, ye shall assuredly and speedily perish, notwithstanding your wealth and prosperity; as it is said, *Neither their silver nor their gold, shall be able to deliver them in the day of the LORDS wrath; but the whole land shall be devoured by the fire of his jealousy*, Zeph. 1. 18.

Verſ. 20. *not heare*] that is, not obey the voice, which the Chaldee explaineth, *not receive the word of the LORD*.



CHAP. IX.

1. Moses teacheth Israel (now ready to enter into Canaan) that God would goe before them, and destroy their enemies; 4. not for their righteousness, but for the beasts wickednesse, and for his owne oath to Abraham. 6. Because Israel was a stiffe-necked people, that had often rebelled against God in the wilderness; as, 8. at Horib, where they made a molten Calf, whiles Moses was on the mount to receive the tables of the Covenant: 13. for which God would have destroyed them, but that Moses intreated for them, and abolished their idolatry. 22. How Israel sinned at Taberah, Massah, Kibroth hattaavah, 23. and at Kades barnea, where they refused to take possession of the Land. 25. Moses his fasting and prayer for the people.

HEARE O Israel; thou art passing over Jordan this day, to goe in to possesse Nations, greater and mightier than thou; Cities great and fenced, up to the Heavens. A people great and tall, the sonnes of the Anakims, whom thou hast knowen, and thou hast heard: who can stand before the sonnes of Anak? And thou shalt know this day, that Iehovah thy God is he that passeth over before thee, a consuming fire; he will destroy them, and he will bring them downe before thy face, and thou shalt drive them out and destroy them suddenly, as Iehovah hath spokē unto thee. Say not in thine heart, when Iehovah thy God hath cast them out from before thy face, saying, For my justice, Iehovah hath brought me in to possesse this land: but for the wickednesse of these nations, Iehovah doth drive them out from thy face. Not for thy justice, or for the righteousness of thine heart, doest thou goe in to possesse their land; but for the wickednes of these nations, Iehovah thy God doth drive them out from thy face, and for to stablish the word which Iehovah sware unto thy fathers, to Abraham, to Isaak, and to Iakob.

And thou shalt know, that not for thy justice doth Iehovah thy God give thee this good land, to possesse it; for thou art a stiffe-necked people.

Remember

7 Remember, forget not, how thou provokedst to wrath Jehovah thy God, in the wilderness, from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious against
8 Jehovah. And in Horeb ye provoked Jehovah to wrath; and Jehovah was angry with
9 you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, the tables of the Covenant, which Jehovah stroke with you: and I abode in the mount fortie daies and fortie nights; I did
10 neither eat bread, nor drink water. And Jehovah gave unto me the two tables of stone, written with the finger of God: & on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly.
11 And it was, at the end of forty daies, & fortie nights, Jehovah gave unto me the two tables of stone, the tables of the Covenant.
12 And Jehovah said unto me, Arise, goe down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted themselves, they have quickly turned aside out of the way which I commanded them; they have made them a molten
13 calfe. And Jehovah said unto me, saying; I have seene this people, and behold, it is a
14 stiffe-necked people. Let me alone, that I may destroy them, and blot out their name from under the heavens: and I will make of thee a nation mightier & greater than they.
15 And I turned me, and came downe from the mount, and the mount burned with fire, and the two tables of the Covenant were in my
16 two hands. And I saw, and behold, ye had sinned against Jehovah your God, yee had made you a molten calfe, ye had turned aside quickly, out of the way which Jehovah had
17 commanded you. And I took the two tables and cast them out of my two hands, & brake
18 them before your eies. And I fell downe before Jehovah, as at the first, forty daies, and forty nights; I did neither eat bread, nor
19 drinke water, because of all your sin which yee had sinned, in doing evill in the eyes of
20 Jehovah, to provoke him to anger. For I was afraid because of the anger and hot displeasure wherewith Jehovah was wroth against you, to destroy you: but Jehovah hearkened unto me at that time also. And Jehovah was very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in
21 the same time. And your sinne, the Calfe which ye had made, I tooke, and burned it

with fire; and stamped it, grinding it well, untill it was made small as dust, & I cast the dust therof into the brook that descended out of the mount. And at Taberah, and at Massah, 22
and at Kibroth-hataavah, yee provoked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Goe up, and possesse the land which I have given unto you, then yee rebelled against the mouth of Jehovah your God, and ye beleevd him not, neither hearkned unto his voice. You 23
have been rebellious against Jehovah, from the day that I knew you. And I fell downe before Jehovah, forty daies and forty nights, as I fell down, because Jehovah had said for to destroy you. And I prayed unto Jehovah, 24
and said; O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. Remember thy servants, Abraham, 25
Isaac, and Jakob: looke not unto the hardnesse of this people, nor to their wickednesse, nor to their sinne. Lest the land from whence thou hast brought us out, doe say, 26
Because Jehovah was not able to bring them into the land which he spake unto them; and because he hated them, he hath brought them out to slay them in the wilderness. Yet they 27
are thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched-out arme. 28
29

Annotations.

[Orden] Hebr. *Iarden*: a river thorow which Israel was to passe into the land, Deut. 1. 1. See Num. 24. 12. *this day*] that is, at *this time*, very shortly. *Day* is often used for time, as 2 Cor. 6. 2. An *houre* is likewise so used for time; as, *the last houre*, 1 Joh. 2. 18. So, *in that houre*, Luke 10. 31. 16. At *that time*, Matth. 11. 25. *possesse*] or *inherit*, which when it is spoken of nations, signifieth dominion over them, Lev. 25. 45, 46. Here it may be meant also of the lands or Countries of those nations, as they are said to *possesse Gad*, which *dwell in his cities*, Jer. 49. 1.

Verse 2. *Anakims*] whom the Chaldee calleth *Giams*. They were named of one *Anah*, (of whom see Numb. 13. 23.) and so the Greeke here saith, *sonnes of Enah*. *hast heard*] to wit, *men say*. A common report of others, and of the Israelites themselves, Num. 13. 29, 34.

Ver. 3. *be that possesse*] Against feare and distrust (such as had affected them before, Num. 14. 1, 2, 3, &c.) hee opposeth the presence and power of God, which is the main Argument to strengthen faith, Num. 14. 9. Psal. 56. 4, 5. & 60. 13, 14.

consuming] Hebr. *eating*: so Deut. 4. 24. The Chaldee translateth, *his word is a consuming fire*. *suddenly*] or, *quickly*, *hastily*: see the notes on Deut. 7. 22.

4 Verse 4. *For my justice*] The Hebrew *In*, is by the Greek also here translated *For*, and it often noteth the *cause* of a thing; as Hos. 12. 13. *in* (that is, *for*) *a wife*. So in Psal. 11. 2. Deut. 24. 16. Here he opposeth the second evill, pride of heart, against which he dealeth in all the rest of this chapter.

5 Verse 5. *righteousnesse*] or *uprightness*, *straitnesse*, *equitie*: the Greeke translateth it here, *piety*; the Chaldee, *truth*. By naming *justice*, he excludeth all merit of workes, Deut. 6. 25. and by *righteousnesse of heart*, all inward affections and purposes, which men might plead, notwithstanding that they faile in action. Yet these two are the chiefe things which God respecteth in men, Psal. 15. 1, 2. 1 Chron. 29. 17. *for the wickednesse*] Two causes are here shewed of this worke of God; justice against the wicked inhabitants, which should perish for their sinnes; and mercie towards Israel, whom he would doe good unto, of grace. Thus also hee dealeth concerning the heavenly inheritance; the wicked are shut out, for their evill works, Jude vers. 14, 15. But the Saints are saved by grace through faith: not of workes, lest any man should boast, Ephes. 2. 8, 9. *the word*] the Greek translateth, *stablish the covenant* (or, *testament*): hereby he calleth them wholly to Gods word and promise, as Paul doth us in Galath. 3. 18. Rom. 15. 8. shewing, that *Iesus Christ was a minister of the Circumcision for the truth of God, to confirme the fathers promises, and that the Gentiles might glorifie God for mercie*.

6 Verse 6. *this good land*] a figure of heavenly blessings, as is shewed on Gen. 12. 5. *stiffe-necked*] or, of a *hard necke*, that is, stubborn and rebellious: see the notes on Exod. 32. 9. to which place Moses hath reference; and from Gods testimonie there, and their sins then and at other times, convinceth them as being altogether unworthy: that (as another Prophet saith) they might remember their waies, and all their doings wherin they had been defiled; and might loath themselves in their owne eies, for all their evils that they had committed; and might know that he was Jehovah, when he had wrought with them for his names sake, not according to their wicked waies, nor according to their corrupt doings, Ezek. 20. 43, 44. and 36. 31, 32.

7 Verse 7. *Remember, forget not*] an earnest and effectual manner of speaking, to move unto carefull remembrance: see the notes on Deut. 33. 6. *against*] Hebr. *with Jehovah*, which the Chaldee translateth, *before the Lord*; the Greeke, *ye have rebelliously performed things pertaining to the Lord*. This generall charge he proveth by many particular instances following.

8 Verse 8. *Horeb*] or *Choreb*, the mountaine where the Law was given; their rebellion there is described in Exod. 32. *destroyed you*] for there God said to Moses, *let me alone*, &c. and *I will consume them*, Exod. 32. 10.

Verse 9. *to the mount*] called up thither of God, to receive the tables of the Covenant, and other ordinances, Exod. 24. 12, -18. The time, place, occasion, end, and all circumstances, greatly aggravated the peoples sinne.

Verse 10. *of stone*] the signification whereof is noted on Exod. 31. 18. *finger*] signifying the Spirit: as, *I with the finger of God, cast out devils*, Luke 11. 20. that is, *with the Spirit of God*, Mat. 12. 28. So it figured the worke of God in our hearts, writing there his Law; as, *Ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with inke, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart*, 2 Cor. 3. 3.

Verse 12. *corrupted*] This word meaneth the corruption of Gods service and religion: see the notes on Exod. 32. 7. and Gen. 6. 11, 12, 13.

molten calfe] the word *calfe* is expressed in v. 16. This molten calfe they worshipped; and Moses said, *Oh, this people have sinned a great sinne, and have made them gods of gold*, Exod. 32. 8, 31.

Verse 13. *saying*] Here the Greeke version addeth, *I have spoken unto thee once and twice, saying; I have seene, &c.* *I have seene*] by the Lords seeing and bearing of sinners, is often meant a due regard of their sinnes, to punish them in his anger, Deut. 32. 19. Psal. 78. 21. & 90. 8. But when he pardoneth sinners, he is said to hide his face from their sinnes, and not to see them, Psalme 51. 11. Numbers 23. 21.

Verse 14. *Let me alone*] which the Chaldee expounds, *Leave off thy prayer before me*. So in Exodus 32. 10.

Verse 15. *burned*] Hebr. *burning*: the terrour of which sight onely, might have kept them from this sin, in that the signes of Gods presence were not yet departed from their eies. See Exo. 19. 18. and 20. 18. *two hands*] both hands full with blessings of the Lord for them, if their unworthinesse had not turned them away.

Verse 17. *I took*] the originall word signifieth a purposed *taking hold*, and *handling* of a thing; as they that goe to warre, are said to *take* (or *handle*) the shield, Jer. 46. 9. and they that expound the Law, are said to *handle it*, Jer. 2. 8. So Moses did this advisedly, guided by Gods Spirit; signifying that the covenant betweene God and them was now disannulled and broken, and that the Law pertained not to them, except to their condemnation, for breaking the same. See Exod. 32. 19.

Verse 18. *I fell downe*] the Greeke expoundeth it, *I prayed before the Lord the second time, as at the first*. Here Moses repeareth, how by his humble intercession, they escaped destruction, and were reconciled againe unto God. See the historie at large, in Exod. 32. 31, &c. *fortie daies*] the number of daies, and of yeeres, sundry times mentioned in the Scripture, for humiliation or judgement. See the notes on Gen. 7. 4. *sinnes*] the Greeke translateth, *sinnes*; respecting the manifold evill in this, and their other transgressions.

Verse 19. *For I was*] the Greeke applying this to the time present also, saith; *And I am afraid*:

For

For the Lord, though he pardoned it then, reserved vengeance till another opportunitie, Exo. 32.

34. *bea, bened unto me*] that is, as the Chaldee explaineth it, *accepted my prayer.*

20 Verse 20. *with Aaron*] who made the calfe for them, and would have excused himselfe, but was guiltie of death: see Exod. 32. 21, 24.

21 Verse 21. *your sinne*] the Calfe is so called, as being the thing wherein they sinned. So Idols are called *a sinne*, in Eia. 31. 7. *the brooke*] that came out of the Rocke Horeb, which Rocke in figure was Christ, 1 Cor. 10. 4. of which they drank, to signifie the abolishing of their sinne by Christ, upon their repentance and faith: see the notes on Exodus 32. 20.

22 Verse 32. *at Taberah*] or, *in Taberah*: that is (as both Greek and Chaldee do interpret it) *the Burning*: a place so called, because the people complaining there, the fire of the Lord was kindled, and consumed some of them. See the history in Num. 11. 1, 2, 3. *Maffab*] in English, *the Temptation*; and so the Greek & Chaldee translate it. A place at Rephidim in the wilderness, before they came to Horeb, ten stations from Egypt, in the first yeere of their travell, where wanting water, they tempted God, saying, *Is the Lord amongst us, or no?* and there he gave them water out of the Rocke, Exo. 17. See the Annotations there, and Psal. 95. 8, 9. Heb. 3. 8, &c. Deut. 6. 16. *Kibrah batraavah*]

in English, *the Graves of lust*; so translated also by the Greeke. Here (a little from Taberah forementioned) they loathed Manna, and lusted for flesh: God gave them Quailles, but they died of a plague, while the flesh was yet betweene their teeth; and being buried there, occasioned this name of the place, for a perpetuall memoriall. See Num. 11. 4, 34. and the Annotations there. Also Psal. 78. 12, 31. & 106. 14, 15.

23 Verse 23. *Kadesh-barnea*] where, being come thorow the wilderness of Pharan, to the border of the land of Canaan, they were commanded of God to goe to take possession. Then they sent Spies, who discouraged the people: so through want of faith they durst not enter, and were for it condemned to 40. yeeres wandring in the wilderness, and there ended their daies. See Num. 13. and 14. chapters. *against the mouth*] that is, *against the word, or commandment*: in Greeke, *ye disobeyed the word.*

24 Verse 24. *that I knew you*] the Greek expounds it, *from the day that he was known unto you.* So he concludeth with a generall charge of rebellion upon them, shewing hereby the impossibility of the Law, and ministerie thereof, to bring men unto God; for it causeth sin and wrath to abound; as Rom. 4. 15. and 8. 3. Gal. 3. 19, 22. For besides these particulars, they sinned many other times in the wilderness, as is noted on Numb. 14. 22. and in Psal. 78. and 106.

25 Verse 25. *I fell downe*; in Greeke, *I prayed.* He returneth to speake of their reconciliation to God, which was by the prayer of Moses, as a mediator, and figure of Christ: by whom (and not by our owne deserts) we have entrance into the

kingdome of God, Gal. 3. 22, 24. Rom. 3. 20, 22. & 5. 1, 2, &c. *as I fell downe*] so wit, *at the first*, as v. 18. or, *which I fell downe*, that is, which I laid before that I fell downe. But the Hebrew *after*, *which*, is sometimes used for *as*, as in Jer. 48. 8.

said for to destroy] that is, *said that he would destroy you.* See the like phrases so expounded in Eia. 49. 6. with Acts 14. 37. 1 Chron. 17. 4. with 2 Sam. 7. 5. Mat. 20. 19. with Marke 10. 33, 34.

Verse 26. *Lord Jehovah*] in Greeke, *Lord, Lord*; in Chaldee, *Lord God.* See the Annotations on Gen. 15. 2. *thy people*] this respecteth their adoption in Christ, and justification, 1 Pet. 2. 9, 10. *inheritance*] this implieth their sanctification, unto the obedience and service of God by the Spirit: See Exod. 34. 9. *through thy greatness*]

in Greeke, *through thy great strength*, as v. 29. it implieth also his great goodnesse, and therefore is often spoken of his gracious workes for his people, 1 Chron. 17. 19. Luke 1. 49.

Verse 27. *thy servants*] He meaneth Gods oath unto them, to multiply their seed, and to give the land for an eternall inheritance, as is expressed in this prayer before, Ex. 32. 13. So the Greek addeth here, *unto whom thou swearest by thy selfe.* *hardnesse*] the naturall corruption, whereby the heart is hardened, that it cannot repent and beleeve the word of God; (from which, the two evils following doe flow) Rom. 2. 5.

Verse 28. *the land*] that is, as the Greeke and Chaldee both explaine, *the inhabitants of the land.* This reason is also alleaged in Exod. 33. 12. and Numb. 14. 16.

27

28



CHAP. X.

1 A rehearfall of Gods mercies, in reming the two Tables of the Covenant; 6 in leading the people forward towards Canaan, and continuing the Priesthood after Aarons death; 8 in separating the Tribe of Levi unto the ministerie; 10 in bearkning unto Moses his suit for the people. 12 An exhortation unto obedience, 14 because of Gods glorie: 15 love unto Israel; 17 justice towards all; 21 his fearfull workes, 22 and multiplication of his people.

AT that time Jehovah said unto mee, 1
Hew thee two tables of stone, like
the first, and come up unto me, into
the mount, and thou shalt make thee an Arke
of wood. And I will write on the tables the
words which were on the first tables, which
thou brakest, and thou shalt put them in the
Arke. And I made an Ark of Shittim wood, 2
& hewed two tables of stone like the first, &
went up into the mount, and the two tables
in my hand. And he wrote on the tables, ac-
cording to the first writing, the ten words
which Jehovah had spoken unto you in the
mount out of the midst of the fire, in the day
of

of the assembly: and Jehovah gave them
 5 unto me. And I turned *my selfe*, and came
 downe from the mount, and I put the tables
 in the Ark which I had made, and there they
 6 be, as Jehovah commanded mee. And the
 sonnes of Israel journeyed from Beeroth of
 the sonnes of Jaakan from Moserah: there
 Aaron died, and was buried there; and Elea-
 zar his son administred the Priests office in
 7 his stead. From thence they journeyed to
 Gudgodah, and from Gudgodah to Jot-
 8 bath, a land of rivers of waters. At that time
 Jehovah separated the Tribe of Levi, to
 beare the Arke of the covenant of Jehovah,
 to stand before Jehovah to minister unto
 him, and to blesse in his name unto this day.
 9 Therefore Levi hath no part or inheritance
 with his brethren: Jehovah, he *is* his inheri-
 tance, as Jehovah thy God spake unto him.
 10 And I stood in the mount, according to the
 former daies, forty daies, and forty nights:
 and Jehovah hearkned unto me, at that time
 11 also; Jehovah would not destroy thee. And
 Jehovah said unto me, Arise, *goe* in journey
 before the people, that they may goe in, and
 possesse the land, which I sware unto their
 fathers to give unto them.

12 And now Israel, what doth Jehovah thy
 God aske of thee, but to feare Jehovah thy
 God, to walk in all his waies, & to love him,
 and to serve Jehovah thy God with all thy
 13 heart, and with all thy soule. To keepe the
 commandements of Jehovah and his statutes
 which I command thee *this* day, for good
 14 unto thee. Behold, unto Jehovah thy God
belong the heavens, and the heavens of hea-
 15 vens, the earth, and all that therein *is*. Only
 in thy fathers Jehovah had a delight, to love
 them, and he chose their seed after them, *e-*
ven you, above all peoples, as *it is* this day.
 16 Circumcise therefore the superfluous fore-
 skin of your heart, and make not your necke
 17 stiffe any more. For, Jehovah your God, he
is God of gods, and Lord of lords, the great
 God, the mighty, and the fearfull, which will
 18 not regard persons, nor take reward. Hee
 doth the judgement of the fatherlesse and
 widow, and loveth the stranger, in giving
 19 unto him bread and raiment. Love ye ther-
 fore the stranger; for ye were strangers in
 20 the land of Egypt. Thou shalt feare Jehovah
 thy God; him thou shalt serve, and to him
 shalt thou cleave, and by his name shalt thou
 21 sweare. He *is* thy praise, and he *is* thy God,
 which hath done for thee these great and
 fearfull things, which thine eies have seene.

With seventie soules did thy fathers goe
 downe in Egypt, and now Jehovah thy
 God hath made thee as the starres of the
 heavens for multitude.

Annotations.

A *T ibat time*] *Moses* rehearsing the mercies of
 God unto *Israel* (for which they should love
 and obey him) sheweth how upon his request, God
 presently shewed the tokens of his grace, by renu-
 ing the covenant; the History whereof is in Exo.
 34. *hew thee*] herein they differed from the
 first Tables, which were *the worke of God*, Exod.
 32. 16. These being of *Moses* hewing, shewed the
 work of *Moses* Law upon the heart of man, which
 is to hew and polish it, but not to change it from
 stone to flesh, for that is the worke of Christ: see
 the notes on Exod. 31. 18. & 34. 1. *come up*]
Moses onely, and no man with him, was comman-
 ded to goe up to the top of the mount; and it was to
 be in the morning, the time of mercie: see Exo. 14.
 2, 3. Of the mount Sinai, and how it differed from
 mount *Sin*, see the Annotations on Exod. 19. and
 20. *an Arke*] of this there was no mention in
 Exod. 34. but in Exod. 25. there the Arke and
 Mercie-seat that covered it, is commanded:
 which was a figure of Christ. That seemeth to
 be the Arke here spoken of; for any other tem-
 porary Arke we read not of.

Verse 2. *on the first*] Gods Law was the same,
 and unchanged; though the tables (figuring mens
 hearts) are changeable.

Verse 3. *Shittim wood*] which was a kinde of Ce-
 dar, *incorruptible*, as the Greeke translateth it:
 see the notes on Exod. 25. 5. *in my hand*] the
 Greek saith, *in my two hands*, as was in Deut. 9. 15.
 The Tables which God made and gave before,
 were written on: these which *Moses* made were
 hewed, but empty, till God wrote upon them:
 so the Law is written in mens hearts, and they *doe*
by nature the things of the Law, Rom. 2. 14, 15. but
 corrupting themselves in the things that they
 know, their hearts are hewed onely by *Moses*
 ministry; and however they boast of the Law,
 yet through the breaking the Law they dishonor
 God, Rom. 2. 23. till that be fulfilled which God
 hath promised, *I will put my Lawes into their minde,*
and write them in their hearts, Hebr. 8. 10.

Verse 4. *the ten words*] that is, *ten Commande-*
ments, or *Decalogue*: these were written by God
 himselfe, but other Lawes then rehearsed, were
 written by *Moses*, Exo. 34. 27, 28. For there the
 Lord came downe in a cloud, proclaimed his
 name, renewed the covenant, and repeated the
 principall Lawes, Exod. 34. 5, &c. *day of the*
assembly] or, *of the Church*, that is, when the Church
 or people were assembled to heare the Law, or to
 meet with God, as Exod. 19. 17. Deut. 5. 22. So in
 Deut. 18. 16. And in Acts 7. 38. it is said, *This*
(Moses) is he that was in the Church (or Assembly)
in the wilderness with the Angell, which spake to him
in the mount Sina, and with our fathers, who received
the lively oracles to give unto us.

5 Verſ. 5. *in the Arke*] ſo the covenant remained in the miſt of Iſrael, and the Tables were not broken as at the firſt: howbeit Moſes ſaw ſhined at his ſecond coming downe, which terrified the people, and cauſed him to veile his face, an other ſigne of the weakneſſe of his legall miniſtry: ſee the notes on Exod. 34. 29. *there they be*] for an evidence of Gods grace, and testimony of his covenant renewed with Iſrael. Wherefore thoſe Tables were called the *Teſtimonie*; and the Arke wherein they were put, the *Arke of the Teſtimonie*: ſee Exod. 25. 10. 16. 22.

6 Verſ. 6. *journeyed*] the Arke of Gods covenant going before them, to ſearch out a reſting place for them, Num. 10. 33. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Chriſt.

Beareth] by interpretation *Wells*, or *Pits*: which word is not mentioned in Num. 33. 34. but underſtood there. Neither was it a place by mount Sinai, from whence they firſt journeyed, Num. 10. 33. but many ſtations from it, as appeareth by Num. 33. 16. — 38. Moſes therefore keepeth not here the order of their travels, but ſignifieth how they had gone many journeyes forward, the Lord conducting them. Some of the Hebrewes (as *Aben Ezra*) doe thinke this was another place than that of the *fountain of Iſachar*, mentioned in Numbers 33. and that hereby is meant *Kadeſh*. *fountain of Iſachar*] who was one of the poſterity of *ſeir*, whom the Edomites drove out of their land, 1 Chron. 1. 38. — 42. Moſes before named him *Aben*, Gen. 36. 27. From the *Pits* or *Wells* of theſe Infidels, God removed them towards the land of Canaan, the promiſed holy land, where by faith in Chriſt, they might with joy draw waters out of the fountains of ſalvation, Eſay 12. 3.

Moſerab] called before (in the plural number) *Moſerab*, Num. 33. 30. and it was their ſtation before they came to the wells of the *fountain of Iſachar*, though here Moſes nameth it alter. Wherefore we are here to underſtand againe, from *Moſerab*, or, and *Moſerab*. The Greeke calleth it *Misadai*, changing R into D, which is uſuall, as is noted on Gen. 4. 18. But *Aben Ezra* (as before) thinketh this *Moſerab* was the name of the wilderneſſe of mount Hor, where Aaron died, & not the *Moſerab* ſpoken of in Num. 33. *there Aaron died*] not at *Moſerab*, (unleſſe it were the wilderneſſe of Hor, as *Aben Ezra* ſuppoſeth) nor at *Beeroth*, but many journeyes from it, at mount Hir, Num. 33. 37. 38. We are therefore to underſtand theſe words thus, *there*, (or *in there*) where Aaron died. Or ſupplying the former word, *from thence where Aaron died*. *buried there*] out of the land of Canaan, whereinto he might not enter, becauſe of his ſin: ſee the annotations on Num. 30. 24. &c.

in his ſtead] As the death of Moſes and Aaron, with their ſiſter Marie, (the King, Prieſt and Prophetesse of Iſrael) was a teſtification of the weakneſſe and impoſſibility of the legall kingdome & prieſthood, to bring them into the kingdome of God: ſo the continuance of the Prieſthood in Aarons poſterity, was another ſigne of Gods

grace towards Iſrael, for reconciliation of them to himſelfe, and bleſſing them, till Chriſt (who hath a Prieſthood that paſſeth not from him to another) ſhould come, who is able perfectly to ſave them that come unto God by him, Heb. 7. 11. 12. 23. 24. 25.

Verſ. 7. *From thence*] namely, from *Beeroth of the ſonnes of Iſachar*, Num. 33. 32. *Godſdab*] in the Chaldees, *Godſad*, in Greeke, *Gadad*: before Moſes named it *Hor-bajidab*, that is, the *Hill of Gadad*: ſee Num. 33. 32. 33. *Iſachar*] in Greeke, *Iſachaba*, as in Num. 33. 33.

Verſ. 8. *At that time*] not when they came to *Beeroth*, but long before, whiles they were at mount Sinai, God ſeparated the tribe of Levi: ſee Num. 3. 1. 6. &c. So the time (when God was provoked to wrath) commendeth the riches of his grace, and ſeparated] from all other buſines, to ſerve the Lord and his people, Exod. 28. 1. Num. 3. 45. and 16. 9.

tribe of Levi] of which tribe Aaron and all the Prieſts were; ſo he ſpeaketh here of the whole. *to beare*] Hereupon David ſaid, It is not for any to beare the Arke of God, but for the Levites, &c. 1 Chron. 15. 2. See alſo Num. 4. 15.

to ſtand] this ſignifieth the Prieſts & Levites uſed in al their miniſtration, ſtanding, not ſitting, and it was a ſigne of ſervice, as beareth ſervice the King, Ier. 52. 12. it is in another Scripture called the *ſtanding of the King*, 2 King. 25. 8. So after, in Deut. 17. 12. & 18. 5. 7. Iudg. 20. 28. In like manner, the Prophets are ſaid to ſtand before the Lord, 1 King. 17. 1. and 18. 15. 2 King. 3. 14. and 5. 16. Likewise alſo the Angels, as Luk. 1. 19. I am *Gabriel that ſtand before God*: ſo in 2 Chron. 18. 18. And as the Levites ſtood before the Lord, ſo they are ſaid alſo to ſtand before the people, and to ſerve them, Num. 16. 9. 2 Chron. 35. 3. Ezech. 44. 11. *when to beſſe*] of this duty, ſee the annotations on Num. 6. 23. Thus God provided for the comfort of their ſoules, whiles his miniſtery was ſetled among them, by which they might daily have acceſſe unto his throne of grace.

Verſ. 9. *no part*] to wit, no part in the ſpoiles taken by warre, no inheritance in the land of Canaan, which was divided among the other tribes only: ſee Num. 18. 20. and 26. 53. 57. and 35. 2. Deut. 18. 1. *for of the firſt-fruits*, riches, vower, oblations of the Lord, the Prieſts and Levites had their livelihood: ſee the annotations on Num. 18. 29. — 30. 21. &c. Therefore the Chaldee paraphraſt here tranſlateth, *the gifts that the Lord hath given him, they are his inheritance*. Of which ſee more in Deut. 12. 19. and 14. 29. and 18. 12.

Verſ. 10. *And I ſtood*] or, *when I had ſtood*, that is, both ſtayed (or abidden) and in prayer waited upon the Lord for mercie. *Standing*, often ſignifieth prayer, as is noted on Gen. 18. 22. and the words following here manifeſt the ſame.

hearkned] the Chaldee expounds it, *accepted my prayer*. *deſtroy*] Heb. *corrupt*; which when it is ſpoken of God, uſually meaneth deſtruction: ſee Gen. 6. 13.

Verſ. 11. *that they may*] or, *and they ſhall*; which

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the Greeke translateth, *and let them goe in.* These phrases are one in sense, as is noted on Gen. 12. 12. and 27. 4. This commandement and promise was a testimonie that God now was reconciled unto them, by the intercession of Moses.

12. Ver. 12. *aske of thee*] This word, often used when men *aske*, that is, request or desire a thing of God; 1 Sam. 1. 17. 20. 27. Lam. 1. 3. 6. is here used for Gods asking obedience of men, as if he desired and requested the same; and as in Mic. 6. 8. he is said to *seke*, or require the like thing. This grace Paul sheweth more effectually, saying; *as though God did beseech you by us, wee pray you in Christs stead, be ye reconciled to God,* 2 Cor. 5. 20. [see the notes on Deut. 6. 13.] This *seare* is the beginning of wisdom; Prov. 1. 7. by which men depart from evil; Prov. 16. 6. Unto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearsal of their sinnes, and of Gods mercies towards them. So by other Prophets, hee calleth men to obedience and humble walking before him, rather than to sacrifice: see 1 Sam. 15. 22. Jer. 7. 22. 23. Mic. 6. 6. 7. 8. *call his wayes*] that is, to follow him, in his faith and religion; and all his commandements; for these are the wayes of God, Psal. 25. 4. 5. Act. 18. 25. 26. The Chaldee translateth, *the wayes which are right before him*: see the notes on Gen. 18. 19. and 6. 12. *unto love*] The summe and end of the Law, 1 Tim. 1. 5. See the notes on Exod. 20. 6. *for*] in outward obedience also; that wee love, not inward, neither in tongue, but indeed and truth, 1 Joh. 3. 18. What serving implieth, see noted on Exod. 20. 5. and Deut. 6. 13.

13. Ver. 13. *for good*] or, as the Greeke and Chaldee interpret, *that it may be well with thee*: so Deut. 5. 33. In serving the Lord, the glory redoundeth unto him, the benefit to our selves: for, them that honour him, hee will honour, 1 Sam. 2. 30. and godlinesse hath the promise, of the life that now is; and of that which is to come, 1 Tim. 4. 8.

14. Ver. 14. *unto Iehovah*] or, of Iehovah: his they are, and of him made, preserved, and loved generally as his creatures; for he saveth man and beast. Psal. 36. 7. and is kind unto the unbankfull; and to the evil, Luke 3. 5. So it is acknowledged in Neh. 9. 6. *Thou, even thou, art Lord alone, thou hast made the heavens, the heavens of heavens; with all their host, the earth, and all things that are therein; the sea, and all that is therein; and thou preservest them all; and the host of heaven worshippeth thee.* [the heavens of heavens] that is, the highest heavens, as the Apostle mentioneth the third heaven, 2 Cor. 12. 2. Hereby the Angels also are implied, as in Targum Jonathan it is explained, *the heavens of heavens, and companies of Angels which are in them, to minister before him.*

15. Ver. 15. *had a delight*] which the Greeke translateth, *fore-chose to love them*: and this is his speciall grace to his Church in Christ, Ephes. 1. 3. 4. 5. *Remembered their sinnes*] their children, as the Chaldee explains it; for Gods grace is continued unto the posterity of the faithfull; even to thousands

of them that love him; Exod. 20. 6.

16. Ver. 16. *the signe of the fore-chose*] as the Greeke translateth, *benefice of heart*: the Chaldee, *lovingness* (or *graciousness*) of the heart. See the annotations on Gen. 17. 1. Hereby is taught repentance and mortification of the inward man, by circumcising of the heart, in the spirit; Rom. 2. 29. *putting off the body of the sinne of the flesh*; Col. 3. 9. For now are the circumstances that wrought God in the Samaritans, Phil. 3. 3. Hee opened God's promises to the Gentiles, to cutt off their hearts, Deut. 30. 6. and blancheth them that were unclean in Leviticus 9. 26. Act. 7. 51. *make you make* [see Deut. 10. 7.] This is against their outward disobedience; as the former was against their inward; and teacheth submission unto the yoke of Gods law, contrary to their former stubbornnesse.

17. Ver. 17. *Contest of Gods*] that is, *the highest God*, in respect of all that are called Gods; whether in heaven or in earth; as there be God many; 1 Cor. 8. 5. 6. The idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called Gods; Deut. 7. 25. Psal. 8. 6. with Hebrews, 27. 8. 9. Psalms 82. 103. *had regard persons*] of persons (or *accept of persons*) which the Greeke translateth, *not have in admiration the person of or face* of any; which phrase the Apostle useth, *Indever* 1. 6. Of God, sundry other Scriptures testify, that he respecteth no persons, as Act. 10. 34. Rom. 2. 11. 1 Chron. 19. 7. Job 34. 19. 1 Pet. 1. 17. Gal. 2. 6. Bill. 6. 9. Col. 3. 25. *our like reward*] that is, will not pervert judgement, by condemning the innocent, or justifying the wicked; for gifts or rewards, as unrighteous Judges doe, 1 Sam. 8. 3. Psal. 15. 5. Esay 5. 23.

18. Ver. 18. *doth the judgement*] that is, *executeth the rightfull sentence*, for delivering, or avenging a man, as it is said, *the Lord hath judged* (that is, delivered) *him from the hand of his enemies*, 2 Sam. 8. 19. And he doth judgement to all oppressed, Psal. 103. 6. But the fatherless and widows are here by name oppressed; because such are commonly and easily wronged in the world; Job 22. 9. and 24. 3. 9. Psalms 94. 6. Ezek. 12. 7. therefore God is said to be the Judge; that is, the Patron, defender and reliever of such; Psalms 68. 6. and 10. 14. and 146. 7. 9. and commandeth men to be the like, Esay 1. 17. Psal. 82. 3. [the staffe] that is, the Chaldee explaineth it, *food*. for bread, which is the staffe and stay of mans life is often used for all intay, as is noted on Gen. 3. 19. And as God feedeth strangers; so hee commandeth his people to doe the like, Deut. 14. 29. and 16. 14. and 21. 19. 20. 21. and 26. 11. 12.

19. Ver. 19. *like ye therefore*] or, *And love ye the stranger*, to wit, as God loveth him; that is, manifest your love by relieving him: see Lam. 2. 15. 16. *ye were strangers*] this remembrance of their former misery, is often used; to move them unto compassion towards others. See Ex. 23. 21. Lev. 19. 33. 34.

20. Ver. 20. *thou*] This word is first used to express the union that is betweene man and wife, Gen. 2. 4. applied here to signifie our union with the

the Lord in Christ, as Paul sheweth it by the same similitude of marriage, Ephes. 5. 25. — 32. But this is spirituall, as hee saith, *Hee that cleaveth to the Lord, is one spirit*, 1 Cor. 6. 17. It is to be done with purpose of heart, Act. 11. 23. and with soule, Psal. 63. 9. with a continued resolution, as Ruth. 1. 14. — 16. So in other cases, *cleaving* signifieth such an union as will not be parted, Job 41. 17. Dan. 2. 43. Compare also Deut. 4. 4. and 11. 22. and 13. 4. and 30. 20.

swaere] hereby Confession is implied, as is before noted on Deut. 6. 13.

21 Vers. 21. *thy praise*] in Greeke, *thy glorying*, that is, whom thou oughtest to praise continually, and in whom thou art to glory. So Jeremy said, *thou art my praise*, Jer. 17. 14. and David, *O God of my praise*, Psal. 109. 1. and, *the praises of Israel*, Psal. 22. 4. *fearefull things*] in Greeke, *glorious things*; which imply both the good things done unto Israel, and the evill unto their enemies, as appeareth by Psalm. 106. 22. 2 Sam. 7. 23. Esay 64. 3.

22 Vers. 22. *seventy soules*] that is, *seventy persons*: some Greeke Copies have *seventie five soules*; other some, and (as Hierome witnesseth) the lxxij. Interpreters translate here *seventy*; though else where they have 75. which the Holy Ghost followeth in Act. 7. 14. See the annotations on Genes. 46. 27. 20. *made thee*] Hebr. *put thee as the starres*, that is, made thee innumerable; which was a singular blessing remembred before in Deut. 1. 10. and after in Neh. 9. 23. and a fulfilling of the promise made unto Abraham, Gen. 22. 17. and againe unto Isaak, Gen. 20. 4. According to this similitude the Israelites are called *the host of heaven*, and *starres*, Dan. 8. 10. 24. and in other visions, the state of the Church is called *Heaven*, Revel. 4. 2. and 11. 19. and 12. 1. 7. and the chiefe members of the same, *Starres*, Revel. 6. 13. and 8. 10. and 12. 1. 4.



CHAP. XI.

1 An exhortation to love and obedience, 2 by their owne experience of Gods great workes done in Egypt, and in the wilderness, 8 by promise of Gods great blessings in the Land of Canaan, 16 and by threatenings. 18 Gods words must be laid up in the heart, and for a signe outwardly, 19, taught unto the children, 20 and written on the doore-posts. 22 Upon keeping of the Law, the casting out of the heathens, and possessing their land, is promised. 26 The blessing and the curse is set before them: 29 and must after be pronounced on Gerizim and Ebal. mounts within the land.

1 And thou shalt love Jehovah thy God, and keepe his charge, and his statutes, and his judgements, and his commandments, all dayes. And know ye *this day*:

for (*I speake*) not with your children, which have not knowne, and which have not seene the chastisement of Jehovah your God, his greatnesse, his strong hand, and his stretched-out arme. And his signes, and his deeds which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

And what he did unto the armie of Egypt, unto their horses, and to their Chariots; how he made the waters of the Red sea to flow over their faces as they pursued after you; and Jehovah hath destroyed them unto this day. And what he did unto you in the wilderness, until ye came unto this place. And what he did to Dathan, & to Abiram, the sons of Eliab, the son of Reuben, how the earth opened her mouth, & swallowed up them and their houses, & their tents, & all the substance that was at their feet, in the midst of al Israel.

But your eyes have seen al the great work of Jehovah, which he hath done. Therefore shall ye keepe all the commandment which I command thee *this day*, that yee may be strong, & goe in, and possesse the land, whither yee are going over to possesse it. And that yee may prolong *your* dayes upon the land, which Jehovah swaere unto your fathers to give unto them, and to their seed; a land flowing with milke and honey. For the land whither thou goest in to possesse it, is not as the land of Egypt, from whence yee came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land whither yee are going over to possesse it, is a land of mountaines and of vallies; it drinketh waters of the raine of heavens. A land which Jehovah thy God careth for; the eyes of Jehovah thy God are continually upon it, from the beginning of the yeere, even to the end of the yeere.

And it shall be, if hearkening ye shal hearken unto my commandments which I command you *this day*, to love Jehovah your God, and to serve him, with all your heart, and with all your soule; That I will give the raine of your land in his time, the first raine, and the latter raine; and thou shalt gather in thy Corne, & thy new wine, and thy new Oyle. And I will give grasse in thy field, for thy cattell, and thou shalt eat and be full.

Take heed to your selves, lest your heart be deceived, and yee turne aside, and serve other gods, and bow downe your selves to them. And the anger of Jehovah bee kindled against you, and he shut up the heavens,

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that there bee no raine, and the land yeeld not her increase, and ye perish quickly from off the good lād, which Jehovah giveth you.

- 18 And yee shall put these my words in your heart, and in your soule, and shall bind them for a signe upon your hand, and they shall be
19 for Phylacteries betweene your eyes. And yee shall teach them your children, speaking of them when thou sittest in thine house, & when thou walkest in the way, & when thou
20 lyest downe, and when thou risest up. And thou shalt write them upon the doore-posts
21 of thine house, and on thy gates. That your dayes may be multiplyed, and the dayes of your children, in the land which Jehovah
sware unto your fathers, to give unto them, as the dayes of the heavens upon the earth.
22 For if keeping, yee shall keepe all this commandement, which I command you, to doe it, to love Jehovah your God, to walke in all his wayes, and to cleave unto him;
23 Then will Jehovah drive out all these nations from before your faces, and ye shall possesse nations greater and mightier than your
24 selves. Every place whereon the sole of your foot shall tread, shall be yours: from the wilderness & Lebanon; from the river, the river Euphrates, and unto the yndmost
25 sea shall your coast be. There shall not a man stand before you: Jehovah your God will give the dread of you, and the feare of you upon the face of all the land, which yee shall tread upon, as hee hath spoken unto you.

- 26 Behold, I set before you *this* day a blessing, and a curse. A blessing, if yee shall
27 hearken unto the commandements of Jehovah your God, which I command you *this* day. And a curse, if yee will not hearken
28 unto the commandements of Jehovah your God, but turne aside out of the way which I command you *this* day, to goe after other gods, which yee have not knowne.
29 And it shall be, when Jehovah thy God hath brought thee in, unto the land whither thou goest, to possesse it, that thou shalt
30 put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not on the other side Iordan, by the way of the
going downe of the Sunne, in the land of the Canaanite, which dwelleth in the plaine, over against Gilgal, besides the Okes of Mo-
31 rch? For yee *are* passing over Iordan, to goe in, to possesse the land which Jehovah your

God giveth unto you, and ye shall possesse it, and dwell in it. And yee shall observe to doe all the statutes, and the judgements which I set before your faces *this* day.

Annotations.

ANd thou shalt love] or, Love thou therefore. Moses returneth to exhort Israel unto the love of GOD, and to shew the same by their continuall obedience. *his charge*] or, *his custodie*, *his observation*: which word is often used for a watch, as in Exod. 14. 24. The Greeke translateth it *charges*, or *custodies*; meaning, *ordinances to be kept heedfully*: so in Genesis 26. 5. Leviticus 8. 35. and 18. 30.

Verse 2. for (I speake not) *with your children*] or, *that (it is) not your children (or sinnes)* namely, which have seene Gods greatnesse, &c. *but your eyes* (are they) *that have seene*, &c. verse 7. Hee commendeth Gods speciall favour to their owne persons, more than to their fathers, or to their children, in shewing them his great workes, for which they should the more love and obey him. This he after confirmeth by many arguments.

the chastisements] or *nurture*: which the Chaldee translateth, *doctrine*, or *instruction*. It implieth nurture both by words and workes, as Deut. 4. 36. & 8. 5. Lev. 26. 18. Prov. 1. 2. & 4. 1. *stretched out*] the Greeke and Chaldee translate, *high arme*. See the notes on Deut. 4. 34.

Verse 3. *deeds*] or *acts*, in Greeke, *wonders*. Of these see the historie in Exod. 7, &c. And here is the first Argument, from Gods mightie workes in Egypt.

Verse 4. *arme*] or *power*, *forces*. So the Greeke translateth, *the power of the Egyptians*. See Exod. 15. 4. *to their horses*] Hebr. *to his horses*, and *to his Chariots*; speaking of them as of one man, or having respect to Pharaoh their King. *to flow*] or, *to swim*; and *over their faces*, is like that in Lam. 11. 54. *waters flowed over mine head*. Hee meaneth they were drowned, *the Sea covered them*, *they sank as Lead in the mightie waters*, Exod. 15. 10. *destroyed*] or, *made them perish*: so that *there remained not so much as one of them*, Exodus 14. 28. This was an extraordinary favour of God, who oftentimes suffereth the oppressors to have the strong hand, whiles the oppressed have the teares, and no comforter, Eccles. 4. 1. So this is the second argument from Gods power shewed at the Red Sea.

Verse 5. *what he did*] or, *the things which he did*, in his continuall guiding them thorow that terrible wilderness, where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Verse 6. *Dathan*] of whose historie, see Numb. 16. This is the fourth argument of Gods greatnesse, to perswade Israel unto his love: for that hee

he had repressed the factious and mutinous rebels among themselves, which would have subverted the order and ordinance of God concerning the Priesthood, the means of the atonement and reconciliation between God and his people. *their houses*] that is, *households*; as the Chaldee expounds it, *the men of their houses*: See Num. 16. 32. *as their feet*] that is, *in their possession*: the Greeke and Chaldee translate, *that was with them*.

7 Ver. 7. *have seen*] or, are they *that see*. Therefore this people, above all other, were bound to love the Lord. *work*] or *deed*, that is, *works*, as the Greeke translateth. So in the verse following, *commandment*, for *commandments*.

8 Ver. 8. *be strong*] in body and spirit, to fight against the enemy: as in Ios. 1. 6. 1 Ioh. 2. 14. Or, *be strong*, that is, *lively and healthfull*, as the Gr. translateth, *that ye may live*: and they *that be strong*, Mat. 9. 12. are by another Evangelist said to *be in health*, opposed to *the sick*, Luke 5. 31. *possesse*] or, *inherit* the land; a figure of the kingdom of Gods grace and glory, which the righteous shall possesse by inheritance, Eas. 60. 21. and 65. 9.

9 Ver. 9. *and honey*] which signified the great fertility of that land, and figured out spirituall graces and comforts, as is noted on Exod. 3. 8.

10 Ver. 10. *thou sowedst*] and so all the inhabitants, as the Greeke translateth, *they sow*. In Egypt (from whence Israel came) they had no raine, but by the over-flowing of the river Nilus, the land was watered; and by the labour of the husbandman, beekes were derived to moisten the ground. And that there they had no raine, is testified both by the Prophets, Zach. 14. 18. and by humane histories, Pomp. Mela. lib. 1. Herodotus in Euterpe. Nec plus in supplicat verba Iovi, Tibul. lib. 1. Ekg. 8.

with thy foot] that is, with thy diligent labour, signified sometime by the *band*, Psalm. 128. 2. sometime by the *foot*, as Gen. 30. 30. This condition of the land of Egypt (the house of bondage) figured the estate of men naturally corrupted, which they labour to relieve by their owne works, and with the muddy waters which are from beneath, proceeding from earthly wisdom, and carnall understanding, 1 Cor. 1. 20. 21. and 2. 4. 5. Ezek. 34. 19. Ier. 2. 13.

11 V. 11. *mountaines, &c.*] hereby is meant the commodious, healthfull, and pleasant situation of the land, farre exceeding Egypt. Wherefore sometime the whole land is signified under the name of a *mountaine*, Exod. 15. 17. And because it was hills and vallies, it could not bee watered with the over-flowing of any river, (as Egypt which was a plaine) but must otherwise be moistened with the raine of heaven, or else remaine barren and fruitlesse. *the raine*] this, as it is most kind, and causeth the earth to bee fruitfull in nature; so it figured heavenly graces, the doctrine of Gods word and spirit, wherewith the soules of men are made fruitfull in good works, Eas. 45. 8. Mic. 5. 7. See the notes on Gen. 27. 28. Deut. 32. 2. The want of raine is on the contrary, a signe of curse, Zach. 14. 17. 18. Rev. 11. 6.

Ver. 12. *careth for*] Heb. *shekeb*, that is, *carefully seeth unto it*, and as the Greeke translateth, *visiteth*. According to this phrase, Sion is called a *citie sought*, (that is, *cared for, or regarded*) and not forsaken, Eas. 62. 12. And of Gods gracious providence towards the land of Israel, David singeth, how the Lord visited the land, and plenteously moistened it, very much enriched it, softened it with flowers, blessed the bud of it, crowned the yeere of his goodnesse, and his pathes [the clouds] dropped fatnesse, Psalm. 65. 10. 11. 12. *the eyes*] this also signified Gods care and providence, for good, as in the like speeches, Ier. 40. 4. Ezra 5. 5. Psalm. 34. 16. Though Gods providence be towards all peoples, and *bee giveth to all, life and breath, and all things*, Act. 17. 25. *doing good, giving us raine from heaven, and fruitful seasons*, Act. 14. 17. *causing it to raine on the earth where no man is; on the wilderness, wherein there is no man*, Iob 38. 26. yet other peoples have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, *not by bread only, but by every word that proceedeth out of the mouth of the Lord*, Deuteronomie 8. 3.

Ver. 13. *if hearken ye shall hearken*] that is, if yee shall diligently hearken and obey. This passage of Scripture following, the Iewes read daily in their families, as is noted on Deut. 6. 4.

Ver. 14. *the first raine, &c.*] or, *the early raine*. Twice in a yeare there fell store of raine in Israel; in the beginning of the yeere, about September or October; and halfe a yeere after, which was in Abib (or March) which ecclesiastically began the yeare unto Israel, as is noted on Exodus 12. 2. whereupon it is called *the latter raine in the first moneth*, Joel 2. 23. The first raine fell after the sowing of their corne, that it might take rooting in the earth: the latter raine was a little before the harvest, that the eare might be full. Of these the Scriptures sundry times speake; but so as they depended upon God, to whom Israel should obey, and of whom they should *aske raine*, in the time of the latter raine, Zach. 10. 1. and then hee would come unto them (with his blessings) *at the raine, at the latter and former raine unto the earth*, Hosea 6. 3. So for the fruits, the husbandman waited, and had long patience, untill hee received the *early raine, and the latter raine*, James 5. 7. Which raine, as it figured heavenly blessings in Christ, Deut. 32. 2. Psalm. 72. 6. so they led Israel to the feare of God; but when they revolted from him, they *said not in their heart, Let us now feare the Lord our God, that giveth raine, both the former and the latter raine in his season*, Ier. 5. 24. If these raines were seasonable and moderate, the land was fruitfull; (as Moses in the next words sheweth:) if they failed, then the drought as *fire devoured the pastures*; if they fell immoderately, *the graines rotted under their clods*, Joel 1. 19. 17. *new oyle*] These three were for the use of man, and the *grasse* after mentioned, for beasts, as David also sheweth in Psalm. 104. 13. 14. 15. By these earthly promises God drew his people to obedience: but David had more gladnesse in his

heart, in the light of the Lords countenance, than when corne and wine increased, Psalme 4. 6. 7.

16 Verſ. 16. *deceiued*] or, inticed and drawne away by riches, pleasures, or false perswasions: of which Iob ſaith, *If my heart hath bene ſecretly inticed* (or *deceiued*) Iob 31. 27. *other gods*] that is, Idols, faſſely reputed Gods: ſo the Chaldee tranſlateth, *Idols* (or *Errors*) of the peoples.

17 Verſ. 17. *ſhut up the heavens*] this phraſe is uſed, both for reſtraining the naturall raine for mens ſins, 1 King. 8. 35. and the ſpirituall raine of Gods word and bleſſings, Revel. 11. 6. *perish quickly*] or, *ſpeedily, ſuddenly*. The wicked heathens God ſuffered with much patience, and would not have them deſtroyed ſuddenly; Deut. 7. 22. but his owne people are threatned for their ſinnes to periſh ſuddenly: for *judgement muſt begin at the houſe of God*, 1 Pet. 4. 17. and he warneth his Church to *repent, &c.* or elſe hee will come unto her *quickly*, Revel. 2. 5.

18 Verſ. 18. *phylacteries*] or *frontlets*, written in parchments, and tyed to the forehead, as the former were to the hand or arme: of theſe, ſee the annotations on Exod. 13. 9. 16. and Deuteronomie, 6. 4. 8.

19 Verſ. 19. *teach them your children*] cauſe your children (Hebr. *your ſonnes*) to learne them; this explaineth the former precept, *Thou ſhalt whet them on thy children*, Deut. 6. 7. Abraham (the father of the faithfull) is commended for this; that hee would *command his children, and his houſhold after him, to keepe the way of the L O R D*, Gen. 18. 19. and Solomons parents taught him the Law, Prov. 4. 3. 4. and 31. 1. 2. &c. *when thou walkeſt, &c.*] anſwerable to theſe, are thoſe ſayings of Solomon, *When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keepe thee; and when thou awakeſt, it ſhall talke with thee: for the Commandement is a Lampe, and the Law is a light*, Prov. 6. 22. 23.

20 Verſ. 20. *doore-poſts*] of this rite, ſee the notes on Deut. 6. 9.

21 Verſ. 21. *dayes may bee multiplied*] Long life is a bleſſing, often promiſed to them that keepe Gods Law. *Hear, O my ſonne, and receive my ſayings, and the yeeres of thy life ſhall be many*, Prov. 4. 10. *dayes of the heavens*] that is, whiles the world endureth; for ſo long, by the decree of God (in Gen. 8. 22.) ſhall the dayes of heaven be; and ſo long ſhall the heavens be over the earth. And under this, eternall life was alſo figured. A like promiſe was for the kingdome of David, or of Chriſt, that *his throne ſhould be as the dayes of the heavens*, Psal. 89. 30.

22 Verſ. 22. *this commandement*] the Greeke explaineth it, *theſe commandements*: ſee the notes on Deut. 5. 31. *to cleave*] that is, to continue faſt united unto him and his Law, as is noted on Deut. 10. 20.

23 Verſ. 23. *drive out*] according to his former promiſe, in Exod. 23. 23. 27. -- 31. But becauſe Iſrael kept not Gods commandement, this promiſe was not fully performed, Iudg. 2. 1. 2. 3.

24 Verſ. 24. *ſhall tread*] The like promiſe is made

after Moſes death to Iſrael under Jeſus their Captaine, Iof. 1. 3. who was a figure of our Lord Jeſus Chriſt, by whom this promiſe was fulfilled.

the wilderneſſe] of Paran, which was the ſoutherne border of the land of Canaan.

and *Lebanon*] a mountain which was the northern bound. By *and Lebanon*, wee may underſtand *and unto Lebanon*, as the next words manifeſt.

Euphrates] in Hebr̄w, *Pherath*: this is called the river for excellency ſake, meaning *the great river*, as Deut. 1. 7. Gen. 15. 18. and ſo the Greeke tranſlateth it here. It was the eaſterne border of their territories.

bindmoſt ſea] or, *after ſea*, which the Greeke and Chaldee calleth *the Weſterne ſea*, meaning the maine or *great ſea toward the going down of the Sunne*, as is explained in Iof. 1. 4. which ſea is ſaid to be *after* or *behind* them, becauſe it was to the Weſt, and ſo their weſterne bound. For the Eaſt is counted the fore-part of the world, the Weſt behind, the South on the right hand, Psal. 89. 13. and the North on the left: all which foure parts are called by theſe names in Iob 23. 8. 9. See this promiſe fulfilled in 2 Chronicles, 9. 26.

Verſ. 25. *ſtand*] or, *ſet himſelfe*, that is, *reſiſt or withſtand you*, as the Greeke tranſlateth. So in Iof. 1. 5. *ſear*] in Greeke, *trembling*: this was fulfilled before, Deut. 2. 25. Psal. 105. 38. and after Iof. 2. 11. and 10. 10.

¶ ¶ ¶ Here beginneth the 47. Section, or Lecture of the Law: See Gen. 6. 9.

Verſ. 16. *I ſet*] Hebr. *I give*: this was, that they might take their choiſe of either of theſe; for ſo the phraſe elſewhere meaneth, Deut. 30. 19. and ſo to manifeſt, that if the curſe or evill came upon them, they cauſed it themſelves.

Verſ. 27. *if yee ſhall hearken*] or, *that yee may hearken*: but the Hebrew *Aſher*, *That*, is ſometimes uſed for *If*, as the Greeke here tranſlateth it, and in Levit. 4. 22. So *Aſher* in 1 King 8. 31. is *In*, that is, *If*, in 2 Chron. 6. 22.

Verſ. 28. *after other gods*] in Greeke, *to ſerve other gods*, following other religions, or diviſe ſervices, which the Chaldee calleth *the idols of the peoples*. Sol. Iarehi obſerveth from this place, that *whoſoever committeth idolatry, hee turneth aſide from all the way which was commanded to Iſrael: hereupon they ſay, Hee that profeſſeth idolatry, is as if hee denied the whole Law*.

Verſ. 29. *put the bleſſing*] Hebr. *give the bleſſing*, that is, cauſe it to bee pronounced upon mount Gerizim. The manner is ſhewed in Deut. 27. where the Law is repeated and enlarged: A thing is ſaid to be *given* ſometime, when it is ſpoken or pronounced with the mouth, as in Iob. 36. 3. Deut. 13. 1. 2. *upon mount Gerizim*] or, *towards mount Gerizim*, (which the Greeke calleth *Gerizein*;) ſo after, *towards mount Ebal*, (called in Greeke *Gaibal*.) For the people ſtood *haſſe of them over againſt mount Gerizim, and haſſe of them over againſt mount Ebal*, as is recorded in Iof. 8. 33. And

And the Hebrew *gish* sometimes signifieth towards a place, as in Exod. 9:32. *towards heaven.*

30 Vers 30. *Are they not* that is, *Let them be*, speaking as of a thing well knowne. See the notes on Gen. 4:7. *by the way* or, *after (behind) the way of the going downe of the Sunne*, that is, the way towards the West, or Sunne-setting. *Gilgal* the place where Israel was circumcised afterward in Iosuahs time, Ios. 5:9. *Oker of Moreb* or, *plaines of Moreb*, as the Chaldee expoundeth it; which was a place by Sechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an Altar to the Lord, Gen. 12:6, 7. And that mount Gerizim was by Sechem, (in that part of the country which after was called Samaria) appeareth in Iudg. 9:6, 7. And the Hebrewes say, in Talmud Bab. in Sotah, ch. 7. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, 2 Maccab. 6:2. where they worshipped they knew not whar, Ioh. 4:20, 22. See also Iosephus, *Antiq.* l. 11. c. 8. It seemeth they took occasion of that superstition from this Law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those that belong to the blessed mount. And there have bin of them in that place of late yeers, as Benjamin in his *Itenerario* relateth, how hee saw the citie in a valley betweene the mountaines Gerizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Gerizim, alleging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim.*



CHAP. XII.

1 Places and monuments of idolatry are to be destroyed: 4 they may not doe so unto the Lord, but must seeke and keepe the place of his service, which hee himselfe should chuse: 5. 11. 14. Thither all their sacrifices and holy things must be brought. 12. 18. There they and their families, and the Levite, must eat, and rejoyce. 15. 21. For civill use they might kill and eat within their gates. 16. 23. Blood is forbidden to be eaten. 29. The manner of service which th. Commandes used, may not be inquired after, nor the like things done unto the Lord, but his commandments only.

1 **T**Hese are the statutes and the judgments which yee shall observe to doe, in the land which Jehovah the God of thy fathers giveth unto thee, to possesse it
2 all the dayes that ye live upon the earth. Destroying ye shall destroy al the places wherein the nations which ye shall possesse, served their gods, upon the high mountaines, and upon the hills, and under every greene tree.
3 And ye shall break downe their altars, and breake their pillars, and burne their groves with fire; and ye shall hew down the graven

images of their gods, and ye shall destroy the names of them out of that place. Yee shall
4 not doe so unto Jehovah your God. But
5 unto the place which Jehovah your God shall chuse out of al your Tribes, to put his Name there, *even* unto his habitation shall ye seek,
6 and thither shalt thou come. And thither ye shall bring your burnt-offerings, & your sacrifices, and your tithes, and the heave offering of your hand, and your vovs, & your voluntary offerings, & the first-lings of your
7 herd, and of your flock. And there ye shall eat before Jehovah your God, and yee shall
8 rejoyce in al that ye put your hand unto, you and your houses, wherein Jehovah thy God hath blessed thee. Yee shall not doe after all
9 things which we do here *this day*, every man all that is right in his *owne* eyes. For yee are
10 not come as yet unto the rest, & unto the inheritance which Jehovah thy God giveth unto thee. But ye shall passe over Iordan, &
11 dwell in the land which Jehovah your God giveth you to inherit, and hee will give you rest from all your enemies round about, and yee shall dwell in confident safety. And
12 there shall be a place which Jehovah your God shall chuse, to cause his name to dwell there; thither shall yee bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, & the heave-offering of your hand, & all the choise of your vovs which yee shall vow unto Jehovah. And ye
13 shall rejoyce before Jehovah your God; you, and your sonnes, and your daughters, and your men-servants, and your women-servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you. Take heed to thy selfe,
14 lest thou offer thy burnt offerings in every place which thou shalt see. But in the place which Jehovah shall chuse, in one of thy Tribes, there thou shalt offer thy burnt-offerings, and there thou shalt doe all that I command thee.

15 Notwithstanding, in all the desire of thy soule, thou maist slay & eat flesh, according to the blessing of Jehovah thy God, which he hath given to thee in all thy gates: the uncleane and the cleane may eat thereof, as of the Roe-buck, and as of the Hart. Only the
16 blood ye shall not eat, ye shall powre it upon the earth as water. Thou maist not eat
17 within thy gates, the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy herd, or of thy flocke, or any of thy vovs which thou shalt vow, or thy voluntary offerings,

offerings, or heave-offering of thine hand.
 18 But thou shalt eat it before Jehovah thy God, in the place which Jehovah thy God shall chuse; thou, and thy sonne, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite that is within thy gates; and thou shalt rejoyce before Jehovah thy God, in all that thou puttest thine hand unto. Take heed to thy selfe, lest thou forsake the Levite, all thy dayes, upon thy land.
 19
 20 When Jehovah thy God shall enlarge thy border, as he hath spoken unto thee, & thou shalt say, I will eat flesh, because thy soule desireth to eat flesh; in all the desire of thy
 21 soule thou maiest eat flesh. If the place which Jehovah thy God shall chuse, to put his name there, be far from thee, then thou shalt slay of thy herd, & of thy flock, which Jehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy
 22 gates in all the desire of thy soule. But, as the Roe-bucke and the Hart is eaten, so thou shalt eat it: the uncleane and the cleane shall eat it alike. Only be sure not to eat the
 23 blood, for the blood is the soule, and thou shalt not eat the soule with the flesh. Thou shalt not eat it: thou shalt powre it on the
 24 earth as water. Thou shalt not eat it, that it may be well with thee; and with thy sonnes after thee, when thou shalt doe that which is
 25 right in the eyes of Jehovah. Onely thy holy things which thou shalt have, and thy vows, thou shalt take up, and goe unto the
 26 place which Jehovah shall chuse. And thou shalt make thy burnt-offerings, the flesh and the blood, upon the Altar of Jehovah thy God; & the blood of thy sacrifices shall bee
 27 powred out upon the Altar of Jehovah thy God, and thou shalt eat the flesh. Observe
 28 and heare al these words which I command thee, that it may bee well with thee, and with thy sons after thee for ever, when thou shalt doe that which is good and right in the eyes of Jehovah thy God.
 29 When Jehovah thy God shall cut off the nations from before thee, whither thou goest to possesse them, & thou possessest them
 30 and dwellest in their land. Take heed to thy selfe lest thou be ensnared after them, after that they be destroyed from before thee; & lest thou enquire after their gods, saying, How did these nations serve their gods: even so will I doe likewise. Thou shalt not
 31 doe so unto Jehovah thy God; for every abomination to Jehovah which hee hateth,

have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Every word which I command you, that shall ye observe to doe: thou shalt not adde unto it, neither shalt thou diminish from it.

Annotations.

Statutes] Here Moses entreth into the explication of the second commandment, concerning the manner of Gods worship, when Israel should come into Canaan; and proposeth in the 12. 13. 14. 15. and 16. chapters, *Statutes* for the service of God; and afterwards, *Judgements* for the repressing of evils.

Verf. 2. destroying] that is, ye shall speedily and utterly destroy; as the Greeke translateth, *destroy with destruction*. In the Hebrew canons it is said, *Wee are commanded to destroy the Idoll, and the ministring vessels thereof, and whatsoever is made for the same, Deut. 12. 2. And in the land of Israel we are commanded to persecute it. But every place which wee shall subdue, wee are to destroy every Idoll that is therein, as it is written (in Deut. 12. 3.) and yee shall destroy the names of them out of that place.* Maimony in Misneh, treatise of Idolatry, chap. 7. sect. 1. **places**] as houses, high places, temples, and the like. Hereupon the house of Baal, 2 King. 10. 27. the high places which Solomon and Ieroboam had builded for idolatry, 2 King. 23. 13. 15. were destroyed. But if an house were built for use, and Idols afterwards set up in it, the Hebrewes say, *When hee had brought in the Idoll into the house, so long as it was there, the house was unlawfull for any use; when it was taken out, the house was lawfull.* Maimony treat. of Idolatry, chap. 8. sect. 4.

shall possesse] that is, shall subdue and have dominion over them, as the word often signifieth: see Levit. 25. 45. 46. Jer. 49. 2. Psal. 82. 8. **gods**] that is, as the Chaldee explaineth it, *Idols*: there are gods (so called) many; but unto us there is but one God, 1 Cor. 8. 5. 6. **mountaines**] in such high places, all nations for the most part used to serve their gods: into which corruption Israel sometime fell, 2 King. 17. 10. 11. Jer. 3. 6. Ezek. 20. 28. 29. Hos. 4. 13.

Verf. 3. pillars] or *statues*, *standing Images*: of these see Exod. 23. 24. Levit. 26. 1. **groves**] which were wont to be as temples unto the heathen, as is noted on Exod. 34. 13. See also the annotations on Deut. 7. 5. **gods**] in Chaldee, *Images of their Idols.* **names**] whether in speech (for the name of other gods might not be heard out of their mouthes, Exod. 23. 13.) or imprinted in bookes, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, Num. 32. 38. As the beginning of true religion is repentance from dead works, Hebr. 6. 1. so in the constituting

tuting of Gods true service, Moses beginneth with the abolishing of al idolatrous monuments; *What agreement hath the temple of God with Idols?* 2. Cor. 6. 16.

4 *Verf. 4 not doe so*] in any of the former particulars, or such like: as not to destroy or do evill to Gods sanctuary or synagogues, Psal. 74. 3, 7. 8. nor to breake downe his Altars, 1 King. 19. 10. nor to deface any holy writings, or monuments of his name, Ier. 36. 23. The Hebrewes say, *Who-soever destroyeth any name of the holy pure names, whereby the blessed God is called, is by the law to be beaten; for loe of Idols bee saith; And thou shalt destroy the names of them, &c. Thou shalt not doe so to the Lord thy God. He that takes away but one stone (by way of destroying) from the Altar, or from the Temple, or from any other part of the Court, is to bee beaten. Likewise bee that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and the expositions of them, it is unlawfull to burne any of them, or destroy them with hand, except they be such as are written by heretickes, &c. But holy Scriptures when they are old, are to be laid up.* Maimony in Iesudei hatorah, chapter 6. section 1. 7. 8.

5 *Verf. 5. to put his name there*] that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the Citie Ierusalem, after God had chosen it; for of them God said, *My name shall be there,* 1 King. 8. 29. and his Name was called upon them, Dan. 9. 18. and put there, 2 King. 21. 4. 9. 1 King. 14. 21. The Chaldee here expoundeth it, *to cause his Majesty (or divine presence) to dwell there.* Now Christ hath abolished the earthly Ierusalem, and requireth worship *in spirit and truth* every where, Ioh. 4. 21, 23. *shall yee seeke*] for answers and oracles, which from the mercie-seat, and by Urim and Thummim, were given to the people, Num. 7. 89. Exod. 25. 22. Num. 27. 21. All other places were forbidden; as, *Seek not Bethel, nor enter into Gilgal, &c.* Amos 5. 5. *shalt thou come*] at all times, when thou wilt offer sacrifice, Levit. 17. 8. 9. but three times in the yeare by expresse commandement, Exod. 23. 14. 17. And the Lord promised to come unto them, and blesse them, Exodus 20. 24.

6 *Verf. 6. sacrifices*] of all sorts, as sinne-offerings, peace-offerings, and whatsoever pertained to the Altar *Sacrifices* have their name of *slaughter*, which were slaine, offered, and eaten before the Lord: the Chaldee here expoundeth it, *the slaughter, (or sacrifice) of your holy things.* *tithes*] the tenth of the herd and of the flock, whom both Priests and people were to bring & slay before the Lord, and eat them in Ierusalem: whereof see Levit. 27. 32. and the tithes of corne, &c. whereof see verf. 17. and Deut. 14. 22. 23. *heave-offering of your hand*] the Greeke translateth, *the first-fruits*, & in v. 11. *the first-fruits of your hands*: These are the first fruits spoken of in Deut. 26. 2. &c. which with their hands they brought into the Sanctuary. See the annotations there. *vowes, and your voluntary offerings*] such as for Gods blessings they willingly gave unto him. The difference of these

voluntary oblations from vowes, is shewed on Levit. 7. 16. *firstlings*] which were given to the Priests, for them to eat, after the blood was sprinkled, and the fat burned on the Altar: see Numb. 18. 15. 17.

7 *Verf. 7. Yee shall eat*] to wit, such things as were lawfull for the people to eat: for all the things forementioned, they might not eat. Some were for the Priests to eat before the Lord; some for the people: *rejoyce*] God is to be served with gladnesse, Psal. 100. 1. 2. and the holy things of God might not bee eaten with mourning, Deut. 26. 14. *Hof. 9. 4. yee put your hand*] Hebr. *the putting to (or sending forth) of your hand.* This, though it may bee applied to that which they might take and eat, of the holy things, as in Gen. 3. 22. yet it seemeth to be more generall, for all things that they should doe, and all blessings that they should receive, as by comparing this phrase in Deut. 15. 10. and 23. 20. and 28. 8. 20. may appeare. So after in verf. 18. *houses*] that is, *households*, children and such like; as the Chaldee expoundeth it, *men of your houses*: and so Moses explaineth it in verse 12.

8 *Verf. 8. which wee doe*] the Greeke expoundeth it, *which yee doe.* Israel committed idolatry in the wilderness, Act. 7. 42. 43. Howbeit this speech of Moses seemeth rather to mean the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. *right in his owne eyes*] that is, which liketh or pleaseth him: so the phrase meaneth, in 2 Sam. 19. 9. 1 Chron. 13. 4. and is often spoken of the corruption of men, as Iudg. 17. 6. and 21. 25. unto which Moses opposeth that which is right in the Lords eyes, verie 25. 28. and ch. 13. 18. *There is a way which is right before a man, and the end thereof are the wayes of death*, Prov. 14. 12.

9 *Verf. 9. the rest*] in Chaldee, *the house (or place) of rest*: meaning the land of Canaan, and in speciall, *Ierusalem* there, 1 Chron. 23. 25. where after their travels and warres, the Lord gave rest unto his people, as verf. 10. and 1 King. 8. 56. But David being there, speaketh of another rest, which remaineth for people the of God, Psal. 95. 11. into which rest, wee that beleeve doe enter, and cease from our owne workes, Hebr. 4. 3. 8. 9. 10.

10 *Verf. 10. in confident safety*] or, in *security*; it meaneth without feare, Iudg. 8. 11. and 18. 7. and without danger of evill, Psal. 78. 53. See the like promise in Levit. 25. 18. 19. This promise is fulfilled in Christ, by whom we are delivered out of the hand of our enemies, that we might serve God without feare, Luke 1. 74.

11 *Verf. 11. And there shall be*] or, *And it shall be that the place, &c.* See verse 5. *the choice*] that is, the best, or fairest, as the Chaldee translateth.

12 *Ver. 12. your gates*] the Chaldee explaineth it, *your cities*: so the Hebrew text sometime explaineth it selfe, as is noted on Exo. 20. 10. *no part*] of the spoils or inheritance in the division of the land, but the Lord is his part and inheritance. See Deut. 10. 9. Num. 18. 8. 21.

13 *Verf. 13. lest thou offer*] that is, *that thou offer*

not. This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of Scripture manifest, 1 King. 12. 28. 29. 30. 2 King. 17. 9. 11. And it taught men the unity of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, Rev. 21. 24. 25. 26.

14 Vers. 14. *that I command thee*] the Greeke addeth, *this day*. So not the place only, but all other things in Gods service, were to be according to the word of God, because *the naturall man* (not regenerate by Gods word and spirit) *receiveth not the things of the spirit of God, neither can he know them*, 1 Cor. 2. 14. and in the things which he knoweth hee corrupteth himselfe, Rom. 1. 21. and God would have obedience to his word, rather than sacrifice, 1 Sam. 15. 22.

15 Vers. 15. *Notwithstanding*] or *Only*, as the word signifieth in verse 16. 26. It is a liberty granted for civill things, but with a limitation. *in all the desire of thy soule*] the Greeke translateth, *in all thy desire*, the soule being put for the whole person. It meaneth, *whatsoever thou, or thy soule desireth*. *maist slay*] this word is the same that is used for sacrificing, (which also was with slaughter of the creature) but applied here, and often, to the slaying for ordinary food. Of this the Hebrewes say, *It is lawfull to slay* (for common food) *in any place without the court* (of the Sanctuary;) *for they slay in the court none but the holy things of the Altar only*. But it is unlawfull to slay common things in the court, either cattell, beast, or bird. And so it is said (in Deut. 12. 21.) *If the place be farre from thee, which the Lord thy God shall chuse, &c. then thou shalt slay, &c. and eat within thy gates*. Here thou art taught, that they slay not flesh for ones desire, but without the place which the Lord hath chosen. And that which is slaine without the place, is lawfull to be eaten within all gates. But hee that slayeth common things in the court, that flesh is pure, and unlawfull to be used; but they burie it, &c. Maimony tom. 2. in Shechitah, ch. 2. section 1. 2.

to the blessing] that is, the liberality, or bounteous gift: so restraining all profuse riot, and keeping men within the limits of their ability. *thy gates*] in the Chaldee, *thy cities*; and so the Greeke, *in every citie*. *may eat*] or *shall eat*. God would have no difference of persons, nor of places, nor of cleane beasts, (as after followeth) lest there should grow any respect of holinesse in such civill things, which might turne to superstition.

16 Vers. 16. *Only*] as the Greeke saith, *But the blood*, to wit, of beasts, and of fowles, Lev. 7. 26. this was absolutely forbidden even in civill diet; the reason hereof is noted on Levit. 17. *pour it*] or *shed it on the earth*, and cover it with dust, Levit. 17. 13. see the annotations there.

17 Vers. 17. *Thou maiest not*] that is, it is not permitted or lawfull for thee, as the Chaldee explaineth it. *gates*] in the Greeke and Chaldee, *cities*; so in ver 18. and 21. The second tithe which the owners did eat, was holy, and might not be eaten but in the place where Gods Sanctuary

was: see the notes on Deut. 14. 22. 23. *heave-offering*] in Greeke, *first-fruits*; in Chaldee, *the separation*, that is, the separated thing: see verse 6. Maimony in Bicurim (or treat. of First-fruits) chap. 3. sect. 3. saith, *The heave-offering of thine hand is the first-fruits*; and, *The Priest that eateth of the first-fruits out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is said, Thou maiest not eat within thy gates, &c.* See more on Deut. 26. 2. 4.

Vers. 19. *lest thou forsake*] that is, *that thou forsake* 19 *not*, or neglect not, either by erecting a new ministerie, as did Ieroboam, 2 Chron. 13. 9. or by with-holding thy offerings, the meanes of their livelihood, which is in speciall here intended. So in Neh. 10. 39. *wee will not forsake the house of our God*; where mention is made of bringing up their offerings. The same sinne is called the *spoyling* of God, Mal. 3. 8. See also Deut. 14. 27. *upon thy land*] the land of Canaan, out of which in speciall, tithes, first-fruits, and the like were to be paid. The Greeke translateth, *all the time that thou shalt live upon the land* (or earth.)

Vers. 20. *Because thy soule*] or, as the Greeke 20 translateth, *if thy soule desireth*.

V. 22. *as the Roe-bucke*] that is, as common and 22 profane meats, without any respect of holinesse. So after, in Deut. 15. 22. 23.

Vers. 23. *Onely be sure*] or, *be strong*: the Greeke 23 translateth, *Take heed strongly*: it meaneth a full and firme purpose of heart, not to eat it at any time. Of this Law, see the notes on Lev. 17. 10. &c. *is the soule*] figuratively spoken, because *the soule* (or *life*) is in the blood, as is expressed, Levit. 17. 11. *not eat the soule*] because God gave them that upon the altar, to make an atonement for their soules, Levit. 17. 11. 12.

Vers. 26. *holy things*] Hebr. *holinesses*: the Chal. 26 dee applieth it to their tithes.

Vers. 27. *the flesh and the blood*] both of them 27 were wholly brought to the altar, Levit. 1. The Greeke translateth, *the flesh thou shalt offer upon the altar*. *sacrifices*] to wit, *peace-offerings*, for the flesh of them was eaten by the owners, Lev. 7. 15. *upon the altar*] the Greeke translateth it, *at the base* (or foot) of the altar.

Vers. 28. *in the eyes*] that is, as the Greeke and 28 Chaldee expound it, *before the Lord*.

Vers. 29. *to possess them*] or, *to disinherit them*; as the Chaldee saith, *to cast them out*: the Greek translateth, *to inherit their land*. God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should performe unto him.

Vers. 30. *lest thou be ensnared*] that is, deceived 30 in thy mind, and so fall into sinne and destruction, by following their religion. The Greek translateth, *that thou seeke not to follow them*. See Exod. 23. 33. As the nations were to be destroyed, so their idolatrous service was to be abolished, that none of their customes should be retained in Israel. *How did*] Hebr. *How will*, that is, *how use they to serve*. Hereupon the Hebrewes say, *Thou maiest not inquire* (or *aske*) *concerning the way of the service*.

service of an Idoll how it is, although thou serve it not; for this thing we command to turne after it, and to doe as they doe. Malmoſty treat. of Idolatry, chap. 2. sect. 2.

with I doe] not unto idolls, but to the Lord, as the next verse manifesteth. So not only the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters is condemned. So in Levit. 18. 3.

31 Verſ. 31. every abomination [the Chaldee expoundeth, every thing that is abominable before the Lord: in Greeke, the abominations which the Lord hateth. to their gods] the Chaldee expounds it, to their idolls. This one particular of burning their children, is named, (all other being implied) because herein they shewed most zeale and love; as Abraham for sacrificing his sonne at Gods command, is highly commended, Gen. 22. 12. and Israel, when they would shew themselves most studious to please the Lord, inquired about giving the fruit of their body for the sake of their soule, Mich. 6. 7. and sometime practised this abomination, Psal. 106. 37. 38. Ezek. 23. 37. 39. But God here condemneth the most fervent devotion of Idolaters.

31 Verſ. 32. Every word [or thing] in Chaldee, every commandement. Hereby God appointeth his owne word and law, to bee the only rule of his service, without imitating the customes of others, or deviling any thing of their owne. So in Levit. 18. 4. Deut. 4. 2. 2.

CHAPTER XIII.

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The Prophet that inticeth to idolatry, though he give signes which come to passe, must not be hearkened unto, but put to death. 6 The brother, child, wife, or friend, that inticeth to idolatry, must not be hearkened unto, spared, or concealed, but stoned to death. 12 The citie that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beasts utterly destroyed, the spoiles burned, & the citie ruined for ever, and none of that execrable thing reserved.

1 IF there arise in the midst of thee a Prophet, or a dreamer of dreames, and hee give unto thee a signe or a wonder;
2 And the signe commeth, or the wonder which he spake unto thee, saying, Let us goe after other gods, which thou hast not knowne & serve them: Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of a dreame; for Jehovah your God tempteth you, to know whether you be the lovers of Jehovah your God, with all your heart, and with all your soule. After Jehovah your God shall yee walke, and him yee shall feare, and his commandements shall ye

keepe, and his voice yee shall obey, and him you shall serve, & unto him shall yee cleave.

And that Prophet, or that dreamer of a dreame, shall bee put to death, because he hath spoken revolt against Jehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Jehovah thy God commanded thee to walke therein: and thou shalt put away the evill from the midst of thee.

If thy brother, the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy bosome, or thy friend, which is in thine owne soule, entice thee in secret, saying, Let us goe & serve other gods, which thou hast not knowne, thou nor thy fathers. Of the gods of the peoples which are round about you, nigh unto thee, or farr off from thee, from the one end of the earth, even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye spare him; neither shalt thou pity, neither shalt thou conceal him. But killing thou shalt kill him; thine hand shall be first upon him, to put him to death; and afterwards the hand of all the people. And thou shalt stone him with stones, and he shall die, because he hath sought to thrust thee away from Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. And all Israel shall heare and feare, and shall doe no more as this evill thing, in the midst of thee.

If thou shalt heare (say) in one of thy cities, which Jehovah thy God giveth to thee, to dwell there, saying, Certaine men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their citie, saying, Let us goe and serve other gods, which yee have not knowne: Then shalt thou enquire, and shalt search, and shalt aske diligently; and behold (if it be) truth, the word certaine, this abomination is done in the midst of thee. Smiting thou shalt smite the inhabitants of that citie with the edge of the sword, utterly destroying it, and all that is therein, & the cattell thereof, with the edge of the sword. And all the spoile of it thou shalt gather into the midst of the street thereof, and shalt burne with fire the citie and all the spoile thereof, every whit to Jehovah thy God: and it shall be an heape for ever, it shall not be built againe.

And there shall not cleave to thy hand ought of the cursed thing, that Jehovah may

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turne from the burning of his anger, and may give unto thee tender mercies, and may have tender mercie on thee, and multiply thee; as hee hath sworne unto thy fathers. When thou shalt obey the voice of Jehovah thy God, to keepe all his commandments, which I command thee this day, to doe that which is right in the eyes of Jehovah thy God.

Annotations.

I [Fathers arise] or, when there shall stand up; by which word is signified the open and bold carriage of deceivers. Moses having from the first Commandement, taught the doctrine of one only God, whom wee should in faith, love, and obedience have to be ours, & give our selves to him; and from the second commandment, taught the right way of serving this God, according to his owne word, doth now from the third commandment, teach to beware of the abuse of Gods name and word unto vanity, heresie, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third.

[In the midst of thee] speaking to Israel, amongst whom many false Prophets did arise, 2 Pet. 2.1. Unto which danger all Churches are subject, as it is said, *Mongers of your owne selves shall men arise, speaking perverse things*, Act. 20.30. a Prophet is a publike seducer, touching whom he giveth warning first, as afterwards of the private, in v.6. &c. What a Prophet signifieth is noted on Gen. 20.7. & Exod. 7.1.

[dreamer] this was one of the wayes, by which prophesie came of old unto men, Num. 12.6. Jer. 23.35. 28. By a Prophet he seemeth to denote the principall sort, such as saw visions: by a dreamer, the inferior sort, that saw things more obscurely. *begin* either by word and promise, or by action or gesture, as 1 King. 13.3 & 22.11. Mat. 12.39.40.

[wonder] any miraculous, or supernaturall thing; as Iannes and Iambres in appearance turned water into blood, Exod. 7.22.

2 [Ver. 2. or the wonder] Heb. and the wonder: these are said to come, when they are effected or fulfilled: so Jer. 28.9. Deut. 18.22.

[saying] that is, and be say: as saying in 1 Chron. 13.12. is expounded, and said in 2 Sam. 6.9. so in 2 King. 12.9. compared with 2 Chron. 34.16.

[after other gods] the Greeke explaineth it, and serve other gods; which the Chaldee calleth, idols of the peoples.

Thus the religion given of God by the hand of Moses, was established against all opposition that after might arise, upon what pretence soever: And so the faith taught by Christ and his Apostles, was confirmed against the future signes, and lying wonders of Antichrist, 2 Thess. 2.9.10. The Hebrewes say, *If there stand up a prophet, and hee doth great signes and wonders, and seeketh to deny (or make false) the prophesie of Moses, wee may not hearken unto*

him, but we know certainly, that those signes are by enchantment and sorcery. For the prophesie of Moses was not by signes, &c. but with our eyes we saw, and with our eares we heard as hee did say, &c. Therefore the Law saith, *If the signe or wonder come to passe, thou shalt not hearken to the words of that Prophet*, (Deut. 13.) for he, bee commeth into thee with signe and wonder, to make that false which thou hast seen with thine eyes. And forasmuch as we beleve not in a wonder, but because of the commandment which Moses commanded us; how should we receive this signe, which commeth to make the prophesie of Moses false, which wee saw and heard? Maimony com. in Ielude ha-torah, chap. 8. section 3. See also the annotations on Exod. 19.9.

Ver. 3. the dreamer or, the dreamer of dreams; and so the Greeke translateth it.

tempteth or proveth: See the notes on Gen. 22.1. But there God himselfe immediately tempted Abraham; here mediately, and that by will meanes, which he of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostle saith, *There must be also aberrations among you, that they which are approved may be made manifest among you*, 1 Cor. 11.19.

Ver. 4. After Jehovah the Chaldee faith, after the feare of the Lord your God. Here the Lord and his commandments are opposed to all other, so that after Jehovah, meaneth after him onely; as our Saviour expoundeth a like speech, Mat. 23.10. from Deut. 6.

Ver. 5. spoken revolt or apostasie, that is, spoken words to cause thee to revolt, or turne away; as the Greeke translateth, to make thee to erre from the Law. This judgement of the false Prophet (as all other weighty matters) none but the high councill of 71 Elders might judge of, as the Hebrewes say, Talmud. Bab. in Sanhedrin, ch. 1. and Maimony in Sanhedrin, ch. 5. See the annotations on Num. 11.30.

the evil both person and worke, as the Chaldee translateth, the evil doer: the Greeke the evil thing: but in Deut. 17.7. the Greeke translateth, the evil one; which Paul approveth, using the same words, in 1 Cor. 5.13.

Ver. 6. thy brother by nature, or in the same faith and Church: but the Greeke addeth, thy brother on thy fathers side, or on thy mothers.

son of thy mother such are dearest brethren, as the example of Ioseph and Benjamin sheweth, Gen. 43.30. and 45.12.14.

daughter Love and affection descendeth from parents to children, as it were by inheritance; and the daughter for infirmity of sex, is most spared and pitied; but may not so be in this case.

of thy bosome the Greeke faith, which is in thy bosome.

as thine owne soule most dearly loved, put therefore in the last place, for a friend sticketh closer than a brother, Prov. 18.24. And as man and wife are one flesh, Matt. 19.6. so friends here are as one soule.

inice with motions, reasons, exhortations; the Greeke translateth, exhort: the Chaldee, counsell. The Hebrewes write; He that eniseth any one of Israel whether man or woman, hee is to be stoned; although neither the infidel, nor the infidel, hath worshipped the idoll, yet hee dieth for

for teaching to worship is. Whether the intiser be private man, Propbet, be the intised one singular person, man or woman, or a few persons, they are to die by stoning. He that intiseth the multitude of a citie, he is a thruster away, and is not called an intiser. Maimony treat. of Idolatry, chap. 5. sect. 1, 2. See after in verse 13. *other gods*] in Chaldee, *Idols of the peoples*: so in verse 7.

7 Verse 7. *unto the other end*] that is, all the world over. Hereby God condemneth all the feigned Religions thorowout the earth, as being gone astray from him: and having made himselfe and his word knowne unto Israel, would have them therein to rest their faith, without declining to novelties. *We know that we are of God, and the whole world lieth in wickednesse*, 1 Joh. 5. 19.

8 Verse 8. *not consent*] or, *not affect*, have any liking or will unto him. From which word the Hebrews gather, that it is unlawfull for the intised to love the intiser. Maimony treat. of Idolatry, ch. 5. sect. 4. If he were drawne away by him, so that hee said, *Goe we and let us serve them, although they had not as yet served, both of them were to be stoned, the intiser and the intised*. Ibidem sect. 5. *eye spare*] to wit, from vengeance. See this phrase in Gen. 45. 20. Deut. 7. 16. *prive*] or use gentlenesse and indulgence, as Genes. 19. 16. *conceale him*] but bewray, and use all meanes to bring him to his punishment. Therefore the Hebrews thinke, that the intised person was to take witnesses, to see if he would intise before them: if hee would not, then (they say) it is commanded to lay privie wait for him, and they lay wait for none that are guiltie of death by the Law, but for this man. And thus they doe it: The intised bringeth two men, and sets them in a darke place, so that they may see the intiser, and heare his words, but he may not see them. Then he saith to the intiser; *Say what is it that you said, &c.* When he hath spoken, the intised answereth; *How shall we leave our God which is in heaven, and goe and serve stockes and stones? If he convert hereby, or hold his peace, he is free: But if he say unto him, thus are we bound to doe, and thus it befalleth us; then they that stood there aloofe, bring him to the Judgement Hall, and they stone him.* Maimony treat. of Idolatry, ch. 5. sect. 3.

9 Verse 9. *shalt kill him*] by shewing the thing to the Magistrate, who hath power to kill him: therefore the Greek translateth, *Shewing thou shalt shew concerning him*. *shine hand*] this is spoken to the accuser, or first witness, who must cast the first stone at him, Deut. 17. 7. Of the manner of stoning used in Israel, see the notes on Leviticus 24. 23.

10 Verse 10. *to thrust thee away from Iebotab*] in Chaldee, *to make thee to erre from the feare of Lord*, that is, to goe astray from his true worship and service, as feare in Esay 29. 13. is expounded *worship*, in Mat. 15. 9. *of servants*] in Greeke and Chaldee, *of servitude, or bondage*.

11 Verse 11. *shall doe no more*] Hebr. *shall not adde to doe as this evill word*, that is, any such evill thing as this is. For punishment of transgressours, is a meane to restraine others from wickednesse, and to make them wise, Prov. 21. 11. On the con-

trary, Because sentence against an evill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe evill, Eccles. 8. 11. See the like in Deut. 17. 13. The Hebr. gather from the words, *All Israel shall beare, &c.* that a cryer was to proclaime before him unto all, the cause of his death; and they note foure sorts of evill doers, before whom such Proclamation was made; The rebellious Elder, (Deut. 17. 13.) the presumptuous false witness, (Deut. 19. 19, 20.) the intiser to Idolatry, (here spoken of) and the stubborn rebellious son, (Deut. 21. 18, 21.) Maimony tom. 4. treat. of Rebels, ch. 3. sect. 8.

V. 12. *If thou shalt beare say in one*] or, *When thou shalt beare of one*, that is, of any one of thy cities. This is one of the most severe Lawes, wherein God sheweth his jealousy and indignation against Idolaters, to the utter rooting out, not onely of their persons, but of their posteritie, goods and citie it selfe for ever. *of thy cities*] of the cities of Israel, which were Gods people; against whom onely this Law is given; if they should be drawne to idolatry, and not against those that were without. So of spirituall judgement it is said, *Doe not yet judge them that are within? But them that are without God judgeth*, 1 Corinthians 5. 12, 13.

Verse 13. *sonnes of Belial*] that is, wicked or mischievous persons, which the Chald. interpreteth, *sonnes of wickednesse*. *Belial* (in Hebrew *Beli-jagial*) is by interpretation, *without profit*, or, *without yoke*, that is, lawlesse; rebellious and wicked; and this name is given unto Satan or Antichrist, opposed unto Christ, in 2 Cor. 6. 15, and to be *sons of Belial*, is to be addicted or given over unto wickednesse, as in 1 Sam. 2. 12. Judg. 19. 22. 1 King. 21. 10. The like is of a daughter of Belial, 1 Sam. 1. 16, and man of Belial, 1 Sam. 25. 25. and sometime the wicked are simply called *Belial*, as in 2 Sam. 23. 6. Nahum 1. 15. and as it is here applied to persons, so is it also to wicked things, words or thoughts, as in Deuter. 15. 9.

out from the midst of thee] or, *from among you*, speaking to Israel, from whom such wicked persons might in all ages goe forth, as they did also from the Christian Churches, as it is said, *They went out from us, but they were not of us*, 1 Joh. 2. 19. And this their going out, argueth likewise their stubborn and presumptuous carriage in their evill, which they did not in secret, but as proclaiming warre against the Lord. *have thrust away*] or, *have driven, have withdrawne*, to wit,

out of the way, as was expressed in verse 5. the Chaldee expoundeth it, *have caused to erre*, (or goe astray:) and it noteth the force and efficacie of such seducers; as Jeroboam is said to have driven Israel from following the Lord, 2 King. 17. 21. See before on Deut. 4. 19. *the inhabitants*] This is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebrews also thinke, if the greater part of the citie were drawn away, they all that were seduced, were to dye, and the citie to be destroyed: but if

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the lesser part onely were withdrawne, then they were killed, but the citie it selfe was to be let stand, as is further shewed in the Annotations following. *other gods*] in Chaldee, *the Idols of the peoples*: so here were two evils, the forsaking of the true God, whom they had knowne, and the following of other gods whom they had not knowne. Of these the Lord saith by his Prophet, *Be astonished, O yee heavens, at this, and be horribly afraid, be yee very desolate, saith the LORD; for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cisternes, broken cisternes that can hold no water,* Jeremie 2. 12, 13.

14 Verse 14. *Then shalt thou enquire*] hee speaketh to Israel, and therein chiefly to the Rulers, whom it most concerned to try out this case: and by these three, *enquire, search, aske*, and that well or diligently, he teacheth what care should be had for finding out the truth; that this severe judgement came not upon any without their due demerit. The Hebrews say, *They judge not a citie thrust away, but in the Judgement Hall of sevenie one (Magistrates:)* it is said (in Deuteronomie 17. 5.) *Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c.* Particular persons are killed by the Judges that are in every citie; but the multitude are not killed save by the great Synedrion. The great Court doe send, and enquire, and search, till they know evidently, that all the citie, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and shew repentance, it is well: but if they persist in their folly, the Synedrion doe command all Israel to goe up against them to warre: and they doe besiege them, and wage warre against them, untill the citie be broken up. When it is broken up, forthwith they set for them many Courts of Judgement, and doe judge them: whosoever hath two witnesses come against him, that he served an Idol, after they have dispatched him, they put him apart. If all the Idolaters be found the lesser number, they stone them to death, and the rest of the citie is delivered. If they bee found the greater number, they carry them up to the high Court, and give sentence there against them. *Maim. treat. of Idolat. ch. 4. sect. 3, 6.*

15 Verse 15. *smite the inhabitants*] the Greeke saith, *kill all the inhabitants with the slaughter of the sword*: which is to be understood, if they be all found guilty: as they say, *They kill with the sword all that have served (the Idoll;) and smite every soule, men, women and children, if all (the citie) be thrust away.* If the Idolaters be found the greater number, they smite all the little ones, and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thrust them away. *Maimony ibidem, section 6.* utterly destroying] with a curse or execration: after the Greeke version, *anathematizing*. Of such the Hebrews say, *The men of the citie drawne away (to Idolatry) have no part in the world to come, (that is, in life eternall.)* *Talmud. Babyl. in Sanhedrin, cap. Chekk.* the cattell] and of the cattell that is killed, it is forbidden to make any profit (or use) of them,

even of the Oxe that is stoned. *Maimony in Idolatry, chap. 4. sect. 13.*

16 Verse 16. *all the spoile of it*] This the Hebrews understand largely, whether they be the goods of the Idolaters, or of the other that fell not unto Idolatry: for so they write; *The goods of the just men that are within it, if they be the rest of the inhabitants of that citie, which are not drawne away with the multitude, they are burnt with the generall spoile: forasmuch as they dwell therein, their goods perish. A company of passengers from place to place, if they passe thorow a citie so drawne away, and be drawne away with it; if they have continued in it thirtie daies, they are killed with the sword; and their goods perish; if not, they are stoned to death, and their goods are to their heires. The goods of the men of another citie reserved therein, are not burned, but returned to the owners; for it is said, The spoile of it, and not the spoile of their neighbours. The goods of the wicked men of that citie, which are reserved in another citie, if they be gathered together with it, are burnt in the generall: if not, they perish not, but are given to their heires. The holy things within it, such as are sanctified for the Altar, doe die; for the sacrifice of the wicked is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is said, The spoile of it, not the spoile of heaven. The first-borne, and the Tithes that are perfect, are at the holy things of the Altar, and die: such as are blemished, are as the common cattell, and are killed, &c. The second Tithes, and the money of the second Tithes, and the holy Scriptures that are within (the citie) are laid up in store. *Maimony in Idolat. chapter 4. section 7, 9, 10, 15.* every whit] The Hebrew Calil here used, is sometime an whole Burnt-offering, Lev. 26. 32. Deuteron. 33. 10. Hereupon the Hebrews say, *Who so executeth judgement upon the citie drawne away (to Idols) let be offereth the Burnt-offering Calil; as it is written, Every whit (Calil) to the LORD thy God: neither that onely, but turneth away burning anger from Israel, (Deuter. 13. 17.) and bringeth a blessing and mercies upon them. Maimony in Idolat. chap. 4. sect. 16.* an heape] the Greeke translateth, *uninhabited*; the Chaldee, *a desolate heape*. The Hebrews say, *Whosoever buildeth it, is to be beaten: but it is lawfull to storne it into Gardens or Orchards; for it is said, it shall not be built againe; not built for a citie, as it was before. Maimony ibidem, section 8.**

17 Verse 17. *not cleave to thy hand*] that is, thou shalt not make any profit or use to thy selfe of any of the goods of the citie. Compare the example of Jericho, Jos. 6. 17, &c. and see the Annotations on Deut. 7. 26. *from the burning*] the Chaldee expoundeth it, *from the strength*; the Greeke, *from the wrath of his anger*, which oftentimes is kindled, not onely against the sinners themselves, but all Israel for their sakes, as Jos. 7. 1, 11, 12. and 22. 17, 18, 20.

18 Verse 18. *obey*] or *hearken to the voice*; in Chaldee, *shall receive the word of the LORD.* that which is right in the eyes] which the Greeke expoundeth, *That which is good and pleasing before the LORD.*

CHAP. XIV.

1 Gods children are not to disfigure themselves in mourning for the dead; 3 nor eat any abominable thing. 4 What may, and what may not be eaten, of beasts; 9 of Fishes, 11 of Fowles. 19 Creeping things may not be eaten, 21 nor that which dieth of it selfe. 22 Things to be eaten before the Lord, 24 or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drinke with joy before the Lord. 27 The Levite may not be forsaken. 28 The third yeeres Tithe; for the Levite, stranger, fatherlesse, and widow.

- 1 **Y**ee are the sonnes of Jehovah your God: yee shall not cut your selves, nor put baldnes between your eyes, for the dead. For thou art an holy people to Jehovah thy God; and Jehovah hath chosen thee to be unto him a people of peculiar treasure, above all peoples which are upon the face of the earth.
- 3 Thou shalt not eat any abomination. These are the beasts which yee shall eat; the Oxe, the Lamb of Sheep, and the Kid of Goats.
- 5 The Hart, and the Roe-buck, & the Fallow-deere, and the Wild-goat, and the Pygarg, and the Wild-oxe, and the Chamois; And every beast that parteth the hoofe, and cleaveth asunder the cleft of two hoofes, that cheweth the cud among the beasts, that yee shall eat. But this yee shall not eat, of them that chew the cud, or of them that part the cloven hoofe; the Camel, and the Hare, and the Conie, because they chew the cud, but they part not the hoofe, they shall be uncleane unto you. And the Swine, because he parteth the hoofe, and cheweth not the cud, he shall be uncleane unto you: of their flesh ye shall not eat, and their carcase yee shall not touch.
- 9 These ye shall eat of, all that are in the waters, all that hath finne and scale shall ye eat. And all that hath not finne and scale, yee shall not eat, it shall be uncleane unto you.
- 11 Every cleane bird yee shall eat. But these are they of which ye shall not eat: the Eagle, and Ossifrage, and the Osprey: And the Vulture, and the Kite, and the Glede, after her kind: And every Raven after his kind: And the Owle, and the Night-hawke, and the Sea-gull, and the Hawke after his kind: And the great Owle, and the little Owle, and the Red-shanke: And the Pelican, and

the Gier-eagle, and the Cormorant: And the Storke, and the Heron after her kinde, and the Lapwing, and the Bat: And every creeping thing that fieth, it shall be uncleane unto you: they shall not be eaten. Every cleane fowle yee shall eat. Yee shall not eat of any carcase; thou shalt give it unto the stranger that is in thy gates, that hee may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto Jehovah thy God. Thou shalt not seeth a Kid in his mothers milke.

Tithing thou shalt tith all the revenue of thy seed, that the field bringeth forth, yeere by yeere. And thou shalt eat before Jehovah thy God, in the place which he shall chuse, to cause his name to dwell there, the Tithe of thy corne, of thy new wine, and of thy new oile, and the firstlings of thy herd, and of thy flocke, that thou maist learne to feare Jehovah thy God, all daies. And if the way be too much for thee, that thou art not able to carie it, because the place is far from thee, which Jehovah thy God shall chuse to set his name there, when Jehovah thy God hath blessed thee; Then shalt thou turne it into money, and bind up the money in thine hand, and shalt goe unto the place which Jehovah thy God shall chuse. And thou shalt give the money, for all that thy soule desireth, for oxen, or for sheepe, or for wine, or for strong drinke, or for whatsoever thy soule asketh of thee: and thou shalt eat there before Jehovah thy God; and thou shalt rejoyce, thou and thine house. And the Levite which is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.

At the end of three yeeres thou shalt bring forth all the Tithe of thy revenue in that yeere, and shalt lay it up within thy gates. And the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may blesse thee, in all the worke of thine hand, which thou shalt doe.

Annotations.

THE sonnes of Jehovah] or, sonnes to Jehovah: the Chaldee translateth, sonnes before the Lord. Under the name sonnes, hee implieth daughters also, as is expressed in Deut. 32. 19. 2 Corinth. 6. 18. Moses here entreth into precepts concerning

ning the communion of the Saints among themselves, which should be holy; who, as they must abstaine from false gods, so from communion in the rites and ordinances of Religion, with the children of such. Christ is the Sonne of God in nature, *the fount of his love*, Coloss. 1. 13. Wee in Christ are the sonnes of God by adoption, Rom. 8. 15. by faith in Christ, Galath. 3. 26. So many as are led by the Spirit of God, Rom. 8. 14. and are made partakers of his love, as it is written, *Behold what manner of love the Father hath bestowed upon us, that wee should be called the children of God*, 1 Joh. 3. 1. *not cut your selves*] as was the manner of the heathens, especially in their sorrow, 1 King. 18. 28. Jerem. 41. 5. and in particular, when their friends died, Jer. 16. 6. which thing is chiefly intended here. The Chaldee translateth, *ye shall not make a tumult*. Because they are the children of God, therefore they must walke in his feare, 1 Pet. 1. 17. and purifie themselves, *even as he is pure*, 1 Joh. 3. 3. and beare all accidents and afflictions that come upon them, patiently; and forsake all heathenish customes, and not hurt their owne bodies, which are the Temples of the holy Ghost, 1 Cor. 6. 19. See the notes on Lev. 19. 28. The Hebrews say, that *Gedidah*, the cutting here spoken of, and *Seriah*, the incision, in Levit. 19. 28. are one thing: and he that cutteth himselfe for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten. *Maim*, treat. of Idolatry, chap. 12. sect. 13. *put baldnesse*] that is, make your selves bald, by shaving or plucking off the haire; which also they used in mourning for the dead, Ezek. 7. 18. and 27. 31. Jer. 16. 6. and 48. 37. See also Levit. 21. 5. and 19. 27. *betwene your eyes*] that is, on the fore-part of your head: as the *Phylacteries* which were to be between their eyes, were worne on their heads, as is noted on Exo. 13. 9, 16. And in Levit. 21. 5. it is written, *They shall not make baldnesse upon their head.*

for the dead] this is an explanation of that which elsewhere he saith, *for a soule*, Levit. 19. 28. and 21. 1. The Hebrews here say, *If your father dye, ye shall not cut your selves, nor make you bald, nor sorrow more than is meet; for you are not fatherlesse, because you have a Father who is great, living, and permanent, even the holy blessed God. But an Infidell, when his father dieth, hath no father that can helpe him in time of need; for his father which is left him is of wood, and his mother of stone; as it is written, saying to a stocke, Thou art my father, and to a stone, Thou hast brought me forth*, (Jer. 2. 27.) therefore they weepe and cut themselves and make them bald. And further, because thou art an holy people, therefore thou maist not deforme thy selfe (or make thee ill-favoured,) Chazkuni on Deut. 14. Yea, even the wise among the heathens themselves, blamed this folly in men, that mangled their bodies for the dead, calling them, *Varia & detestabilia genera lugendi, pedores, muliebres lacerationes genarum, pectoris, scamorum, capitis percussiones*. Cic. Tuscul. lib. 3.

2 Verse 2. of peculiar treasure] in Greeke, *a peculiar people*; in Chaldee, *a beloved people*: see the Annotations on Exod. 19. 5.

3 Verse 3. *any abomination*] This Sol. Iarchi, and the Targum called *Jonathans*, well explaine, *any thing that I have made abominable to you (or put far from you.) For every creature of God is good*, 1 Tim. 4. 4. and there is *nothing common (or uncleane)* of it selfe, Rom. 14. 14. but by the ordinance of God, certaine creatures, meats and drinke were made uncleane unto the Jewes, yet not for ever, but imposed upon them untill the time of reformation, Hebr. 9. 10. And this Law taught them holinesse, in abstaining from the impure communion with the wicked, Act. 10. 13, 17, 20, 28. See the Annotations on Leviticus 11. The Hebrews saw this myserie; for *Baal Hatturim* on this place noteth, *Next unto these words, For thou art an holy people, &c. he saith, Thou shalt not eat any abomination; meaning, that they should not be commixed with Infidels, for Infidels are like unto beasts*.

4 Verse 4. *Kid of goats*] or *the lambe of goats*: the Hebrew *Seh*, is either a yong sheepe, or a yong goat, as Exod. 12. 4, 5. and by naming the *Lambe*, he meaneth all the breed of these beasts, yong or old; as *the son of man*, is used for any man generally, old or yong, Psal. 144. 3. Job 25. 6.

5 Verse 5. *Hari*] in Hebrew, *Ajal*, a wilde beast well known, whose female is called an *Hinde*, Gen. 49. 21. light of foot, 2 Sam. 22. 34. bringing forth her yong with great sorrow, Job 39. 1, 2, 3. Such were meat at Solomons table, 1 King. 4. 23. *Roe-bucke*] in Hebr. *Tsebi*, of the pleasantnesse or beauty of this beast; in Chaldee, *Tajja*; in Greeke, *Dorkos*: (wherupon the woman named in Syriack, *Tabitia*, Act. 9. 36. is by interpretation *Dorkos*; in English, *a Roe*;) this beast is very swift, 2 Sam. 2. 18. 1 Chron. 12. 8. Song 8. 14. eaten also at Solomons table, 1 King. 4. 23. *Fallow-deere*] or, *Wilde-oxe*, *Bugle*, or *Buffel*: in Hebr. *Iachmur*, (a word not found, but here and in 1 King. 4. 23.) the Greeke translateth it, *Bombalos*, that is, the *Buffe*, *Buffel*, or *Wilde-oxe*, which somewhat resembleth our common Oxe, but is of another kinde, bigger, black, and more fierce. The Chaldee and Arabick retain the Hebrew name, *Iachmura*, which some Hebrews say, is a beast like unto a great Goat. Some late Expositors make it a beast like an Ass; as an Ass in Hebrew is called *Chamor*. *Wild-goat*] in Hebr. *Acwo*, a word not found but in this one place: of it some thinke the Latine *Alex* (by putting in the letter l) is derived, which we call the *Elk*; a beast somewhat like a Fallow-deere. The Gr. translateth it *Tragelaphos*, that is, a *Goat-horn*, which is in part like a Goat and an Hart: such are found in Arabia. The best Hebrew Expositors say, it is the *wild-goat* or *rock-goat*, so named of climbing the rocks. It is a beast of another kind than the common goat; for be it wilde or tame, the beast is the same. *Pygarg*] so the Gr. & old Latine version translate the Hebr. *Dishon*, here onely used: which the Chald. calleth *Rema*, of *highnesse*. The *Pygarg* is a wilde beast like a Fallow-deere, or *Roe-bucke*. *Wild-oxe*] or, *Wild-Bull*: so both *Onkelos* and *Jonathan*; the Chaldee Paraphrasts doe translate the Hebrew *Tee*, used onely here, and in *Esaiah* 51. 20. where it is called *Tee*.
The

The Greeke tranſlateth it *Oryx*; which is a beaſt like a Goat. The Arabick nameth it *Tajet al*.

Chamois] this name is borrowed of the French, as being a beaſt like a wild Goat. The Hebrew name is *Zemer*, the Arabick *Zirapha*; both have the ſignification of *cutting*. The Greeke tranſlateth it *Camelopardalis*, which is a word compounded of the *Camel* and the *Panther*. The Chaldee calleth it *Dufa*, which is a kind of *Ro*. Theſe ſeven ſorts of beaſts, and three of cattell, are all to be underſtood of ſeverall kinds, (as the Scripture giveth them every one a ſeverall name) and are not to be diſtinguiſhed by their wildneſſe, or tameſneſſe, but by their different nature; for as the Hebrews ſay, *the wilde Oxe, and the (Oxe) fatted in the ſtall, theſe are of the kinde of the Oxe*. *Maimony* treat. of *Forbidden Meats*, chap. 1. ſect. 8. And the Scripture confirmeth this, as when he ſaith of *David*, *He ſacrificed Oxen and fatlings*, 2 Sam. 6. 13. that is, oxen fed in the paſtures, and fatted in the ſtall. Moreover they ſay, that there are no other cattell, or beaſts in the world, lawfull to be eaten, ſave theſe ten kinds, rehearſed in the Law; they and the kinds of them, as is noted on Lev. 14. 3. And further, they have this ſaying; *Though all theſe (ten kinds) are lawfull to be eaten; yet we muſt put a difference betwene the cleane cattell, and the cleane beaſts. For the beaſts, their fat is lawfull (to be eaten) and their bloud muſt be covered: [Leviticus 17. 13.] but cleane cattell, their fat is unlawfull to be eaten, [Leviticus 7. 23.] and there is no charge to cover their bloud.* *Maimony* treat. of *Forbidden Meats*, chap. 1. ſect. 9.

6 Ver. 6. *that cheweth*] underſtand, and that *cheweth*, (as the Greeke addeth the word *and*) for it muſt doe both, elſe it was not cleane. And here, becauſe the former beaſts may be unknowne by their names, (as is to be ſeene by the varietie of interpretations) God giveth two generall ſignes to know a cleane beaſt by, the *parting of the hoofe in twaine*, and the *chewing of the cud*: of which, ſee the Annotations on Levit. 11. 3.

7 Ver. 7. *Camel*] of this and the reſt that follow, ſee the notes on Levit. 11. 4, 7. and of the exception, how in caſes of neceſſity uncleane meats might be eaten, it is there ſpoken. *they chew*] or, every of them *cheweth*.

9 Verſe 9. *in the waters*] whether in the ſea, or in the rivers, Levit. 11. 9. *fin and ſcale*] in Greeke and Chaldee, *finnes and ſcales*: ſee the Annotations on Lev. 11. 9, &c.

10 Verſe 10. *uncleane*] and ſo an abomination, as is ſaid in Levit. 11. 10, 11. that their *fleſh* might not be eaten, nor their *carkafſes* touched, as before in verſe 8.

12 Ver. 12. *Eagle*] of this, and the reſt that follow, ſee the Annotations on Levit. 11. 13, &c.

13 Verſe 13. *Vultur*] called here in Hebrew, *Raah*, of *Seah*; in Levit. 11. 14. *Dash*, of *Flying*. *Chazkuni* here ſaith, *Raah and Dash are one, and it is called Raah*, becauſe it ſeeth much. *Jonathan* in his *Targum* calleth it, *the white Dajetha*, according to the name in Levit. 11. and *Onkelos* nameth it *Bath campha*, that is, *Daughter of wing*. *Glede*]

a kinde of Kite or Puttock, in Hebrew *Dajab*: this is not mentioned in Levit. 11. (ſee the Annotations there on v. 14.) the Greeke calleth it *Idimoi*, that is, a *Glede* or *Kite*.

Verſe 15. *Owle*] or *young Owle*, or *young Oſtrich*: ſee the notes on Levit. 11. 16. for this and the reſt that follow.

Verſe 19. *that ſieth*] or, of the *flying fowle*: in Greeke, *all the creeping things of fowles*; which *Jonathani*, *Solomon Iarchi*, and others, expound of *Flies*, *Bees*, *Hornets*, and all ſuch like: ſee *Leviticus* 11. 20.

Verſe 20. *cleane fowle*] or, *cleane flying thing*; implying the kinds of *Locuſts*, which were lawfull to be eaten, Levit. 11. 21, 22.

Verſe 21. *any carkafſe*] the fleſh of a cleane beaſt or fowle, that either dieth alone, or is not orderly ſlaine: ſee the Annotations on Lev. 17. 15.

the ſtranger] not the *Proſelyte*, or ſtranger joyned to the Church, for ſuch were bound to keepe the whole Law, and this in ſpeciall, Levit. 17. 15. but as both the Chaldee paraphraſes expound it, *the uncircumciſed ſtranger that is in thy Cities*; and the Greeke, *the ſojourner that is in thy Cities*. Of three ſorts of ſtrangers, ſee the notes on Exod. 12. 43, 45, 48. This ſtranger here ſpoken of, the Hebrews call *Ger toſhab*, that is, the *ſtranger inhabitant* (or *Sojourner*; in Greeke, *Paroikos*;) and they deſcribe him thus; *Ger toſhab is an heathen, who takes upon him that he will ſerve no Idoll, with the reſidue of the commandements which were commanded to the ſons of Noah*, [whereof ſee the notes on *Genesis* 9. 4.] *but he is not circumciſed nor baptiſed. Such an one they (the Iſraelites) doe receive, and he is of the Saints of the nations of the world. And why is he called Toſhab (an inhabitant?) becauſe it is lawfull for us to let him inhabit amongſt us in the land of Iſrael.* *Maimony* tom. 2. in *Iſſurei Biab*, chap. 14. ſect. 7. Of ſuch, they held that they might be in the ſtate of ſalvation, as they confeſſe elſewhere. *The Saints of the nations of the world, they have a portion in the world that is to come (in lite eternall)* *Maimony* treat. of *Repentance*, chap. 3. ſection 5.

ſell it unto an alien] or, *ſell thou it to a ſorreiner*; in Chaldee, *to a ſome of the peoples*; an heathen that dwelt not in the land of Iſrael. *an holy people*] and therefore art to ſhew forth holineſſe in obeying all the commandements of the Lord, though impoſed but for a time, and as ſhadows of better things. For *meats, and drinckes, and divers waſhings, and carnall ordinances*, were impoſed on the Jewes, untill the time of reformation, Hebr. 9. 10. But now it is ſaid, *Let no man judge you in meat or in drinke, &c. which are a ſhadow of things to come, but the body is of Chriſt*, Col. 2. 16, 17. *not ſetbe a Kid*] this Law is twice given before, in Exod. 23. 19. & 34. 26. ſee the Annotations there. Under the name of a *Kid*, the Hebrews underſtand a *Lamb* alſo, and *Calf*, or other beaſt: and by ſetting, they imply alſo eating, or making any profit or uſe of fleſh ſo boyled. The Chaldee tranſlateth, *thou ſhalt not eat fleſh with milke*.

Verſe 22. *Tubing thou ſhalt tube*] that is, ſhalt in any wiſe, carefully, faithfully ſeparate the

tithe; meaning the second tithe which themselves were to eat, v. 23. for there was a first tithe which was given to the Levites, out of which the Levites paid a tenth part againe to the Priests, Num. 18. 24, 28. Neh. 10. 37, 38. Then of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second yeere: in the third yeere it was given to the Levites, and to the poore, Deut. 14. 28, 29. In the fourth and fift yeeres it was eaten againe by the owners, and in the fixt yeere was given to the poore. The seventh yeere was a rest and Sabbath to the land, then all things were common, Exod. 23. 10, 11. And this course they were constantly to follow in Israel. Hereof it is written by the Hebrews thus; *After that they have separated the first tithe, every yeere they separate a second tithe; Deuteronomie 14. 22. and in the third yeere, and in the fixt, they separate the tithe of the poore, in stead of the second tithe. In the first (day) of Tisri (or September) is the beginning of the yeere for the tithe of corne, and of pulse, and of herbes: and where-soever the beginning of the yeere is mentioned, it is the first of Tisri. And the fiftenth of Shebat [that is, the eleventh Moneth which we call January] is the beginning of the yeere for the tithe of Trees (fruit.) Maimony tom. in Maaser sheni (or treat. of the second tithe) chapter 1. section 1, 2. See also the Annotations on Leviticus 27. 30, &c. all the revenue] or, all the in-come, that is, fruits or increase which are gathered and brought in for food: the reason of the name appeareth in 2 Samuel 9. 10. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Masters some may have food to eat. The Hebrews say, *All mans meat that is kept, which groweth out of the ground, oweth an Heave-offering: and it is commanded to separate out of it, the first-fruits for the Priest, &c. and likewise the tithes. Maimony in Trumoth, chap. 2. sect. 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Corne (as after in verse 23.) sometime of a Morfell of bread, (as in Judg. 19. 5.) they say, the graine, when it is eared, is called (Tebuah) Revenue, every where; and after that it is threshed and farned, it is called (Dagan) Corne; and when it is ground, kneaded, and baked, it is called (Path) a Morfell, or Bread. Maim. in Beraoth, chap. 3. sect. 1. that the field bringeth forth] or, that cometh out of the field; in Greeke, the generation (or increase) of thy field. yeere by yeere] so the Greeke also interpreteth the Hebrew phrase, yeere yeere, which is elsewhere written, yeere by yeere, Nehem. 10. 35. and Jonathan in his Thargum explaineth it, every yeere and yeere: whereto hee addeth, and not the fruits of (one) yeere, with the fruits of another yeere: meaning, that they must separate their tithes yeerly, and not put two yeeres tithe into one.**

23

Verse 23. *shalt eat*] in Greeke, *shalt eat it*: speaking of the tithe which the owners should eat: and so Jonathan in his Thargum saith, *Ye shall eat the second tithe before the LORD. before Jehovah*] the tithes which were given to the Priests, they might eat in every place, Num. 18. 31. this second

tithe was holy, and might not be eaten, but where Gods Sanctuary was; as within Jerusalem when the Temple was there built. *The second tithe is eaten by the owners, within the walls of Jerusalem, (Deuteronomie 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinkeb of it the fourth part (of a Log) of wine, without the wall of Jerusalem, is to be beaten, as it is written (in Deuteron. 12. 17.) thou maiest not eat within thy gates, the tithe of thy corne, or of thy wine, or of thine oyle, &c. and he is to be beaten for every one in particular: therefore if he eat of them all three, without the wall, he is beaten three times. Maim. in Maaser sheni, chap. 2. sect. 1. 5. This is meant (they say) if he eat thereof without the wals of Jerusalem, after it is once brought in thither; But if he eat of it, before it cometh within the wall of Jerusalem, he is chastised with stripes. ibid. sect. 6. Of beating, see Deut. 25. 2, 3. and of the holy manner of eating it, see Deut. 26. 14. his name] in Chaldee, his Divine presence (Shechinah) whereby GODS presence with his Church in Christ, and by his Spirit, is meant: see the notes on Exod. 34. 9. firstlings] these were given to the Priests, Num. 18. 15. Nehem. 10. 36. who had many other gifts, of which, some might not be eaten but in the Court of the Sanctuary; some (of which number these firstlings were, might not be eaten but in the holy Citie: and some might be eaten every where See the Annotations on Num. 18. to feare] this is the end of this ordinance, that the people might be inured with the feare, religion, and service of God: (for feare is sometime used generally for Gods worship, Esa. 29. 13. with Mat. 15. 8, 9.) And this feare they learned both by the action it selfe, eating the tithe of all their fruits, with joy and thankfulness to him that so blessed their land and labours, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemn feasts. In this latter sense Chazkuni here expoundeth it thus; *That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedrion (or Magistrates) sitting and judging the judgements of Israel, and the Doctors teaching; (for from thence Doctrine went forth unto all Israel) thou maiest learne to feare the Lord thy God.**

Verse 24. *100 much for thee*] that is, as the Greeke explaineth it, *be far away from thee. to carry it*] in Greeke, *to carry them*, meaning the tithes fore-mentioned. *hath blessed thee*] that is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of Gods Sanctuary.

24

Verse 25. *turne it*] or *sell it for money*: Hebrew, *give it for silver*; which the Greeke translateth, *sell them for silver*. Of this the Hebrews have these ordinances; *He that will redeeme the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Lo, this money is in stead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, blesseth God for the redemption*

25

redemption thereof. When they redeeme it, it is not by the name of Tithes, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all doe know that they are Tithes. They redeeme not the Tithes fruits, but with silver; and they redeeme them not with silver uncoined, but with silver stamped, which hath some figure or writing upon it: and if he redeeme it with a wedge of silver, or the like, he doth nothing. He may not redeeme it with money which is not current at that time, and in that place. Neither may he redeeme it with money which is not in his owne power; as it is written, Thou shalt binde up the money IN THINE HAND. He that redeemeth his second Tithe before he have separated it; as if he say, The second Tithe of these fruits be redeemed with this money; he saith not any thing, seeing he hath not set out the Tithe. But if he have set them out, and then say, the second Tithe which is in the North, or in the South, be common (or profane) for this money; loe then it is redeemed. When they redeeme the second Tithe, it must be with the worth thereof, and not by guesse, but exactly, by the measure, or by the weight thereof, and so they give the price. If the price be knowne, he may redeeme it by the mouth of one; but if it be not knowne, as if the wine begin to be fowre, or the fruits to be rotten, &c. he is to redeeme it by the mouth of three chappmen. They may not carry the Tithe fruits from one place to another, to redeeme them there. *Maimony in Maaser Shení, chapter 4.* and binde up] the Greeke saith, and shalt take the money in thine hands.

26 Verse 26. thy soule asketh of thee] in Greeke, thy soule desireth; by soule, meaning appetite or lust after meat or drinke, as in Psa. 78. 28. they asked meat for their soule. They might not bestow the money on other things, than for food or anointing, as the Hebrews declare it thus; He may not take for the money of the Tithe, ought save mans meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expressed in the Law, oxen, sheepe, wine, or strong drinke. Therefore they may not buy with the Tithe money water or salt, &c. because they grow not out of the ground. Honey, egges, and milke, are as oxen, and sheepe; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the Tithe money out of Jerusalem. *Maimony in Maaser Shení, chap. 7. sect. 3, 4, 5, 16.* and thine house] in Chaldee, the men of thine house; meaning such as were cleane, the uncleane might not by the Law, Deut. 26. 14. Who so eateth of the second Tithe, in his uncleanness, is to be beaten. *Maim. in Maaser Shení, chap. 3. sect. 1.*

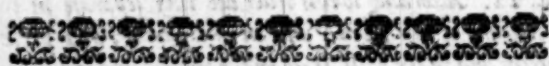
27 Verse 27. thy gates] in Greeke and Chaldee, thy cities: so in verse 28. not forsake him] that is, not neglect him, but minister sufficient for him also to eat, drinke and rejoyce; seeing he hath no land of his owne, to supply this unto him: See Deut. 12. 19. And this here seemeth not to be meant only of the first Tithe, commanded to be given unto the Levites, Num. 18. but of communicating also these second Tithes with them, to

rejoyce together, as may be gathered by the Law following, verse 29.

28 Vers. 28. At the end of three yeares] in Greeke, After three yeares: but it is meant in the third yeare, to wit, of the seventh or Sabbath yeare, and so againe in the sixth yeare, for every third yeare is meant. Therefore in Deut. 26. 12. it is written, In the third yeare, all the tithes] The Hebrewes write, After a man hath reaped the seed of the earth, or gathered the fruites of the trees, and ended the worke thereof; hee separateth out of it, one of fiftie; and this is called The great Heave-offering (or First-fruits) and it is given to the Priest: and of this is spoken in Deuter. 18. 4. Afterward hee separateth out of the remainder, one of tenne; and that is called the first tithes; and hee giveth it to the Levites: and this is mentioned in Num. 18. 24. After this, hee separateth out the residue, one of tenne; and that is called the second tithes; and it is for the owners, and they eat in Jerusalem: and this is spoken of in Leviticus 27. 30, 31. and Deuteronomie 14. 22. According to this order doe they separate in the first yeare of the seven, and in the second, and in the fourth, and in the fifth. But in the third, and in the sixth of the seven, after they have separated the first tithes, hee separateth out of the remainder, another tithes, and giveth it to the poore, and that is called the tithes of the poore. And these two yeares there is no second tithes but the tithes of the poore; and that is spoken of in Deut. 14. 28, and 26. 12. The yeare of Release [which is the seventh yeare] is all free; and there is in it no Heave-offering, nor tithes at all, either first or second, or tithes of the poore. *Maimony tom. 3. in Mattanoth, gnanijim, ch. f. 2. — 5.* thy gates] in Greeke and Chaldee, thy cities: implying cities, suburbs, and fields about them; but not out of the land; as the Hebrewes say, They may not carry out of the land, for it is said, WITHIN THY GATES; and (in Deuter. 26. 12.) That they may eat within thy gates. *Maim. in Mattanoth, ch. 6. f. 17.*

29 Vers. 29. the Levite] he was to have all the first tithes, Num. 18. 24. and of that doe the Hebrewes understand this, and not of the second tithes: as Sol. Iarchi here saith, The Levite (shall come) and take the first tithes: and the stranger and the fatherlesse, and they shall take the second tithes, for it is for the poore of this yeare. And Chazkuni saith, In the third yeare, the first tithes is for the Levite, and the second tithes is to be divided unto the poore. See the notes on Numbers 18. shall eat and be satisfied] or, eat and have their fill. They were not bound to eat it in Jerusalem, as the second tithes of the former two yeares; but might eat it within any of their gates. About the distribution of this tithes, they had these Orders: The Owner of the Field, when poore folke passe by him, and hee have there the tithes of the poore, he giveth to every poore body that passeth by him, so much of that tithes as may satisfie him, according to Deuteronomie 14. 29. How much is that? If it be of Wheat, he gives him not lesse than halfe a Kab: if of Barley, not lesse than a Kab: of Rye, not lesse than a Kab: of Figges, not lesse than five and twentie shekels weights: of Wine, not lesse than halfe a Log: of Oyle, not lesse than a quarter (of a Log) &c. And if hee give him of any other fruits, it is not lesse than that hee may

may sell, and buy with the price thereof two meales meat. If there be many poore, and he have not enough to give unto every one according to the measure, then he setteth (the Tith) before them, and they part it among themselves. With the second Tith they may not pay debts, or wages; nor redeeme captives with it, nor give almes thereof, &c. Maimony in Mattanoth gnan, chapter 6. in all the worke] that is, all the worke, as the Greeke and Chaldee explaine it; or, in every worke. This manner of speech, that he may blesse thee, is a promise, and he will blesse thee, (as Iudge not, that ye be not judged, Matthew 7. 1. meaneeth, and ye shall not be judged, Luke 6. 37.) and it sheweth how godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Timothie 4. 8. Unto such duties as these, and to works of mercie, there are often annexed promises of blessing in the Scriptures, Prov. 3. 9, 10. Ezekiel 44. 30. Malachi 3. 10, 11. 2 Corinthians 9. 6, 10.



CHAP. XV.

1 The seventh yeere, a yeere of release for the poore.
7 Unto the poore, men must lend freely, and give; the seventh yeere must be no let thereof. 12 An Hebrew servant must be set free in the seventh yeere, and liberally rewarded. 16 If he will not goe out free, his eare must be bored, and he is a servant for ever. 19 All firstlings males of the cattell, are to be sanctified unto the Lord, and eaten before him; 21 Except it have a blemish, then is it to be eaten by any, in any place: 23 But not the bloud.

1 **A**T the end of seven yeeres thou shalt
2 make a release. And this is the manner of the release; that every creditor that lendeth ought unto his neighbour; doe release it: hee shall not exact of his neighbour, and of his brother, because he hath proclaimed a release to Jehovah. Of a forrainger thou maist exact it: but that which is thine, with thy brother, thine hand shall release. Only, that there be not in thee a needy man; for Jehovah blessing will blesse thee in the land which Jehovah thy God giveth to thee for an inheritance, to possesse it. Only, if hearkning thou wilt hearken unto the voice of Jehovah thy God, to observe to do all his comendement which I comend thee
6 this day. For Jehovah thy God blesseth thee as hee hath spoken unto thee; and thou shalt lend unto many nations; but thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.
7 If there shal be in thee a needy man, of one of thy brethren, in any of thy gates, in thy

land which Jehovah thy God giveth unto thee, thou shalt not make strong thine heart, nor shut thine hand from thy brother the needy man. But opening, thou shalt open thine hand unto him, and lending thou shalt lend him enough for his want, that which is wanting unto him. Beware of thy selfe, lest there be a thought in thine heart of Belial, saying; the seventh yeere is neere, the yeere of release; and thine eye be evill against thy brother the needy man, and thou givest not unto him, and he cry against thee unto Jehovah, and it be sin unto thee. Giving thou shalt give unto him, and thine heart shall not be evill when thou givest unto him, because that for this thing Jehovah thy God will blesse thee in all thy works, and in all that thou puttest thine hand unto. For the needy shall not cease out of the land: therefore I doe command thee, saying; Opening thou shalt open thine hand to thy brother, to thy poore afflicted, and to thy needy in thy land.

If thy brother an Hebrew, or an Hebrewesse be sold unto thee, and serve thee six yeeres, then in the seventh yeere thou shalt send him out free from thee. And when thou sendest him out free from thee, thou shalt not send him out empty. Furnishing thou shalt furnish him out of thy focke, and out of thy floore, and out of thy wine-press; of that wherewith Jehovah thy God hath blessed thee, thou shalt give unto him. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I doe command thee this thing to day. And it shall be, if he say unto thee, I will not goe out from thee, because he loveth thee & thine house, because he is wel with thee; Then thou shalt take an awle, and shalt thrust it in his eare, and in the doore, and he shall be unto thee a servant for ever; and also unto thy woman-servant thou shalt doe likewise. It shall not be hard in thine eies when thou sendest him out free from thee, for the double of the hire of an hired servant, hee hath served thee six yeeres: and Jehovah thy God will blesse thee in all that thou doest.

Every firstling which shall be borne of thy herd and of thy focke, the male thou shalt sanctifie unto Jehovah thy God: thou shalt not serve with the firstling of thy bullocke, nor sheare the firstling of thy focke. Thou shalt eat it before Jehovah thy God, yeere by yeere, in the place which Jehovah shall chuse, thou and thine house. And if there be

22 be in it a blemish, lame, or blinde, any e-
vill blemish, thou shalt not sacrifice it un-
to Jehovah thy God. Thou shalt eat it with-
in thy gates, the uncleane and the cleane
23 (person) together, as the Roe-bucke, and
as the Hart. Onely the bloud thereof thou
shalt not eat, thou shalt powre it upon the
earth, as water.

Annotations.

1 **A**T the end of seven yeeres] Hereby seemeth pro-
perly to be meant according to the old
Latine version, *In the seventh yeere*; as in Deut. 14.
28. *At the end of three yeeres*, meaneth in the third
yeere: and in Jer. 34. 14. it is said, *At the end of*
seven yeeres, let ye goe every man his brother, &c. that
is, as there after followeth, *when he hath served*
thee six yeeres; and Moses here in Deuter. 15. 12.
explaineth it, *in the seventh yeere*: and the Greeke
Interpreters translate that place of Ieremie, *At the*
end of seven yeeres, thus, *when six yeeres are fulfilled*.
So here, *the end of seven yeeres*, is the seventh yeere,
which is the end or last of the seven: and as ser-
vants were to be released in the beginning of the
seventh yeere, when they had fully served six; so
Aben Ezra (upon this place) expoundeth this re-
mission of debts, to be at the beginning of the yeere.
Howbeit some of the Hebrew Expositors take
it otherwise, saying; *The seventh (yeere) releaseth*
not debts of money, but at the end thereof, as it is said
(in Deuteronomie 15. 1.) At the end of seven yeeres,
&c. And there he saith (in Deuteronomie 31. 10.)
At the end of seven yeeres, in the solemnitie of the yeere of
Release, in the feast of Tabernacles. What is (meant)
there? after (seven yeeres;) so the forgiveness of monies
is after seven (yeeres.) Therefore be that lendeth to his
neighbour in the seventh yeere it selfe, may require his
debt all the yeere; but when the Sun is set in the night
of New-yeeres day, at the going out of the seventh yeere,
the debt is lost. Maimony in *Misneh*, tom. 3. treat. of
the Release and Jubilee, chapter 9. section 4. This
seventh yeere is that spoken of in Exodus 23. 11.
and Leviticus 25. 4. which was a Sabbath and
rest for the land, that it might not be tilled; and
a yeere of releasing debts, figuring the yeere of
grace, the acceptable yeere of the Lord, which
Christ preached, by whom wee have obtained of
God release of our debts, that is, the forgiveness
of our sins, Luke 4. 18, 19. Mat. 6. 12. Luke 11. 4.
and are taught also to forgive, If we have ought a-
gainst any; that our father also which is in hea-
ven, may forgive us our trespasses, Marke 11. 25.
that we be kinde one to another, tender hearted,
forgiving one another, even as God for Christs
sake hath forgiven us, Ephel. 4. 32. Coloss. 3. 12,
13: See the Annotations on Lev. 25. a release]
or, a remission, or intermission, called in Hebrew
Shemittah, in Greeke *Aphepsi*, that is, forgiveness,
or, remission: the word which the New Testament
useth for forgiveness of sins, Marke 1. 4. Mat. 26.

28. whereof this release of debts was a shadow.
And the word is likewise used in Exod. 23. 11.
where speech is of the land, that it should be *at*
rest, or *intermitted* from tillage, which was but
for that seventh yeere only: wherefore it cannot
be gathered from this word, that the remission of
debts here commanded, was to be for ever, but
might be an intermission onely for the seventh
yeere, wherein was neither sowing, nor reaping,
nor other works of husbandry, so that the poore
had not such meanes to pay their debts, as in o-
ther yeeres. Howbeit, the Hebrews for the most
part hold the remission to be perpetuall, and
therefore have their limitations for some debts
and debtors, as after shall be shewed.

Verse 2. *the manner*] Hebr. *the word*; which the
Greeke expoundeth, *the ordinance (or commande-
ment) of the release.* every creditour] Hebrew,
every Master (or owner) of the lending of his hand, that
is, of the thing lent with his hand: which seemeth to
imply money, and the like, and that which is a
mans owne, whereof he hath power, as to lend,
so to remit. It may also be interpreted, every mas-
ter of the exaction of his hand, which he may exact of his
neighbour, doe release it; that is, every creditour that
hath right to exact (the debt) with his hand,
doe release that which hee might exact. The
Greeke expounds it thus; *Thou shalt forgive every*
proper debt (or every debt of thine owne) which thy
neighbour oweth thee. Chazkuni here observeth, that
the release is of things lent, not of things taken
by robbery, or of things committed of trust to
be kept. not exact] or, not urgently exact; in
Greeke, *not ake*, (or require:) which the Hebrews
understand both of exacting the debt, and an
oath concerning it, as some cases might require.
The seventh yeere releaseth an oath, as it is said,
THOU SHALT NOT EXACT; not
at all; neither to pay, nor to sweare; meaning, an oath
before the Judges, &c. But an oath of them that have
a thing to keepe, or for partnership, or the like; wherein
if he confesse, he must pay; in such case he sweareth, af-
ter the (yeere of) release. Maimony in treat. of
the Release, chap. 9. section 6, 7. and of his
brother] that is, of such a neighbour as is his
brother in the faith; to except the stranger, as in
ver. 3. So *And*, is often used for explanation, as I
mean, or that is to say: see the notes on Gen. 13. 15.
because he hath proclaimed] or, when he (that is,
GOD by the Magistrate) hath proclaimed, or
because it is called a release. Targum Jonathan ex-
poundeth it of a Proclamation by the Magi-
strates. to Jehovah] meaning, to his honour,
and by his commandment. The Chaldee tran-
slateth, before the LORD: the Greeke, to the
Lord thy God.

Ver. 3. *Of a stranger*] whom the Chaldee calleth
a *sonne of the peoples*, meaning an heathen.
exact] the Greeke addeth, *require what so ever things*
are thine with him. *thine hand shall release*] which
the Greeke explaineth thus, *but to thy brother thou*
shalt make a release (or forgiveness) of thy debt. In
this the Hebrews (which hold the release to be
for ever) have their limitations. They say, the
seventh

seventh yeere releaseth a debt though it be lent upon a bill which secureth the debt by goods; but if he tooke assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and setteth him an appointed tittle of ten yeeres, he releaseth not (in the seventh.) He that lends unto his neighbour, and conditioneth with him, that the seventh yeere shall not release him, he must notwithstanding release, for he cannot frustrate the right of the seventh yeere. If he condition with him, not to release that particular debt in the seventh yeere, the condition standeth; for that man hath bound himselfe in his goods, whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for enticing a Maid, or for bringing an evill name, &c. are not released. He that lends upon a pawne, releaseth not, if the debt be æquivalent with the pawne: but if it be more, the overplus is released. If the Judges have given sentence (at Law) and written, Thou, such an one, art bound to pay this man thus and thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions *Maimony* sheweth in his said Treat. of the *Release and Jubilee*, ch. 9. Of some of these there is question to be made, whether they be agreeable to the Law of God here given, especially if it be understood but of an intermission of the debt for the seventh yeere onely.

4 Verse 4. *Onely that there be not*] or, *To the end that there be not*: it sheweth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme povertie. *in thee*] in the midst of thee, O Israel, or, *among you*: so againe in ver. 7. *a needy man*] This word noteth a depth of poverty, and hath the name *Ebion*, of wishing or desiring things that may relieve his wants. *blessing will blesse thee*] that is, will surely blesse thee much; so that thou shalt not lose by it, if thou performe this dutie to thy poore brother. The Greeke explaineth it, *for this thing the Lords blessing will blesse thee*.

6 Verse 6. *bl. sseth thee*] or, *hath blessed thee*, that is, will surely blesse thee: a promise spoken of as already done. *thou shalt lend*] God will so blesse thee, that thou shalt have enough to lend, and shalt not need to borrow: so it is explained in Deut. 28. 12. *rule over many*] as otherwaies, so particularly by lending unto them, being richer than they; for, *The rich ruleth over the poore, and the borrower is servant to the man that lendeth*, Pro. 22. 7. Compare also Psal. 37. 21, 26.

7 Ver. 7. *any of thy gates*] or, *one of thy gates*: which the Gr. & Chaldees expound *cities*. *not make strong*] that is, *not harden thine heart*; for so these phrases doe one open another; as in Ex. 4. 21. & 7. 3. The Greek expoundeth it, *not turme away thine heart*: the Apostle calleth it a *shutting up of the bowels* (of compassion) from him that hath need, 1 John 3. 17. *shut thine hand*] that is, abstaine from giving: contrary to the opening of the hand, in ver. 8.

8 Verse 8. *open thine hand*] that is, be bountifull and give: so againe in ver. 11. Thus it is said of God, *Thou openest thine hand, they are filled with good,*

Psal. 104. 28. & 145. 16. Our Saviour saith, *Do good, and lend, hoping for nothing againe; and your reward shall be great; and ye shall be the children of the most high; for he is kinde unto the unthankfull, and to the evill. Be ye therefore mercifull, as your Father also is mercifull*, Luke 6. 35, 36.

Verse 9. *a thought*] Hebr. *a word*; used generally for any thing or thought: the Greeke saith, *a hidden word*, or secret thing. *in thy heart*] or *with thy heart*. *of Belial*] that is, *of wickednesse*; see Deut. 13. 13. This is to be referred unto the former, *a word* (or *thought*) of Belial; as they are joyned in Pia. 101. 3. & 41. 9. that is, *a wicked thing* (or *thought*) in thy heart, and so the Gr. explaineth it, *an unlawfull thing*. Some refer it to the latter, *the heart*, as if he should say, *a thought in thy wicked heart*. *thine eye be evill*] hereby is meant the manifestation of a covetous affection, as is after shewed by the effect, *and thou givest not unto him*; and proceedeth from an *evill heart*, v. 10. for the cie declareth what is in the mind. This Solomon teacheth by the contrary, saying, *He that hath a good eye, shall be blessed, for he giveth of his bread to the poore*, Prov. 22. 9. whereto agreeth that speech in Eccles. 35. 8. *Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands*. But an evill eye signifieth envie and covetousnesse, as, *Eat thou not the bread of him that hath an evill eye*, Prov. 23. 6. and, *Is thine eye evill, because I am good*? Mat. 20. 15. and Christ saith, *that an evill eye proceedeth from within, out of the heart of men*, Mar. 7. 21, 22. *it be sin unto thee*] or, *sin in thee*, that is, a great sin, for which thou shalt be condemned, as is shewed in Mat. 23. 41, 42, 45. Thus *sin* is used sundry times for a most sinful and damnable action; as, *The thought of foolishnes* (that is, of the fool) *is sin*, Pro. 24. 9. &c. *If I had not done among them the works which none other man did, they had not had sin*, Joh. 15. 24. see also Jam. 4. 17. And this sin is the greater, & the sooner punished, when the poore for want of releefe doe cry unto God.

Verse 10. *Giving thou shalt give*] that is, in any wise give, and that freely, bountifullly, &c. So in ver. 11. *opening thou shalt open thine hand*. *thine heart shall not be evill*] or, *let not thine heart be evill*, that is, grudge not, grieve not, nor distrust the providence of God: So the Greeke translateth, *thou shalt not be grieved in thy heart*. This is spoken of the heart, because a pretence of liberality is sometime made without a good heart, as is shewed in Prov. 23. 6, 7. Hereupon it is said, *Every man according as he purposeth in his heart, (so let him give:)* not of griefe, or of necessity; for God loveth a cheerfull giver, 2 Cor. 9. 7. *will blesse thee*] and consequently will enrich thee; for, *the blessing of the Lord it maketh rich*, Prov. 10. 22. Other blessings also are implied, for he saith, *If thou draw out thy soule to the hungry, and satisfie the afflicted soule; then shall thy light rise in obscurity, and thy darkness shall be as the noone day, and the LORD will guide thee continually, and satisfie thy soule in draughts, and make fat thy bowes; and thou shalt be like a watered garden, and like a spring of water, whose waters faile not*, Esay 58. 10, 11.

Verse 11. *not cease out of the land*] or, *from the midst*

middest of (that is, from within) the land. Though God is able abundantly to supply all mens wants, yet suffereth he some to have need, as for other causes, so to make triall of the love and compassion of his people to their poore brethren. Yee have the poore with you alway; and whensoever ye will, yee may doe them good, Marke 14.7.

12 Verse 12. *an Hebrew, or an Hebrewesse*] that is, as the Chaldee expoundeth it, *a sonne of Israel, or a daughter of Israel*; for the Israelites were called *Hebrewes*, Exod. 2. 6. afterward (when the other Tribes were fallen from God, and the Tribe of Judah abode in the truth, Hos. 11. 12.) they were called *Jewes*, Jer. 34. 9. Ezra 5. 5. & 6. 7, 8, &c. Esther 4. 7. & 9. 1. *sold unto thee*] of the selling of the Hebrews; see the Law fore-given in Exo. 21. 2. 11. Lev. 25. 39, 55. The Hebrew Expositors understand this Law here given, for him that was sold by the Magistrate, according to Exod. 22. 3. and not for such as sold themselves. *Maim. treat. of Servants*, ch. 3. sect. 12. but it seemeth by the words of *Moses*, and by Jer. 34. to extend further. *in the seventh yeere*] to wit, from the time of his sale; for this is not the seventh yeere, the yeere of release fore-spoken of in v. 1, 2, 9. see the Annotations on Exod. 21. 2. *send him out free*] or, *let him goe out a free man*: This was not an intermission of service for the seventh yeere only, but a full release for ever; wherefore God blameth the Jews in *Zedekias* daies, who had released their servants, and afterward caused them to return, & brought them into subjection and servitude again, Jer. 34. 14, 15, 16, &c. Neither was this release to be purchased by the servants of their friends, but was *for nothing*, Exo. 21. 2. This Sabbath, or seventh yeere, figured the acceptable yeere, the time of grace by Christ, who releaseth freely by his Gospel, such as were the servants of sin and Satan, Esa. 61. 1, 2. Luke 4. 18, 19. Rom. 6. 12, 13, 14. & 3. 24. Heb. 2. 14, 15. Joh. 8. 32, 34, 35, 36.

14 Ver. 14. *Furnishing him, shall furnish him*] that is, in any case furnish him, and that liberally; or adorne him as with a chain; from whence the similitude is here taken: that as crowns and chains were signes of honour and dignity, Dan. 5. 29. so the Master should honorably reward his brother for his service, & not turn him out as a vagabond. He was sold for extreme povertie, Exo. 21. 3. Lev. 25. 39. and if he should be turned away empty, he might either be forced to returne into servitude, (from which God would free his people, because they were his servants, Lev. 25. 42, 55.) or be driven to keale, Prov. 30. 9. or to beg, or live in misery. *thy store*] thy corn: by these three, flesh, bread and wine, he was sufficiently provided for his present livelyhood, and that of the best.

thy God hath blessed thee] so implying other things besides those fore-mentioned, and giving a reason of this precept fro the blessing of God upon the Master, which also often commeth by meanes of the servants diligent and faithfull service, who therefore ought not to be sent away empty, Gen. 30. 27, 30. & 31. 6, 38, 40, 42. For the quantitie, the Law appointeth not how much the Master

should give his servant at his departure: the Hebrews gather from Exo. 21. 32. that he might not give him lesse than the worth of thirty shekels, whether it were of one kinde (of the things fore-mentioned) or of many. *Maim. treat. of Servants*, c. 3. s. 14.

16 Verse 16. *thine house*] that is, thine household, wife, children, servants; as the Chaldee saith, *the men of thine house*. *he is well*] is well used, and to his contentment. What the Hebrews gather from these words, is noted on Levit. 25. 40.

17 Verse 17. *thou shalt take an eare*] this was to be done by the knowledge of the Magistrates also, Exod. 21. 6. see the Annotations there. *in his eare, & in the doore*] so fastning his eare to the doore, as the Greek version here explaineth it; to signifie, that he yeelded himself as a perpetuall servant in his Masters house. *a servant for ever*] that is, till the yeere of Jubilee; or, all the daies of his Masters life: see the notes on Exo. 21. 6. *thou shalt doe likewise*] to furnish her liberally when she goeth out of thy service, as vers. 14. and (as some thinke) to bore her eare for a perpetuall servant, if she will not goe out free at the end of six yeeres. But the Hebrews understand it of the former only, and hold that a woman was not to be bored in the eare. *Maim. in Servants*, ch. 3. sect. 13. Of Maid-servants, see the Law in Exo. 21. 7, 11.

18 Verse 18. *It shall not be hard*] or, *Let it not be hard*, that is, seeme hard unto thee, and grieve thee; that thou must so furnish him with thy goods when thou lettest him go. *the double*] in Chaldee, *two for one*. *the hire of an hired servant*] that is, he hath been double the worth of an hired servant to thee, that he hath served thee six yeeres. The reason of this speech some thinke to be, because of the hard service which he hath done, above the service of an hireling, as in Luke 17. 7, 8, 9. But by the Law, Hebrew servants might not be used like slaves, but like hired servants, Lev. 25. 39, 40. Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three yeeres, (as in Esa. 16. 14. *within three yeeres, as the yeeres of an hireling*, &c.) whereas this servant had served six yeeres. But there is no Law given of God, that a man might not be hired for longer time than three yeeres, and there is the like phrase in speech of one yeere, Esay 21. 16. Others thinke it to be in respect of his condition, that he was sold for a servant, and so bound to his Master, and could not be free when he would.

19 Verse 19. *of thy herd*] or, *in* (that is, among) *thy herd, and in thy flock*; meaning of beeves, sheepe, and goats. After the laws that concern the poore and the servants of *Israel*, he now repeateh a law which concerned the releefe of his Ministers the Priests that served the Lord, and his people *Israel*. *shall sanctifie*] that is, shall separate as holy unto the Lord: the ground of this Law was because God smote all the first-borne of *Egypt*, from man to beast, but spared the Israelites; therefore hee commanded them (in perpetuall memory of that benefit) to sanctifie all their first-borne males unto him. See Exodus 13. 2, 11, 12, 13, 14, 15.

not ſerve] that is, as the Greeke explaineth it, not to doe any worke therewith; as to plough, tread out the corne, or any other like. Becauſe theſe beaſts were the Lords, he forbiddeth men to uſe them as their owne, for any work-service, or profit to themſelves. So the Hebrewes hold the Law by proportion, to concern all other holy things, as well as the firſtlings; and that for tranſgreſſing this charge, men were to be beaten. Maimony tom. 3. in Megnilah, c. 1. f. 7.

- 20 Verſe 20. *Thou ſhalt eat it*] this is not meant of the owner, but ſpoken to the Prielt, unto whom God gave all the firſtlings of Iſrael, Numb. 1. 15, 17, 18. See the annotations there. *year by year*] every firſtling in his year, and not deferre the eating of it till the year following. *ſhall abuſe*] to put his name, and place his Sanctuary there: ſee Deut. 12. 5, 6. *thine houſe*] thy family; in Chaldee, *the men of thy houſe*.

- 21 Verſe 21. *lame or blinde*] underſtand, if the beaſt be lame or blind, or any otherwiſe blemiſhed. The firſtlings were to be killed, their bloud and fat brought to the Altar, their fleſh eaten by the Prielts, as is noted on Numb. 18. 17. but no blemiſhed thing might come to the Altar, by the Law, in Lev. 22. 18, 22. therefore not the firſtlings that had blemiſh on them.

- 22 Ver. 22. *Thou ſhalt eat it*] ſpeaking to the Prielt, to whom the firſtlings were given for their livelihood: ſee Numb. 18. 17. *within thy gates*] in Greeke and Chaldee, *within thy cities*, that is, in any of their common habitation. *as the Roebucke*] that is, as ordinary meats wherein is no holineſſe. So in Deut. 12. 22.

- 23 Verſe 23. *the bloud*] becauſe it is the ſoule, or life, and was for atonement of their ſoules upon the Altar, therefore no bloud of beaſt or fowle might be eaten: ſee Deuteron. 12. 23. and Levit. 17. 11, 12.



CHAP. XVI.

1 A repetition of the Law touching the Feaſt of the Paſſeover, and of unleavened bread: 9 Of Weekes or Pentecoſt: 13 Of Footes or Tabernacles. 16 Every male muſt appeare, and offer according to the gift of his hand, at theſe three Feaſts. 18 Of ordaining Judges, and doing juſtice. 21 Groves and Pillars are forbidden.

- 1 **O**Bſerve the moneth of Abib, and keepe the Paſſeover unto Jehovah thy God: for in the moneth of Abib, Jehovah thy God brought thee forth out of Egypt by night. And thou ſhalt ſacrifice the Paſſeover unto Jehovah thy God, of the flocke and the herd, in the place which Jehovah ſhal chuſe, to cauſe his name to dwell there. Thou ſhalt not eat with it any leavened bread; ſeven daies ſhalt thou eat with it un-

leavened cakes, the bread of affliction: for thou cameſt forth out of the land of Egypt, in haſte; that thou maiſt remember the day of thy comming forth out of the land of Egypt, all the daies of thy life. And there ſhall not be ſeen with thee, any old leaven in al thy coaſt, ſeven daies; neither ſhall any thing of the fleſh which thou ſhalt ſacrifice in the evening, in the firſt day, remain all night, untill the morning. Thou maiſt not ſacrifice the Paſſeover within any of thy gates, which Jehovah thy God giveth thee. But at the place which Jehovah thy God ſhall chuſe, to cauſe his name to dwell, there thou ſhalt ſacrifice the Paſſeover in the evening, about the going downe of the Sunne, as the ſeaſon that thou cameſt forth out of Egypt. And thou ſhalt boil and eat, in the place which Jehovah thy God ſhall chuſe; and thou ſhalt turne in the morning, & go unto thy tents. Six daies thou ſhalt eat unleavened cakes, and in the ſeventh day ſhall be a ſolemn aſſembly unto Jehovah thy God; thou ſhalt not doe any worke.

Seven weekes ſhalt thou number unto thee, from beginning (to pur) the ſickle into the ſtanding corne, thou ſhalt begin to number the ſeven weekes. And thou ſhalt obſerve the feaſt of Weekes unto Jehovah thy God, with a tribute of a voluntary offering of thine hand, which thou ſhalt give, according as Jehovah thy God hath bleſſed thee. And thou ſhalt rejoyce before Jehovah thy God; thou, and thy ſon, and thy daughter, and thy manſervant, and the maidſervant, and the Levite which is within thy gates, and the ſtranger, and the fatherleſſe, and the widow, which are in the miſt of thee, in the place which Jehovah thy God ſhall chuſe, to cauſe his name to dwell there. And thou ſhalt remember that thou waſt a ſervant in Egypt, and thou ſhalt obſerve and doe theſe ſtatutes.

Thou ſhalt obſerve unto thee the feaſt of Bootes, ſeven daies, when thou haſt gathered in of thy floore, and of thy wine-preſſe. And thou ſhalt rejoyce in thy feaſt; thou, and thy ſonne, and thy daughter, and thy manſervant, & thy maidſervant, and the Levite, and the ſtranger, and the fatherleſſe, and the widow, which are within thy gates. Seven daies ſhalt thou keepe a feaſt unto Jehovah thy God, in the place which Jehovah ſhall chuſe, becauſe Jehovah thy God ſhall bleſſe thee, in all thy revenue, and in all the worke of thine hands; and thou ſhalt be ſurely joyfull. Three times in a yeere ſhall every male of thee appeare before Jehovah thy God, in the

the place which hee shall chuse, in the feast of unleavened cakes, and in the feast of Weekes, and in the feast of Boothes: and he shall not appeare before Jehovah empty.

- 17 Every man according to the gift of his hand, according to the blessing of Jehovah thy God, which he hath given unto thee.

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- 18 **JUDGES** and Officers shalt thou give for thee, in all thy gates, which Jehovah thy God giveth unto thee through thy tribes; and they shall judge the people with judgement of justice. Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift, for a gift will blind the eyes of the wise, and will pervert the words of the just. Justice justice shalt thou follow, that thou maist live, and inherit the land which Jehovah thy God giveth unto thee.

- 21 Thou shalt not plant thee a grove, any tree, neere unto the Altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar, which Jehovah thy God hateth.

Annotations.

- 1 **O** *Observe*] Hebr. *To observe*; the indefinite put for the imperative, as is noted on Exod. 13.3 *Abib*] which wee call *March*: the Greeke expoundeth it, *the month of new fruits*. See the notes on Exod. 13.4. *and keepe the Paschever*] Hebr. *and thou shalt doe (or make)* that is, celebrate the feast of the Paschever, or sacrifice the Paschever; so named, because God passed over the houses of the Israelites, when he slew the first-borne of Egypt: In memoriall whereof, this feast with the rites thereof, were commanded; see Exod. 12. and the annotations there. It was a figure of *Christ our Paschever*, and of our redemption by him, whose feast wee are taught to keepe, 1 Cor. 5. 5.8. *by night*] at mid-night the Angell of God slew the first-borne in Egypt, then rose they up, and began to take their journey, though they went not out of Egypt till the day following: see Exod. 12. 29. 30. 41. 42.

- 2 - *Verf. 3. sacrifice*] or, *kill, slay*: so *Christ our Paschever is sacrificed for us*, 1 Cor. 5.7. by the preaching of Christ crucified, and shewing of his death, we now keepe this feast, Gal. 3.1. 1 Cor. 11.26. *the flocke*] of *sheepe*, or *goats*; see Exod. 12.5. *the herd*] of *Bulls*, or *Bullocks*. This differeth from the Paschever of the Lambe, which was precisely commanded to bee a young sheepe or goat of the first yeare, one for a company, to be eaten all of it, the same night, with bitter herbes, &c. Exod. 12. But this was an addition to the former, and was of sheepe or bullocks, so many as men would voluntarily bring to the feast; cal-

led therefore by the Iewes *Chagigah*, that is, the *feast-offering*; as the other was called *Pascha*. An example hereof wee have in 2 Chron. 35.7.8. &c. where many thousands of Lambs, Kids, and Bullocks were in Iosiah's time by him & his Nobles given for the Paschever. Of this the Hebrewes say, *When they offer the Paschever in the first (month) they offer it with Peace-offerings in the 14 day, of the herd, or of the flocke, great or small, males or females, with any sacrifices of peace: and this is called the Chagigah (or feast-offering) of the 14 (day.) And of this it is said (in Deut. 16.2.) thou shalt sacrifice the Paschever to the Lord thy God, of the flocke and the herd.* Maimony in *Korban Pesach*, chap. 10. sect. 12. *to cause his name to dwell*] which the Greeke expoundeth, *his name to bee called upon there*. The Chaldees thus; *to cause his Majesty (or divine presence) to dwell there*. So in ver. 6. This was where the Tabernacle or Temple should be placed; which in time was at Jerusalem, where Solomon builded the Lord an house, 1 Chron. 17. 12, that is, builded an house for his Name, 2 Sam. 17.3. See also Deut. 12.

V.3. *Leavened bread*] which signified corruption in heart, word, or deed; as hypocrisie, maliciousnesse, false doctrine, or any other wickednesse, or wicked persons: see Luke 12. 1. Matt. 16.6. 12. 1 Cor. 5.7. 8. 13. and the annotations on Exod. 12.15. *seven dayes*] after the Paschall Lambe, Levit. 23.5.-8. see the notes on Exod. 12.15. *bread of affliction*] or, *bread of poverty*: so called, because it was a memoriall of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to bee leavened, Exod. 12.34-39. Hereupon the Israelites used, after the eating of the Paschall Lambe, to breake a cake of unleavened bread, and the father of the family gave every man a peece, and said, *This is the bread of affliction which our fathers did eat in the land of Egypt*, &c. as is shewed at large in the notes on Exod. 12.8. That bread Christ consecrated to bee a memoriall to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. 11.24. 25. 26. *in haste*] this word implieth a trembling, and an hasty flight for feare of danger, Deut. 20.3. 2 Sam. 4.4. 2 King. 7.15. See the notes on Exod. 12.11.

Verf. 4. seene with thee] or, *seene (appeare) unto thee*. Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out & put away before the feast began. The manner of doing it, and meaning thereof, is shewed on Exod. 12.15. 19. *thy coast*] or, *thy borders*; the Greeke saith, *thy coasts*. Leaven might no way bee reserved for any use till after the Paschever, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on Exod. 12.15. *of the flesh*] the Gr. translateth plurally, *of the fleshes*; to imply the other sacrifices of the feast, as well as the Paschall Lambe; whereof whatsoever was left till morning, was to bee burnt, as a polluted thing, Exod. 12.10. The Hebrewes explaine this Law thus. *The feast-offering (Chagigah) of the fourteenth (day) is as (men) liberty (to offer) but not bound. And it is eaten*

for two dayes and one night, like all the sacrifices of Peace-offerings, (Levit. 7. 15. 16. 17.) And it is unlawful to leave of the flesh of the Chagigah of the 14. day, unto the third day; as it is said (in Deut. 16. 4.) neither shall (any thing) of the flesh, which thou shalt sacrifice in the evening, in the first day, remaine all night untill the morning. By word of mouth wee have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is said, unto the morning, till the morning of the second day. Maimony in Korb. Pesach, chap. 10. sect. 13. Of this was that practise of the Jewes, in Ioh. 18. 28. they went not into the Iudgement hall, lest they should be defiled; but that they might eat the Passeever; meaning the Chagigah (or Feast-offering) of the Passeever; for the Paschal Lambe was eaten the night before, Marke 14. 12. &c.

5 Vers. 5. not sacrifice] or, not kill. thy gates] that is, as both the Greeke and Chaldee expound it, thy cities. This was a perpetuall Law for the Pasche, as the Hebrewes declare, from this Law, thus; They kill not the Passeever but in the Court, as the rest of the holy things: yea, in the time when the high places were permitted, they sacrificed not the Passeever in a private high place: and who so offereth the Passeever in a private high place, is beaten. For it is said (in Deut. 16. 5.) Thou must not sacrifice the Passeever in any of thy gates: we have bene taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted. Maimony in Korb. Pesach, chap. 1. sect. 3.

6 Vers. 6. about the going downe of the Sunne] that is, in the afternoone, before Sunne-setting; for at Sunne-setting the day ended. For the time of killing, see the notes on Exod. 12. 6.

7 Vers. 7. shall boile] or, seeth: so the Hebrew word properly signifieth; and so both the Greek and Chaldee doe translate it, though the Greeke addeth another word, thou shalt boile, and rost, and eat. Therefore this cannot be meant of the Paschal Lambe, which might not be boiled, but roasted onely, Exod. 12. 8. 9. but is spoken of the Chagigah (or Feast-offering) forementioned, which might be boiled if they would: and so they practised in Iosiah's Passeever; they roasted the Passeever (that is, the Lambe) with fire, but the holy offerings they boiled in pots and in cauldrons, &c. 2 Chron. 35. 13, &c. unto thy tents.] that is, as the Greeke and Chaldee explaine it, unto thy houses, or dwellings. See the notes on Numb. 24. 5.

8 Vers. 8. solemn assembly] called in Hebrew Gnatsereth, of retaining the people, or of restraining them from worke: in Greeke, Exodion, the Outgoing of the feast: in Chaldee, an Assembly, or Congregation. See Levit. 23. 36. any worke] to wit, any servile worke, as is expressed in Levit. 23. 8. Numb. 28. 25. but worke about dressing meat or drinke might be done on the feast dayes, but not on the Sabbath: see the notes on Lev. 23. 3. 7.

9 Vers. 9. Seven weekes] or, Seven sevens, to wit, of dayes. The Greeke addeth, Seven iuiure weekes. See Levit. 23. 15. where they are called seven Sabbaths. into the standing corne] that is, from the

sixteenth day of Nisan (or March) at which time the Magistrates of Israel sent Messengers to reape the sheafe, the first-fruits of Barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weekes, untill Pentecost, which was the fiftieth day, as is shewed more largely in the Annotations on Levit. 23. 10. 15. 16.

Verf. 10. shalt observe] Hebr. doe or make, to wit, holy: see the notes on Exod. 34. 22. So after in verf. 13. of weekes] so called, because it was seven weekes after the bringing of the sheafe at the Passeever: and it was fifty dayes, whereupon it is called in Greeke Pentecost, Act. 2. 1. See Levit. 23. 15. 16. a tribute of a voluntary offering] or, a contribution of voluntarinessse, that is, a voluntary contribution of thine hand, which the Greeke translateth, as thine hand is able. The Hebrew Missab (which is only found in this place) is a contribution, (as Ma is often used for a tribute:) or it is a sufficiency, or enough: as in Deut. 15. 8. enough for his want, is by the Chaldee expounded Missab, the word which the Chaldee useth also here. Wherefore this contribution here spoken of, is neither the sacrifice appointed for the feast day, in Numb. 28. 27. -- 31. nor the two loaves and sacrifices with them, commanded in Levit. 23. 17. 20. for these were not voluntary offerings, but bounded duties which might not be omitted. But over and beside them, God here appointeth men to bring unto him voluntarily, what they could and would.

Verf. 11. shalt rejoyce] this they were bound to doe, and it was one of the three things required of the Israelites at every solemne feast: see the notes on Exod. 23. 15. and after here on v. 14. his name] in Chaldee, his Divine presence, or Majesty.

Verf. 12. and thou shalt] and may here imply the reason, therefore thou shalt observe. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. 5. 13. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weekes, Exod. 19. 1. 11. and 24. 5. -- 11. In memoriall whereof this day was kept holy every yeare. And when they were come into Canaan, they brought two loaves of the first-fruits of their wheat harvest, with many sacrifices unto them adjoynd, Levit. 23. 17. -- 20. which increased the solemnity. Last of all, the Law of Christ, was given by the Spirit in fiery tongues, to his Apostles, on this festivall day, Act. 2.

Verf. 13. Boothes] or Tabernacles made with the boughes of trees, Lev. 23. 34. 40. See the Annotations there. of thy floor, and of thy winepresse] that is, thy fruits, the corn which is threshed in the floor, & the wine pressed out of the fat: therefore it is called the feast of in-gathering, in the going out of the yeere, when thou gatherest in thy labors out of the field, Ex. 23. 16.

Verf. 14. rejoyce in thy feast] this is meant both of inward joy for the mercies of God, past, present, & to come by Christ; & of outward manifestation of their joy, by sacrifices of thanksgiving unto God, & holy banquetting with the poore, and ministers of the Lord, as after he commandeth.

Verf.

15 Verse 15. *keepe a feast*] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. *surely joyfull*] or, *one-ly joyfull*; with spirituall mirth serving the Lord. So the Apostle saith, *Rejoyce in the Lord alwayes*; *Again I say rejoyce*, Phil. 4. 4.

16 Verse 16. *Three times*] the times before and after mentioned; the Paschever, or unleavened cakes; the Feast of Weekes, or Pentecost; and the Feast of Boothes, or Tabernacles: see Exod. 23. 14. — 17. and 34. 22, 23. Of the speciall sacrifices of these Feasts, see Levit. 23. and Numb. 28. and 29. chapt. *hee shall not appeare*] that is, no man of Israel: the Greeke saith as before, *thou shalt not appeare*; in Exod. 23. 15. it was said, *They shall not appeare before me, empty*. Thus here are three things required, *appearing, keeping a feast, verse 15. and rejoycing, verse 14.* every of which implied a sacrifice, as is noted on Exod. 23. 15.

17 Verse 17. *according to the gift of his hand*] that is, Let every man appeare with a gift (or oblation) as he is willing, and his hand can give: which the Greeke explaineth, *Exeryone according to the ability of your hands*.

Here beginneth the 48 section of the Law: See Genes. 6. 9. and 28. 10.

18 Verse 18. *Judges and Officers*] in Chaldee, *Judges and Avengers*. These were to judge causes, and execute the judgements: the Officers are called in Hebrew *Shotrim*, in Greeke *Grammateis*, and *Grammatocisagogeis*, that is, Scribes, and as Hierom calleth them in Latine, *Masters*. Their work was to speake and proclaime unto the people what they ought to doe, Deut. 20. 5. — 9. Is. 1. 10, 11. and 3. 2, 3. and as the Hebrewes generally hold, to see good orders kept, lawes executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Prætors, and Lictors in the ancient Roman Common-wealth; and as Sheriffes and Constables in England. There were both Judges and Officers of all tribes, and of the Levites, 1 Chron. 23. 4. *The Officers (Shotrim) had slaves and whippes; and they stood before the Judges, and went about in the streets, and into shops, for to looke to right weights and measures; and to smite all that did wrong: and all that they did, was by the mouth (or commandement) of the Judges. And in whomsoever they saw any fowle matter, they brought him to the Judgement-Hall, where he was judged according to his wickednesse.* Maimony in Sanhedrin, chap. 1. sect. 1. *shalt thou give*] that is, *shalt make*, or *constitute*, as the Greeke translateth. The manner of making them, is shewed in Deut. 1. 13, 15. and what manner of persons were to be chosen, is declared on Exod. 18. 21. *thy gates*] the Greeke and Chaldee expound it, *thy cities*. But according to the bignesse of every citie, so they appointed in Israel Courts of judgement: the Hebrewes reckon three; 1 The great Court in the Sanctuary, called the great Synedrion, where they set seventy (Judges) and one, as in Numb. 11. 16.

&c. where seventy were added unto Moses. 2 The Court of three & twenty, of which (they say) there were two about the Temple, the one at the Court-doore of the Sanctuary, and the other at the doore of the mountaine of the Temple. And in every citie of Israel, wherein were 120. men, or more, the lesser Synedrion (of 23.) sate in the gates of the citie. 3 A city wherein there were not 120 men, they set therein three Judges; for there is no Court of lesse then three, as Maimony sheweth in Sanhedrin, chap. 1. sect. 3. 4. *giveth unto thee*] so within their owne land Israel had this charge, but not without the same, as when they were dispersed into other nations. *We are not bound (say they) to constitute Judgement Halls (or Courts) in every countrey, and in every citie, but in the land of Israel onely, &c. as it is said in all thy gates, which the Lord thy God giveth unto thee.* Maimony in Sanhedrin, chap. 1. sect. 2. *judgement of justice*] that is, as the Greeke translateth it, *just judgement*; which is, when there is an equall and indifferent course of proceeding, when the truth of the cause is discerned, and when judgement passeth according to the Law, Psal. 82. and 58. 2, 3. So Christ saith, *Judge not according to the appearance, but judge just judgement*, Ioh. 7. 24. The Hebrewes say, that the justice of judgement is, an equality towards both parties, in every matter: that they let not the one speake so much as he seeth needfull, and say to the other, Be brieve in your speech: and that they shew not a friendly countenance to the one, and speak gently to him; and frowne upon the other, and speak roughly unto him. That the one doe not sit, and the other stand; but both of them stand, or if the Judges please, that they both sit; and that the one sit not on high, and the other below; but one besides another. It is unlawfull for the Judge to heare the words of one of the parties before his fellow be come, or out of the presence of his fellow: and so the one party is to be admonished that he relate not his cause to the Judge, before his fellow the other party be come, &c. Maimony in Sanhedrin, chap. 21.

19 Verse 19. *nor wrest judgement*] not decline (or pervert, turne aside) judgement, not give any wrong judgement for any cause, as did Samuels sonnes, who turned aside after lucre, and took bribes, and wrested (or perverted) judgement, 1 Sam. 8. 3. See Deut. 24. 17. *respect persons*] or, *acknowledge faces*, that is, be partiall, respecting one more than other: see Levit. 19. 15. Deut. 1. 17. Prov. 24. 23. *take a gift*] or, a bribe: this is repeated from Exod. 23. 8. see the annotations there.

20 Verse 20. *Iustice iustice*] that is, all manner justice, and nothing but justice, exactly, carefully and continually thou shalt follow: the Greeke translateth, *Iustly that which is just shalt thou follow*. The doubling of the word, is for more vehemency: see Deut. 2. 27. and when a word is trebled, it is most vehement, as in Ezek. 21. 27. Esay 6. 3.

21 Verse 21. *not plant thee*] or, *not plant unto thee*, or, *for thy selfe*: see the like phrase in Exod. 20. 4. *a grove*] called in Hebrew *Asherah*, of Felicity

or happinesse, a blessed grove: such the Heathens used for the service of their gods, as is noted on Exod. 34. 13. but the Lord would not have such neere his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as *Judg.* 3. 7. and 6. 25. *1 King.* 14. 23. and 16. 33. *2 King.* 21. 3, 7. and there were prophets of the groves, *1 King.* 18. 19. For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, *1 King.* 14. 15. The Hebrews say, He that planteth a tree neere unto the Altar, or in any (part) of the Court-yard, whether it be barren tree, or tree that beareth food, although he doe it for to adorne the Sanctuary, and beautifie it, he is to be beaten, *Deut.* 16. 21. Because this was the manner of Idolaters, they planted trees by the Altars side, that the people might assemble there, Maimony treat of Idolatry, ch. 6. f. 9.

22 Verse 22. set thee up a pillar] or, set up for thy selfe a statue, or standing image: whereof see the annotations on *Lev.* 26. 1.



CHAP. XVII.

1 The things sacrificed to the Lord must be unblemished. 2 Idolaters are to be stoned to death; being convicted by witnesses. 8 Hard controversies are to be determined by the Law which the Priests and Judges shew, which were in the place that the Lord should chuse. 12 The contemner of that determination must die. 14 The election and duties of a King.

1 **T**Hou shalt not sacrifice unto Jehovah thy God, Oxe or Lambe, wherein is blemish, any evill thing: for that is an abomination to Jehovah thy God.

2 If there be found in the midst of thee, in any of thy gates, which Jehovah thy God giveth unto thee, man or woman, that hath done evill in the eyes of Jehovah thy God, in transgressing his covenant; And hath gone and served other gods, and bowed himselfe down unto them, either to the Sunne, or to the Moone, or to any of the host of the heavens, which I have not commanded; And it be told thee, and thou hast heard of it, and hast inquired diligently; and behold it be a truth, and the thing certaine, that this abomination is done in Israel: Then thou shalt bring forth that man, or that woman, which have done this evil thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. At the mouth of two witnesses, or of three witnesses, shall he that is to die, be put to death; he shall not be put to death at the mouth of one witness.

7 The hand of the witnesses shall be first upon

him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evill from the midst of thee. If a matter be too hard for thee in judgment between bloud and bloud, between plea and plea, and between stroke and stroke, matters of controversies within the gates; then thou shalt arise and goe up unto the place which Jehovah thy God shall chuse. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those dayes; and thou shalt enquire, and they shall shew unto thee the word of judgement. And thou shalt doe according to the word which they shall shew unto thee; they of that place which Jehovah shall chuse: and thou shalt observe to doe according to all that they informe thee. According to the Law which they shall teach thee, and according to the judgement which they shall say unto thee, thou shalt do: thou shalt not decline from the word which they shall shew unto thee, to the right hand or to the left. And the man that will be presumptuously, not to hearken unto the Priest that standeth to minister there, before Jehovah thy God, or unto the Judge, even that man shall die; and thou shalt put away the evill from Israel. And all the people shall heare and feare, and not doe presumptuously any more.

When thou art come into the land which Jehovah thy God giveth unto thee, and shalt possesse it, & dwell therein, & shalt say, I will set over me a King, as all the nations that are round about mee. Setting thou shalt set over thee a King, who Jehovah thy God shall chuse: from among thy brethren shalt thou set over thee a King; thou maist not set over thee a man that is forreiner, which is not thy brother. But he shall not multiply horses to himselfe, nor cause the people to returne to Egypt, to the end to multiply horses; for Jehovah hath said unto you, ye shall not adde to returne this way any more. Neither shall he multiply wives to himselfe, that his heart turne not away; neither shall he greatly multiply to himselfe silver and gold. And it shall be when he sitteth upon the throne of his kingdome, that he shall write for himselfe the Copie of this Law in a Book, out of that which is before the Priests, the Levites. And it shall be with him, & he shall read therein all the daies of his life, that he may learn to feare Jehovah his God, to keep all the words of this Law, and these Statutes, to doe them. That his heart be not lifted up above his brethren;

brethren; and that hee turne not aside from the commandement, to the right hand or to the left, to the end that hee may prolong his dayes, in his kingdome, hee and his sonnes in the midst of Israel.

Annotations.

- 1 **N**O sacrifice] in Greeke, *not offer*, which is more generall: and so the Law also saith in Levit. 22.20. see the annotations there. *Oxe or Lambe*] these are the greatest and the least sacrifices, under which two, all other are comprehended. The *Oxe* is not to be understood of a gelded beast, (which wee usually call an *Oxe*) for so it became blemished, and unfit for sacrifice; but of a *Bull*, as the originall properly signifieth. And the *Lambe* (in Hebrew *Seh*) implyeth the *Kid* also, as Exod. 12. 3.5. *blemish*] in Hebrew *Mum*; of which the Chaldee *Mama*, & Greeke *Momos*, are derived. Whereupon Christ is called the *Lambe amomos*, (that is, *without blemish*) 1 Pet. 1.19. It meaneth any superfluity, want, or deformity in any part, as is more largely shewed on Levit. 22.23-24. And it is applyed to the worke of mens hands, Job 31.7. *evill thing*] Hebr. *evill word*; which the Chaldee explaineth, *any evill whatsoever*. For though there were no visible blemish, yet other corruption might disable it, as if it were *sicke*, Mal. 1.8. or *the hire of an whore*, or *price of a dog*, Deut. 23. 18. or any such like. See the notes on Levit. 22.25. *an abomination*] and so farre off from being accepted at mans hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. 1.13.14. Hereby God rejecteth all sacrifices save of his son Christ, (who is the *Lambe without blemish*, and *without spot*, 1 Pet. 1.19. *who through the eternall Spirit, offered himselfe without spot unto God*, Heb. 9.14.) and the sacrifices which by him, & faith in his name, are offered to God continually, Hebr. 13. 15. and 11. 4. 1 Pet. 2.5.6.

2 Ver. 2. *If there bee found*] or, *when there shall be found*. *any of thy gates*] or, *one of thy gates*, that is, *thy cities*, as the Greeke and Chaldee translate it. *in transgressing*] or, *to transgress his covenant*. Transgression is a passing over, or passing by the way which men should walke in: wherefore that which one Evangelist expresseth thus, *they transgress the tradition of the Elders*, Matt. 15. 2. another expoundeth, *they walke not according to the tradition*, Marke 7. 5. The like phrase is of transgressing the commandements, & the Law, Deut. 29. 13. Deut. 9. 11.

- 3 Ver. 3. *over gods*] which the Chaldee calleth *Idols of the peoples*. *neither*] Hebr. *and to the Sunne*. Besides other fictions of their owne, the nations worshipped these creatures also: and the Israelites fell into the same sin, Ezek. 8. 16. 2 King. 17. 16. and 21. 3. *any of the host*] or, *all the host*, that is, the starres, sphæres, constellations, &c. as Eney 34. 4. Reu. 6. 13. Ier. 8. 2. and 33. 22. But under this name, the Angels also may be implied,

Psal. 148. 2. for they are *heavenly soldiers*, Luke 2. 13. 15. and forbidden to be worshipped, Coloss. 2. 18. God onely is to be served, Matth. 4. 10. and *the host of heaven* worshippeth him, Neh. 9. 6.

not commanded] religious worship and service may not be performed at the pleasure or precept of men, Eney 29. 13. Matth. 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly and by name forbidden, yet by the generall Law they are condemned, Exod. 20. 4. 5. and it is enough that God hath not commanded them: see Deut. 4. 2. and 12. 32.

4 Ver. 4. *and hast inquired*] or, *then thou shalt inquire diligently*: Hebr. *inquire well*; both to find out the sinne, if it be committed; and not to punish any man upon uncertaine reports.

5 Ver. 5. *unto thy gates*] in Greeke, *unto the gates*: but the Chaldee saith, *to thy citie*. Of this the Hebrewes write: *they stone not an Idolater, but at the gate (of the citie) wherein hee served (the Idols:)* and *if it be a citie, where the most are heathens, they stone him at the dore of the Judgement Hall*. That (in Deut. 17. 5.) *VNTO THY GATES*, is meant the *gate wherein he served (the Idoll)* and not that wherein sentence (of death) was decreed against him. Maimony in Sanhedrin, chap. 15. sect. 2. *stone them*]

This judgement of the particular person was greater than that of a whole citie which were killed with the sword, Deut. 13. 15. save that their goods were consumed also; this mans goods (as the Hebrewes say) went to his heires. Of the manner of stoning, see the annotations on Levit. 24. 23.

6 Ver. 6. *At the mouth*] which the Chaldee translate, *the word*, meaning the testimonie of two or three. But from hence the Hebrewes gather, they must receive no testimonie but from the mouth of the witnesses; it may not be from a writing of their hand. Maim. in treat. of Witnesses, chap. 2. sect. 4. See the notes on Deut. 19. 15. *be that is to die*] or, *be that dieth*: the Chaldee expoundeth it, *be that is guilty (or deserveth) to be killed*. *of one*] See this explained in Deut. 19. 15.

7 Ver. 7. *and thou shalt put away the evill*] of this phrase see Deut. 17. 5. the Greeke translate, *and put ye away (or take away) from among your selves that wicked (perion:)* which very words Paul useth in 1 Cor. 5. 13. when he commandeth a wicked man to be cast out of the Church.

8 Ver. 8. *a matter*] Hebr. *a word*. *too hard*] or, *marvellous*, as being *bidden* from thy knowledge, that thou (O Iudge) canst not know or determine it. The Greeke translate, *be impossible*: the Chaldee, *separated from thee*. It is spoken of things that are *bidden*, and so *too hard* and *impossible* for one either to know, or to doe. See Gen. 18. 14. Ier. 33. 17. 27. Zach. 8. 6. Deut. 30. 11. *blood and blood*] Hebr. *blood to blood*: which phrase noteth a respect of one thing to another, when they are compared. By *blood* may be understood murder, of which the Iudges may be doubtfull and unable to find out whether it were wilfull, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, Num-

bers 35. 16. 23. 24. &c. Blood and blood, is by some referred to those lawes mentioned in Levit. 15. 19. and Deut. 22. 17. *plea* or, judgement and judgement, *cause and cause*, as in 1. King. 3. 16. 17. - 28. *stroke and stroke* or, *plague and plague*: which the Chaldee translateth, *plague of leprosie, and plague of leprosie*: wherein there might be difficulties, that the Priests could not easily judge: see Levit. 13. and 14. chapters. But by *plague* or *stroke*, may also be meant strokes and wounds that one man gave unto another. *matters* or words of strifes, that is, of disagreement among the Iudges, that they could not accord in the sentence of judgement, because of some doubts and difficulties. So the Chaldee translateth it, *words* (or *matters*) of *division of judgement*. Iehosaphat explaineth it thus, *betweene blood, and betweene Law and Commandement, Statutes and Iudgements*, 2 Chro. 19. 10. so implying all difficulties about any part of the Law whatsoever. *thy gates* in the Greeke and Chaldee, *thy cities*. *then thou* Heb. and thou shalt arise, speaking to the Iudge or Iudges, which found the causes too hard for them in judgement: so it is written of the Iudges, *the hard matter they brought unto Moses, and every small matter they judged themselves*, Exod. 18. 26. *shall chuse* to put his name, and to dwell there; see Deut. 12. 5. This place afterward was Ierusalem, as it is said, *Moreover, in Ierusalem, did Iehosaphat set of the Levites, and of the Priests, and of the chiefe of the fathers of Israel, for the judgement of the LORD, and for controversies*, &c. 2 Chro. 19. 8. 9. 10. And there were set *thrones of judgement*, Psal. 123. 5.

9 Verſ. 9. and *unto the judge* by and is meant or, as is opened in verſ. 12. or *unto the Iudge*: by the Iudge is understood the high Councell or Senate of Iudges, which were of the chiefe (or heads) of the fathers of Israel, 2 Chro. 19. 8. as they who here are called *Priests*, are in verſ. 12. called the *Priest*: and in 1 Chro. 4. 42. many captaines are in the Hebrew called an *Head*. And as among the Priests one was chiefe, so among the Iudges one was Prince or Ruler, 2 Chro. 19. 11. The Hebrew records say, When any doubt arose in any case, to any one of Israel, *hee asked of the Iudgement hall* (or *Synedrion*) *that was in his citie*; if they knew, they told it him; if not, then he that enquired, together with the Synedrion, or with the messengers thereof, went up to Ierusalem, and enquired of the Synedrion that was in the mountaine of the Temple; if they knew, they told it him; if not, then they all came to the Synedrion that was at the doore of the Court yard (of the Temple:) if they knew, they told it them; and if not, they all came to the Chamber of heaven (stone) to the great Synedrion, and enquired, &c. Maim. tom. 4. treat. of Rebels, c. 1. sect. 4. Of the three Synedrions in Ierusalem, see the Annotations on Numb. 11. 16. *that shall be in those dayes* From hence the Hebrewes gather, that if the high Synedrion had judged and determined of a matter, as seemed right in their eyes, and after them another Synedrion rose up, which upon reasons seeming good unto them, disannulled the former sentence; then it was disannulled, & judgement passed according as seemed

good unto these latter: *Thou art not bound* (say they) *to walke save after the Synedrion* (or Iudges) *that are in thy generation* (the time wherein thou livest,) Maim. in Rebels, c. 2. f. 1. *the word of judgement* that is, the matter or sentence of judgement: which was to be according to the Law of God, v. 11. as it is said of the Priests, *And in controversie, they shall stand in judgement; and they shall judge according to my judgements*, Ezek. 44. 24. Whereupon it was also said unto the Iudges, *Ie shall warne them that they trespass not against the Lord, and so warne come upon you, and upon your brethren*, 2 Chro. 19. 10.

Verſ. 10. according to the word or, according to the sentence of the word: Hebr. *the mouth of the word*: so in v. 11. *all that they informe thee* or, *all that they teach thee*, to wit, agreeable to Gods Law, as before is shewed, from Ezek. 44. 24. And in this sense, Christ said to the people of the Scribes and Pharisees, sitting in Moses seat; *All whatsoever they bid you observe, that observe and doe*, Mat. 23. 2. 3. which he meaneth not of their owne traditions, but of their doctrine according to Moses; for when they taught, *for doctrines the commandments of men*, hee both reproveth them himselfe, and willed his Disciples to let them alone, as blind leaders of the blind, Matt. 15. 1. 2. - 14. and charged them to beware of the heaven of the Pharisees and Sadduces, that is, their doctrine, Mat. 16. 6. 12. Here therefore the Hebrew doctors have stumbled at the Law, whiles from this Scripture they would establish not only the written Law of God, but the Law by word of mouth, (or, by tradition) the foundation whereof they make the high Synedrion which was in Ierusalem: from whose judgement they held it not lawfull to decline. Maim. in Rebels, chap. 1.

Verſ. 11. According to the Law or, according to the mouth (that is, the sentence, doctrine or commandment) of the Law. *not decline from the word* or, *not turne aside from*. The commandment to doe, and the prohibition not to decline, joynd together in this Law, doe shew the weight thereof: the naming of the Law, Judgement, and Word, which the Priests and Iudges should teach, sheweth the rule of right judgement to bee given of God in his Law, Ios. 1. 7. Deut. 5. 32. 33. Ezek. 44. 24. from which when the Priests departed, the Lord made them contemptible and base before all the people, Mal. 2. 7. 8. 9.

Verſ. 12. *the man that will doe presumptuously* or, *in presumption*, proudly; as the Greeke translateth, *in pride*; the Chaldee, *in wickednesse*. It is opposed unto ignorance and error, Exod. 21. 13. 14. By the man here seemeth to bee meant either private person, or inferiour Iudge, that proudly disobeyed the sentence of the highest Councell; but the Hebrewes referre it chiefly to the *Rebellious Elder*, or Iudge: and whereas they brought their owne traditions (or law by word of mouth) within the compasse of the Law to be taught, (as is noted on v. 10.) they except the Sadduces which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to die by this Law, for not obeying the doctrine which the

the high Court taught by tradition: as also from this word, *will doe*. they teach that the rebellious Elder was not guilty of death, for holding in judgement contrary to the decree of the high Synedrion, or for teaching others so to hold, unlesse hee teach them *to doe* the thing, or *doe it himselfe*. Yet though hee were free from death, the Magistrates might beat him, or otherwise punish him. Maim. in Rebel. chap. 3. sect. 1. &c.

the Priest] that is, the Priests, as in v. 9. for, by their mouth every controversie, and every stroke was to be tried, Deut. 21. 5. standeth to minister] so in Eze. 44. 24. in controversie they shall stand in judgement: see the notes on Deut. 10. 8. there before Iehovah] or, there unto Iehovah, as in Deut. 21. 5. the Greek translateth, in the name of the Lord.

or unto the Judge] that is, the Judges, as is noted on ver. 9. And by this disjunctive or, the Judges are distinguished from the Priests forementioned. shall die] the manner of his death, the Hebrewes say, was strangling; and they that put him to death were the chiefe Judges. When witnesses come (and testifie) that he hath done according to his teaching, or, that he hath taught others to doe it, they determine his sentence of death, in the judgement hall that is in his Citie, and take him and carry him up from thence to Jerusalem. And they put him not to death in the Judgements hall, that is in his citie, &c. but carry him up to the high Synedrion in Jerusalem, and keepe him until the feast, and strangle him at the feast, as it is said, and all the people shall beare and feare, &c. Maimony in Rebels, chap. 3. sect. 8. See also the notes on Deut. 13. 11. the evil] the evil doer, as the Chaldee explaineth it, agreeable also to the Greeke: see Deut. 13. 5.

14 Vers. 14. and shalt say] that is, if thou shalt say, I will set over mee a King: Thus God, who had set Judges over his people, permitteth them also to have a king, if they saw it so meet, and would, and should doe this thing after an holy and orderly manner. But when they sought it amisse, it displeased the Lord, 1 Sam. 8. 5. 6. 7. and 12. 12. 17. 19. Then God gave them a King in his anger, and tooke him away in his wrath, Hosea, 13. 11.

15 Vers. 15. Setting thou shalt set] that is, thou shalt in any wise set: thus bindeth hee them to doe this thing, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdome of Israel did belong, Esay 32. 1. Zach. 9. 9. Luke 1. 31. 32. 33. thy God shall chuse] either by the ministry of his Prophets, as by Samuel hee appointed Saul, 1 Sam. 10. 1. and David, 1 Sam. 16. 1. by Abijah, he chose Ieroboam, 1 King. 11. 29. 31. 35. or by other meanes, as by Vrim and Thumini, by Lot, or the like.

thy brethren] in this Christ was figured, as also in his other functions of Prophecie and Priesthood; for so it is written, Iehovah thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, Deut. 18. 15. And, in all things is beloved him to be made like unto his brethren, that hee might be a mercifull and faithfull high Priest, &c. Heb. 5. 17.

16 Vers. 16. not multiply horses] not get him many

horses, lest hee should put confidence in worldly strength, whereof horses were the principall, as appeareth by Psal. 20. 8. Deut. 20. 1. Prov. 21. 31.

to Egypt] in which land were many horses, which they accounted the strength of their country, 2 Chron. 1. 16. and 9. 28. whereupon it is said, Woe to them that goe downe to Egypt for helpe, and stay on horses, &c. Esay 31. 1.

not add to returne] that is, not againe returne, either for the cause aforesaid, or for to dwell there, because of their great idolatries, and other sinnes, whereby Gods people might bee corrupted. So Jeremy from the Lord dissuaded the Iewes from going into Egypt, Ier. 42. 10. 14. 16. 17. &c. The Hebrewes say, It is lawfull to dwell in all in the world, save in the land of Egypt: but it is lawfull to returne to the land of Egypt for merchandise, &c. Maimony treat. of Kings, chap. 5. sect. 7. 8.

17 Vers. 17. multiply wives] take many wives; the Hebrewes, and some Christians understand this prohibition of exceeding many, as Solomon had seven hundred, 1 King. 11. 3. and not that moe wives than one are here forbidden. But howsoever God bare with the Kings, Patriarkes, and other men that had moe wives than one, and that this custome prevailed, yet from the beginning it was not so, when hee made but two to bee one flesh, Gen. 2. 24. Matt. 19. 5. Mal. 2. 14. 15. that his heart turne not away] or, neither shall his heart turne away, to wit, from the Lord, unto the pleasures of life, or unto other gods, by meanes of many wives: as of Solomon it is said, His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, 1 King. 11. 4. Although his mother taught him better, saying, Give not thy strength unto women, nor thy wayes to that which destroyeth Kings, Prov. 31. 1. 3. greatly multiply] or, vehemently (exceedingly) multiply silver and gold: which is another meane whereby the heart may bee withdrawne from God; for when men bee rich and full, they are in danger to deny and say, Who is the Lord? Prov. 30. 8. 9. and they cannot serve God and Mammon, Matth. 6. 24. the care of this world, and the deceitfulness of riches choke the word of God, Mat. 13. 22. and they that will be rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition, 1 Timothy 6. 9.

18 Vers. 18. when hee sitteth upon the throne] that is, when hee is King: see the notes on Exodus 17. 5.

the copie of this Law] the Greeke translateth it, this Deuteronomie. The Hebrewes have recorded thus; When the King sitteth upon the throne of his kingdome, he is to write him the booke of the Law for himselfe, over and beside the booke which is left him of his fathers, &c. If his fathers have left him none, or, if that be lost, hee is to write him two bookes of the Law, the one he is to reserve in his house, for so hee is commanded, at every one of Israel; the other is not to depart from before him. If he goe out to war, it (goeth) with him; if he sit in judgement, it is to be with him, &c. Maimony treatise of Kings, chap. 3. sect. 1.

before the Priests] the originall booke of the Law was kept in the Sanctuary, as appeareth by Deut.

Deut. 31. 26. 2 King. 22. 8. out of that was the Kings copie to bee written, that it might be perfect.

19 Verſ. 19. *it ſhall be with him*] in all places whether he went, hee carried this copie of the Law with him, as before is noted: So God ſaid unto Iofua. *This booke of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night,* &c. Iof. 1. 8. This David did, as appeareth by Pſal. 119. 16. 24. 97. 98. 99. &c. *keepe to ſeare*] under this name ſeare, not only the inward reverence, but the outward worſhip and ſervice of God is alſo implied, even all true Religion: as that which is written, *their ſeare towards me is taught by the precept of men*, Eſay 29. 13. is expounded by our Saviour, *In vaine they worſhip me, teaching doctrines the precepts of men*, Matt. 15. 9.

20 Verſ. 20. *not liſied up above his brethren*] becauſe the honour of the King was great, and all were to obey him in the Lord, Iof. 1. 16. 17. 18. Eccleſ. 8. 2. 3. 4. Rom. 13. 1. therefore hee is warned to ſhun pride, and loſtineſſe of heart; whereupon David ſaid, *Lord my heart is not haughty, nor mine eyes lofty*, &c. Pſal. 131. 1. 2. The contrary was found in Nebuchadnezzar, to whom the moſt high God gave a kingdome, and majeſtie, and glory, and honour: but when his heart was liſied up, and his mind hardened in pride, hee was depoſed from his kingly throne, and they tooke his glory from him, Dan. 5. 18. 20. The Hebrewes ſay, *As the Scripture giveth great honour to the King, and every one is bound to honour him; ſo it commandeth him, that his heart bee humble within him, and wounded, as it is ſaid (in Pſal. 109. 22.) My heart is wounded within mee.* And hee may not carry himſelfe with pride of heart in Iſrael, more than is meet, Deut. 17. 20. but muſt be gracious and pittifull, both to little and great; and goe out and come in for their pleaſure and for their good, and have regard of the honour of the ſmalleſt. And when hee ſpeaketh unto all the congregation in generall words, hee ſhould ſpeake gently, as it is ſaid (by David, in 1 Chron. 28. 2.) *Hear me my brethren, and my people.* It is alſo ſaid (in 1 King. 12. 7.) *If thou wilt be a ſervant unto this people this day,* &c. And hee muſt alwayes uſe exceeding meekeneſſe: wee have had none greater than our maſter Moſes, yet he ſaid, *And what are wee? your murmurings are not againſt us* (Exod. 16. 8.) *And he bare their combrance, and their burden, and their murmurings, and their indignation, as a nurſing father beareth the ſucking child* (Num. 11. 12.) The Scripture calleth him a Shepherd to feed Iacob his ſervant: and the manner of a ſhepherd is expreſſed (in Eſay 40. 11.) *Hee ſhall feed his flocke like a ſhepherd, hee ſhall gather the lambes with his arme, and carry them in his boſome,* &c. Maimony treatiſe of Kings, chap. 2. ſect. 6.



CHAP. XVIII.

1 The Priests and Levites have no inheritance; but the Lord. 3 The Priests due from the people. 6 The Levites portions. 9 The abominations (the unlawfull arts) of the nations are to be avoyded. 15 A Prophet

is promiſed, whom Iſrael muſt heare. 20 The preſumptuous Prophet is to die.

THe Priests, the Levites, all the tribe of Levi ſhall have no part nor inheritance with Iſrael: the fire-offerings of Jehovah, and his inheritance, ſhall they eat. And hee ſhall have no inheritance among his brethren: Jehovah, hee is his inheritance, as he hath ſpoken unto him. And this, ſhall be the Priests due from the people, from them that ſlay a ſlaughter (of any beaſts) whether Oxe or Sheepe, that he ſhall give unto the Priest the ſhoulder, and the two cheeks and the maw. The firſt-fruits of thy corne, of thy new wine, and of thy new oyle, and the firſt of the fleece of thy ſheep ſhalt thou give unto him. For Jehovah thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of Jehovah, him and his ſonnes all dayes.

And if a Levite ſhall come from any one of thy gates, out of all Iſrael, where hee ſo-journed; and ſhall come with al the deſire of his ſoule, unto the place which Jehovah ſhall chuſe; Then hee ſhall miniſter in the name of Jehovah his God, as all his brethren the Levites that ſtand there before Jehovah: They ſhall eat portion like portion, beſide his ſales, by his fathers.

When thou art come into the land which Jehovah thy God giveth unto thee, thou ſhalt not learne to doe after the abominations of thoſe nations. There ſhall not be found in thee any that maketh his ſonne or his daughter to paſſe thorow the fire; a diviner of divinations, an obſerver of times, or an obſerver of fortunes, or a witch. Or one that charmeth a charme, or that asketh of a familiar ſpirit, or a wizard, or that ſeeketh unto the dead. For every one that doth theſe things, is an abomination unto Jehovah: and becauſe of theſe abominations, Jehovah thy God doth drive them out from before thee.

Thou ſhalt be perfect with Jehovah thy God. For theſe nations which thou ſhalt poſſeſſe, hearkned unto obſervers of times, and unto diviners: but as for thee, Jehovah thy God hath not ſuffered thee ſo. Jehovah thy God will raiſe up unto thee a Prophet, from the middeſt of thee, of thy brethren, like unto mee: unto him yee ſhall hearken.

According to all that thou aſkedſt of Jehovah thy God in Horeb, in the day of the aſſembly, ſaying, Let me not heare again the voice

voice of Jehovah my God; and this great fire let me not see any more, that I die not.

- 17 And Jehovah said unto me, They have
18 well spoken that which they have spoken. A
Prophet will I raise up unto them, from a-
mong their brethren, like unto thee: and I
will give my words in his mouth, and hee
shall speake unto them all that I shall com-
19 mand him. And it shall bee, that the man
which will not hearken unto my words,
which he shall speake in my name, I will re-
20 quire it of him. But the Prophet which
shall presume to speake a word in my name,
which I have not commanded him to speake,
and hee that shall speake in the name other
21 gods, that Prophet shall even die. And if
thou shalt say in thine heart, How shall wee
know the word which Jehovah hath not
22 spoken? That which a Prophet shall speake
in the Name of Jehovah, and the thing bee
not, neither come (*to passe*) that is the word
which Jehovah hath not spoken, the Pro-
phet hath it in presumption, thou shalt not
be afraid of him.

Annotations.

- I **N**O part] or, no portion, namely in the spoiles
taken from the enemies: which would
have been a great portion, as appeareth by *Ios. 22.*
8. So the Hebrewes expound it, *No part in the spoyle,*
nor inheritance in the land. Maimony *tom. 3. treat. of*
the Release and Jubilee, ch. 13. sect. 10. See the
notes on *Num. 18. 20.* *nor inheritance*] in the
land of Canaan, which was divided among the
other tribes, *Numb. 26. 2. — 53. 57.* But because
the Levites were adjoynd to the Priests for the
service of the Lord and his Church, *Num. 18. 1, 2.*
&c. therefore God would not have them cumbred
with the affaires of this life, lest by them they
should be hindred from doing their dutie, as it is
written, *No man that warreth, entangleth himselfe with*
the affaires of this life, that he may please him who
hath chosen him to be a souldier, 2 *Timoth. 3. 4.* See
also *Deut. 10. 8, 9.* So the Hebrewes say, *Where-*
fore was not Levi counted meet to have inheritance
in the land of Israel, or spoiles with his brethren? Be-
cause he was separated to serve the Lord, and to in-
berit him, and to teach his strait wayes, and his just
judgements unto many, *Deut. 33. 10.* Therefore was
he separated from the wayes of the world: they wage
not warre as doe the rest of Israel, neither doe they in-
berite, nor earne for themselves with strength of their
bodies; but they are the Lords power (or substance)
as it is written (in *Deut. 33. 11.*) **BLESSE**
LORD HIS POWER: and the blessed (God)
himselfe earneeth for them; as it is written (in *Numb.*
18. 20.) *I am thy part and thine inheritance.* Maimony
treat. of the Release and Jubilee, c. 13. s. 12. fire-

offerings] which were to be offered on the Altar by
fire, as the *Meat-offering*, *Sinne-offering*, and *Tref-*
passe-offering of every man, *Numb. 18. 9.* and

his inheritance] that is, all other things which be-
ing the Lords right by his Law, he hath given to
the Priests and Levites. Of these, see the notes on
Numb. 18. where foure and twenty gifts were be-
stowed on the Priests, all expressed in the Law.
The Greek reserveth it to the former, saying, *the*
burnt offerings of the Lord shall be their inheritance.

Verf. 2. *and he*] that is, *Levi*, put for all the
Levites and Priests of that tribe: so in *Mal. 2.*
4, 5. *spoken unto him*] in *Num. 18. 20.* and other
places. Herein God promisseth to those that feare
him, his ministers, 1 *Cor. 19. 13, 14.* and all his
people, to be their inheritance, that is, to releve
them, and supply all their wants out of the ri-
ches of his grace, 2 *Cor. 9. 8.* So the Hebrewes here
say; *Not the tribe of Levi only, but every particular*
man of all that comes into the world, whose spirit maketh
him willing, and giveth him understanding with know-
ledge to separate himselfe, to stand before the Lord,
to minister unto him, and to serve him, to know the Lord,
and walke aright, as God did make him; and that hee
breake from off his necke the yoke of many inventi-
ons which the finnes of Adam have singht out; (Ec-
cles. 7. 29.) behold this man sanctifieth himselfe holy
of holies, and the Lord will be his part and his inbe-
ritance for ever, and for ever and ever; and will vouch-
safte unto him in this world the things that shall be suffi-
cient for him, even as hee did vouchsafte unto the Priests
the Levites. Behold David saith (in Psalme 16. 5.)
The L O R D is the portion of my part and of my cup,
thou sustaineest my Lot. Maimony in the *Release*
and Jubilee, ch. 13. s. 13.

Verf. 3. *the Priest due*] Hebr. *the judgement* (or
right) of the Priests: which the Chaldee expound-
eth *due unto the Priests*; and so the word *judgement*
is elsewhere used for *due*; *Psalme 81. 5.* *slay a*
slaughterer] that is, kill any beast for common food.
The originall word generally signifieth no more
than to kill a beast (as is noted on *Gen. 31. 54.*) and
in speciall, to kill for sacrifice unto God. But the
large meaning is here to be chosen; for it agreeth
not with the former lawes in *Leviticus* touching
sacrifices, that the Priests should have the cheeks,
&c. and the generall exposition of the Hebrewes
is, that this is meant of common meats. *one or*
sheep] implying goats also; for that is usually com-
prehended under the name *sheepe* or *lambe*. *that*
bee] or, *and he*, that is, every one of the people shall
give. *give unto the Priest.*] Hereupon these
are called *Gifts*. Of them the Hebrewes write;
It is commanded to give of every cleane Beast that is
killed, unto the Priest, the shoulder, and the two cheeke,
and the maw, (Deuteronomie 18. 3.) and these in e-
very place are called Gifts. And this Commandment is
in use continually, whether when there is a Temple, or
not; and in every place, whether within the land (of
Israel) or without it: and it is to be of common (things)
not of things sanctified. If it bee doubtfull whether
(the beast) bee a firstling, these gifts must bee given out
of it: if it bee a firstling, it is all the Priests (Num-
bers 18. 15.) and if it bee not a firstling, these gifts are
(out

(out of it) for the Priest. Gifts are due of none but cleane beasts onely, as it is said, **WHETHER OXE OR SHEEPE**, &c. whether it bee killed for mans meat, or for to feed infidels, or dogs, or for medicine, these gifts are due of it. If a Profelyte have a beast killed, if it were before he was joynd, he is free; if after bee were joynd, he is bound (to give these gifts.) In a place where no Priests be, they may prize the gifts and eat them, and give the price to any Priest that they will. If bee will give these gifts to one Priest, bee may; or if bee will divide them, he may not give halfe the maw to one, or halfe the shoulder, but the shoulder to one, and the maw to another, and the cheekes to them both, [that is, to each of them one.] If a Priest will sell his gifts, bee may, or give them to an Infidell, &c. for there is no holinesse in them at all. The Priest may not violently take the gifts, nor aske them with his mouth, but he receives them when they are given him, with honour, &c. Maimony in Bicurim (or first-fruits) chap. 9. sect. 1. &c. the shoulder (saith Maimony, ibidem sect. 18.) and they may not plucke off the wooll, or slay them, but give them with their skynne, and with their wooll.

4 Verſ. 4. The first fruits] of these, see the Annotations on Exod. 22. 29. and Numb. 18. 12. These were called by the Hebrewes, the great beave-offering; and it was to be given (they say) to the Priest, whether it were cleane or uncleane: though the corne or oyle were all uncleane before it was separated, the owner was bound to separate out of it an beave-offering, and give it to the Priest. If it were cleane, the Priest did eat it; if uncleane, they used it for burning, &c. And whosoever separated the great Heave-offering, or the beave-offering of the tithe, bee blessed (God) before bee separated it, after the manner as bee used to blesse for doing all the commandements. Maimony in Trumoth chap. 2. sect. 14. 16. Other things hereabout are noted on Numb. 18. and Levit. 22. of the fleece] Of this there is no measure set by the Law; but by the Hebrew Doctors, they might not give lesse than one of sixty (the sixtieth part, as of other first-fruits is noted on Exod. 22. 29.) And this is not due but in the land (of Israel) of the first-fruits of the corne, and of common (beasts) not of holy. And of sheepe onely, male and female: for their wooll is meet for clothing. He that separateth the first of his fleece, and it be lost, is indebted for afterword, untill he give it unto the Priest. He that saith, all my fleece be first-fruits, his word must be confirmed. Who so hath many fleeces of first-fruits, and would divide them among the Priests, he may not give lesse to every one, than the weight of five shekels of white wooll, enough for a little coat. Maimony in Bicurim, chap. 10.

5 Verſ. 5. to stand to minister in the name, &c.] the Greeke interpreteth it, to stand before the Lord thy God, to minister and to blesse in the name of the Lord. This sheweth a reason of the former duty; because God had called the Priests from worldly affaires to serve him, and to minister, and sow unto his people spirituall things, therefore they should reape the peoples carnall things, as 1 Cor. 9. 11. 13. By standing is noted their manner of service, as is oblied on Deut. 10. 8. and their continuance in the same, as Psal. 119. 91.

6 Verſ. 6. a Levite] This is spoken generally, and so implieth either Priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, & have their portion with their brethren. of thy gates] that is, as the Greeke and Chaldee doe translate, of thy cities. For the Levites dwelt disperſed in the tribes of Israel, Ios. 21. be sojournd] his dwelling in the cities is called a sojourning as a stranger, for that the Priests had no inheritance with Israel, verſ. 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattell, Numbers 35. 2. 3. shall chuse] to have his Tabernacle, or Temple and publike worship there: see Deuteronomy 16. 2. and 12. 5.

7 Verſ. 7. shall minister.] Although the Priests and Levites ministred in their courses, whereinto they were distributed, and unto which they were bound, 1 Chron. 24. and 25. yet if any would at other times voluntarily serve, God here alloweth it, and their portion for their labour. But the Hebrewes explaine this with some limitations, saying; *Moses our master divided the Priests into eight wards (or charges) foure of Eleazar, and foure of Ithamar. And so they were till Samuel the Prophet: and in Samuels dayes, he and King David divided them into foure and twenty wards, and over every ward one head Provost. And they went up to Ierusalem, for the service of the ward, every weeke, &c. And it is commanded that at the solenne feasts, all the wardes be equally, and whosoever of the Priests cometh up at the feast and will serve, bee may serve and have a portion with them; and they may not say to him, goe thy way till thy ward cometh, as it is written (in Deut. 18. 6.) AND IF A LEVITE SHAL COME FROM ONE OF THY GATES. Which words are meant of the offerings at the feasts, &c. But wives, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Deut. 18. 8.) THEY SHAL EAT PORTION LIKE PORTION, BESIDES HIS SALES BY THE FATHERS. As if bee should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the fathers have already apportioned them, and appointed every ward by the weeke, &c. And they account, that he speaketh not but of the Priests: for there are no gifts in the Sanctuary to eat of, but for the Priests onely. And so a Priest which hath an offering, may come into the Sanctuary, and offer it any day when bee will, as it is said (Deut. 18. 6.) AND SHALL COME WITH AL THE DESIRE OF HIS SOVLE) and minister; yea, though it be a sinne-offering, or a trespass-offering, bee offereth it, and maketh atonement by his owne hands, and hath the skynne of his offering, and eateth (the flesh.) And if bee will give his offering to any Priest whom bee will, for to offer it, bee may give it; and then the skin of the oblation, and the service thereof, is the Priests onely, to whom bee giveth it. Maimony treat. of the Instruments of the Sanct. chap. 4. sect. 3. — 6. that stand] that is, as*

as the Chaldee expoundeth, *that minister.*

8 Ver. 8. *portion like portion* that is, *equall portions*, one as much as another. The Greeke translateth, *he shall eat the portion that is appointed (or divided.) beside his sales* that is, *beside the price of the things sold.* By this Law, if a Levite sold a house, hee might redeeme it at any time, Levit. 25. 32. which he could not doe, if he spent his money upon his owne maintenance, and had no portion in the Sanctuarie.

by his fathers or, *according to the fathers.* This some referre to the sales forementioned, which might be of the houses that hee had from his fathers, his *patrimonia*. Others referre it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chiefe men in the families, were the courses appointed, Numb. 3. 2. 17. 31. and 1 Chron. 24. 4. The Greeke translateth, *beside the sale, which is according to the family.* But the Chaldee paraphraseth thus, *Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed; that is, beside that portion which is due unto him for his service by course in his weeke, as the fathers appointed.*

10 Ver. 10. *There shall no* or, *Let there not bee found.* *to passe thorow the fire* so to burne them, or at least to consecrate them by this signe upon Idols, and in speciall unto *Molech*, to which abomination this service was performed among the heathens, Levit. 18. 21. See the Annotations there. The Greeke translateth, *any that purgeth his sonne or his daughter in fire.* Of Achaz king of Iudah it is said, that he made his sonne to passe thorow the fire, 2 King. 16. 3. which Ezra explaineth thus, *he burnt his sonnes in the fire,* 2 Chron. 28. 3. *a diviner* in Hebrew, *Kosem*, a fore-seer, or presager, a fore-teller of things to come, as doth a Prophet: as it is said, *the Prophets divine for money*, Micha. 3. 11. and Balaam, a Prophet, 2 Pet. 2. 16. is called a Diviner, Ios. 13. 22. and though it be sometime spoken in the good part, as in Esa. 3. 2. *The Prophet and the Diviner (or Sage) and the Ancient;* and in Prov. 16. 10. *Divination is in the lips of the King:* yet commonly it is meant of evill and heathenish Prophets, or of the false Prophets in Israel, Esa. 44. 25. Ezek. 13. 6. 7. 9. With such they used to consult in weighty cases, as the Philistines called for the Priests and the Diviners, 1 Sam. 6. 2. and the King of Babylon stood at the parting of the way, at the head of the two wayes, to use divination, &c. Ezek. 21. 21. 22. It was done by unlawfull meanes, as Saul said to the Witch, *Divine unto me by the familiar spirits,* 1 Sam. 28. 8. and it was a thing hateful unto God; as hee saith, *Rebellion is as the sinne of divination,* 1 Sam. 15. 23. This art (as Cicero sheweth in first booke of *divination*) is called in Greeke, *Mantikee*, of *Furia* (as Plato expounds it;) in Latine, *divinatio à divus*, of the gods, as Tullie there saith: and hee maketh it a fore-knowledge and peceiving of things to come: a skill much magnified in all nations. The Hebrewes also take a Diviner to be one that doth things whereby hee may foretell things to come, and say, *such a thing*

shall be, or shall not be; or say, it is good to doe such a thing, &c. The manner and meanes of divining they note to be divers; some doing it with sand, some with stones; some by lying downe on the ground, some with iron, some with a staffe which he carrieth in his hand, and leaneth on, &c. whereunto they apply that of the Prophet, *My people aske counsell at their sticks, and their staffe declareth unto them,* Hol. 4. 12. *It is unlawfull to divine, or to aske (counsell) of a Diviner: He that asketh of a Diviner is chastised with stripes, but the diviner himselfe, if hee doe any of the foresaid acts (of divination) or the like, is beaten.* Maimony treatise of Idolatry, chap. 11. sect. 617.

observer of times or, *Scotshaiers*, an observer of the clouds, and of the planets: a *Planetary*, or, an observer of the flying of fowles: an *Augur*. The diviners forespoken of were carried much by inward and spirituall motions; these by outward observations in the creatures. They were of esteeme among the Philistines, & other heathens, Esa. 2. 6. and the sinne crept into Israel, 2 King. 21. 6. though God forbade it here, and in Lev. 19. 26. The Hebrewes say, they were such as did set times for the doing of things, saying, *Such a day is good, and such a day is naught: such a day is fit for to doe such a worke; such a yeare or moneth is evill for such a thing.* It is unlawfull to observe times, though one doe no worke, but make is knowne; they are hee which soles imagine to be true; and to be words of wise men, &c. Maimony in treatise of Idolatry, chap. 11. sect. 8.

an observer of fortunes one that curiously searcheth, observeth, and telleth signes of good or evill luck, which are learned by experience; The Hebrew *Nachash* is to search and find out by experience, Gen 30. 27. and 44. 5. whereupon *Menachesh* (the word here used) is one that too curiously observeth and abuseth things that doe fall out, as luckie, or unluckie signes; as did the Augures and Scotshaiers among the heathens. The Hebrewes describe it thus, *as if one should say, Because the morsell of bread is fallen out of my mouth, or my staffe out of mine hand, I will not goe to such a place this day; for if I goe, I shall not speed of my busines. Because a Flea passed by on my right hand, I will not goe out of my house this day; for if I goe, some deceitfull man will meet with me. And so if men heare the chattering of a bird, and say, it shall be so, or not so; it is good to doe such a thing, or naught to doe such a thing, &c. And so hee that maketh signes for himselfe, if it fall out so or so, I will doe such a thing; if it fall not out, I will not doe it; and all things of like sort; these all are unlawfull: and whosoever doth any act, because of any of these things, is to be beaten.* Maimony treatise of Idolatry, chap. 11. sect. 4. This sinne was common among the heathens, practised of the wisest, Num. 24. 1. 1 King. 20. 33. and it spread into Israel, 2 King. 17. 17. 2 Chron. 33. 6. and is at this day too common among Christians, though Gods Law plainly forbiddeth it here, and in Levit. 19. 26.

a witch or, a forcerer, a magician; in Hebrew, *Mecassheph*, in Greeke, *Pharmakea*: of this kind were Iannes and Iambres, the forcerers of Egypt: see the notes on Exod. 7. 11. Such were esteemed among the

wise

wife, and called to tell and interpret dreames, Dan. 2. 2. By Gods Law a witch might not be suffered to live, Exod. 22. 18. yet did this evill prevaile in Israel, 2 Chron. 33. 6. Jer. 27. 9. Mal. 3. 5. The Hebrewes seeme to hold two sorts of these witches or sorcerers, some that did hurt, others that did hold the eyes, that is, by juggling and sleights beguiled mens senses. *Mecassheph* (the witch) is to be stoned to death, if hee doe the act of witchcraft: but hee that holdeth the eyes, and seemeth to doe that which hee doth not, is to be beaten. Maimony treat. of Idolatry, chap. 11. sect. 15.

II Ver. 11. *charmeth a charme* [or *enchanteth an enchantment*, or *conjureth conjuration*. The Hebrew *Chober* signifieth *conjoyning*, or *consociating*, the Chaldee name *Ratim*, is of *murmuring* or *mumbling*: the Greeke *Epaidon*, of *charming* or *enchanting*. This Charmer is said to be he that speaketh words of a strange language, and without sense: and he in his foolishnesse thinketh that these words are profitable. That if one say so or so unto a Serpent, or a Scorpion, it cannot hurt a man: and hee that saith so and so to a man, hee cannot be hurt, &c. Hee that whispereth over a wound, or readeth a verse out of the Bible: likewise hee that readeth over an Infant, that it may not be frightened; or that layeth the booke of the Law (the Bible) or the Phylacteries upon a child that it may sleepe; such are not onely among enchanters or charmers, but of those that generally deny the Law (of God) because they make the words of the Scripture medicine for the body, whereas they are not but medicine for the soule, as it is written (in Prov. 3. 22.) They shall be life unto thy soule. Maimony treat. of Idolatry, chap. 11. sect. 10. 12.

of a familiar spirit] called in Hebrew *Ob*, which signifieth a bottle, Iob 32. 19. applied here and often to Magicians, who possessed with an evill spirit, speake with hollow voice as out of a bottell, and (as some say) with swollen bellies: whereupon the Greeke version usually calleth them *Eggastrimuthoi*, as speaking out of the belly. But the holy Ghost in Act. 16. 16. expoundeth it more fully, *the spirit of Pythion* (or of *divination*:) meaning of the Devill, whose answers were given to the heathens by these meanes; the chiefe whereof was called *Pythius Apollo*, and his Temple *Pythion*, and his feast *Pythia*, kept to his honour, who was feigned to kill the serpent *Python*. The manner of this Oracle the Prophet sheweth to be with an hollow low voice; as, *Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit*, E-say 29. 4. The Hebrewes explaine it thus, that he which had a familiar spirit, stood and burned incense, and held a rod of mirtle tree in his hand, and waved it. And hee spake certaine words in secret, untill hee that inquired did heare one speake unto him, and answer him touching that which hee inquired, with words from under the earth, with a very low voice, &c. Likewise one tooke a dead mans skull, and burnt incense thereto, and enchanted thereby, till hee heard a very low voice, &c. Hee that did any of these acts, was to be stoned to death. Maim. in treat. of Idolatry, ch. 6. sect. 1. This was Sauls sinne, that he sought to a woman which had a familiar spirit, the voice

whereof he heard, 1 Sam. 28. 7.~15. for which transgression the Lord killed him, 1 Chron. 10. 13. and hath threatned to cut off all from among his people, that doe inquire of such Levit. 20. 6. *wizard* [or *enchanting man*; in Hebrew, *Iidgani*, so named of his knowledge, or *enchanting*: and so the Greeke version in other places calleth him *Gnosfer*, of knowledge, a *Prognosticator*: but here the Greeke is *Terastrophos*, hee that observeth wonders. The Chaldee giveth him a name of remembrance, *Zecuru*. He is usually joyned with the former, *that hath a familiar spirit*, as in Levit. 19. 31. and 20. 6. 2 Chron. 33. 6. 1 Sam. 28. 3. and by the Law they were both of them to die, Levit. 20. 27. Such were among the Egyptians, and other heathens, E-say 19. 3. it is likely therefore that their practise was alike abominable. The Hebrewes describe him thus, that hee put in his mouth a bone of a bird called *Iachungb*, and burned incense, and did other workes, untill hee fell downe as with shame (or modestly) and spake with his mouth, things that were to come to passe. Maimony treat. of Idolatry, chap. 6. sect. 2.

that seeketh unto the dead [or, as the Chaldee and Greeke expound it, *that inquireth of the dead*: such we call of the Greeke name, a *Necromancer*. Of him they say, that he made himselfe hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make knowne unto him that which hee asked of him. And others there were that clad themselves with clothes for that purpose, and spake certaine words, and burned incense for the purpose, and slept by themselves, that such a dead person might come and talke with them in a dream. Maim. in treat. of Idolatry, chap. 11. sect. 13.

Ver. 13. *perfect with Iehovah*] that is, in faith and love seeke unto him onely; and as hee doth, so abhorre thou all such wicked persons. *Perfection* (or *Sinceritie*, *Integritie*) respecteth our upright conversation in body and mind, as is noted on Gen. 6. 9. and to be perfect with the Lord is expounded in Greeke, *before the Lord*; and the Chaldee saith, *in the feare of the Lord*: but our Saviour more fully openeth it; *Be ye perfect, even as your Father which is in heaven is perfect*, Matt. 5. 48.

Ver. 14. *not suffered thee*] Hebr. *not given thee*: but hath taught thee better by his Law (which the other nations want, Psalm. 147. 19. 20.) and will more fully informe thee by the Prophet, whom he will raise up unto thee, v. 15. So in act. 14. 16. God in times past suffered all nations to walke in their owne ways.

Ver. 17. *a Prophet*] so named of the Greeke *Prophets*, which signifieth a foreteller; in Hebrew *Nabi*, of uttering and interpreting the oracles of God; as Aaron was Moses Prophet, that is, Interpreter, Exod. 7. 1. and of seeing visions of God, such a man was called a *Seer*, 1 Sam. 9. 9. Unto all the former Diviners, Wizzards, Charmers, &c. raised up to the heathens of the devil. Moses here opposeth one Prophet to be raised up unto Israel of God; and this was Christ raised up unto the Iewes, as Peter applieth it, saying; *Moses said unto the Fathers, A Prophet will the Lord your God raise up unto you*, &c. ye are the children of the Prophets; and

and of the Covenant, &c. Unto you first God having raised up his Son Iesus, sent him to blesse you, in turning away every one of you from his iniquities, Act. 3. 22, 26.

of thy brethren] Christ was to be a man, and of the stock of the Jewes by promise, because the people could not indure to heare the voice of God, verse 16. and as is in respect of his Prophesie, so of the Priesthood; For every high Priest is taken from among men, Heb. 5. 1. and of his kingdom, as in Deuteronomie 17. 15. from among thy brethren shalt thou set a King over thee. like unto me] it is said, There arose not a Prophet in Israel like unto Moses, whom the Lord knew face to face; in all the signes and wonders which the Lord sent him to doe, &c. Deuteronomie 34. 10, 11, 12. This therefore cannot be understood of the ordinarie Prophets, which were raised up in Israel, but of Christ onely, as the Apostles doe expound it, Acts 3. 22, 26. And Christ was like unto Moses, in respect of his office of mediation between God and his people, Deut. 5. 5. 1 Tim. 2. 5. but greater than Moses, as being the Mediator of a better Covenant (or Testament) which was established upon better promises, Heb. 8. 6. Like him in excellencie; for as Moses excelled all the Prophets, in speaking with God mouth to mouth, Numb. 12. 6, 7, 8. so Christ excelled him and all men, in that being in the bosome of the Father, he hath come downe from heaven, and declared God unto us, John 1. 18. and 3. 13. Like him in faithfulness, but therein also excelling: for Moses was faithfull in Gods house as a servant, but Christ as the Son over his owne house, Heb. 3. 2, 5, 6. And like him in signes and wonders, wherein he also excelled Moses, as the historie of the Gospel sheweth: for, he was a Prophet mightie in deed and word, before God and all the people, Luke 24. 19. a man approved of God among them, by miracles, wonders, and signes, which God did by him, in the midst of them, Act. 2. 22. for he did among them the workes which none other man did, John 15. 24. unto him] that is, not unto the Diviners, Wizzards, or any such like, but unto him, and him onely; as, him thou shalt serve, Deuteron. 6. 13. is expounded, him onely, Mat. 4. 10. And though this is principally meant of Christs person, of whom God said, beare him, Mat. 17. 5. yet it implieth also his Ministers, as himselfe said, Hee that beareth you beareth mee, Luke 10. 16.

16 Verse 16. Horeb] a mountaine called also Sinai, Exod. 19. where the Law was given, Deut. 5. 2. of the assembly] or, of the Church, when all Israel were assembled to heare the Law, Exod. 19. 9, 10, &c. not beare againe] Hebrew, not adde to beare: see Exo. 20. 19. where the people requested Moses to speake with them, and not God. of Iebowab] the Chaldee translateth it, of the word of the LORD. that I die not] or, and let me not die; as the Greek translateth, neither let us die.

17 Verse 17. have well spoken] or, have done well in speaking. The Greeke saith, Rightly (or Well) all that they have spoken. Although their speech proceeded from the Spirit of bondage and feare, manifested in them by the worke of the Law in their consciences, Rom. 8. 15. & they desired not

Christ, but Moses to speake unto them; yet as the Law was a Schoolmaster to leade them unto Christ, Galathians 3. 24. so God tooke occasion hereby to preach and promise Christ unto them; who is here not only in stead of all Diviners and Sooth-sayers, but in stead of Moses himselfe, who was the Minister of the law, which worketh wrath, Rom. 4. 15. and was the ministration of death, 2 Cor. 3. 7. But Christ hath redeemed us from the curse thereof, Gal. 3. 13. and is here promised as a Prophet sent to blesse us, Act. 3. 26. for the Law was given by Moses, but grace and truth came by Iesus Christ, Joh. 1. 17.

Verse 18. A Prophet] meaning Christ himselfe, 18 the interpreter and declarer of the word of God, as verse 15. of whom the multitude said, This is Iesus the Prophet, Matth. 21. 11. raise up] this also the people confirmed, saying, A great Prophet is risen up amongst us, Luke 7. 16. will give] that is, will put and stablish, as the word given, 1 Chron. 17. 22. is the same that established, 2 Sam. 7. 24. The Chaldee expoundeth it, I will give my words of prophesie. Accordingly Christ said to his Father, I have given unto them the words which thou gavest me, Joh. 17. 8. his mouth] to signifie this, Christ appeared with a sharpe two-edged sword, proceeding out of his mouth, Revel. 1. 16. which figured the sword of the Spirit, the word of God, Ephes. 6. 17. for God had made his mouth like a sharpe sword, Esay 49. 2. therewith he smote his enemies: and for the comforts wherewith he refresheth his people, his lips are likened to lilies dropping sweet-smelling myrrh, Song. 5. 13. all that I shall command] This Christ did in his owne person, as he said, I speake not of my selfe, but the Father which sent me, hee gave me a commandment what I should say, and what I should speake; and I know that his commandment is life everlasting: what soever I speake therefore, even as the Father said unto me, so I speake, Ioh. 12. 49, 50. and, All things that I have heard of my Father, I have made knowne unto you, Ioh. 15. 15. He did and doth it also by his Ministers; for as he gave his Apostles the words which the Father had given him, Ioh. 17. 8. so the things which they spake and wrote, were the commandments of the Lord, 1 Cor. 14. 37. and hee requireth of all, that If any man speake, it should be as the oracles of God, 1 Pet. 4. 11.

Verf. 19. my words] God here acknowledgeth the words to be his owne, which Christ should speake, as himselfe also said, My doctrine is not mine, but his that sent me, Ioh. 7. 16. And whereas Prophets used to shew signes and wonders, Deu. 13. 1. 2. though Christ did many such, Act. 2. 22. yet are they not here mentioned, because the word & gospel of Christ is the power of God unto salvation, Ro. 1. 16. and his commandment is life everlasting, Ioh. 12. 50. and Christs name is called the word of God, Revel. 19. 13. Ioh. 1. 1. and the word (rather than wonders) was that which the ancient Jewes expected by Christ, as their later writers do witnesse, saying, Let it not come up into thy mind, that the king Christ needeth to doe signes & wonders; the thing is not so: for behold Rabbi Akibah was a great wise man of the wise men of the Talmud, & he was armor-bearer to Ben Coziba the king,

who was thought to be the king Christ. And both he and all the wise men of his age supposed that he had bene Christ the King, untill he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any signe or wonder. Maim. in treat. of Kings, ch. 11. sect. 3. Howbeit, when the true Christ was indeed come, that wicked and adulterous generation sought after a signe, Matth. 16. 14. and 12. 38, 39. and except they saw signes and wonders, they would not beleve, Joh. 4. 48. and though he did many miracles before them, yet they beleved not in him, Joh. 12. 37. He came in his Fathers name, and they received him not; another (as Ben Coriba) came in his owne name, and him they received, Joh. 5. 43. [I will require it] to wit, by punishment, for so requiring often signifieth, Gen. 9. 5. & 42. 22. and so the Gr. here translateth, *I will take vengeance on him*; and the Apostle expoundeth it thus, *every soule which will not beare that Prophet, shall be destroyed from among the people*, Acts 3. 23. The Chaldees translateth, *My Word shall require it of him*. And the Hebrew Doctors so explaine these words, *He that transgresseth against his words, is guiltie of death by the hand of God; as it is written (in Deut. 18.) I will require it of him*. Maim. in Iesude hatorah, ch. 9. sect. 2. This was fulfilled upon the Jewes, who would not hearken to the words of Christ, therefore he destroyed the Citie and the Sanctuarie, as was prophesied, Dan. 9. 26. The enemies laid it even with the ground, and the children thereof within it: and they left not therein one stone upon another, because she knew not the time of her visitation, Luk. 19. 44. So they died in their sins, Joh. 8. 24. and wrath came upon them, to the uttermost, 1 The. 2. 16.

- 20 Verse 20. *shall presume*] The Greek and Chaldees expound it, *shall doe ungoddily and wickedly*. not commanded] of this sin the false Prophets in Israel were commonly guilty, and for it reprov'd; as, *They have seene vanitie, and lying divination, saying, The Lord saith; and the Lord hath not sent them*, Ezekiel 13. 6. and, *I have not sent them, saith the Lord, yet they prophesie a lie in my name*, Jeremie 27. 15. And of this the Hebrews say, *The false Prophet is to be strangled to death, although he prophesie in the name of the Lord, and neither addeth nor diminisheth*, (Deuteronomie 18. 20.) *Whether he prophesieth that which he hath not heard by Prophetical vision, or who so hath heard the words of his fellow Prophet, and saith that this word was said unto him, and he prophesieth thereby; i.e. he is a false Prophet, and is to be strangled to death*. Maim. my treat. of Idolatrie, chapter 5. section 7, 8. of other gods] as they that prophesied by Baal, Jeremie 2. 8. and 23. 13. The Hebrews declare it thus; *The Prophet that prophesieth in the name of an Idoll, or he that saith, such an Idoll, or such a Starre said unto me that we are commanded to doe this or that, or not to doe it, though it be to pronounce that unclean which is unclean, or that cleane which is cleane, &c. he is to be strangled to death, &c.* And it is unlawfull to aske of him a signe or a wonder, and if he doe any of himselfe, they may not regard him; and who so supposeth of his signes, that peradventure they may be true, transgresseth this prohibition, (Deuteronomie 13. 3.) *Tou shalt not hearken*

unto the words of that Prophet. Maim. treat. of Idolatrie, chap. 5. sect. 6, 7. *shall even die*] that is, shall be put to death by the Magistrate, and his judgement is to be strangled, as before is noted. For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrews say, *They judged not either a (whole) Tribe, or a false Prophet, or the high Priest, but by the mouth of the Synedrium of 71. Judges. Talmud Babyl. in Sanhedrin, chapter 1.* This high Synedrium was after in Ierusalem; hereupon our Saviour said, *It cannot be that a Prophet perish out of Ierusalem: and, O Ierusalem, Ierusalem, which killest the Prophets, &c.* Luke 13. 33, 34.

Verse 22. *That which*] in Greeke, *Whosoever things*: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God, the people were to hold unto the written Law; against which if any Prophet did teach, and give a signe or wonder which came to passe, yet they were not to beleve or hearken unto him. See Deuteronomie 13. 1, 5.

the thing] or, *the word be not*. But Iona prophesied the destruction of Nineveh within fortie daies, and it came not to passe: yet the Lord had spoken that word, Jonah 1. and 3. Here then conditions are implied; as, if men breake not off their sinnes by repentance, the evils foretold shall come upon them, &c. Ezekiel 33. 13, 14, 15. Jeremie 26. 12, 13, 18, 19. Especially this is meant concerning prophesies of good things, which if they come not to passe, the Prophet is found false, as Jeremie said to Ananias, *The Prophets that have bene before me, and before thee of old, prophesied both against many countries, and against great kingdomes, of warre, and of evil, and of pestilence. The Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowne, that the Lord hath truly sent him*, Jeremie 28. 8, 9. Of this matter the Hebrewes say, *Every Prophet that riseth up among us, and saith that the Lord hath sent him, it is not necessarie that he doe a signe like one of the signes of Moses our master, or like the signes of Elias and Elisazus, that there should be in them a change of the custome of the world. But his signe shall be, that he foretell things that are to come in the world, and so confirme his words*, Deuteronomie 18. 21, 22. Therefore when there cometh a man fit for prophesie, with the ambassage of the Lord, and he cometh not to adde unto, or to diminish from (the Law) but to serve the Lord by the commandments of the Law, they must not say to him, *divide the sea for us, or raise up the dead, or the like, and afterward we will beleve in thee: but they must say unto him, If thou be a Prophet, foretell us of things that are to come: and when he telleth, we must wait to see whether the things come to passe or no; and if there fail but even a little thing, it is evident that he is a false Prophet. But if all his words doe come to passe, he is to be esteemed of us faithfull. And they try him many times: if his words be all of them found faithfull, he is in a true Prophet, as it is said of Samuel, And all Israel, from Dan even to Beerseba, knew that Samuel was faithfull to be a Prophet of the Lord*, 1 Sam. 3. 20. But doe

not the observers of times, and the diviners, fore-tell things that do come to passe? What difference then is there between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is written (in Esa. 47. 13.) Let them stand up now and save thee, which view the heavens, which gaze on the starres, which make knowne by the months, of the things which shall come upon thee: [He saith] of the things; and not all the things. And it may be, that nothing at all of that which they speake is confirmed, but they erre in all; as it is written (in Esay 44. 25.) That frustrateth the signes of the Liers, and maketh Diviners fooles. But the Prophet, all his words are confirmed; as it is written (in 2 King. 10. 10.) There shall fall unto the earth nothing of the word of the Lord. Also he saith (in Jeremie 23. 28.) The Prophet that hath a dreame, let him tell the dreame; and he that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, saith the Lord? As if he should say, the words of the diviners and their dreames, are as chaffe, wherewith a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaffe at all. And of this thing the Scripture assureth us, and saith, that the words which diviners make knowne to the heathens, they doe lye; the Prophet maketh known unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Deuteron. 18. 10, 15. Loe then art taught, that a Prophet riseth not up unto us, but to make knowne unto us things which shall come to passe in the world, as plentie or famine, warres or peace, and such like: Tea even the needs of a particular person doth he make knowne unto him, as Saul when he had lost a losse, went to the Prophet to tell him where it was, 1 Samuel 9. Such things as these doth the Prophet tell; but maketh no other Law, neither addeth to the commandement, or taketh ought from it. Threatnings of vengeance, which a Prophet denounceth, as when he saith, such a man shall die, or such a yeere there shall be a famine, or warres, or the like; if his words stand not, we may not for this deny his prophesie, nor say, behold he spake, and it came not to passe; for the holy blessed God is long-suffering, and much in mercie, and repenteth of the evill; and it may be, that they have repented, and he spareth them like the men of Niniveh; or that he deferreth it, as he did Ezekiah's (death) 2 King. 20. But if he promise them good, and say it shall be thus or thus, and the good thing come not which he hath spoken, it is certaine that he is a false Prophet: for every good thing which God decreeth, though upon condition, he changeth not, &c. Loe then art taught, that in words of good things onely, is a Prophet tried. As Jeremie said in his answer to Ananias, when Jeremie prophesied of evill, and Ananias of good, he said unto Ananias, if my words stand not, it shall not appeare by this, that I am a false Prophet; but if thy words stand not, it shall be known that thou art a false Prophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to passe, the Prophet shall be knowne that the Lord hath sent him in truth, Jer. 28. 9. A Prophet unto whom another Prophet beareth witnesse that he

is a Prophet, loe he is a Prophet out of doubt, and needeth no further triall. For behold Moses bare witnesse unto Joshua, and all Israel beleevd in him, before he shewed any signe. And so throughout (all) generations, the Prophet whose prophesie is knowne, and they have found his words faithful, time after time; or that a Prophet hath testified of him, and he hath walked in the waies of Prophesie, it is unlawfull to make question afterward, and to suspect his prophesie, lest it be untrue. It is unlawfull also to tempt him more than is meet, &c. for it is written, Ye shall not tempt the Lord your God, as ye tempted him in Massah, where they said, Is the Lord amongst us or not? (Deut. 6. 16. Exo. 17. 7.) But after it is known that he is a Prophet, they must know and beleve that the Lord is among them, and not suspect or make further question; as it is written, and they shall know that there hath bene a Prophet amongst them, (Ezek. 2. 5.) Maimon in Iesude baterab, chap. 10. By this testimonie of the Jewes, we have enough to answer them concerning our Lord Jesus, that he was a true Prophet sent of God, though they did put him to death. For, as he came not to destroy the Law or the Prophets, but to fulfill, Mat. 5. 17. so had he the witnesse of Moses and of all the Prophets, Act. 3. 22, 24. Joh. 1. 45. and Moses and Elias appeared talking with him, Mat. 17. 2, 3. so that if they had beleevd Moses, they would have beleevd him, Joh. 5. 46. And John Baptist (whom all men held to be a Prophet, Matth. 21. 26.) he bare witnesse unto the truth concerning Christ, Joh. 1. 15. and 5. 33. He was also approved of God among them by miracles, wonders and signes, Act. 2. 22. so that the workes which the Father gave him to finish, which also he did, they bare witnesse of him, and the Father himselfe bare witnesse of him, John 5. 36, 37. yet they, like an evill and adulterous generation, (condemned by these their owne Canons) beleevd not in him, but tempted God, and sought after a signe, Matthew 12. 38, 39. and though the men which saw his miracles, said, This is of a truth that Prophet which should come into the world, John 6. 14. yet that faithlesse generation beleevd not, but said, What signe shewest thou, that we may see and beleve thee? John 6. 30. But though he had done so many miracles before them, yet they beleevd not, neither could they beleve, because that Esaias said, Hee hath blinded their eyes, and hardened their heart, &c. John 12. 37, 39, 40. in presumption [that is, presumptuously: the Greeke translateth it, in ungodlinesse; the Chaldee, in wickednesse. not be afraid] either for his threatening words, or for his signes; nor afraid to put him to death. And thus the Hebrews explaine it, saying, Whosoever withdraweth himselfe from killing a false Prophet, because of his dignitie, for that he walketh in the waies of prophesie, behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAID OF HIM. And so he that withdraweth himselfe from teaching concerning him what he is guilty of, or that dreads and feareth for his words, &c. And they judge not a false Prophet, but in the Judgement Hall of 71. (Maimon. treat. of Idolatrie, ch. 5. c. 9.

CHAP. XIX.

I The cities of refuge. 4 The privilege of them for the man-slayer. 11 The wilfull murderer must die. 14 The land-marke may not be removed. 15 Two witnesses at the least must stablish every matter. 16 A false witnesse must be diligently inquired into, and done unto as he had thought to doe unto his brother.

- 1 **W**hen Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee, in the midst of thy land, which Jehovah thy God giveth unto thee, to possesse it. Thou shalt prepare for thee the way, and shalt divide into three parts the coast of thy land, which Jehovah thy God shall give thee to inherit; and it shall be, *that every man slayer may flee thither.* And this is the case the man-slayer which shall flee thither and live: who so smiteth his neighbour unwittingly, and he hated him not in time past; As when he cometh with his neighbour into a wood, to hew trees, and his hand fetcheth a stroke with an axe to cut down a tree, and the iron slippeth from the wood, and findeth his neighbour, and he die; he shall flee unto one of these cities, and live. Let the avenger of the blood pursue after the man-slayer while his heart is hot, and overtake him, because the way is long, and smite him in soule, and he had not the judgement of death, because he hated him not in time past. Therefore I command thee, saying; Thou shalt separate for thee three cities. And if Jehovah thy God enlarge thy coast, as hee hath sworn unto thy fathers, and give unto thee all the land which he hath spoken to give unto thy fathers: If thou shalt keepe all this commandment, to doe it, which I command thee *this day*, to love Jehovah thy God, and to walke in his waies all daies; then thou shalt adde three cities moe for thee, beside these three. That innocent blood be not shed within thy land, which Jehovah thy God giveth unto thee for an inheritance, and so bloods be upon thee.
- 11 But if a man be a hater of his neighbour, and lie in wait for him, and rise up against him, and smite him in soule that he die, and steeth unto one of these cities: Then the Elders of

his citie shall send, and take him thence, and shall give him into the hand of the avenger of the blood, and he shall die. Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall goe well with thee.

Thou shalt not remove thy neighbors limits, which the first fathers have limited, in thine inheritance which thou shalt inherit, in the land which Jehovah thy God giveth unto thee to possesse it.

One witnesse shall not rise up against a man for any iniquitie, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witnesse shall rise up against a man, to testifie revolt against him: Then both the men, betweene whom the controversie is, shall stand before Jehovah, before the Priests and the Judges which shall be in those daies. And the Judges shall make diligent inquisition; and behold, if the witnesse be a false witnesse, and hath testified a falshood against his brother: Then shall yee doe unto him as hee had thought to have done unto his brother; and thou shalt put away the evill from the midst of thee. And the residue shall heare and feare, and shall not adde to doe any more such an evill thing as this, in the midst of thee. And thine eye shall not spare: soule for soule, eye for eye, tooth for tooth, hand for hand, foot for foot.

Annotations.

Thou shalt separate] in Jos. 20. 7. he useth the word *sanctified*; in Num. 35. 11. shall appear. Here Moses explaineth the sixt commandment, for some speciall lawes concerning it. *three cities*] besides those three which Moses had separated without the river, Deut. 4. 41, 43. These three cities were Kadesh, Shechem, and Hebron, Jos. 20. 7. They were all cities of the Levites: see Num. 35. 6. *in the midst*] that is, *within thy land*: as, *in the midst of the citie*, Jer. 52. 25. is the same that *within the citie*, 2 King. 25. 19. See also the notes on Gen. 2. 9. This is spoken, because there were no cities of Refuge, but in the land which Israel possessed. See Num. 35. 2.

Verse 3. *shalt prepare*] Of this it is said, The *Square* (or *Magistrates* in Israel) were bound to prepare the waies to the cities of Refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offences: and they suffered not

not any hill or dale to be in the way, nor waters streame, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge, was no lesse than 32. cubits. And as the partitions of waies they set up in writing, R E F U G E, R E F U G E: that the man-slayer might know and turne thitherward. On the 15. of the month Adar (or Februarie) every yeere the magistrates sent out messengers to prepare the waies, &c. Maimony treat. of Murder, chap. 8. sect. 5, 6. *divide into three* because the land was much more long than broad, therefore the cities of Refuge were in three places equally distant, and so commodious for men to flee unto.

- 4 Verse 4. *the case* Hebrew, *the word*; in Greeke, *the ordinance of the man-slayer (or murderer,)* and live] or, that we may live. From these words the Hebrew Doctors teach, that a Scholler exiled to the cities of Refuge, his Master also goeth with him; as it is written, AND LIVE: But the life of them that love and seeke after wisdom, is without the doctrine of the Law, counted as death. And so the Master that is exiled, his Schoole goeth with him, &c. Maimony treat. of Murder, chap. 7. sect. 1. *smite*] meaning to death: as the Chaldee translateth, *killeth*. So, be smite, 2 King. 14. 5. is expounded, *be killed*, in 2 Chron. 25. 3. *unwittingly*] or, ignorantly, unawares; Hebrew, *without knowledge*; the Greeke faith, *unwillingly*. *hated him not*] for he that was his enemy, though hee killed him unawares, might not have the benefit of the citie of refuge, as is noted on Num. 35. 20. And who is he that hateth? He that for enemies sake, speaketh not unto him for three daies. Maimony treat. of Murder, c. 6. l. 10. *in time past*] Hebr. and Gr. *from yesterday and the third day*: so in verse 6.

- 5 Verse 5. *As when he cometh*] or, *And he that shall come*; and thus the Greeke translateth it. *a wood*] or, *forrest*. This is a similitude for all like places and cases: but hence the Hebrews gather, *Who so cometh into a mans yard without his leave, if the man of that house kill him by error, he is free from being exiled (into the cities of Refuge) for it is said, INTO A WOOD. What is that Wood?* A place which the slaine person hath libertie to come into. And so all other the like, Maimony treat. of Murder, chap. 6. sect. 11. *the wood*] that is, *the belve of the axe*. *findeth*] that is, *hitteth*, or, *lighteth upon*. *and live*] within his citie of Refuge, where he must abide untill the death of the high Priett, Num. 35. 25. See the Annotations there.

- 6 Verse 6. *avenger*] or, *neere kinsman*, who is by dutie to avenge: see the notes on Num. 35. 12. *his heart is hot*] inflamed with anger, griefe, and desire of revenge; in such heat of the minde, the affections of men are overcarried to speake or do that which is not meet. So in Psal. 39. 4. *Min heart was hot within me*. *because*] or, *as the Greeke translateth, if the way be long*: Hebr. *much*. *in soule*] or, *in life*, that is, *morally, deadly*; which the Greeke translateth, *smite his soule*: and for *smite*, the Chaldee faith, *kill*. So in vers. 11. *judgement*] that is, *guilt*, as the Chaldee explains it, that is, *he was not worthy of death*: or *judgment*,

that is, sentence of death by the Magistrate.

Verse 8. *all the land*] from the river of Egypt, unto the great river, the river Euphrates, Genesis 15. 18.

Verse 9. *this commandment*] in Greeke, *these commandments*. This condition being legall, and unpossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities more, for ought that is knowne either by the Scriptures, or Jewish records; and is therefore to be referred unto Christ, spiritually. The Jews themselves referre it unto Christs daies, but carnally, as after followeth.

in his waies] the Greeke addeth, *in all his waies*: the Chaldee, *in the waies that are right before him*. *addeth three cities*] of this the Hebrews say; *In the daies of the King Christ, they shall addeth three other (cities) unto these six*, Deuteronomie 19. 9. And whence shall they addeth them? Of the cities of the Kenizites, and the Kenites, and the Kadmonites, concerning whom a covenant was made with Abraham our father, (Genesis 15. 18, 19.) and hitherto they have not bene subdued; and of them it is said in the Law, *If the Lord thy God enlarge the coast*. Maimony treat. of Murder, chap. 8. sect. 4. And in another place the same man faith, (in treat. of Kings, chapter 11. section 2.) *Of the cities of Refuge, he faith, If the Lord thy God shall enlarge thy coast, then thou shalt addeth three cities more, &c.* But this thing hath never bene done; and the holy blessed (God) hath not commanded it in vaine. But the Law is not in vaine, though it be not literally fulfilled in the precepts; For what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne Sonne, &c. Romanes 8. 3. by him wee have strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Hebr. 6. 18.

Verse 10. *That innocent blood be not*] or, *as the Greek translateth, And innocent blood shall not be shed*: meaning the blood of the unwilling man-slayer, who is not worthy of death, y. 6. *and bloods be*] that is, the guilt of bloodshed; as the Chaldee expoundeth it, *the guilt of the judgement of murder*. The Greeke translateth, *and there shall not be in thee (a man) guilty of blood*.

Verse 11. *smite him in soule*] Greeke, *smite his soule*; that is, as the Chaldee faith, *kill him*: as verse 6.

Verse 12. *the Elders*] in Greeke, *the Senate*. *thence*] from the citie of Refuge, yea or from the Altar of the Lord, Exodus 21. 14. for, *a man that doth violence to the blood of any person, shall flee to the pri, let no man stay him*, Proverbs 28. 17. See more in the Annotations on Numbers 35.

Verse 13. *put away innocent blood*] that is, as the Chaldee explaineth it, *him that shed innocent blood*. *and it shall goe well*] or, *that it may goe well with thee* or, *and good shall be unto thee*.

Verse 14. *limit*] or *bound*, *border*, *land-marke*: whereby every mans inheritance in the land was limited. A sin great in all places, Job 24. 2. but greatest in the land of Israel, Gods holy limit (or border,) Psal. 78. 54. which was

parted by lot of the Lord, Num. 26. 53, 56. and figured the spirituall inheritance which the Saints have in the Church, all the limits whereof are of pleasant stones, Esay 54. 12. and whereof Canaan was a type, as is noted on Gen. 12. 5. Therefore among the curses pronounced against the breakers of the Law, this is the third, *Cursed be he that removeth his neighbours land-marke, (or limit) and all the people shall say, Amen, Deut. 27. 17.* the first fathers] Ekazar the Priest, Iosua the son of Nun, and the heads of the fathers of the Tribes of the sons of Israel, Jos. 14. 1. The word *father* I supply from Pro. 22. 28. where it is said, *Remove not the ancient limit which thy fathers have set; and so the Greeke translateth here, the limits which thy fathers have set; in Chaldee, the ancient. in the land] of Israel, the holy land, Zach. 2. 12. the Lords land, Hof. 9. 3. where this sinne was sacrilegious. The Hebrews say, He that removeth his neighbours land-marke, and taketh of his neighbours limit into his owne, though it be but an inch, if he doe it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the marke, he transgresseth against two prohibitions; against stealth or rapine, and against, Thou shalt not remove the limit. Maimony Treatise of Theft, chapter 7. section 11.*

15 Verse 15. *not rise up]* or, *not stand, not be stablished,* (as the word is englished in the end of this verse) and so the Greeke translateth, *shall not abide (or continue.)* The Hebrews say, *They determine not any sentence of matters by the mouth of one witnesse, whether money matters, nor matters of life and death, Deuteronomie 19. 15. In two places the Law maketh one witnesse faithfull; for the suspected wife, that she shall not drinke of the bitter waters, (Numbers 5.) and for the beifer, that it shall not have the necke cut off, (Deuteronomie 21.) Maimony treat. of Witnesses, ch. 5. sect. 1, 2. at the mouth]* The Chaldee expoundeth it, *at the word.* From hence the Jewes gather, that by law they may not receive witnesse, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (Deuteronomie 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the Scribes they determine money matters by witnesse, that is, in a bill, although the witnesses be not alive, &c. Maim. treat. of Witnesses, chap. 3. sect. 4. *a word]* or, *a thing, a matter,* The Greeke translateth, *every word:* and so the Apostles alleage this place, Mat. 18. 16. 2 Corinthians 13. 1. which sheweth, that this (as many other like Scriptures) are to be taken in the largest sense: see Deut. 27. 26. *be stablished]* or, *be confirmed, stand as firme and true.* So our Saviour saith; *It is written in your law, that the testimonie of two men is true, John 8. 17.*

16 Verse 16. *unrighteous]* so the Greeke translateth the Hebrew phrase, *witnesse of unrighteousnesse* (or, of violent wrong, of injuriousnesse) the Chaldee translateth, *false witnesse:* so in Exod. 23. 1. *to testifie]* Hebr. *to answer,* which is a generall word for all speaking or testifying, as the Chaldee expoundeth it, *to testifie:* so in ver. 18. See Exod. 20. 16. *revolt]* or *apostasie, a falling, or turning*

away from the Lord, as Deut. 13. 5. The Greeke translateth it, *impiety.*

Verse 17. *both the men]* or, *the two men,* that is, the accuser and the accused: So that one witnesse may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, verse 15. and ch. 17. verse 6. *before Jehovah]* before his Arke or Sanctuarie: in the place which he shall chuse: see Deuteronomie 17. 8. 1 King. 8. 31. *before the Priests]* the Greeke version addeth, *and before the Priests, and before the Judges:* see Deut. 17. 9.

Verse 18. *make diligent inquisition]* or, *inquire well;* which the Greeke translateth, *scriboos,* that is, exactly, exquisitely, or perfectly, as Acts 23. 20.

false] the Greeke translateth this as before, *unrighteous, or unjust. testified]* Hebrew, *answered,* as in verse 16.

Verse 19. *thought]* or *presumed, presumptuously devised and enterprised:* the Greeke translateth, *maliciously thought.* Of the originall word *Zanun,* thought, the Hebrews call the false witnesse *Zomem,* the thinker, or presumer; and say, *Who so witnesseth falsely, and is he knowne by witnesses that he hath witnessed falsely, this man is called [gred Zomem] the false witnesse; and it is commanded to doe unto him as he would have done by his testimonie unto his neighbour. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testifie of (crimes worthy) beating, every one of them is to be beaten, &c. If they testifie of things for which money is to be paid, they pay the money among them, according to the number of witnesses, every one shall give the portion that concerneth him, &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimonie, they doe not punish the one of them, because it is not knowne which company speaketh falsely. And what is the difference betwene contradiction and falsehood? Contradiction is in the testimonie it selfe, the one saying, this thing was, and the other saying, this thing was not. Falsehood (or forgery) is for the testifiers themselves, when the false witnesses cannot know whether the thing was done or not. As witnesses that come and say, We saw this man kill a person, or he borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessed, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing; this man killed him not, or this man borrowed not of that man; loe this is contradiction, and all the like. But if they say unto them, as for us we know not whether this man killed that man, on such a day in Jerusalem, as you say or no; but we testifie, that you your selves were with us on the same day in Babylon; loe these are false witnesses (or forgers) and must be killed, or make satisfaction, forasmuch as the witnesses which make them forgers, have no respect at all unto the testimonie it selfe whether it be truth or falsehood. And if the first witnesses were an hundred persons, and there come two and prove them forgers, saying, we testifie that you hundred all of you were with us in such a day, in such a place;*

loe, these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they goe not after the greatest number. *Maimony treat. of Witneses, chapter 18. section 1, 2, 3.* As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a mans life, yet are they chastised at the Judges discretion. *Maimony ibidem, section 6.* *the evil]* that is, as the Chaldees saith, *the evil doer.* See before on Deut. 17. 7. and 13. 11.

20 Ver. 20. *the residue]* that is, all other shall heare and feare. Therefore the Hebrews say, Proclamation was made concerning these forgers or false witnesses, the Judges wrote and sent into every citie, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them. *Maim. treat. of Witneses, ch. 18. sect. 17.*

21 Verse 21. *not spare]* or, *not pittie:* of this the Hebrews hold, that all hurts may be bought out with money, except life for life; thereof there may be no rancome, Num. 35. 31. See the Annotations on Exod. 21. 25. *fine]* or life (to wit, shall goe) for life. See Lev. 24. 17, 20.



CHAP. XX.

1 Israel must not feare the forces of their enemies.
2 The Priests exhortation to encourage the people to battell.
3 The officers proclamation, who are to be dismissed from the warre.
10 How to use the cities that accept or refuse the proclamation of peace.
16 What cities must be devoted and destroyed.
19 Trees of mans meat must not be destroyed in the siege.

1 **V**hen thou goest out to battell against thine enemies, and seekest horses and chariots, a people more than thou, be not afraid of them, for Jehovah thy God is with thee, which brought thee up out of the land of Egypt.
2 And it shall be when ye are come nigh unto the battell, that the Priest shall approach,
3 and speake unto the people. And he shall say unto them, Heare O Israel, you approach this day unto battell against your enemies: Let not your heart be soft, feare not, and hasten not away, neither be ye terrified because of them. For Jehovah your God is he that goeth with you, to fight for you with your enemies, to save
4 you. And the officers shall speake unto the people, saying; What man is there that hath built a new house, and hath not dedicated it? Let him goe and returne to his house, lest he die in the battell, and another man dedicate
5 it. And what man is there that hath planted

a vineyard, and hath not made it common? Let him goe, and returne unto his house, lest he die in the battell, and another man make it common. And what man is there that hath betrothed a wife, and hath not taken her? Let him goe, and returne unto his house, lest he die in the battell, and another man take her. And the Officers shall speake further unto the people, and say; What man is there that is fearfull, and soft-hearted? Let him goe, and returne unto his house, that his brethrens heart melt not, as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall constitute Captaines of the armies for an head of the people.

When thou comest nigh unto a Citie, to fight against it, then thou shalt proclaime peace unto it. And it shall be, if it answer thee peace, and open unto thee, then it shall be, that all the people that is found therein, shall be tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make war with thee, then thou shalt lay siege against it. And Jehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattell, and all that is in the Citie, all the spoile thereof thou shalt make a prey unto thy selfe; and thou shalt eat the spoile of thine enemies, which Jehovah thy God hath given thee. Thus shalt thou doe unto all the Cities which are very farre off from thee, which are not of the Cities of these nations. But of the Cities of these peoples, which Jehovah thy God doth give thee for an inheritance, thou shalt not save alive any breath. But utterly destroying thou shalt utterly destroy them; the Chetite, and the Amorite, and the Canaanite, and the Pherizzite, the Evite, and the Jebusite, as Jehovah thy God hath commanded thee. To the end that they teach not you to doe after all their abominations, which they have done unto their gods, and ye sin against Jehovah your God.

When thou shalt lay siege unto a Citie many daies, in making warre against it, to take it, thou shalt not destroy the trees thereof, by forcing an axe against them; for thou maist eat of them, & thou shalt not cut them downe; for is the tree of the field a man, to goe in from before thee into the bulwarke? Onely the tree which thou knowest, that it is not a tree for meat, that thou maist destroy and

and cut downe, and build a bulwarke against the Citie that maketh warre with thee, untill it be subdued.

Annotations.

I **V** *When thou goest out*] This is meant of all lawfull wars, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to warre, but the warres commanded of God; and those were the warres with the seven nations in Canaan, (Deuteronomie 2. 24. & 7. 1.) and the warre against Amalek, (Deuteronomie 25. 17, 19.) and to helpe Israel out of the hand of the adversarie which is come upon them, (as Judg. 3. 12, 18, &c.) Wars permitted, were with other peoples that oppugned Israel, as Judges 11. 4, 12, 27. 2 Samuel 10. 2, 6, 7, &c. For warres commanded, is not necessarie to have leave of the high Councell (or Synedrion;) but the King may goe out of himselfe at any time, and compell the people to goe out: but in warre permitted, he leadeth not the people out, but at the mouth of the Senate of seventy one Magistrates. Maimony in Misneh, tom. 4. treat. of Kings, chapter 5. sect. 1, 2. *chariots*] Hebr. horse and chariot, one put for many: so the Chaldee translateth it plurally; see the notes on Gen. 3. 2. *be not afraid*] or, thou shalt not feare for them, that is, not be dismayed or discouraged. See the notes on Exod. 20. 20. *is with thee*] or, will be with thee, to wit, as a Captaine, 2 Chron. 13. 12. And with this the faithfull encouraged themselves in their battels; as Ezekiel said, there be more with us than with (our adversarie) with him is an arme of flesh, but with us is the Lord our God, to helpe us, and to fight our battels, 2 Chron. 32. 7, 8. See also Psal. 118. 6.

2 *Verse 2. the Priest*] one that was appointed and anointed for this purpose. Whether it be in warre commanded, or in warre permitted, they appoint a Priest to speake unto the people at the time of the battell, and they anoint him with the anointing oile [mentioned in Exod. 30. 35. &c.] and he is called the Anointed for the warre. When they are set in aray, and doe come neere to the battell, he that is anointed for the warre standeth on a high place, and all the companies before him, and he saith unto them in the holy tongue; Heare O Israel, you approach this day, &c. (Deut. 21. 3, 4.) And another Priest under him proclaimeth it to all the people with a loud voice. And afterward, the anointed Priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus much the anointed Priest speaketh, and the Officer proclaimeth it to all the people with a loud voice. And afterward the Officer speaketh of himselfe, and saith, What man is there that is fearefull, &c. (Deuteronomie 20. 8.) and another Officer proclaimeth it unto all the people. And after that all which are to returne, be returned from the Armie, they order the Armie, and appoint Captaines, (Deuteronomie 20. 9.) And after every company they set Officers courageous and strong, with hal-

berts of iron in their hands; and who so would turne backe from the warre, they have power in their hand to cut off his leg, &c. Maimon. treat. of Kings, c. 7. s. 1. 4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battels of the Lord in faith; they had also the holy trumpets blowne by the Priests, that they might be remembered before the Lord, and saved from their enemies, Numb. 10. 8. 9. 2 Chron. 13. 12. And touching this Priest anointed for the warre, the Hebrews teach it is a peculiar dignity to his owne person onely, not to his posterity, and in the warre, not in the Sanctuary. He that is anointed for the warre, his sonne is never ordained in his stead, but he is as other Priests; if he be anointed for the warre, he is anointed; and if he be not anointed, he is not anointed. And when the Priest anointed for the warre, ministrereth in the Sanctuary, he ministrereth in foure garments, as the other Priests. Maimony in Cle hamikdash, ch. 4. sect. 21.

Verse 3. soft] tender, that is, faint and fearefull; as the Greek translateth it, dissolved (or faint,) the Chaldee, moved. This softnesse or faintnesse of heart, God threatneth as a plague, Levit. 26. 36. and Job acknowledged it so, saying, God hath softened my heart, Job 24. 16. and Rehoboam being soft-hearted, could not withstand his enemies, 2 Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 Kings 22. 19. yet in respect of our enemies, it is here forbidden; so in verse 8. and Esay 7. 4. *hasten not away*] through feare & troubled thoughts, and want of faith. David blameth this infirmity in himselfe, Psal. 31. 22. and 116. 11. *terrified*] or broken, discouraged, daunted with terror: the Greek translateth, decline not from their faces. See the annotations on verse 8.

Verse 5. the Officers] in Greeke, the Seribes: of them see thee notes on Deut. 16. 18. and before on vers. 2. *What man is there*] that is, if any man, or who so ever hath: as in Psal. 34. 13. *What man is he?* is expounded by the Apostle, He that will, 1 Pet. 3. 10. *built a new house*] By the Hebrewes this Law taketh place, whether he hath built it, or received it (by purchase) or it be given unto him for a gift, or it fall unto him by inheritance. But who so buildeth an house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them. Maimony in treat. of Kings, chapter 7. section 5. 14. *not dedicated*] or not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the 30. Psalm sheweth, concerning Davids house. *lest he die*] this manner of speech sheweth danger, (as is noted on Gen. 3. 3.) and teacheth men to be resolute, and to goe with their lives in their hands, ready to expend them in Gods quarrell, as Judg. 9. 17. Act. 20. 22, 23, 24. and 21. 13. *For the sword devoureth one as well as another*, 2 Sam. 11. 25. Act. 12. 2. *and another man*] Three reasons there seeme to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from

from fighting the Lords battels with courage, as the like things hindred those that were called to the great Supper, Luke 14. 18, 19. and no man that warreth, intangleth himselfe with the affaires of this life, that he may please him who hath chosen him to be a souldier, 2 Timoth. 2. 4. Againe, God hereby sheweth compassion unto the weake, whom he spareth for a time, from hard service, till they be growne strong, and fit for to fight the good fight of faith, 1 Tim. 6. 12. and 1. 18. Rom. 14. 1, 4. Thirdly, as his mercies towards Israel were many of them externall, and concerned their comforts in this life; so he would have them in speciall manner to enjoy the outward blessings bestowed on them.

6 Verse 6. *planted a vineyard*] This also the Hebrews understand not of a vineyard onely, but by proportion of an orchard, olive-yard, or the like. *Whether he have planted a vineyard, or planted five trees for meat, of any kinde, or transplanted (that is, removed it from another place) or grafted it; so that it be bound to that law of uncircumcised fruit, (in Leviticus 19. 23.) or that he hath purchased it, or taketh it by inheritance or by free gift: (he returneth home.) But if he hath planted but foure trees for food, or five trees (or more) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they returne not for it. Maimony treat. of Kings, chapter 7. section 6. not made is common*] or, not profaned is; that is, not used the fruit thereof for common food, which he could not doe by the Law, till the fift yeere from the planting thereof, Leviticus 19. 23, 24, 25. The Greeke translateth, *hath not made merry, (or rejoiced with the fruit) thereof.*

7 Verse 7. *bestowed a wife*] *whether maid, or widow; or if his brothers wife fall to him, (according to the law in Deuteronomie 25. 5.) though they be five brethren, and one of them die, all the rest doe returne home. All these that are to returne from the battell, are to returne when they heare the words of the Priest, and to provide water and victuals for their brethren which are in the armie, and to prepare the waies for them. Maimony Treatise of Kings, chapter 7. section 79.*

8 Verse 8. *shall speake further*] Hebr. *shall adde to speake.* See the notes on verse 2. *soft*] or tender, that is, *faun-hearted*: see verse 3. When Gedeon warred against the Madianites, and made this Proclamation, of the two and thirty thousand men that were with him, there returned two and twenty thousand, and but ten thousand remained, Judg. 7. 3. *melt not*] that is, *faun not*, or be discouraged; in Greeke, *be not made fearfull.* An usuall phrase, whereof see Deuteron. 1. 28. By this, God taught his people to have faith in him, and every man to encourage himselfe, and one another, in Gods assistance: which they that did, prospered; as in the Reubenites warre against the Hagarites, 1 Chronicles 5. 20. the Jewes warre against the Israelites, 2 Chronicles 12. 12, -18. *Ichasaph* warre against the Ammonites, 2 Chronicles 20. and many the like. Of

this point the Hebrews say, that after a man is entered into the warre, He should stay himselfe upon him that is the Hope of Israel, and his Saviour in time of distresse; and know that for the name of God he maketh warre; and should put his life in his hand, and not be afraid or adread, nor thinke eiber of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing, unto the battell. And whosoever beginneth to thinke, and cast doubt in the battell: and maketh himselfe afraid, transgresseth against this prohibition, **LET NOT THY HEART BE SOFT**, &c. And not onely so, but that all the blood of Israel hangeth on his necke; and if he prevaile not, and make not warre with all his heart and with all his soule, loe he is as he that sheddeth the blood of all; as it is written, That his brethrens heart melt not, as well as his heart. And behold it is plainly said, (in Jeremie 48. 10.) Cursed be he that doth the worke of the Lord deceitfully; and cursed be he that keepeth backe his sword from blood. But who so fighteth with all his heart, without adread, and his intent is to sanctifie the name (of God) onely, trusteth in him that he shall finde no hurt, and no evill shall come unto him. And he will build him a sure house in Israel, and honour him and his children for ever, and count him worthe of life in the world that is to come; as it is written, (in 1 Samuel 25. 28.) For the LORD will certainly make my lord a sure house, because my lord fighteth the battels of the LORD, and evill hath not bene found in thee from thy daies; and the soule of my lord shall be bound in the bundle of life, with the LORD thy God. Maimony Treatise of Kings, chapter 7. section 15.

Verse 9. *Captaines*] or *Princes, Rulers.* That as their trust should first be in God alone, so secondly they should use the lawfull outward meanes for safetie and victorie, and not tempt the Lord.

for an head] or, *in the forefront of the people*, Hebr. *in the head*; which may be understood both these waies, as here, so in 2 Chro. 13. 12. & 20. 27. The Greeke translateth, *fore-leaders of the people.*

Verse 10. *shalt proclaim peace unto it*] Hebrew *shalt call unto it for peace*; whereby may be meant, thou shalt invite (or perswade) it unto peace. The Greeke translateth, *shalt call them out with peace*, the Chaldee, *shalt proclaim sheweth words of peace.* The Hebrews say, They must make no warre with any man in the world, untill they proclaim peace unto him, whether it be warre permitted, or warre commanded, Deuteronomie 20. 10. If they make peace, and receive upon them the seven Commandments which were given to the sonnes of Noe, [whereof see the notes on Gen. 9. 4.] they must kill none of them, but they shall be tributaries, (Deuteronomie 20. 11.) Maimony treat. of Kings, chap. 8. sect. 1.

Verse 11. *if it answer*] that is, accept of the conditions of peace by thee proposed. The Greeke translateth, *And if they answer thee peaceable words.* *tributaries unto thee*] Hebr. *shall be unto thee to tribute*; which the Chaldee expoundeth, *for offerers of tributes*, that is, *tributaries*, as the Greeke also explaineth it. And tribute is not onely of mens goods, but of their persons, to be paid with the labour of their bodies; as the Egyptians

set over Israel *take* (or tribute) *Masters*, to afflict them with their burdens, *Exod. 1. 11.* And Solomon raised a tribute (or levie) of 30. thousand men, *1 King. 5. 13.* Accordingly it is here meant of both, and the Hebrews explaine it thus; The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies, and with their goods: as to build the walls, to fortifie the munitions, to build the Kings Palace, and the like; as it is written, (*in 1 King. 9. 15, &c.*) And this is the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his owne house, and Millo, and the wall of Jerusalem, &c. and all the cities of store that Solomon had, &c. And the King may condition with them, to take halfe their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands, as he shall make the conditions. *Maimony treat. of Kings, chapter 6. section 1, 2.* shall serve] to wit, as bond-servants; which it was not lawfull to put any Israelite unto, *Leviticus 25. 42, 44.* And so Solomon laid upon the heathens a tribute of bond-service, but of the sonnes of Israel, Solomon made no servants (or bondmen) but they were men of warre, and his servants, and his Princes, &c. *1 King. 9. 21, 22.* The Hebrews say, If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, untill they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base, that they live not up the head in Israel, but be subdued under their hand, and be not reckoned with Israel, for any matter in the world. *Maimony in Kings, chapter 6. section 1.*

12 Verse 12. *not make peace*] upon the former conditions, as the Greeke saith, if they will not obey thee.

13 Verse 13. *shall give it*] This may be taken as a promise, or, when he shall give it, &c. then thou shalt smite.

14 Verse 14. *eat the spoile*] that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victorie, which God gave unto Israel upon their wars in Canaan, *Jos. 22. 8.* and figured the fruit of the labours which Christ and his people should enjoy from their enemies, *Esay 53. 12. Luke 11. 22.*

16 Verse 16. *these peoples*] the seven nations in the land of Canaan, *Deut. 7. 1, 2.* unto which the Hebrews adde (from *Deut. 25. 19.*) the Amalekites; saying, The seven nations and Amalek, which make not peace, they leave not of them any soule, *Deuteronomie 20. 16. & 25. 19.* And it is holden, that he speaketh not but of such as make not peace, as it is written (*in Josua 11. 19, 20.*) There was not a citie that made peace with the sonnes of Israel, save the Evites, the inhabitants of Gibeon; all (other) they took in battell; for it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, even because they sent unto them for peace, but they received it not. *Josua* sent three writings before he came into the land. First he sent unto them thus, He that will flee, let him flee. Again,

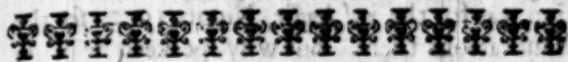
hee sent, Who so will make peace, let him make peace. And againe hee sent, Who so will make warre, let him make it. If it be so, wherefore did the Gibeonites deale by craft? *Jos. 9.* Because he had sent unto them in the generall, and they received it not, neither knew they the judgement (or manner) of Israel, &c. *Maim. treat. of Kings, chap. 6. sect. 4. 5.* any breath] or, any soule, man, woman, or child.

Verf. 17. *utterly destroy*] or, destroy as cursed: See *Numb. 21. 2.* hath commanded thee] in *Exod. 34. 11. 12. Deut. 7. 1, 2, 3.*

Verf. 19. *not destroy the trees*] Hebr. *not corrupt* (or marre) a tree: meaning any tree that bare mans meat. The Greeke translateth trees; and the singular is oft used for the plurall, as is noted on *Genesis 3. 2.* And under the name of trees, all other things also, needfull for mans life, seeme here to be reserved from destruction. The Hebrews explaine it thus; They may not cut downe the Trees for meat, that are without the citie; nor withhold from them the water-courses, that they may wither: as it is written, THOU SHALT NOT CORRUPT THE TREES: and who so cutteth any downe, is to be beaten. And not in the siege onely, but in any place, whosoever cutteth downe a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them downe, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corruption. Every tree that beares not fruit, it is lawfull to cut it downe, although a man have no need of it: and likewise a fruit-tree that doth hurt, or yeeldeth but a little, and is not worth the labour about it, it is lawfull to cut it downe. And what quantitie may that be? An olive tree, if it yeeld the fourth part of a Kab of olives, [that is, a Log, whereof see the notes on *Exodus 30. 24.*] they may not cut it downe: and a Date tree which yeeldeth a Kab of Dates, they cut not downe. And not trees onely, but who so breaketh vessels, or rendeth garments, or pulleth downe buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, transgresseth this law, THOU SHALT NOT CORRUPT: yet is hee not to be beaten therefore, but by the doctrine of the Scribes he is to be chastised. *Maimony Treatise of Kings, chapter 6. sect. 8, 9.* By this prohibition, God restraineth the waste and spoile which Souldiers usually make in warres; and teacheth mercy towards his good creatures, and that which serveth for mans life: therefore Christ would have nothing lost of the broken meats that are left, *Ioh. 6. 12.* And as in figure men are likened to trees, so such onely as bring forth no good fruit, are cut downe, *Matth. 3. 10.* See also *Luke 13. 6, 7, &c. Rev. 9. 4.* for thou maist] or, as the Greeke translateth, but thou shalt eat thereof. for is the tree &c.] or, for are the trees &c. that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwarke. This interpretation agreeth with the Greeke, Is the tree that is in the wood a man, to goe in from thy face into the bulwarke? The Chaldee in like sense explaineth it by a deniall; For the tree of the field is not as a man, to goe, &c. Otherwise it may also be translated, Though the trees of the field are mans, that is, (serve for

for mans use, yet spare such as beare fruit. Or, according to that which went before, *For the tree of the field is man*, to wit, his food, or life of man: as in 2 King. 18. 31. *eat ye every man his owne vine, that is, the fruit of his vine. into the bulwarke*] or, in the siege.

20 Verie 20. *subdued*] or, come downe: which the Chaldee translateth, *untill it be delivered*.



CHAP. XXI.

1 The expiation of murther done by an unknowne person: that the Elders of the next citie should kill an heiffer, and wash their hands over it, so clearing themselves, and asking mercie of God. 10 The usage of a captive taken to wife. 15 The first-borne is not to be disinherited upon private affection. 18 A stubborn rebellious sonne, is by his Parents to be brought forth unto judgement, and stored to death. 22 The malefactor must not hang all night on a tree.

1 IF one be found slaine in the land which Jehovah thy God giveth unto thee to possesse it, fallen in the field; & it be not knowne who hath smitten him: Then thy Elders, and thy Judges shall come forth, and they shall measure unto the cities, which are round about him that is slaine. And it shall be, that the citie which is next unto the slain man, even the Elders of that citie shall take an heiffer of the herd, which hath not beene wrought with, which hath not drawn in the yoke. And the Elders of that citie shall bring downe the Heiffer unto a rough valley, which shall not be tilled, nor sowed, and shall strike off the Heiffers necke there in the valley. And the Priests, the sonnes of Levi, shall come neere; for them Jehovah thy God hath chosen to minister unto him, and to blesse in the name of Jehovah; and by their mouth shall be every controversie, and every stroke. And all the Elders of that citie that are next unto the slaine man, shall wash their hands over the Heiffer that is beheaded in the valley. And they shall answer, and say; Our hands have not shed this blood, and our eyes have not seene it. Make expiation for thy people Israel, whom thou hast redeemed, O Jehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them. 9 And thou shalt put away innocent blood from the midst of thee, when thou shalt doe that which is right in the eyes of Jehovah.

DDD

10 When thou goest forth to battell against

thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivie of them: And thou seest in the captivie a woman of a beautifull forme, and hast a desire unto her, and wouldest take her unto thee to wife: Then thou shalt bring her home to thy house, and she shall shave her head, and doe her nailes. And she shall put off the rayment of her captivie from upon her, and shall remaine in thine house, and shall weep for her father and her mother a moneth of daies; and after that thou shalt goe in unto her, and be her husband, and she shall be unto thee to wife. And it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gaine to thy selfe of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have borne him sonnes, the beloved and the hated; and if the first-borne son be hers that was hated: Then it shall be in the day that he maketh his sonnes to inherit that which he hath, he may not make the son of the beloved first-borne, before the son of the hated, which is the first-borne. But the first-borne, the son of the hated shall he acknowledge, by giving to him a double portion of all that is found his; for he is the beginning of his strength, the right of the first birth-right is his.

If a man have a son stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, and he will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his citie, and unto the gate of his place. And they shall say unto the Elders of his citie, This our son is stubborn and rebellious, he obeyeth not our voice, he is a glutton, and a drunkard. And all the men of his citie shall stone him with stones, and he shall die; and thou shalt put away the evill from the midst of thee, and all Israel shall heare and feare.

And if there be in a man a sinne worthy of death, and he be put to death, and thou hang him on a tree: His carcasse shall not remaine all night upon the tree; but burying thou shalt burie him in that day, for he that is hanged is the curse of God; and thou shalt not defile thy land which Jehovah thy God giveth unto thee for an inheritance.

ANNO

Annotations.

1 **S**laine] or Wounded, meaning to death; as the Chaldee tranſlateth, killed: and this Law was to be kept, whether one or many were found ſlaine. *givelth*] or, is giuing, to wit, ſhortly. This being a figurative expiation, done by Priests with the death of an heiffer, &c. ſhewing this Law to be peculiar to the Common-wealth of Iſrael: and ſo the Hebrews ſay, *The Law for the be-headed heiffer, is not to be uſed but in the land of Iſrael.* Maimony in Miſneh, tom. 4. treat. of Murder, chapter 10. ſectiõ 1. *fallen*] that is, *hing dead*: as, *there fell*, 1 Chronicles 21. 14. is expounded, *there died*, 2 Sam. 24. 15. The Greeke tranſlateth it *fallen*; the Chaldee, *hing*. All theſe circumſtances the Hebrews hold unto ſtrictly; It is ſaid, *Slaine* (or *Wounded*) *not hanged, nor broken*; for ſuch an one is not called Chalaſ, (*Slaine*;) in the Land (or Ground) *not bid in an heape*: *Fallen*, *not hanging on a tree*: in the Field, *not ſwimming on the water.* Maimony treat. of Murder, chapter 9. ſectiõ 11. *not knowne*] for, if it be knowne, they behead no heiffer for him. If but one have ſene the murderer, and though it be a ſlave, or a woman, or one whoſe teſtimonie is not allowable, yet there is no beheading of the heiffer: for if there be many open murderers, the killing of the heiffer ceaſeth. If the witneſſe ſay, I ſaw the murderer; and another witneſſe denie it, ſaying, Thou diſt not ſee him, (and theſe witneſſes come both together) then they behead the heiffer. Maimony ibidem, chapter 9. ſectiõ 12, 13.

2 Verſe 2. *thy Elders*] he ſaith not the Elders of that citie, as after in verſe 3. (for it is not knowne as yet to what citie it belongeth;) but *thy Elders*. (O Iſrael) which were of the generall States of the land. The Hebrews ſay, *When a ſlaine man is found fallen on the earth, &c. they leave him in his place, and five Elders come forth from the high Council that is in Jeruſalem, and they meaſure from him unto the cities that are round about the ſlaine man.* Maimony ibidem, chapter 9. ſectiõ 1. *thy Judges*] to whom criminall cauſes did belong, for the triall of them. *unto the cities*] he ſaith not, *unto the townes*, or *villages*, but *cities*: and by the Hebrews, *They meaſured not to any citie, but ſuch as had in it a Court of three and twentie (Magiſtrates.) And though he be found by a cities ſide, &c. yet they meaſure.* And when they have meaſured, and the Citie next him is knowne, then they burie the ſlaine man in his place, and the Elders of Jeruſalem returne to their place; and the Senate of that citie bring an heiffer, &c. When they meaſure, they doe it exactly. And they meaſure from the noſe of him (that is ſlaine) If his body be in one place, and his head in another, they bring the todie to the head, and burie it in the place thereof. If there be many dead, one beſide another, they meaſure from the noſe of every one of them. And if one citie be neereſt to them all, it bringeth one heiffer for them all. Maimony treat. of Murder, chap. 9. ſectiõ 4, 9, 10.

3 Verſe 3. *an heiffer*] which was by the death thereof to make expiation, in figure, for this

murder, as ordinarie ſacrifices did for menſinnes. And this was done by the next citie, becauſe of preſumption of the fact, when other prooſe failed: and this heiffer was to be of the menſ of that citie, ſaith Maimony ibidem, ſectiõ 2. and, *an heiffer of the ſecond yeere, or under; but if it were a day older than two yeeres, it was unlawfull.* Maimony ibidem, chapter 9. ſectiõ 2. and chap. 10. ſect. 2. *in the yoke*] the ſame caution was for the red heiffer, Numb. 19. 2. ſee the Annotations there. But why ſpeaketh he of the yoke, after he had ſaid, *not wrought with*? ſeeing to draw with the yoke is comprehended in other worke? The Hebrews answer; *Becauſe the yoke maketh it diſallowable, whether it be in the houre of worke or not. When it hath drawne in the yoke but an hand-bredth, it is unlawfull, though it neither plowed therewith, nor did any other worke.* Maimony ibidem, chapter 13. ſectiõ 3.

Verſe 4. *a rough valley*] or, *a ſtrong bourne*: the Hebrew *Nachal* is both a valley, Gen. 26. 17, 19. and a water-ſtreame running in a valley, Deut. 2. 13, 36. both which we call a bourne. *Eshan* ſignifieth ſtrength, or ſtrong and durable, as is applied ſometimes to waters, Exod. 14. 27. Pſalm 74. 15. And *Nachal Eshan*, in Amos 5. 24. is a mighty ſtreame. So here we may underſtand this to be not onely a valley, but a ſtreame alſo in it, as the Chaldee verſion confirmeth: but the Greeke tranſlateth it, *a rough valley.* Maimony in treat. of Murder, chapter 9. ſectiõ 2. ſaith, *they bring downe the heiffer unto a bourne that floweth ſtrongly, and that is the Eshan ſpoken of in the Law.* *ſhall not be tilled*] either at the time when the heiffer is killed, or after. *The valley wherein the heiffer is beheaded, is unlawfull to be ſowen or tilled for ever,* (Deut. 21. 4.) and *who ſo workeith any worke there, in the body of the ground, as to plow, or dig, or ſow, or plant, or any the like, he is to be beaten.* But it is lawfull to dreſſe flax there, or to dig up ſtones, or any thing which is not as tillage or ſowing, &c. Maimony treat. of Murder, chap. 10. ſect. 9. *ſtrike off the necke*] or *lethead*, (as in verſe 6.) *with an axe on the hinder parts thereof,* ſaith Maimony ibidem, ch. 9. ſ. 3. The Greeke tranſlateth, *cut the ſinewes of the heiffer.* After it was beheaded, and expiation made, the heiffer was buried in the place where it was killed, and it was unlawfull to have any profit (or uſe) thereof. Maim. ibidem, chap. 10. ſect. 6.

Verſe 5. *the ſummes of Levi*] in Greeke, the Levites. What they were to doe, is expreſſed by Moſes, but may be gathered by their office here deſcribed, to miniſter, &c. and by verſe 8. where prayer is made for atonement. And ſo the Hebrews expaine it, that the Elders were to waſh their hands, and ſay, *Our hands have not ſhed, &c.* (ver. 7.) and the Priests ſaid, *Make expiation for thy people, &c.* verſe 8. Maimony treat. of Murder, ch. 9. ſect. 3. *to miniſter*] the Greeke ſaith, *to ſtand before him.* See Deut. 10. 8. *their mouth*] that is, as the Chaldee expoundeth it, *their word*, meaning the word of God which they ſhould ſhew, Ezek. 44. 23, 24. *ſhall be*] to wit, judged, or tried, or (as this caſe ſeemeth to import) *expiated.* *ſtroke*] or

or plague; in Chaldee, *plague of leprosie*: See the notes on Deut. 17. 8.

6 Verſ. 6. *all the Elders*] both the Magiſtrates then bearing office, and ſuch as had borne it before. For all ſuch were called *Elders*, as appeareth by Lu 18. 14. where the *Princes and Elders* of Succoth, were *threescore and ſeventeen men*. So in this caſe, the Hebrewes ſay, *The Judges of this citie, with all the Elders, although they be an hundred, they all waſh their hands there, in the place where the beiffers necke is ſtricken off*. Maimony treat. of Murder, chap. 9. ſect. 3. *ſhall waſh*] in ſigne that they were innocent of that blood-ſhed: as Pſal. 26. 6. Matt. 27. 24.

7 Verſ. 7. *ſhall answer*] that is, *ſhall ſpeak*: for ſo the word *answer* is often uſed for the beginning of a ſpeech, Iob 3. 2. *have not ſhed*] or, *baſh not ſhed*: for the Hebrew hath a double reading, implying both ſingular and plurall; to ſignifie that they had not any hand in this murder. *not ſeene it*] to wit, ſhed by any other: for elſe, this expiation had not bene thus made, as is noted on v. 1.

8 Verſ. 8. *Make expiation*] or *Make atonement*: in Greeke, *be mercifull*. Here the Chaldee verſion addeth, *The Priests ſhall ſay, Make expiation, &c.* and ſo the Hebrewes explaine it, as is noted on verſe 5. *baſt redeemed*] the Greeke addeth, *out of the land of Egypt*. *lay not innocent blood*] Hebr. *give not*, that is, as the Chaldee openeth it, *give not the guilt of innocent blood*; in our phraſe, *lay it not to their charge*. The Greeke tranſlateth, *that there may not be innocent blood in thy people*. To *give*, is often uſed for to *ſuffer*, (as is noted on Gen. 20. 6.) in which ſenſe it may alſo bee taken here, *ſuffer not innocent blood*, to wit, to be unpuniſhed, but bring the murderer to light. *expiated for them*] or, *mercifully ſo given them*: but the murderer (if afterward hee were taken) was not hereby forgiven, which the Hebrewes gather from the next words, ſaying; *Although the murderer be found after the beheading of the beiffer, yet he is to bee killed; for it is writt. n* (Deut. 21. 9.) *And thou ſhalt put away innocent blood*. Maim. treat. of Murder, chap. 10. ſect. 8.

9 Verſ. 9. *innocent blood*] that is, the guilt thereof: but the Chaldee addeth, *the ſhedder of innocent blood*, according to the former expoſition. *right in the eyes*] the Greeke tranſlateth, *that which is good and pleaſing before the Lord*.

DDD Here beginneth the nine and fortieth Section, or Lecture of the Law: See Gen. 6. 9.

10 Verſ. 10. *delivered them*] Hebr. *given* (or *delivered him*) ſpeaking of the multitude of enemies, as of one man; ſo after. *captivity of them*] Hebr. *captivity of him*: that is, a multitude of captives or priſoners. So in Num. 21. 1. This Law is like the Bill of divorce, Deut. 24. which our Saviour telleth, was ſuffered for the hardnes of mens hearts, Mat. 19. 8. And the Hebrewes themſelves, (though much addicted to ſtrange wom:n, and plurality of wives) underſtand this Law with ſundry limitations, and to be partly for neceſſity, when men in the warres were abſent from their wives, and tempted with concupiſcence.

Verſ. 11. *In the captivity*] that is, amongſt the captives; or priſoners. At any other time, the Hebrewes ſay, this was not lawfull. *baſt a deſire*] or *affecteſt, ſetteſt thy love*, as Gen. 34. 8. *and wouldeſt take her*] or, *and takeſt her*, to wit, by promiſe. The Hebrewes ſay, or Souldiers that come into the heathens coaſt, that they may in their hunger, eat ſwines fleſh, or other unclean meats, when they can get no other: *And ſo a man may lie with an beaten woman, if his concupiſcence urge him thereto; but he may not lie with her and goe his way, but muſt bring her home to his houſe; and he may not lie with her the ſecond time, untill he have married her*. Neither is it lawfull for him to take this beautifull woman, ſave in the time of captivity, as it is writt; *And thou ſeſt in the captivity, &c.* Neither is it lawfull to lie with two, for it is ſaid, *H E R*: nor lawfull to take two, and lie with the one, and leave the other for his brother. Maimony tom. 4. treat. of Kings and Warres, chap. 8. ſect. 1, 2, 3. This lying with her, ſeemeth to bee implied in thoſe words, *thou haſt humbled her*, v. 14. which phraſe is not uſed, but of an eſtate out of marriage, as is noted on Gen. 34. 2.

Verſ. 12. *come to thy houſe*] Hebr. *into the miſt of thine houſe*, that is, into it, as this phraſe meaneth: See the notes on Gen. 2. 9. *ſhe ſhall ſhave*] the Greeke changeth the perſon, ſaying; *thou ſhalt ſhave*: for this being a ſhame and diſhonour unto her, (1 Cor. 11. 6. 15.) it is not likely the woman would willingly doe it, but the man (in whoſe power ſhe was) muſt ſee it done. *doe her nailes*] or *make them*, which the Chaldee expoundeth, *let them grow*: though the phraſe may bee taken otherwiſe, *to pare or cut them* (as in 2 Sam. 19. 24.) and ſo the Greeke tranſlateth; yet the letting of them grow, ſeemeth here to be meant, for her more deformity, answerable to the ſtaving of her head. The Hebrewes open it thus; *After ſhe hath lien with her once, whiles ſhe is in her paganiſme, if ſhee take upon her to come under the wings of Gods Maieſty, ſhe is baptiſed for a proſelyte out of hand: and if ſhe will not, ſhe muſt remaine in his houſe thirty dayes* (Deuter. 21. 13.) *and ſhe is to let her nailes grow, and ſhave her head, to the end, that ſhe may be deformed in his eyes; and ſhe muſt be with him in his houſe, that he may looke upon her and loath her. And hee is to perſwade with her, that ſhe may receive (the faith:) if ſhe receive it, ſhe is made a Proſelyte, and baptiſed in all ſtrangers. And ſhe muſt tarry three moneths, one moneth weeping (for her father) and two moneths after it, and he is to take her with bill of dowry, and marriage. And if he have no delight in her, he is to ſend her away whither ſhe will, and if he ſell her, he tranſgreſſeth, &c.* (Deut. 21. 14.) *If ſhe will not become a Proſelyte, they perſwade with her twelve moneths. If (yet) ſhe will not, (but) receiveth the ſeven commandments which were commanded to the ſons of Noe [whereof ſee the Annotations on Gen. 9. 4] then he is to ſend her away whither ſhe will, and loe ſhe is as all other ſtrangers that dwell (in the land,) but he may not marrie her; for it is unlawfull to marry a woman which is not a Proſelyte. If ſhe be with child by his firſt lying with her; then the child is a ſtranger, and is not his ſonne for any matter, becauſe he is of an beaten mother, &c.*

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If the beautifull woman will not leave her idolatry after twelve moneths, they are to kill her: and so the citie that would make peace, they may make no covenant with them, till they renounce their idolatry, and destroy all the places thereof, and receive the other commandments which were commanded to the sons of Noe: for every heathen that yieldeth not to these commandments, are to be killed, if they be under our hand, saith Maimony in treat. of Kings, chap. 8. sect. 5.-9.

- 13 Ver. 13. *raiment*] in Greeke, the garments of her captivity, to wit, those wherein she was taken, and shall put on mourning weeds: which was another signe of her humiliation, and meanes to withdraw the mans love from her, if she continued in her unbelief. *remain*] or, *sit in thine house*, where thou maist behold and observe her carriage. *a moneth of dayes*] that is, thirty dayes, an whole moneth. This was in respect of her speciall case forementioned. And whereas the Hebrewes speake of *two moneths* longer, (as is noted on ver. 12.) the reason thereof they elsewhere shew to be in regard of his lying with her, lest she should be with child, that so the seed of Israel might be knowne from the heathens; for by Exod. 21. 4. it appeareth, that a heathen bond-womans children were her masters, and not counted the Israelites who begat them: and by Ezr. 10. 3. 44. it is evident, that not onely the heathens wives, but such also as were borne of them, were put away. The Hebrewes say; Every woman that is divorced, or is a widow, she may not marry againe, till shee have tarried ninety dayes, besides the day of her divorce, or of her husbands death; to the end that it may be known whether she be with child or no, and that there may be prooffe whether it be the seed of her first husband, or of her second. A bond-woman that is made free, and an heathen woman that lecommeth a Proselyte, they must tarry 90. dayes. And though it be a heathen man, and his wife that become Proselytes, they separate them ninety dayes, to distinguish the seed which is begotten in holy state, from the seed which is so begotten. And so the beautifull (captive) although there is a law given her of thirty dayes for the fitting of her selfe, shee must tarry ninety dayes, for the fitting of her child. Maimony in treatise of Divorces, chap. 11. sect. 18. 21. *goe in*] to wit, into the (marriage) chamber, as Iudg 15. 1. *and be her husband*] or marry her, and so lie with her, as Deut. 24. 1. This might not be with an Infidell, Deut. 7. 2. See the Annotations there.

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had, and the man sustained this losse, for that he had *bumbled her*; whereby God shewed compassion to this afflicted woman, and his dislike of the mans lying with her before, though for the hardnesse of mens hearts hee suffered it so to bee; as Matt. 19. 8.

make againe to thy selfe] or, *serve thy selfe*, make her thy servant. The Hebrew *Hith-gnammer*, is found only here, and in Deut. 24. 7. where the Greeke expresseth it by *Katadumafies*, which is to *subdue*, or *bring under ones power*; which word is used in like sense, Act. 10. 38. and Iam. 2. 6. for such as were oppressed under the power of the devill, and of rich men. So that the man, as hee might not sell this woman, so neither make a servant of her to himselfe, or others. So the Hebrewes expound it, *If he sell her, he transgresseth his prohibition, Selling thou shalt not sell her, &c.* And so if he *subdue her*, after that she is lien with, to be a bond-woman, when he hath use of her service, he transgresseth this prohibition, *Thou shalt not make a gaine to thy selfe by her, for he may not serve him selfe by her.* Maimony treat. of Kings, chap. 8. sect. 6. *bumbled her*] or, *afflicted her*. This word being used for unlawfull copulations, as in Gen. 34. 2. Deut. 22. 34. 39. Iudg. 19. 24. 2 Sam. 13. 12. 14. Ezek. 22. 10. 11. Lam. 5. 11. sheweth also, that God approved not of his fact; and that this sending her away, was not to be after marriage, but after his first lying with her only, as is before noted.

Ver. 15. *two wives*] which though it was contrary to Gods first institution, Gen. 2. 22. 23. 24. and was begun by Kains posterity, Gen. 4. 19. yet the corruption being spread over all, and even in the Church, God for a time suffered this untill the time of reformation; but approved not of it, as appeareth by Mal. 2. 15. Matth. 19. 4. 5. And here provideth by his Law, against troubles and confusion that might arise in families by such polygamy. *and another hated*] Hebr. *and one hated*; but this word *one* in the latter branch of the sentence, is used for *another*; and is so explained by the Holy Ghost: as when it is said in Mat. 24. 40. *the one shall be taken, and the one left*; another Evangelist expresseth it thus, *the one shall be taken, and the other left*, Luke 17. 36. And by *hated*, understand *lesse loved* than the other: for it is spoken by way of comparison, as in Gen. 29. 31.

Ver. 16. *he maketh his sonnes to inherit*] or, *divide the inheritance to his sonnes*: from which words the Hebrewes gather, that *The first-borne which is borne after his fathers death, is not to have a double portion.* Maimony treat. of Inheritances, chap. 2. sect. 3.

he may not] or, *he cannot*; *he shall not be able*; that is, it is not lawfull for him. *make first-borne*] that is, *give the first birth-right*, which was a double portion. As Joseph had the first birth-right, when a portion was given him above his brethren, 1 Chro. 5. 1. 2. Gen. 48. 5. 22. *before the son*] which the Greeke translateth, *despising the son*.

Ver. 17. *acknowledge*] in Chaldee, *separate*, to wit, by his words and actions. *a double portion*] Hebr. *the mouth* (that is, *the part*) of *two*, which the Chaldee translateth *two parts*, as the like phrase signifieth in Zachary 13. 8. By which

which Scripture we may learne what this double portion was, that if a man had two sons, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sons; as Joseph (who had the first birth-right, 1 Chron. 2.) was two tribes, Ephraim and Manasses. The Hebrewes explaine it thus; *The first-borne is to receive a double portion of his fathers goods, Deut. 21.17. If hee leave five sonnes, and one of them is the first-borne, he is to have a third of his goods; and every of the other foure receiveth a sixth part. If hee leave six sonnes, the first-borne hath a fifth part, and every of the other eight, a tenth part. And so according to this portion doe they part alwayes.* Maimony treat. of Inheritances, chapter 2. sect. 7. According to this case Eliseus desired a double portion of Elias spirit, 2 King. 2.9. that he might have so much more of his other disciples. *of all that is found in the word found often signifieth things present, as Gen. 19.15. 2 Chron. 5.11. and 31.1.* So in this case by the Hebrewes judgement, *The first-borne had not a double portion of the goods which might come after his fathers death, but of the goods which were already his fathers, and come into his hand (or power) as is written, OF ALL THAT IS FOUND IN THE HAND OF THE FATHER, AND OF ALL THAT IS FOUND IN THE HAND OF THE MOTHER, THE FIRST-BORNE SHALL HAVE A DOUBLE PORTION.* *As, one of the heires of his father that dieth after the death of his father; the first-borne, and the other (brother) doe inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, they are of it alike.* Maimony treat. of Inheritance, chap. 3. sect. 1. It is also said, *found him; hee that is not found here; and by the Hebrewes it is said, that The first-borne hath not a double portion of his fathers goods: but the first-borne and another that are heires to their mother, doe share alike whether be the first-borne for inheritance, or the first that be borne.* *The first-borne for inheritance, is he that is first-borne to his father, as is written, Gen. 25.26. THE BEGINNING OF HIS STRENGTH; and they respect not the time though he have borne many sonnes, if hee be the first-borne, hee hath a double portion. Hee that cometh (into the world) after untimely birth before him] is the first-borne for inheritance. Hee that is borne at his full time, if he be borne dead, hee that cometh after him, is the first-borne for inheritance. If a man have sonnes while he is an heathen, and he become a Proselyte, hee hath no first-borne for inheritance. But an Israelite that hath a sonne by a bond-woman, or by an heathen woman, forasmuch as he is not called his sonne, hee that cometh after him of an Israelitess, is the first-borne for inheritance, and hath a double portion. Maimony, ibidem, chap. 2. sect. 8, 9, 10, 11. *of his strength] or, of his valour.* So Iakob said of Reuben his eldest, Gen. 49.3. The Greeke translateth, *of his children.* And this is the first reason of the Law, from nature it selfe. *the right] Hebr. the judgement; which the Greeke explaineth thus, the first birth-right is due (or belong) unto him.* And this may be understood in respect of the Judgement or Law of the Lord; which is added unto the former reason from nature, and maketh the first-borne*

right more firme unto him. Wherefore as Esau before-hand sold his birth-right, & the sale was confirmed, Gen. 25.33. so generally *The first-borne that selleth the portion of the birth-right before it be parted, his sale is firme, because the portion is his before it is parted,* saith Maimony, treatise of Inheritance, chap. 3. sect. 6. And by reason of this right of the first-borne, his children after him doe inherit also, as this Hebrew canon sheweth, *Who so hath two sonnes, a first-borne, and another, and they die both of them while he liveth, and leave children behind them, the first-borne leaveth a daughter, and the single (brother) leaveth a sonne; the sonne of the single (brother) shall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the first-borne shall inherit two thirds, which was her fathers portion. And such is the right of brethrens children, and of the fathers brothers children, and of all that doe inherit: if the father of one of the heires were a first-borne, the heire receiveth the portion of his first birth-right for him.* Maimony ibidem, chap. 2. sect. 7. By this Law was fore-shadowed how the elect, the Israel of God, Gal. 6.16. which are his first-borne, Exod. 4.22. and Church of the first-borne which are written in heaven, Heb. 12.23. shall have a double portion, and inherit the good things of God, as they which have the promise of the life which now is, and of that which is to come, 1 Tim. 4.8. and are the heires of God, and joint-heires with Christ, Rom. 8.17. and being justified by his grace, are made heires according to the hope of eternall life, Tit. 3.7. God having begotten them againe, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, 1 Peter 1.4.

Verf. 18. *stubborne] or perverse, revolting, refractory, that turneth away from God and his Law; and it implieth the affection of the heart, as Jer. 5.23. and the carriage and action as an untamed heiffer, Hos. 4.16. Neh. 9.29. And so the Apostle translateth it into Greeke, by two words, disobedient (or unpersuaded) and gainsaying, Rom. 10.21. from Esay 65.2. So here the Greeke expoundeth it, disobedient. rebellious] The Hebrew *Merib* signifieth one that changeth or turneth to the worke, both in heart and action, and in particular turneth from and opposeth the word of God, as Deut. 1.26. 43. and 9.7. 23. 24. The Greeke here translateth it *Contentious.* The instance of this rebellion is shewed in v. 20. *obeyeth not] or bearketh not; the Chaldee translateth, receiveth not the word. chastised] or nurtured; which implieth both words and acts, as by rebukes, stripes, and outward punishment, Levit. 26.23. 28. and sometime by the hand of the Magistrate, Deut. 22.18. in which sense the Hebrewes understand this here. And having spoken before of words, this therefore is meant of blowes also.**

Verf. 19. *and his mother] both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are alwayes warie in cases that concerne the taking away of any mans life; so in this above others, they set downe many and strange limitations; as, first they restraine it to those particular sinnes*

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Ver. 17. *acknowledge*] in Chaldee, separate, to wit, by his words and actions. *a double portion*] Hebr. the mouth (that is, the part) of two, which the Chaldee translaterth *two parts*, as the like phrase signifieth in Zachary 13. 8. By which

which Scripture we may learne what this double portion was, that if a man had two sons, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sons; as Joseph (who had the first birth-right, 1 Chron. 5. 2.) was two tribes, Ephraim and Manasses. The Hebrewes explaine it thus; *The first-borne is to receive a double portion of his fathers goods, Deut. 21. 17.* As, if hee leave five summes, and one of them is the first-borne, he is to have a third of his goods, and every of the other foure receiveth a sixth part. If hee leave nine summes, the first-borne hath a fifth part, and every of the other eight, a tenth part. And so according to this partition doe they part alwayes. Maimony treat. of Inheritances, chapter 2. sect. 1. According to this phrase Eliseus desired a double portion of Elias spirit, 2 King. 2. 9. that he might have so much more as any of his other disciples. *of all that is found in his* the word found often signifieth things present, as in Gen. 19. 15. 2 Chron. 5. 11. and 31. 1. So in this case by the Hebrewes judgement, *The first-borne had not a double portion of the goods which might come after his fathers death, but of the goods which were assuredly his fathers, and come into his hand (or power) as it is written, OF ALL THAT IS FOUND HIS.* As, one of the heires of his father that dieth after the death of his father; the first-borne, and the single (brother) doe inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, they are heires of it alike. Maimony treat. of Inheritances, chap. 3. sect. 1. It is also said, *found him*; hee saith not *found him*; and by the Hebrewes it is holden, that *The first-borne hath not a double portion of his mothers goods: but the first-borne and another sonne that are heires to their mother, doe share alike whether he be the first-borne for inheritance, or the first that openeth the wombe.* *The first-borne for inheritance, is hee that is first-borne to his father, as it is written (in verse 17.) THE BEGINNING OF HIS STRENGTH;* and they respect not the mother, though she have borne many summes; if hee be his fathers first-borne, hee hath a double portion. Hee that commeth (into the world) after untimely birth [that were before him] is the first-borne for inheritance. And so one borne at his full time, if he be borne dead, he that commeth after him, is the first-borne for inheritance. If a man have summes while he is an heathen; and after becommeth a Proselyte, hee hath no first-borne for inheritance. But an Israelite that hath a sonne by a bond-woman, or by an heathen woman, forasmuch as he is not called his sonne, hee that commeth after him of an Israelitess, is the first-borne for inheritance, and hath a double portion. Maimony, ibidem, chap. 2. sect. 8, 9, 10, 11. *of his strength* or; of his valour. So Iakob said of Reuben his eldest, Gen. 49. 3. The Greeke translateth, *of his children.* And this is the first reason of the Law, from nature it selfe. *the right* Hebr. *the judgement*; which the Greeke explaineth thus; *the first birth-rights are due (or belong) unto him.* And this may be understood in respect of the Judgement or Law of the Lord; which is added unto the former reason from nature, and maketh the first-borne

right more firme unto him. Wherefore as Esau before-hand sold his birth-right, & the sale was confirmed, Gen. 25. 33. so generally *The first-borne that selleth the portion of the birth-right before is he parted, his sale is firme, because the portion is his before it is parted,* saith Maimony, treatise of Inheritance, chap. 3. sect. 6. And by reason of this right of the first-borne, his children after him doe inherit also, as this Hebrew canon sheweth, *When a man hath two summes, a first-borne, and another; and they die both of them while he liveth, and leave children behind them, the first-borne leaveth a daughter, and the single (brother) leaveth a sonne; the sonne of the single (brother) shall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the first-borne shall inherit two thirds, which was her fathers portion.* And such is the right of brethrens children, and of the fathers brothers children; and of all that doe inherit: if the father of one of the heires were a first-borne, the heire receiveth the portion of his first birth-right for him. Maimony ibidem, chap. 2. sect. 7. By this Law was fore-shadowed how the elect, the Israel of God, Gal. 6. 16. which are his first-borne, Exod. 4. 22. and Church of the first-borne which are written in heaven, Heb. 12. 23. shall have a double portion, and inherit the good things of God, as they which have the promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. and are the heires of God, and joint-heires with Christ, Rom. 8. 17. and being justified by his grace, are made heires according to the hope of eternall life, Tit. 3. 7. God having begotten them againe, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, 1 Peter 1. 4.

Verf. 18. *stubborne* or perverse, revolting, refractory, that turneth away from God and his Law: and it implieth the affection of the heart, as Jer. 5. 23. and the carriage and action as an untamed heiffer, Hos. 4. 16. Neh. 9. 29. And so the Apostle translateth it into Greeke, by two words, *disobedient* (or *unpersuaded*) and *gain-saying*, Rom. 10. 21. from Esay 65. 2. So here the Greeke expoundeth it, *disobedient*. *rebellious* The Hebrew *Adar* signifieth one that changeth or turneth to the worke, both in heart and action, and in particular turneth from and opposeth the word of God, as Deut. 1. 26. 43. and 9. 7. 23. 24. The Greeke here translateth it *Contentious*. The instance of this rebellion is shewed in v. 20. *obeyeth not* or bearketh not; the Chaldee translateth, *receiveth not the word.* *chastised* or *nurtured*; which implieth both words and acts, as by rebukes, stripes, and outward punishment, Levit. 26. 23; 28. and sometime by the hand of the Magistrate, Deut. 22. 18. in which sense the Hebrewes understand this here. And having spoken before of blows also,

Verf. 19. *and his mother* both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are alwayes warie in cases that concerne the taking away of any mans life; so in this above others, they set downe many and strange limitations; as, first they restraine it to those particular sinnes

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of gluttony and drunkenesse, ver. 20. and that gluttony to bee eating of flesh onely, and drunkenesse with wine only. Also that the son is not to be put to death, unlesse he have stolen something from his father, and bought therewith flesh and wine for riot, and eaten and drunke it without his fathers leave, in a company that are all vaine and vile persons. That a sonne only, not a daughter, is to be put to death by this Law, and hee not a little one, or a child, who is not within the rule or compasse of the commandements; nor a man that is growne up, and is in his owne power. So that hee must be at least above twelve years of age. And if he be married three moneths, and his wife bee knowne to be with child, they free him also from this Law, because it is said a *sonne*, and not a *father*. Moreover, that the father and mother must bring this rebellious sonne first to the court of three Iudges, and there complaine of his disobedience; bringing with them two witnesses of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that *chastening* in ver. 18. If he fall againe to stealth and riot, his father and mother bring him againe before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother doe relent in pitie towards him, he is let goe. If hee flee away before sentence is gone out against him, and be afterward taken when he is in mans state (which they also judge by the haire on his face) hee is not put to death; but if he scape away after sentence of condemnation, he is stoned to death whensoever hee is taken. If his father be willing to bring him to the Magistrate, and the mother not; or the mother willing, & the father not; he is not to be judged as a rebellious sonne. If either parent have lost their hand, or be lame, or be dumbe, or blind, or deafe, the sonne passeth not under this condemnation; for it is said, they must *lay hold* on him, and *bring* him, and must *say*, *this our sonne*, &c. *he obeyeth not our voice*, &c. These, and the like cautions, are noted by Maimony in treat. of Rebels, chap. 7. and in the Bab. Thalmud. in Sanhedrin, chap. 8. but they have not all of them sound ground from the Scripture. Howbeit if any son be by any of these exceptions saved, that he die not as a rebellious son, yet is he under all other punishments which the Magistrates inflict on other riotours, and like malefactors. *the gate of his place*] that is, the gate of the place where he dwelt, at which gate the Magistrates used to sit, Deut. 22. 15. and 25. 7. So the Chaldes here translateth, *the gate of the judgement-hall of his place*.

20 Ver. 20. *a glutton*] or riotour, devourer: in Hebrew *Zo'el*, which hath the signification of *villenesse*, Ier. 15. 19. The Chaldes addeth, *a glutton* (or riotous eater) of flesh, and a riotous drinker of wine; which words seeme also to bee understood in the Hebrew, and are so expressed in Prov. 23. 20. *Be not amongst riotous drinkers of wine, amongst riotous eaters of flesh: for the riotous drinker, and the riotous eater (or glutton) shall come to poverty*. Where

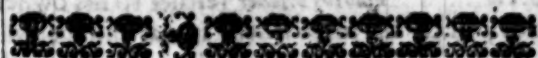
in the latter sentence, the words *flesh* and *wine* are omitted; as here they are in Moles. And to these two, *flesh* and *wine*, the Hebrewes doe restrain this law; as before is noted: but oft times such things are named for an instance; and doe imply all other of like sort.

Ver. 21. *and he shall die*] or, *that bee die*. The sinnes of riot and drunkenesse were not by Moses Law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sin, and for which hee was to die, when other drunkards scaped with lighter punishment. Hereupon Solomon uttered his parable, *Hee that keepeth the Law, is a wise sonne; but he that is a companion of gluttons, shames his father*, Prov. 28. 7. *all Israel shall heare*] The like is spoken of some other notorious malefactors, as Deut. 13. 11. and 17. 13. and 19. 20. So in this case, the Hebrewes say, *The rebellious sonne must be proclaimed; and they publish by writings unto all Israel; In such a Court was stoned such an one, because hee was a stubborn and rebellious sonne*. Maimony treatise of Rebels, chapter 7. sect. on 13.

Ver. 22. *worthy of death*] Hebr. *of the judgement of death*; which the Chaldes well expoundeth, *desert of judgement to be killed*. *and thou hang him*] The Hebrewes understand not this of putting him to death by hanging, but of hanging a man up after he was stoned to death; which was done with more detestation of some hainous malefactors. Their words are; *We are commanded to hang the blasphemer, and the Idolater: and a man is hanged, but not a woman*. After they are stoned to death, they fasten a peece of timber in the earib, and out of it there cometh a peece of wood; then they tie both his hands one to another, and hang them nere unto the setting of the Sunne, and let him downe out of band; and if hee abide all night, it is a transgression, Deut. 21. 23. And wee are commanded to burie all that are killed by the Iudges, the same day that they are killed. They may not be hanged on a tree that groweth in the ground, but on that which hath beene plucked up, that there may not need any cutting of it downe: for the tree that hee is hanged on is to be buried with him, that there be no evill memoriall of him, for men to say, *this is the tree whereon such a man was hanged*. And so the stone wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith hee is strangled, they all are buried. Maimony in Sanhedrin, chap. 15. sect. 6. &c. In the Scripture we have examples of Rechab and Baanah, who for murdering Ishbosheth, were by Davids commandement slaine, their hands & feet cut off, and they hanged up, 2 Sam. 4. 12. where their hanging seemeth to be after their death: & so in others; as Ios. 10. 26. which might also bee the case of the King of Ai, Ios. 8. 29. and of those Idolaters in Num. 25. 4. And the Scripture sheweth a double punishment for some hainous sins, as in Achans family, who were *burned with fire*, after they were *stoned*, Ios. 7. 25. Among the Romans afterward they hanged or fastned them to the tree alive; and such was the death of our Lord Christ, *who bare our sinnes*.

sinners in his owne body on the tree; 1 Pet. 2. 24. Luke 23. 33. -- 39.

23 *Verf. 23. burying* in Greeke, *in any wife bury him.* This was also fulfilled in our Saviours body, which was buried the same day that he was hanged on tree, loh. 19. 31. 38. 42. he that is *hanged* to wit, on tree, as Gal. 3. 13. This speech, as many other of like sort, is generall; therefore the Greeke translateth, *every one that is hanged on tree*; and that interpretation the Apostle alleageth in Gal. 3. 13. *the curse* that is, *curfed*, as the Apostle expoundeth it (according to the Greeke version) Gal. 3. 13. And here in the utmost rigour and severity of the Law God fore-signified the riches of his grace towards sinners in Christ, who redeemed us from the curse of the Law, being made a curse for us, as appeared in that he was hanged on the tree, Gal. 3. 13. He was reckoned among the transgressors, Luke 22. 37. and God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. 5. 21. The Chaldee translateth, *For because he sinned before the Lord, he is hanged.* and thou shalt not defile the land or, as the Greeke translateth, *and the land shall not be defiled*: which might bee by the monument of Gods curse remaining upon it visibly. So the buriall was to abolish the curse from appearing in the Lords land. A figure of the fruit and effect of our Saviours buriall, whereby the rigour of the Law was declared to be satisfied, and all our sins defaced, and removed out of Gods sight, that they shall never be imputed unto us.



CHAP. XXII.

1 The Law for our brethrens cattell strayed, or things lost. 5 the sex is to be distinguished by apparell. 6 The dam bird is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes to be made upon the vesture. 13 The punishment of him that slandereth his wife. 20. 22. Of adultery, 25 of rape, 28 fornication, 30 incest.

1 **T**Hou shalt not see thy brothers ox or his sheepe goe astray, and hide thy selfe from them; restoring thou shalt
2 restore them unto thy brother. And if thy brother be not nigh unto thee, or thou knowest him not, then thou shalt gather it into thine house, and it shall be with thee untill thy brother seeke after it, and thou shalt restore it unto him. And so shalt thou doe
3 with his asse, and so shalt thou doe with his raiment, and so shalt thou doe with every losse of thy brother, which shall be lost by him, and thou hast found it; thou maist not hide thy selfe.

4 Thou shalt not see thy brothers asse or his ox fallen in the way, & hide thy selfe from them: lifting thou shalt lift them up with him.

5 A mans ornament shall not be upon a woman, neither shall a man put on a womans garment; for every one that doth these things is an abomination to Jehovah thy God.

6 If a birds nest chance to be before thee in the way, in any tree, or on the ground, young ones, or egges, and the dam sitting upon the young, or upon the egges, thou shalt not take the dam with the young. Sending thou shalt send away the dam, and the young thou shalt take unto thee, that it may be well with thee, and thou maist prolong thy daies.

8 When thou buildest a new house, then thou shalt make a battlement for thy rooffe, that thou put not blouds in thine house, if any falling fall from it.

9 Thou shalt not sow thy vineyard with divers kinds, lest the full-ripe fruit, the seed which thou hast sowed, and the revenue of the vineyard be defiled.

10 Thou shalt not plow with an ox and an asse together. Thou shalt not weare linsie-woollic, wooll and flax together.

12 Fringes shalt thou make unto thee, upon the foure skirts of thy vesture which thou coverest thee withall.

13 If a man take a wife, and goe in unto her, and hate her, And lay against her occasions of speech, and bring forth upon her an evill name, and say, I tooke this woman, and I came nigh unto her, and I found her not to have virginity: Then shall the father of the damosell, and her mother, take and bring forth the virginity of the damosell unto the Elders of the citie, in the gate. And the father of the damosell shall say unto the Elders, I gave my daughter unto this man to wife, & he hateh her. And loe, hee hath laid against her occasions of speech, saying, I found not thy daughter to have virginity; & this is my daughters virginity: and they shall spread the cloth before the Elders of the citie. And the Elders of that citie shall take the man, and shall chastise him.

19 And they shall amearce him in an hundred shekels of silver, and give them unto the father of the damosell, because hee hath brought forth an evill name upon a Virgin of Israel, and shee shall be his to wife; hee may not send her away all his dayes. But if this word bee truth, and virginity be
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- 21 not found for the damosell. Then they shall bring out the damosell unto the doore of her fathers house, and the men of her citie shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredome in her fathers house: and thou shalt put away evill from the midst of thee.
- 22 If a man bee found lying with a woman married to an husband, then they shall die, even both of them; the man that lyeth with the woman, and the woman: and thou shalt put away evill from Israel.
- 23 If there be a damosell a virgin betrothed to a man, and a man find her in the citie, and lie with her: Then yee shall bring out both of them unto the gate of that citie, and yee shall stone them with stones, and they shall die; the damosell because she cried not out in the citie, and the man because hee hath humbled his neighbours wife: and thou shalt put away evill from the midst of thee.
- 24 And if in the field a man doe find a betrothed damosell, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, hee onely. But unto the damosell thou shalt not doe any thing; there is in the damosell no sinne of death: for as when a man riseth against his neighbour, and killeth him in soule, so is this matter. For he found her in the field; the betrothed damosell cryed out, and there was none to save her.
- 25 If a man find a damosell a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: Then the man that lieth with her shall give unto the damosells father fifty shekels of silver, and she shall be his to wife, because hee hath humbled her; he may not send her away all his daies.
- 26 A man shall not take his fathers wife, nor discover his fathers skirt.

Annotations.

I **T**hy brothers axe] yea though it be thine enemies, *Exod. 23. 4.* *goe astray*] Hebr. driven away, or thrust out of the way, by any meanes of themselves, or others: as by a dog, hunted from the flocke or fold, and the like. The Greeke and Chaldee translate, *erring in way, and going astray.* See the notes on Deut. 4. 19. This dutie required towards beasts, is much more towards men; as God applieth the similitude in Ezek. 34. 4. 16. And as we all were like sheepe going astray, 1 Pet. 2. 25. so are wee daily subject to stray from the truth,

and have need one of anothers helpe; whereupon it is said, Brethren, if any of you doe erre (or goe astray) from the truth, and am convert him; let him know, that hee which converteth the sinner from the errors of his way, shall save a soule from death, and shall hide a multitude of sinnes, Iam. 5. 19. 20. *hid thy selfe*] that is, with-hold thine helpe: the Greeke translateth it, *wink at*, that is, neglect, or not regard: See Levit. 20. 4. *restoring, &c.*] that is, thou shalt in any case restore, or bring againe. So here are two precepts; a prohibition to hide, and a commandement to restore: and thus the Hebrewes observe a double sinne in them that breake this Law, and sometimes a treble. He that seeth a lost thing of any Israelites, and hideth himselfe from it, and letteth it alone, transgresseth this prohibition, **THOU SHALT NOT HIDE THY SELFE FROM THEM;** and breaketh this commandement, **THOU SHALT RESTORE, &c.** If hee take the lost thing, and restore it not, hee breaketh the commandement (**THOU SHALT RESTORE**) and transgresseth against two prohibitions, against **THOU MAIST NOT HIDE THY SELFE,** (Deut. 22. 3.) and against **THOU SHALT NOT ROB,** (Levit. 19. 13.) Although the owner of the lost thing be a wicked man, &c. wee are commanded to restore his lost thing to him. If hee have restored it, and it be steeled away againe, though on hundred times, hee is bound to restore it; for it is written, **RESTORING THOU SHALT RESTORE THEM.** Maimony in Misneh, tom. 4. treatise of Robbery and losse, chap. 11. sect. 1. 2. 14. *unto thy brother*] either to his owne hands, or to the place where it was and should be. For, if he see a beast that is steeled out of the fold, and he returneth it into the place thereof, let hee haue kept this commandement, and there is no need to make it knowne unto the owner, saith Maimony ibidem, chap. 11. sect. 16.

Verf. 2. gather it] that is, take it in. *into thine house*] Hebr. into the midst of thine house; whereby is meant within the same, as the phraze often signifieth: See the notes on Genes. 2. 9. But this teacheth a care to keepe it safe. *seeke after it*] But he that found it, is also to use meanes that the owner may know of it; and the Hebrewes say, *Hee is bound to cry it, and make it knowne, saying, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall have it. At the first, who so hath found any thing, crieth it three times. After the last time, within seven dayes hee crieth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time it be stollen, or lost, he is bound to make satisfaction; but if it be gone by violence, hee is free. For hee that keepeth a lost thing, is as hee that keeps for hire, &c.* [whereof see the Annotations on Exod. 22. 10.] And hee must have care that the thing be not murthered, or perished. If it be a living thing which hee must give food unto; if it be a working (beast) as an horse, asse, &c. hee may put them to labour twelve moneths from the day that hee found them, or let them out for hire, and take their hire, and give them food; and

and if the hire be more worth than their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrate. Maim. treat. of Robbery and losse, chap. 13. sect. 1. &c.

3. Verſ. 3. [every loſſe] that is, every loſt thing: and by like proportion, a man is to keepe his neighbours goods from loſſe or perilling; as, Hee that ſeeth the water to overflow, and it cometh to marre his neighbours houſe, or his field, hee is bound to ſtop the ſame, &c. Maimony treat. of Robbery and loſſe, chap. 11. ſect. 20. which ſhall be loſt] Hence the Hebrewes obſerve, that if a man will loſe his goods wittingly, men are not bound unto him. As, if hee put his beaſt into a ſtable which hath no doore, and hee ſeeth it not, and ſo it goeth away. If he caſt his purſe into a place common for all, and goeth his way, or any the like, hee loſeth his goods wittingly. And though it be not lawfull for him that ſeeth this thing, to take it for himſelfe, hee is not bound to bring it againe (to the owner) for it is ſaid, **WHICH SHALL BEE LOST**, to put a difference from him that loſeth wittingly. Maimony ibidem, chap. 11. ſect. 11. thou maiſt not] that is, it is not lawfull to hide thy ſelfe, or, to let it alone. Here they put ſome exceptions, as they ſay, A Priest that ſeeth a loſt thing in a place of buriall, muſt not deſile himſelfe to returne it againe, becauſe when hee keepeth one commandment of reſtoring the loſt thing, hee breaketh another commandment which ſaith, **THEY SHALL BEE HOLY** (Levit. 21. 6.) and tranſgreſſeth a prohibition, **HEE SHALL NOT DEFILE HIMSELFE**, &c. (Levit. 21. 4.) and a commandment doth not put away (or cauſe a man to tranſgreſſe) a prohibition and a commandment. On the contrary, If one ſee a thing loſt, and his father ſay unto him, Reſtore it not, he muſt reſtore it, and not obey him: for if he obey his father, hee is found at the time when hee keepeth this commandment, **HONOR THY FATHER**, that hee breaketh this commandment, **THOU SHALT RESTORE IT**; and tranſgreſſeth this prohibition, **THOU MAIſT NOT HIDE THY SELFE**. Maim. ibidem, c. 11. ſ. 18, 19.

4. Verſ. 4. [thy brothers aſſe] in Exod. 23. 5. he ſaith, **thyne haters aſſe**; that men ſhould not thinke theſe Lawes binde us to doe good unto our friends onely. So our Saviour ſaith, **Love your enemies, doe good to them that hate you**, Matt. 5. 44. fallen] that is, lying under his burden, Exod. 23. 5. So fallen, was uſed before for lying, Deut. 21. 1. Though here it may be taken more generally. and hide thy ſelfe] that is, forbear to helpe him up, Exod. 23. 5. lifting, &c.] or, raiſing thou ſhalt raiſe them up, that is, helpe to doe it, in any caſe, though it be againe and againe. This the Hebrewes underſtand to be another commandment from that in Exod. 23. 5. which they open thus; Who ſo meeteth with his neighbour in the way, and his beaſt lying under a burden, &c. hee he is commanded to unloſe it from upon him; and this is commanded to be done, in Exod. 23. 5. And he muſt not unloſe it, and leave him preſently and goe his way, but muſt liſt it up with him, and againe lay the burden upon him, Deuteronomie. 22. 4. this is another commandment. And if he leave him pre-

ſently, and doe not unloſe it off him, nor load him, hee breaketh a commandment which ought to be done, and tranſgreſſeth in that which ought not to be done; as it is ſaid, **THOU SHALT NOT SEETH BROTHERS ASSE**, &c. If when he is unloſed, and laden againe, he fall againe, he is bound to beſe him up another time, yea though it be an hundred times; for it is written, **HELPING THOU SHALT HELPE VP, LIFTING THOU SHALT LIFT VP**. Therefore he muſt goe a mile backe with him, unleſſe the owner ſay, I have need of thee. Maimony treat. of Murder, chap. 3. ſect. 1. &c.

Verſ. 5. [A mans ornaments] or inſtruments, apparell, drefſe. The Hebrew Cſi is a generall word for all inſtruments, veſſels, ornaments, whatſoever; and here for all apparell and furniture whatſoever a man putteth on him, in time of peace, or of war: and ſo the Chaldee tranſlateth it *armour*, or *weapons*, which is alſo forbidden a woman to weare. And this precept concerneth natural honetty and ſemelinneſſe, which hath perpetual equity, 1 Cor. 11. 4. 5. 6. 14. And it is to prevent many evils which may ariſe if men and women ſhould bee clad alike. It is probable alſo, that the law was given in regard of the abuſe among other nations, and particularly among the Egyptians, (with whom Iſrael had lived:) for humane Writers teſtifie that the Egyptian women did go abroad & uſe merchandiſe, &c. & the men did weave within the houſes, Herodot. in Euterpe. The Hebrewes explaine it thus, A woman may not put on a mans ornament, as to put a miſter, or an helmet on her head, or to put on an habergeon, or the like, or to pull her head like a man. Neiſter may a man put on a womans ornament, as coloured garments, or golden jewells, in the place where men uſe not to weare ſuch jewells, but women only: all, according to the cuſtome of the country (wherein they live.) A man that putteth on a womans attire, and a woman that putteth on a mans, is to be beaten (by the Magiſtrate.) Maim. treat. of Idolatrie, chap. 13. ſect. 10. The attire of the body ſpiritually ſignifieth the ornaments of the minde, Pſal. 132. 9. 16. Rev. 3. 18. ſo men ſhould not change their nature, to become effeminate; as the Egyptians and Babylonians are threatned to be like women, Eſay 19. 16. Ier. 50. 37. and 51. 39. And in the Churches women are to be ſilent, and not ſpeake as men, 1 Cor. 14. 34. I ſuffer not a woman to teach, nor to uſurpe authoritie over the man, but to be in ſilence, 1 Tim. 2. 12. abomination to Iehovah] Hebr. the abomination of Iehovah, that is, abhorred of him, which the Chaldee expoundeth, an abomination before the LORD.

Verſ. 6. [chance to be] that is, if unawares thou meeteſt with it, or lighteſt upon it. So the Greek tranſlateth, *If thou meeteſt with a birds neſt before thy face*. or *on the ground*] or in any other place, as on the water, or the like; for theſe are put but for an inſtance, becauſe uſually birds neſtle either on trees, or on the ground. So the Hebrewes expound it: He that findeth a neſt upon the waters, or on the backe of any living creature, is bound to let the damme goe. The young or the egges are not mentioned

tiared, neither the tree or ground, but that the Scripture speaketh by an instance. Maimony tom. 2. in Shechitah, chap. 13. sect. 17. *the damme*]

the mother: so after, *sonnes for young ones*; which names the Scripture giveth to all living things; and the Greeke and Chaldee keepe the Hebrew phrase, *mother and children*. The Hebrewes understand this precisely of the damme or female only, and say, *A male that is found sitting upon a nest, is free from being sent away*; (that is, a man is not bound to let it goe:) Maim. ibidem, sect. 10. *thou shalt not take*] to wit, and kill, for that is chiefly here intended. *Hee that taketh the damme with the young, and killeth her, the flesh is lawfull to be eaten but he is to be beaten for killing the damme. And so if she die before hee let her goe, he is to be beaten: but if hee let her goe after hee hath taken her, he is free.* Maimony in Shechitah, chap. 13. sect. 1. Compare herewith the Law in Levit. 22. 28. *Whether it be Cow or Ewe, yet shall not kill it and her young both in one day.*

7 *Verf. 7. Sending thou shalt send*] that is, in any wise send away (or let goe) the damme. This shewed the strictnesse of the precept, which also must be done willingly, upon the former penaltie. For every prohibition, after which commeth a precept affirmative, a man is bound to performe the precept concerning it; and if hee performe it not, he is to be beaten. If one come and snatch the damme out of his hand, and send her away, or if shee escape away from under his hand against his will, hee is to be beaten; for till hee send her away of himselfe, hee performeth not the precept concerning her. If hee take the damme, and clip her wings, that shee cannot fly, and then send her away, he is to be chastised with stripes; and hee must keepe her by him till her wings bee growne, and then send her away. And if shee die before, or be lost, hee is to be beaten, for hee hath not performed the commandment. If he send her away and shee come againe, he must send her away againe, though it be foure or five times; for it is said, **SENDING THOU SHALT SEND HER AWAY.** If one say, *I will take the damme, and send away the young,* hee is bound to send away the damme. The sending away of the damme is not in use, save for cleane birds, &c. Maimony in Shechitah, chap. 13. sect. 2, 3, 4, 6, 8. It is unlawfull to take the damme with the young, though it bee to cleanse a Leper with them, which is a thing commanded, (Levit. 14. 4.) and if hee take her hee is bound to send her away: for a commandment is not of force to disannull a prohibition and a commandment; but a commandment and a prohibition doe disannull a commandment. Ibidem, section 19. God by this Law teacheth us mercy and pietie; (as it is noted for barbarous cruelty, when the mother is killed with the children, Hos. 10. 14. Gen. 32. 11.) therefore when the bird is hatching her egges, or cherishing her young, shee may not be killed. And as the Hebrewes say, *If shee were sitting but upon one young, or one egge, a man was bound to send her away: howbeit, that if she were taken from the nest by hunting, it was lawfull: the Law forbiddeth not save to burne (or take) her when shee cannot flye away for (affection to) her young which*

shee hateleth; as it is said, AND THE DAM SITTING VPON THE YOUNG, &c. Maimony in Shechitah, chap. 13. sect. 16. 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not mou sell the oxe*, Deut. 25. 4. the Apostle sheweth it to be written for our sakes, 1 Cor. 9. 9. 10. So the Hebrewes here say, *This is to lead us unto mercy, and to take out of our hearts crueltie and the like (affections,) not that the intent of the commandment is to shew compassion unto birds, &c. but to mankind.* R. Menachem on Deut. 25. 7. fol. 210. *prolong thy dayes*] The like blessing is promised to them that honour father and mother, Deut. 5. 16. the Hebrewes account that one of the great commandments; and this of the bird they count the least of all in Moses law: and yet such a promise is annexed hereunto.

Verf. 8. a new house] to wit, a dwelling house; for so the Hebrewes explaine it, *It is commanded to make a battlement for the rooſe, if it bee a dwelling house; but a barne, or a stable, or the like, a man is not bound concerning them.* Maimony treat. of Murder, chap. 11. sect. 1. *a battlement*] in Greeke, a crowne: which was to compasse the rooſe of the house round about, to keepe men from falling off. For in Israel the houses had flat rooſes, on which men walked, 2 Sam. 11. 2. and from thence they called & spake to the people: whereupon Christ speaketh of preaching, and proclaiming upon the house tops, Matt. 10. 27. Luke 12. 3. *The height of the battlement might not be lesse than ten hand-bredths [six of which hand-bredths made a cubit] and it was to be strong, that a man might lean thereon, and not fall.* Maimony treatise of Murder, chap. 11. sect. 3. *that thou put not*] or, and thou shalt not put blouds, which the Greeke translateth, and thou shalt not make man-slaughter in thy house; and the Chaldee, for blouds, saith guilt of murder, as the word blouds often signifieth: see Gen. 4. 10. By this it appeareth, that all other occasions of blood-shed were to be prevented in other places, as well as on house tops. Which the Hebrewes declare thus; *Whether it be the house top, or any other thing, wherein there is danger and likelihood that a man may fall and dye; and if a man have a pit or Well in his yard, have it water in it, or not, he is bound to make a fence about it ten hand-bredths high, or to make a cover over it, that no man fall therein and die. And so any stumbling blocke whereby there is danger of life, a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blocks that may bring into danger, he breaketh a commandment, and transgresseth this prohibition, of PVT T I N G B L O V D S.* Maimony treat. of Murder, chap. 11. sect. 4.

Verf. 9. thy vineyard] nor any other field, 19. 19. *draws kinds*] or mixtures, as wheat, and barley together, or the like. See the Annotations on Levit. 19. 19. The Hebrewes divide seeds into three sorts. The first of them is called *Tebuah*, (Reverence,) and it comprehendeth the five kinds of graine, *Wheat*

Wheat, Rye, Barley, Foxe-eare-barley, and Oats. The second of them is called *Ketannah* (pulse) and is comprehended all seeds which are eaten of men, besides the Revenue (aforesaid) as Beans, Pease, Lentiles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for mans meat, but the fruit of the seed is mans meat: as the seed of Onions, and of Garlick, and of Rapes, and such like. And six seed is comprehended under the generall of garden seeds. And all the seeds when they are growne up, and all the while the seed is not discerned, are called Herbs. Maimony tom. 3. in Kilajim, chap. 1. sect. 8. Now of this Law concerning vineyards they write thus; Nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the revenue (of corne) and the kinds of herbe only: other kinds of seeds are lawfull to be sown in the vineyard; and I need not say other trees. It is unlawfull to sow herbs or corne by the vines sides, or to plant a vine by the sides of herbs or corne. Whether a man plant, or let them grow, when hee seeth divers kinds spring up in his vineyard, if hee hope them so, it is defiled. Maimony, ibidem, chap. 5. sect. 6, 7, 8. the full-ripe fruit [Hebr. the fulnesse (or plenty) which the Greek tranlateth here, the fruits elsewhere the first-fruits: see Exod. 23. 29. and Numb. 18. 27. By the Hebrewes, a vineyard while the grapes were unripe, was not defiled: and unripe grapes were lawfull for use. Maim. in Kilajim, chap. 5. sect. 14. the seed] the Greeke addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. and the revenue] or, income, increase. The Scripture useth this word for the increase of the corne or floore, and of the vine or winepresse, Numb. 11. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebrewes apply this word to the five kinds of graine fore-noted, and unto them also when they are eared, and before they be threshed: as in another place they say, The five kinds, namely Wheat, Barley, Rye, Foxe-eare-barley, and Oats, these five when they are eared, are called *Tebuah* (Revenue) in every place; after that they be threshed and winnowed, they are called *Dagan* (Corne or Graine;) and when they are ground, and their meale kneaded and baked, they are called *Path* (Bread.) Maimony tom. 1. treat. of Blessings, chap. 3. sect. 1. be defiled] or, be sanctified, as the Hebrew word properly and usually signifieth; and so the Greeke tranlateth, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as *Borae* to blisse, is used for Cursing or Blaspheming, 1 King. 21. 10, 13. *Chesed* is Pietie and Impietie, Lev. 30. 17. So this word here is by the Chaldee paraphrast translated defiled; and by the other Hebrewes elsewhere so expounded. The divers kinds (or mixtures) of the vineyard, as any of the sorts of corne, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an Iudathen, &c. both of them are unlawfull to be eaten, or put to

any use (or profit) as it is written, (in Deut. 32. 9.) **LEST IT BE DEFILED, &c.** as if he should say, lest both of them be made abominable and unlawfull. And whose eateib ought of the mixtures of a vineyard, either of the herbs, or of the Grapes, is to be beaten by the Law. Maimony tom. 2. treat. of Forbidden meats, chap. 10. sect. 6, 7. The same Author in tom. 3. treat. Kilajim, chap. 5. layeth downe also these canons: He that soweth two kinds of corne, or two kinds of herbes, with the seed of the vineyard, he is to be beaten; once for this, Thou shalt not sow thy field with divers kinds, (Levit. 19. 19.) and againe for this, Thou shalt not sow thy vineyard with divers kinds, (Deut. 22. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, until he sow within the land of Israel, &c. But our Doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are naughty; for if they be sown within the land of Israel, they are unlawfull to be used: and seeing they are unlawfull for any use within the land, they are unlawfull to be sown without the land. It is unlawfull to sow herbs or corne by a vines side, or to plant a vine-tree by herbs or by corne; and if a man doe so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbes, or the corne, or the vine, but they burne them both, as it is written, **LEST THE FULL-RIPE FRUIT, &c. BE DEFILED:** though it be the straw of the corne, or the wood of the Vine-tree, they are unlawfull for any use, but they burne them; neither may they beate an Oven, or a cauldron, or boile anything with them when they burne them. These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard exceed the mixtures of the field, which they thinke might be used and eaten, though it was sin to sow them, as is noted on Levit. 19. 19. This Law, with other such like, was typicall, and pertained to the rudiments of Moses Law: where by it seemeth unto me, God taught them the simple and sincere estate of his Church. For in myterie, the vineyard of the Lord of hosts was the house of Israel, and the men of Judah the plants of his pleasures, Esay 5. 7. and he planted them a noble vine, wholly a right (or true) seed; though they turned into degenerate branches of a strange vine unto him, Jer. 2. 21. Now also the Church is a vineyard, Christ himselfe the vine, and we the branches, Joh. 15. 1, 5. and this vineyard God would not have sown with divers kinds, or mixed with the prophane and unbelievers, lest all be defiled, 2 Cor. 6. 14, 18. Mar. 3. 7, 10. Rev. 21. 24, 27.

Verse 10. with an oxe and an asse] the oxe was a cleane beast, the asse an uncleane: the Hebrews understand this law generally; plowing, for all worke; and the oxe and the asse, for all cleane and uncleane beasts together. Whosoever doth worke with two kinds of cattell or beasts together, and the one of them is of a cleane kinde, and the other of an uncleane, he is to be beaten in every place, Deuteronomie 22. 10. Whether he plow, or sow, or draw a wagon or a stone with them together, &c. he is to be beaten.

And

And whether it be oxe and asse, or any two kindes, wherof one is uncleane and the other cleane, either of cattell, as a swine and a sheepe; or of wilde beasts, as a wilde oxe and an Elephant; or beast with cattell, as a dogge with a goat, or the like; for any of these be it by the Law to be beaten. If a wagon be drawne with beasts of diuers kindes, be that sitteth on the wagon is to be beaten: and if one sit on the wagon, and another guide it, they are both beaten, yea though they be an hundred that guide it, they are all beaten. It is lawfull to doe worke with a man and a beast together: for the Law saith, **WITH AN OXE AND AN ASSE**; it saith not, with a man and an asse, or with a man and an oxe. A (cleane) beast that is become polluted (or unse) for sacrifice, though it be but one body, yet the Scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixt together; and this beast is found as a cleane beast with an uncleane beast mixed in one; as it is said (in Leviticus 27. 11.) **IF IT BE AN UNCLEANE BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD**: we have bene taught, that this is not spoken but of beasts disabled for a sacrifice. Therefore be that ploweth with an oxe disabled for sacrifice is to be beaten as for mixed kindes; but this prohibition is come by tradition. Maimony in Killajim, chap. 9. sect. 7. -11. This Law was also typicall, and bindeth not us now, according to the letter, but figured out the Ministers in the Church, as did the oxe that treadeth out the corne, which might not be muzzled, Deuteronomie 25. compared with 1 Corinthians 9. 8, 9, -11. 1 Timoth. 5. 17. & 4. 18. These in the Lords plow, (that is, in the ministry of his word, Luke 9. 62.) must not be mixed of cleane and uncleane, of the servants of Christ and of Antichrist, 2 Corinth. 6. 14, 15.

- 11 Verse 11. *linse-wolfie*] in Hebrew, *Shagnatnez*, expounded in Greeke, *Kibdela*, which signifieth things adulterate, or impurely mixed. Moses explaineth it after, saying, *wooll and flax together*, unto which onely the Hebrews restraine it, as is more largely noted on Levit. 19. 19. This Law was also figurative: the garments of the Saints are principally Christ himselfe, as it is written, *Put ye on the Lord Iesus Christ*, Rom. 13. 14. he hath given unto his Church, that she should be arrayed in fine linnen, cleane and bright, which is the righteousness of the Saints, Revelat. 19. 8. that we may be found in him, not having our owne justice (or righteousness) which is of the Law, but that which is through the faith of Christ; the righteousness of God by faith, Phil. 3. 9. There are also other vertues and graces of the Spirit, wherewith the faithfull are adorned, which are good works, 1 Timoth. 2. 9, 10. 1 Pet. 3. 3, 4. but in the case of our justification before God, these may not be mixed together, for a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 3. 16. And as by the letter of this Law, in the Hebrews account, one threed of wooll in a linnen garment, or one linnen threed in a woollen garment, made it unlawfull, (as is noted on Lev. 19. 19.) though linnen or woollen garments were worne severally: so justification by faith

in Christ, and by our owne good workes, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case of justification before God; but, if it be by grace, then is it no more of workes; otherwise grace is no more grace: and if it be of workes, then is it no more grace, otherwise worke is no more worke, Romans 11. 6. Galathians 3. 10. *wooll and flax*] that is, woollen and linnen together, which the Greeke translateth, in the same: the Chaldee, *wooll and flax joynd* (or mixt) together.

Verse 12. *Fringes*] in Hebrew *Gedilim*, which elsewhere is translated, *wreathes*, in 1 King. 7. 17. and the *wreathes* spoken of in Exod. 28. 24. and the ropes (or cords) in Judg. 16. 11, 12. are by the Chaldee translated, *Gedilim*: and the Greeke here expoundeth it *Sirepis*, that is, *wreathes*, or cords: for they were twisted threeds or thrumba, which hung upon their garments. Moses called them before *Tisfish*, Num. 15. 38. of the *lockes* of haire like which they did hang. These are the same, though called here by another name; and the Chaldee translateth both *Tisfish* and *Gedilim*, by the word *Cruspedim*, which is borrowed of the Greeke *Crasseda*, which name the holy Ghost giveth to these *Fringes*, in Mat. 23. 5. where Christ blameth the Pharisees hypocrisie for making their *Phylacteries* broad, and (*crasseda*) the *fringes* of their garments large. The making of these by the Jews, is shewed on Num. 15. 38, &c. Here Moses having repeated the mysteries concerning the Church, in ver. 9. of the ministration, in ver. 10. and of the doctrine, in verse 11. addeth to them this law of the *fringes*, which were signes annexed to the word, and visible tokens, for them to looke upon, and remember all the commandments of the Lord, and doe them, and be holy unto their God, Numbers 15. 39, 40. See more in the Annotations on that place.

Verse 13. *take a wife*] that is, marry her: for the taking is after the betrothing or espousals, Mat. 1. 18, 20. And before marriage, the betrothed persons might not come together, as the equitie of this Law following sheweth. So by the Hebrews: *The spouse is to be restrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and he that lieth with his spouse in his father in lawes house, is to be chastised with stripes*. Maimony treat. of Wives, chap. 10. sect. 1. After in the same place he sheweth him the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God, in an assembly of ten men at the least, and with a dowrie bill which the Scrivener wrote, and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin, with two hundred dinars [that is, fifty shekels] and if she had bene married before, with 100. dinars, [that is, 25. shekels] and this was called the root (or principall) of the dowrie: the dowrie might not be lesse, but more so much as he would, though it were to a talēt of gold. After the dowrie bill was confirmed by witnesses, the bridegroom went with his spouse into the privy chamber, (or closet, such as is mentioned in Joel

Joel 2. 16.) and this was the consummation of the marriage. And who so married a virgin was to rejoyce with her seven dayes, (as Gen. 29. 27. Iudg. 14. 10. 12.) and with a widow three dayes, not doing any worke those dayes, but eating, drinking, and rejoycing. *goe in*] into the chamber, Iudg. 15. 1. and by consequence, lie with her. The Greeke translateth, *dwell* (or *house*) together with her: which word the Apottle useth, 1 Peter 3. 7.

have her] which ought not to be towards any, least of all towards his wife, whom hee ought to love as his owne body; for no man ever yet hated his owne flesh, Ephes. 5. 28. 29.

14 Ver. 14. *lay against her*] or put upon her. *occasions of speech*] or, of words, that is, of evill words: or, *pretences of words*, that is, pretended words, or pretended matters. So the Greeke translateth, *pretended words*; they are such as have a colour and shew of truth, to excuse and hide his hatred: as long prayers were a *pretense* for the covetousnesse of the Pharisees, Matth. 23. 14. But *pretense* and *truth* are opposed in Phil. 1. 18. So here, and ver. 20.

bring forth] whether before the parents and friends, or unto the Magistrates, accusing her before them. Some thinke this latter to be meant, and as the Hebrewes describe it, when hee cometh unto the Court and saith, *I married this damosell, and I found her not to have virginity, and when I inquired into the matter, it was made knowne to me, that shee had played the whore under me, after I was betrothed to her, and these are my witnesses that she played the whore before them. And the Judges shall heare the words of the witnesses, and examine their testimony: if the thing be found true, she is to be stoned.* Maimony tom. 2. in Nagnarah bethulah, chap. 3. sect. 6. But by this order of the text, the former seemeth as probable.

to have virginity] Hebr. *I found not to her virginities.* The Greeke thus; *and coming unto her, I found not her virginity.*

15 Ver. 15. *the father*] to whom the injury extended, if shee were falsely defamed, or if shee had played the whore, ver. 21. and to whom the defence of the daughter did most fitly appertaine.

of the damosell] The word Nagnarah (damosell) is properly a maid marriageable, which of the Hebrewes is reckoned after twelve yeares of age: before that age she is called a *little one* or *child*; and after also, if she have not signes that she is marriageable; [such as are mentioned in Ezek. 16. 7.] After those signes she is called Nagnarah (a damosell,) till six moneths compleat, and no longer: from that day and forward, she is called Bogereith. Maimony treat. of Wives, chap. 2. sect. 1. 3. Both these, Nagnarah, (the damosell) and Bogereith, are subject to the punishment here appointed, if they be not found virgins. Maimony in Nagn. bethulah, chap. 3. sect. 7.

the virginity] that is, the signes of her virginity, in the cloth, ver. 17. and witnesses also, (as the Hebrewes say,) that they are so. *the Elders*] in Greeke, *the senate*: that is, the Magistrates. This was the Senate of 23 Iudges, for they were to put her to death if shee were guilty, v. 21. *They judge not this judgement but in the Court of three and twenty; because there is in*

the judgement of him that bringeth forth an evill name, the judgement of life and death; for if the thing be found as he saith, then she is killed. But he that foretells a maid, Deut. 22. 28 and he that intireth her, Exod. 22. 16. they judge of them at all times, in the Court of three. Maimony in Nagnarah bethulah, chap. 3. sect. 3. *the gate*] the Chaldee addeth, *the gate of the judgement hall of the place.*

Ver. 17. *occasions*] or, *pretenses*; in Greeke, *pretended words* (or *matters*) as ver. 14. *and this is*] that is, these are the proofes, or the signes, is ver. 15. Hebr. *these are the virginities, the cloth*] wherein the signes were to be scene.

Ver. 18. *the man*] the husband of the damosell that is found to have accused his wife falsely. *chastise him*] in the Chaldee, *beat him*; which was the next punishment unto death. The Hebrewes say: *If the father bring witnesses, which doe disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned [to death; according to the law, in Deut. 19. 18, 19] and he [the husband] is beaten, and amerced in an hundred shekels. And of this it is said (in ver. 17.) THESE are MY DAUGHTERS VIRGINITIES; these are the witnesses that disprove her husbands witnesses. If her husband againe bring other witnesses which doe disprove her fathers witnesses, then the damosell and her fathers witnesses are stoned, ver. 20. 21.* Maimony in Nagn. bethulah, chap. 3. sect. 6.

Ver. 19. *amerse*] or *mult*; *fine him.* *hundred shekels*] the word *shekels* is added both in the Greeke and Chaldee versions, and usually is to be understood when the Hebrew nameth silver only: see the notes on Gen. 20. 16. where also it is shewed what a shekel was. *An hundred shekels* was the double dowrie of virgins; see after in ver. 29. *unto the father*] and if she were fatherlesse, then he gave them unto her selfe, saith Maimony in Nagnarah bethulah, chap. 3. sect. 1. *a virgin of Israel*] in Greeke, *a virgin an Israelitess.* Hereupon the Hebrewes say, that if she were an *heathen* that was become a *Prophetesse*, or a *bondswoman* that had her freedom, &c. he that brought forth an evill name upon her, was free both from the *mult*, and from beating. They have also other like exceptions, which seeme not approveable; as, that if she were a *girl* under yeares, or an *ancient maid*, that had past the *floure* of her age; though such maids for playing the whore after they were betrothed, were to die; yet the man that brought an evill name upon them, was free from the *mult*, and from beating. Maimony in Nagnarah, chap. 3. sect. 2. 8. *he may not*] or, *he cannot send her away*, to wit, by a bill of divorce, as other men were permitted to put away their wives, Deut. 24. 1. *It is commanded by the Law, that the woman upon whom he hath brought an evill name, should abide under him for ever, Deuter. 22. 19. and if he put her away, he transgresseth against a prohibition, HE MAY NOT PUT HER AWAY, and hee is to be compelled to take her againe. And if another doe first betroth himselfe to her, or if she die, or if he be a priest, who may not take a divorced woman, (Levit. 21. 7.) then he is to be bea-*

beaten for putting her away. Maimony in Nagnarah, chap. 3. sect. 4. As it was a greater sinne for a man to defame his wife, than another person; so the punishment is greater: for they that defamed their neighbours were but beaten; but he that defamed his wife was beaten and amerced, and never suffered to put her away, which was permitted to other men, Deut. 24. 1. 2.

Verf. 20. *betruib*] so proved by certaine evidence, or by witnesses, as before is shewed; and agreeable to the Law, in Deut. 17. 4. 5. 6. For the Hebrewes acknowledge, that those tokens might sometime be wanting in virgins, & yet they not defiled; and therefore the Iudges were to examine, whether her progenitors wanted their sinors, or shee herselfe had not had some great sickness, or other like accident, whereby those signes might faile. *Maimony* treat. of Wives, chap. 11. sect. 12.

- 21 Verf. 21. *her fathers house*] that where the sinne was done, there it might be punished. *folle*] in Chaldee, *ignominie*; which was not onely evill in her, but a reproach to her father, and scandall to the whole Church: See the notes on Gen. 34. 7. where this phrase is first used. *whoredome in her fathers house*] and (as the Hebrewes thinke,) under her betrothed husband: for otherwise if her fault had bin done before she was betrothed, and it were knowne, she was not to die, Exod. 22. 16. 17. *This which is said* (in Deut. 22. 20.) *IF THIS WORD BE TRUTH, she shall be killed,* (is) *when she hath committed whoredome after the betrothing before witnesses: but before the betrothing, the Law hath already said of her, that she is free from any thing; and he that lay with her is bound to make recompense with goods only, whether he had enticed her, or forced her.* *Maimony* in Nagn. bethulah, chap. 3. sect. 12. If this punishment were for her whoredome before shee was betrothed; it sheweth Gods severity against such as deceive their husbands in such sort, and dishonoured their fathers house. So a Priests daughter playing the whore, is said to *prophane her father*, Levit. 21. 8.

- 22 Verf. 22. *they shall dye*] in Greeke, *ye shall kill them both*. The manner of their death was either by *stoning*, as may be gathered by Ioh. 8. 4. 5. or, as the Hebrewes say, by *strangling*: see the Annotations on Levit. 20. 10.

- 23 Verf. 23. *betrothed*] or, *espoused*, which was, by mutuall promise, in the presence of witnesses, before marriage, Matt. 1. 18. It might bee done in Israel (as the Hebrewes write) three wayes; by a peece of money, or by a writing, or by copulation. By a peece of money, though it were but a farthing, or the worth thereof; and the man said, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses: & it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he said, loe thou shalt be betrothed unto me by this copulation, and so hee was united unto her before

two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might bee any of these three wayes, yet usually it was by a peece of money; & if they would, they might doe it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should blesse God, before the contract was made; as is shewed at large, by *Maimony* treat. of Wives, c. 3. and 10. & Ios. Karo in Shulehan aruch, treat. of Espousals, chap. 1. *in the citie*] or *towne*, or any place of resort of people, where shee might cry out and be reskued. The *citie* is named for an instance, because therein are store of people.

Verf. 24. *she cryed not*] as is presumed, because she was in the citie: and so consenting to the sin, she is guilty of death. The Hebrewes say, *Whoever is lien with in the city, it is certainly presumed that she was intised, because she cryed not out. unlesse witnesses doe testifie that shee was forced; as that (the man) drew a sword at her, and said, If thou cry I will kill thee.* *Maimony* in Nagnarah bethulah, chap. 1. sect. 2. *bumbled*] that is, *defiled*, as Gen. 34. 2. *neighbours wife*] so she is called after her betrothing, as here, so in Gen. 29. 21. Matt. 1. 20.

Verf. 25. *in the field*] or any solitary place, where if she cry she cannot be heard: opposed to the citie, in verse 23. *take strong hold on her*] or, as the Greeke translateth, *force her*.

Verf. 26. *thou shalt not*] in Greeke, *ye shall not*, speaking to Israel. *any thing*] Hebr. *a word sinne of death*] that is, *sinne worthy of death*. *killeth him in soule*] that is, so as that hee taketh away his soule, or life. In Greeke, *killeth his soule*. *this matter*] Hebr. *this word*.

Verf. 27. *cried out*] as is presumed in charitie, unless the contrary be proved: as verse 24. *Whoever is lien with in the field, it is certainly presumed that shee was forced; and they judge her with the judgement of a woman forced, unlesse witnesses doe testifie that shee lay with him willingly.* *Maimony* in Nagnarah bethulah, chap. 1. sect. 2. *none to save*] or *no saviour*, that is, as the Greeke and Chaldee explaineth, *no helper or deliverer*.

V. 28. *lay hold on her*] the Gr. translateth, *force her*. Herein this differeth from the law in Ex. 22. 16. 17, which was for such as consented being intised.

Verf. 29. *to the damosels father*] or, to her selfe, if shee have no father. *Maimony* in Nagn. bethulah, chap. 1. sect. 9. *shekels*] this word is added in the Chaldee and Greeke, as before in verse 19. And 50. *shekels*, as the Hebrewes write, was the least dowrie that virgins might have, and is called in Exod. 22. 17. *the dowrie of virgins; and was the weight of fiftie shekels of fine silver.* *Maimony* in Nagnarah, ch. 1. sect. 1. and every shekel weighed 320 graines of barley, as is noted on Gen. 20. 16. & these fifty shekels were the mulct for lying with

with her onely; and he that forced the maid was bound also (as the Hebrews shew) to pay for her shame, and for her paine, and for her blot: and he that inticed a maid (as in Exod. 22. 16.) paid but three things, the forfeit of 50 shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high Priests daughter, or with a strangers daughter, or bastards, the forfeit (or mulct) is fiftie shekels; but the shame, and the blot, and the paine, are not alike for all, but determined by the Iudges, according to the age and dignity of the damsell. The inticer payeth not the mulct, unlesse he doe not marrie her, (Exod. 22. 17.) he payeth onely for the shame and blot; but he that forceth her payeth all foure out of hand. Maimony in Nagn. bechulah, ch. 2. sect. 1. &c. See also the Annotations on Exod. 21. 19. *bumbled*] or *afflicted*, that is, defiled her. And hence the Hebrewes gather, that the man was to pay also for her paine, or smart, as is before noted. *not send her away*] not give her a bill of divorce, as other men might, Deu. 24. 1. See before on vers. 19. Here the Hebrews say; *If the high Priest force a maid, or intice her, he may not marry her, because he is commanded to take a virgin, (Levit. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he doe take her, she is to goe out againe by bill (of divorce.) If (another man) transgresse, and send her away, they compell him to take her againe, and he is not beaten: but if the divorced woman dye, or be betrothed to another, before he take her againe; or if it were a Priest, that might not take a divorced woman, (Levit. 21. 7.) such a one is to be beaten, because he transgresseth against a prohibition [HE MAY NOT SEND HER AWAY] and he cannot fulfill the commandement concerning her, SHE SHALL BE HIS TO WIFE. Maim. 1. in Nagn. ch. 1. sect. 6. 7.*

30 Vers. 30. *not take*] to wife, much lesse abuse by whoredome or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the Law is given at large in Lev. 18. See the Annotations there. *his fathers skirts*] in Greeke, *his fathers covering*: So in Deut. 27. 20. where a curse is upon him that doth this. It meaneth the *skirts* or *covering* which his father onely might uncover, and not he. In Levit. 18. 7. it is called his *fathers nakednesse*, in like sense.



CHAP. XXIII.

1 Who may or may not enter into the Congregation.
9 Uncleanesse to be avoided in the host. 15 Of the fugitive servant. 17 Against filthinesse, 18 abominable sacrifices, 19 and Usurie. 20 Of Vowes. 24 What liberty a man had in his neighbours vineyard or field.

1 **H**Ee that is wounded in the stones, or hath his privie member cut off, shall not enter into the Church of Jehovah.

2 A bastard shall not enter into the Church of Jehovah; even to his tenth generation, he shall not enter into the Church of Jehovah.

3 An Ammonite or a Moabite shall not enter into the Church of Jehovah, even to their tenth generation, hee shall not enter into the Church of Jehovah for ever. Because that they met you not with bread and with water, in the way when ye came forth out of Egypt, and that he hired against thee Balaam the sonne of Beor, from Pethor of Mesopotamia, to curse thee. But Jehovah thy God would not hearken unto Balaam; and Jehovah thy God turned for thee the curse into a blessing, because Jehovah thy God loved thee. Thou shalt not seeke their peace, or their good all thy daies for ever.

7 Thou shalt not abhorre an Edomite, because he is thy brother; thou shalt not abhorre an Egyptian, because thou wast a stranger in his land. The sonnes which shall be borne unto them in the third generation, any of them shall enter into the Church of Jehovah.

9 When the campe goeth forth against thine enemies, then keepe thee from every evill thing. If there be in thee a man that is not cleane, by reason of an accident in the night, then shall hee goe forth out of the campe, hee shall not come in within the campe. But it shall bee at the looking forth of the evening, hee shall bathe himselfe in water: and when the Sunne is gone downe, he shall come in within the campe.

12 And thou shalt have a place without the campe, and shalt goe forth thither without. And thou shalt have a paddle upon thy weapon; and it shall be when thou sittest downe without, then thou shalt digge therewith, and shalt turne backe and cover that which commeth from thee. For Jehovah thy God walketh in the midst of thy campe to deliver thee, and to give up thine enemies before thee, therefore thy campe shall be holy, that hee see not in thee the uncleannesse of any thing, and turne away from after thee.

15 Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his Master. He shall dwell with thee in the midst of thee, in the place which hee shall chuse, in one of thy gates, where it is good for him; thou shalt not vex him.

There shall not be a whore of the daughters

18 ters of Israel, neither shall there be a whoremonger of the sonnes of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them are abomination to Jehovah thy God.

19 Thou shalt not lend upon biting-usurie unto thy brother, usurie of mony, usurie of meat, usury of any thing that is lent upon usurie.

20 Vnto a stranger thou maist lend upon biting usurie; but unto thy brother thou shalt not lend upon biting usurie, that Jehovah thy God may blesse thee in all that thou settest thine hand unto, in the land whither thou art going in to possesse it.

21 When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sinne in thee.

22 And if thou shalt forbear to vow, it shall not be sinne in thee. That which is gone out of thy lips thou shalt keepe and doe, according as thou hast vowed unto Jehovah thy God, a voluntary offering which thou hast spoken with thy mouth.

24 When thou comest into thy neighbours vineyard, then thou maist eat grapes as thy soule desireth thy fill, but into the vessell thou shalt not put any.

25 When thou comest into the standing corne of thy neighbour, then thou maist plucke the eares with thine hand; but thou shalt not move a sickle unto thy neighbours standing corne.

Annotations.

1 **W**ounded in the stones] or, wounded in any of his stones; for the word is singular, and properly signifieth a bruising or crushing, applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinewes, or whole member, or part thereof. The Greeke translateth it *Thladias*, which signifieth one that hath his stones broken, or is gelded. This law the Hebrewes understand of such onely as are wounded or gelded by the hand of man, not such as are so made of God. If the stones be cut off, or one of them, or if one of them be wounded, &c. the man is not allowable [to enter into the Church of the Lord.] Or if the sinewes of the stones, or any of them, be cut or wounded, &c. he is not allowable. Alwayes provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by stone, or such like things. For, if he be borne with his privy-member cut off, or woun-

ded in the stones, or be borne without stones, or through servants sickness these members decay, or the like: he be is allowable to enter into the Church, for all these are by the hand of God. It is unlawfull to corrupt (or marre) the members of generation, either in man, or in beast, or in wilde beast, or in fowle, either unclean or cleane. And whosoever geldeth (or maketh an Eunuch) is to be beaten by the Law, yea though he geldeth after another hath gelded; as if one cutteth off the privie member, and another cometh and cutteth off the stones, or pulleth them off, and another cometh and cutteth the sinewes of the stones, &c. they are all beaten. *Maimony tom. 2. in Issure biab, chapter 16. section 6, -10. privie-member* either the yard, or stones, or any one, or part of them: for the Hebrew *Shophach* (which hath the name of shedding the seed) implieth both: though by the Hebrews it is applied to the yard, or a part thereof. And so among the Turks at this day they make their Eunuchs by cutting off the privities: and the Greeke translateth, *him that is cut, or, that hath (his privie member) cut off.*

not enter] or, not come in into the Church (or in the congregation) of the Lord. That is, he shall not be admitted into the Common-wealth of Israel, either to minister, or beare office, or to take a wife of them, or the like. As it is said of the Priests, to come in (or enter) into the house of the Lord, that is, to minister, 1 Chron. 14. 29. and to goe out and come in before the people, 2 Chron. 1. 10. is expounded to judge the people, 1 King. 3. 9. It is also said of Solomon, he loved many strange women of the nations concerning which the LORD had said unto the sons of Israel, ye shall not goe in (or enter) to them, neither shall they come in (or enter) unto you, 1 Kings 11. 1, 2. that is, as the Chaldee there expoundeth, not be mixed. So Jesus charged Israel, that they should not goe in (or enter; in Chaldee, mix themselves) among the nations, Jos. 23. 7. and upon the reading of this Law to Israel returned from captivity, they separated from them all the mixed multitude, Nehem. 13. 1, 2, 3. And of this here the Hebrews say, He that is wounded in the stones, or hath the privie-member cut off, if he marrie with a daughter of Israel, and lie with her, he is to be beaten, Deut. 23. 1. and it is unlawfull for them to marrie women Proselytes, and bond-men that are made free: and though he be a Priest that is wounded in the stones, he may take such a woman, because he is not in his business, [that is, may not doe the Priests office, Lev. 21. 17, 21.] but he that is so wounded, may not marrie her that is a bastard. *Maim. in Issure biab, c. 16. s. 1, 2.* This is to be understood of such, as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joyning to the faith and religion of Israel, or entering into the Church in that respect: for that was lawfull for all, Exo. 12. 48, 49. Num. 15. 14, 15. Howbeit some such strangers as were joyned to the Lord, yet remained after a sort separated from his people, as the complaint of such, and the Lords comfortable answer unto them, in Esa. 56. 3, 6, 7. sheweth. And so for the Eunuchs in the same place, v. 3, 4, 5. The Hebrews say, *Servants which are baptised by*

the name of servitude, and doe take upon them the commandments which servants are bound unto, they goe out from the generalitie of beaſtens, but come not into the generalitie (or common ſtate) of Iſraelites. Therefore a bond-woman is unlawfull (to be married) to one that is free-borne, whether ſhe be his owne bond-woman, or his neighbours; and who ſo goeth in to a bond-woman, it is to be ſcourged by the Doctrine of the Scribes. See, it is expreſſed in the Law, (Exodus 21. 4.) that a Maſter may give a Canaaniteſſe bond-woman to his Hebrew ſervant, and ſhee is lawfull for him. *Maimony in Iſſure biab, chapter 12. ſection 11.* See after on verſe 3.

2 Verſe 2. *A baſtard*] in Hebrew *Mamzer*, which meaneth one borne of a ſtranger, that is not a lawfull wife: and ſo the Greeke tranſlateth it here, *Of an whore*: in Zacharie 9. 6. the Greeke hath *Allogenes*, an Alien, or one of another generation. The Hebrews ſay, *The baſtard* (*Mamzer*) ſpoken of in the Law, is he that commeth (or is borne) of any of the nakedneſſes (that is, the inceſtuous and unlawfull copulations, forbidden in Leviticus 18.) except of her that is ſeparated for uncleanneſſe, (Leviticus 18. 19.) for he that is borne of her is blotted, but is not a baſtard: but who ſo goeth into the other nakedneſſes (or unlawfull copulations) whether by force, or willingly, preſumptuouſly, or ignorantly, begetteth a baſtard. And whether they be males or females, they are forbidden (to enter into the Church) for ever; as it is written, **EVEN TO THE TENTH GENERATION**, which is as if he ſhould ſay, for ever. Whether a baſtard man doe marry an Iſraeliteſſe, or an Iſraelite marry a baſtard woman, when they have lyen together, they are beaten. It is lawfull for him that is a baſtard to marry her that is a ſtranger, and for her that is a baſtard to be married to him that is a ſtranger: but the children of them both are baſtards, for that which is borne goeth after the blotted perſon: for it is ſaid, **INTO THE CONGREGATION OF THE LORD**; and the congregation of beaſtens is not called the congregation of the LORD. A ſtranger that marrieth a daughter of Iſrael, or an Iſraelite that marrieth her that is a ſtranger, begetteth an Iſraelite in every reſpect, which may not lawfully marry her that is a baſtard. *Maimony in Iſſure biab, chapter 15. ſection 1, 2, 7, 9.* *to his tenth generation*] or, to the tenth generation, he himſelfe ſhall not enter: ſo in verſe 3. where the tenth generation, is expounded, for ever; becauſe ten is a complete number.

3 Verſe 3. *An Ammonite, or a Moabite*] For their ſpeciall unkindneſſe and ſinne, theſe peoples had a ſpeciall puniſhment above others, that theſe men might never be admitted into full communion with the common-wealth of Iſrael, as other nations might: but this the Hebrewes reſtrain to the men onely, not to the women; for Ruth the Moabiteſſe was married unto Boaz, Ruth 4. Their words are; *All beaſtens whoſoever, when they are become Proſelytes, and have taken upon them all the commandments which are in the Law; likewise ſervants when they are made free, loe they are as Iſraelites in all reſpects*, Numbers

15. 15. and it is lawfull for them to come into the Church of the LORD, out of hand. And the Proſelyte or free man may marry a daughter of Iſrael; and the Iſraelite may marry her that is a Proſelyte, or made free; except of ſoure peoples onely, which are Ammon, and Moab, and Edom, and Egypt; for theſe peoples, when any of them becommeth a Proſelyte, he is an Iſraelite in all reſpects, ſave in the caſe of entering into the congregation. The Ammonite and the Moabite are forbidden for ever, the males, but not the females, Deuteronomie 23. 3. We have it as a tradition of Moſes from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbidden for ever to marry a daughter of Iſrael, though it be his ſon ſon to the worlds end. But an Ammoniteſſe, and a Moabiteſſe are lawfull out of hand, as the other peoples. *Maim. in Iſſure biab, ch. 13. ſect. 17, 18.* But if the women of Moab and Ammon were not converted to the religion of God, it was unlawfull to marry with them, as with any other peoples, Neh. 13. 23, 24, 25. Ezra 9. 1, 2. for ever] the Greeke addeth, and for ever: ſo it is an explanation of the former, that the tenth generation is put for all generations for ever. So it appeareth, that the Moabites and the Ammonites might never be one body with the Commonwealth of Iſrael, though other peoples might, as Iſaiah an Iſmaelite, 1 Chron. 2. 17. is called an Iſraelite, 2 Sam. 17. 25.

Verſe 4. *they met you not*] this ſinne was common to both nations, the next peculiar to Moab onely. So eternall damnation is inflicted upon thoſe that give not meat and drinke to Gods people in their hunger and thirſt, Mat. 25. 42, 46. The contrary example is in Melchizedek, who met Abraham with bread and wine, as he returned from the ſlaughter of the Kings, Gen. 14. 18, &c. Heb. 7. 1. *be hired*] that is, the Moabite hired. The hiſtory hereof is ſet downe at large in Num. 22, &c.

Verſe 6. *not ſeek their peace*] the like is ſpoken of the Canaanites, Ezra 9. 11, 12. This is not meant of revenge in malice, which is unlawfull, Rom. 12. 17, 19. or that they ſhould not procure the ſalvation of their ſoules, 1 Tim. 2. 4. but reſpecteth the matter in hand, and thoſe peoples in their infidelity; touching whom the Hebr. hold, that this is an exception from the former law, in Deut. 20. 10. about offering peace when in lawfull warre they came to beſiege their cities. Ammon and Moab, we ſend not unto them (proclamation) of peace, Deut. 23. 6. *Our wiſe men have ſaid, for as much as it is written, PROCLAME PEACE UNTO IT*, Deut. 20. 10. *if any ſhould thinke the like for Ammon and Moab, he ſaith, Thou ſhalt not ſeek their peace.* And where as it is written, **HE SHALL DWELL WITH THEE, &c. WHERE IT IS GOOD FOR HIM**, Deut. 23. 16. *if any ſhould ſuppoſe the like for Ammon and Moab, he ſaith, Thou ſhalt not ſeek their peace, OR THEIR GOOD.* But though we doe not proclaim peace unto them, if they make peace of themſelves firſt, it is accepted. *Maimony tom. 4. treat. of Kings, chap. 6. ſect. 6.*

Verſe 7. *an Edomite*] or Idumean, as the Greeke calleth him; and as in Marke 3. 8. Edoms land is called Idumea: the Hebrew here writeth it

Adomite, as also in Psal. 52. 2. it meaneth the posteritie of Edom, or Esau, Israels brother, Gen. 25. 25, 30. thy brother] the nearest kinne to Israel of all peoples on the earth, and therefore often called his brother, Numb. 20. 14. Obad. 10. 12. Amos 1. 11. for which alliance in nature, though they were enemies, (Num. 20. 18, 21.) yet God would have his people to retaine loving and naturall affection towards them. a stranger] or sojourner: although the Egyptians turned to hate Gods people, and to oppresse them, Exod. 1. &c. yet for the former good which Israel had received in their land, the Lord would have his people to shew themselves thankfull, that Edom and Egypt should sooner be admitted into the Church of the Lord, than Moab or Ammon; though not so soone as other peoples, which had not wronged Israel.

- 8 Verse 8. the third generation] to wit, after they are become Profelytes, and have received the faith and religion of Israel, as is before shewed. Of these the Hebrews say; An Egyptian and Edomite, whether males or females, the first generation, and the second, are unlawfull to enter into Israel, but the third generation may. An Egyptian woman that is with childe when she becommeth a Profelyte, her son is the second (generation.) Maimony in Issure biab, chapter 12. section 19, 20. As for other nations, it is before shewed, that they receiving the religion of Israel, might enter into the congregation, and bee commixed with them; so now when all peoples are confounded, and it is not knowne who are truly Moabites, or Ammonites, or Egyptians, &c. the Hebrewes professe that they cannot observe this Law; and thus they write: Who so becommeth a Profelyte of the seven peoples (of the Canaanites) he is not forbidden by the Law to enter into the Congregation. And it is a knowne thing, that none of them become Profelytes, save the Gibeonites, (Josua 9.) and Josua decreed concerning them, that it should be unlawfull for them to enter into the Congregation, either men or women. But he forbade them not, save so long as there was a Sanctuarie, (Josua 9. 23.) And they were called Netbinims, because he gave them for the service of the Sanctuarie. Then came David and decreed against them that they should not come into the Congregation for ever, so not in the time when there is no Sanctuarie. And so it is expressed in Ezra. And of the Netbinims, whom David and the Princes had given for the service of the Levites, (Ezra 8. 20.) Lo, thou maist see they depended not on the Sanctuarie. And why did he and his Councell decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they requir'd that seven of the sonnes of Saul, the chosen of the LORD, should be hanged and killed, and they had no compassion on them, (2 Sam. 21. 6, 9.) When Senacherib King of Assyria came up, (2 King. 18. 13, 34, 35.) he confounded all the peoples, and mixed them one with another, and carried them captives out of their places. So these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites that dwell in the field of Edom. And forasmuch as these foure Nations, which be forbidden,

are commixed with all nations of the world which are lawfull, all are lawfull. So that whosoever separateth from them, and becommeth a Profelyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is lawfull for them to enter into the Church out of band. Maimony in Issure biab, chapter 12. section 22, 25. Thus the partition wall betweene Jewes and Gentiles is by the Hebrews owne grant in part broken downe, but indeed wholly unto us which know Christ, who were in times past Aliens from the pollicie (or common-wealth) of Israel, and strangers from the covenants of promise, &c. but we are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition between us, Ephes. 2. 12, 14.

Verse 9. the campe] or the host, an armie of souldiers; touching whom God giveth lawes for their puritie; that as the whole campe of Israel was to be purged of all leprous and uncleane persons, Numb. 5. 2, 3. so every campe or armie sent forth to warre at any time, should also have care of holinesse. keepe thee] or, beware, take heed. evill thing] Hebr. evill word, that is, all uncleannesse, either morall, (as Iohn warned the souldiers, Luke 3. 14.) or figurative, as some specials here follow.

Verse 10. an accident] to wit, of uncleannesse, by the issue of his seed, and so the Greeke translateth it, an issue; of which, and the pollution by the same, see Leviticus 15. with the Annotations. out of the campe] or, unto (a place) without the campe, where all uncleane persons were to remaine, Numbers 5. 3.

Verse 11. at the looking forth of the evening] which the Greeke translateth, towards evening; the Chaldee, at the time of the evening: See this phrase in Gen. 24. 63. and Exod. 14. 27. bathe] in Greeke, wash his body, as all such uncleane persons were to doe, Lev. 15. figuring our sanctification from uncleannesse, by the death and spirit of Christ, Heb. 10. 22. gone downe] Hebr. gone in, that is, when the day of his uncleannesse is at an end: for the day ended at Sun-setting.

Verse 12. thou shalt have] or, there shall be to thee, to wit, by publike designation. a place] Hebr. a hand, that is, as the Greeke hath it, a place; in Chaldee, a place appointed (or prepared.) So the Hebrews say, It is unlawfull to turne aside within the campe, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turne aside therein. Maimony treat. of Kings, chapter 6. section 14.

Verse 13. a paddle] an instrument of iron, to dig an hole with in the earth, wherein to bury their excrements. We derive the name from the Greeke Pattalos or Passalos, whereby the Hebrew Isbed is translated here. upon thy weapon] or among thine armour: in Greeke, upon thy girdle. which commeth from thee] thine excrements, in Gr. thy shame, (or unseemlinesse.) These by the Law are counted uncleane, (as almost all the other that come out of man;) and defiled other things which

which they were used about, Ezek. 4. 13, 14. and figured the corruption of nature, Esay 4. 4. *Adar.* 7. 15. 20. - 23.

14 Verſ. 14. *walketh*] the Chaldee addeth, *his diuine preſence walketh.* before thee] the Greeke explaineth it, *into thine hands.* So in Deut. 2. 36. and 7. 2. 23. also in 2 Chron. 6. 36. *the unclea- neſſe*] or *the nakedneſſe*, the diſcovery of any thing which is uncleane: the Greeke tranſlateth it *ſhame*; the Chaldee, *transgreſſion.* By this, God taught his people holineſſe of conuerſation, that they ſhould keepe themſelves from their iniquity, as David did, *Pſal. 18. 23.* from after thee] that is, from following or accompanying thee, and from keeping thee. The Greeke tranſlateth it, *from thee*; the Chaldee, *from doing good unto thee.* In like manner, when God ſaid, *I will be with thee.* Gen. 31. 3. Iakob underſtood it, *I will doe thee good.* Gen. 32. 9. And both are expreſſed in Ier. 32. 40. *I will not turn from after them, to do them good.* And of Gods leaving his people in their wars, and the evils following, there is complaint in *Pſal. 44. 10, 11, &c.*

15 Verſ. 15. *not deliver up*] Hebr. *not ſhut up* (or *cloſe*) as Deut. 32. 30. meaning, *ſhut up into the hand,* as is expreſſed in *Pſalm. 31. 9.* that is, *delivered,* as the Greeke and Chaldee here tranſlate it. *a ſervant*] the Chaldee addeth, *a ſervant of the peo- ples*, that is, of the Gentiles, who for the religion of God commeth from his maſter to the Church of Iſrael. *This ſervant that fleeth to the land* (of Iſ- rael) *he is a righteous ſtranger* [that is, a proſelyte come unto the faith and covenant of God,] ſaith Maimony tom. 4. treat. of Servants, chap. 8. ſ. 11. *is eſcaped*] or *ſeparated*, having rid free, and delivered himſelfe from the bondage of ſin. The Greeke tranſlateth, *is added* (or *adjoyned*) unto thee. By this Law God ſhewed his love in Chriſt, to- wards all ſtrangers, even in the baſeſt eſtate, that come unto him in faith; for *there is neither bond nor free, male or female, but all are one in Chriſt Ieſus,* Gal. 3. 28. It figured the grace of God to us lin- ners, who were the ſervants of ſinne, but obeying from the heart the forme of doctrine whereto we were delivered, we were made free from ſinne, and were made the ſervants of righteouſneſſe, and ſervants to God, to have our fruit unto holineſſe, and the end, *everlaſting life,* Rom. 6. 17, 18, 22. Who after we have eſcaped the pollutions of the world, through the knowledge of Chriſt, are not againe to be in- tangled therein, and overcome, 2 Pet. 2. 20. Gal. 4. 7, 8, 9, 10. from his maſter] who, that he might ſuſtain no damage by the loſſe of his ſervant, the Hebrewes ſay, *His maſter was to be ſpoken unto, to write him a bill of manumiffion* (or *diſcharge from his ſervice*), and be againe was to write him a bill of debt for his price, untill he was able to pay, and then he payed him. Maimony in Servants, ch. 8. ſ. 10.

16 Verſ. 16. *in the miſt of thee*] the Greeke tranſ- lateth, *among you he ſhall dwell.* By the Hebrewes; if a man ſold his ſervant to the heathens, he was to be compelled to redeeme him again, and to let him goe out free. If a man ſold his ſervant out of the land, he was to be ſet free. Maim. treat. of Ser- vants, chap. 8. ſ. 6. *in one of thy gates*] that

is, as the Chaldee tranſlateth, *in one* (or *any*) of thy cities: which figured the Churches of Chriſt, *Pſa. 99. 36.* wherein they that are eſcaped from the ſervitude of ſinne, ſhould remaine, *Act. 2. 47.*

good for him] or, *good unto him*, that is, where it liketh him beſt; as the Greeke tranſlateth, *where it pleaſeth him*, and where may be moſt for his bene- fit. *not vex him*] or *oppreſſe*; in Greeke, *afflict him.* This law was for all ſtrangers, *Exod. 22. 21.* and forbiddeth all manner vexation in word or worke. The Hebrewes ſay, *the Scripture addeth this admonition concerning him, becauſe he is of a more humble ſpirit than* (anſwer) *ſtranger: and who ſo vexeth this ſtranger, tranſgreſſeth againſt three prohibi- tions; Ye ſhall not vex any man his neighbour,* Levit. 27. 17. and, *A ſtranger thou ſhalt not vex,* Exod. 22. 21. and, *Thou ſhalt not vex him,* Deut. 23. 16. *he tranſgreſſeth alſo againſt this, Neither ſhalt thou oppreſſe him,* Exod. 22. 21. And he is not to be vexed, no not with words. Maimony treat. of Servants, chap. 8. ſ. 11.

17 Verſ. 17. *a whore*] or *common whore*, fornicat- reſſe, *Sodomiteſſe*; one that married not, but lived in whoredome. She is called in Hebrew *Kedeſah*, which ordinarily ſignifieth Holineſſe, but is uſed here for the contrary, (as before in Deut. 22. 9.) or it was ſome filthy religious order among the heathens; whereof ſee the notes on Gen. 38. 21. The Hebrewes deſcribe her to be one *that proſti- tuted herſelfe unto every man.* Maimony in Iſſure blah, chap. 18. ſ. 2. And ſo ſhe differed from the *whore* called in Hebrew *Zonab* which had defiled herſelfe, though but once: ſee the notes on Lev. 21. 7. Howbeit, the difference is not alwaies to be made; and the next verſe here ſeemeth to ſhew it. Maimony in tom. 2. treat. of Wives, chap. 1. ſ. 4. writeth thus; *Before the Law was given, a man met with a woman abroad; and if he and ſhee pleaſed, he gave her hire and lay with her, at the parting of the way, and he went his way; and this is ſhe which is cal- led K E D E S A H* (a common whore.) *After the Law was given, ſuch common whores were forbid- den,* Deuteron. 23. 17. *Therefore whoſoever lieth with a woman by way of fornication, without eſpor- ſals, he is beaten by the Law, for that he hath lyen with a whore.* But Onkelos the Chaldee Paraphraſt expoundeth this law otherwiſe thus; *There ſhall no woman of the daughters of Iſrael be* (a wife) *to a man which is a ſervant: neither ſhall any man of the ſonnes of Iſrael take a woman which is a ſervant* (or *band-maid*.) But that ſeemeth not to be the mean- ing of this place. *whoremonger*] or, *fornicator*: one that ſo defileth his body without marriage; a Sodomite. Notwithſtanding this Law, Iſrael tal- ling from God, had together with their idolatry, houſes of whoremongers (or Sodomites) that were in (or by) the houſe of the Lord, till King Ioſias brake them downe, 2 King. 23. 7. They ſacrificed alſo with whores, Hoſ. 4. 14. ſo that both carnall and spiritu- all whoredome (which is idolatry, Jer. 2. 20.) are here forbidden.

18 Verſ. 18. *the hire*] or, *the reward, wages*: the Hebrew word *Eshnan* is uſually an *whores hire*, as may be ſcene in Ezek. 16. 31, 33, 34. Hoſ. 2. 13.

and 9.1. Mich.1.7. *an whore*] in Hebrew *Zonah*; which seemeth to be the same with *Kedesh* before mentioned: though it comprehendeth generally all such as are forbidden in Lev.18. to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lords house. And this as the Hebrews explaine, whether she were *an heathenish whore*, or a *bond-woman*, or an *Israeliteffe*, He that saith to his neighbour, *this thing thou shalt have to let thy bond-woman lie with my Hebrew servant*, loe this is an (*whores*) hire. If a man agree with an whore to give her a Lambe, (as Gen.38. 16, 17.) and he doth give her many, though he give a thousand, they are all an *whores hire*, and forbidden to come on the altar. If he lie with her, and give her it not, and after the time he give it her, though it be after many yeeres, yet it is an *whores hire*. Howbeit they reſtraine this (though perhaps too much,) to ſuch things onely, as might in themſelves be brought to the altar, as cleane beaſts, and fowles, wine, oile, and fine flower. &c. If he give her money, and a ſacrifice be bought with it, that ſacrifice (they ſay) was lawfull. If he give her wheat, and after it be made flower; olives, and after oile is made of them; grapes and they be turned into wine; theſe are lawfull, for the hire is now altered. Maim. tom. 3. in Iſſure mizbeach, chap. 4. ſect. 8, 10, 11, -15. This law taught the honour and ſanctity due unto Gods houſe and ſervice, when things which were thus made impure and vile, might not be brought unto him: ſo in Eſa. 61.8. he ſaith, *I hate robbery, for burnt-offering. the price of a dog*] in Chaldee, the exchange of (that is, the thing exchanged for) a dog. This ſome doe underſtand of the *whoremonger* or *Sodomite* fore-mentioned; as the Scripture calleth vile perſons *dogs*. Matth. 7.6. Rev. 22. 15. 2 Pet. 2.22. But the Hebrewes underſtand it literally; for as the dog was an unclean beaſt, and moſt abominable for ſacrifice, Eſay 66.3. ſo they write, if a man ſaid to his neighbour, *I will give thee this Lambe for that Dog; or if he exchange a dog for any beaſts or fowles, they were all unlawfull to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into flower; that (flower) was lawfull.* Maimony in Iſſure misbeach, chap. 4. ſect. 16. &c.

for any vow] whether for a ſacrifice on the altar, or for the maintenance or reparation of the houſe, court-yard, or any thing about the Sanctuary; the thing it ſelfe, which was either the hire, or the price of theſe vile things, might not be brought thither. Under the name of a *vow*, which men voluntarily tooke upon themſelves, verſ. 21, 22. 23. other ſacrifices which God commanded, are forbidden to be brought of either of theſe, that is, of any thing which was filthy or vile. *both of the*] the one proceeding from the breach of the morall Law, the other (taken properly) being againſt the Legall ordinances of divine ſervice, are abomination to the Lord, who requireth his Sanctuary to be revered, Lev. 19.30. and forbiddeth his name to be deſpiſed, his altar or table to be thought contemptible, Mal. 1.6, 7, 8. or his houſe to be made a den of thieves, Jer. 7.11. Mat. 21.13.

Verſ. 19. *not lend upon biting uſurie*] Hebr. *not cauſe to bite*; which meaneth, as the Greeke and Chaldee both interpret it, *not lend upon biting uſurie* (or *increase*:) for *uſurie* is *biting* or devouring of a mans ſubſtance; he that borroweth on uſurie is bitten thereby; and he that ſo lendeth, *cauſeth to bite*, or *maketh* his neighbour to be bitten thereby. It may alſo imply, thou ſhalt not borrow upon uſury, for that alſo is unlawfull, Jer. 15. 10. and he that ſo borroweth, cauſeth himſelfe to be bitten, and thus the Hebrewes underſtand it, as is noted on Exod. 22. 25. *uſury*] Hebr. *biting of ſilver*, that is, uſury for ſilver (or money) which is lent. So after, *biting of meat*, that is, uſury for meat which is lent. *of any thing*] Hebr. *of any word*: which though it be often uſed for any thing, as the Greeke here alſo tranſlateth it, yet from hence the Hebrewes gather, uſury of words alſo to be unlawfull: ſee the Annotations on Ex. 22. 25. *that is lent upon uſurie*] Hebr. *that biteth*, (or *may bite*) Under this prohibition, the contrary is commanded, that we ſhould lend unto our poore brother freely, and not take againe any thing more than was lent, Deu. 15. 7, 8, 9. Luk. 6. 34, 35. Lev. 25. 35, 36.

Verſ. 20. *a ſtranger*] or *alien*, in the Chaldee, a ſonne of the peoples, meaning a Gentile, an infidell: for to the ſtrangers which were brethren in the faith, they might not lend upon uſurie, Levit. 25. 35, 36, 37. *maiſt lend*] or *ſhalt lend upon uſurie*; Hebr. *ſhalt cauſe to bite*, to wit, if thou wilt; ſo it may be taken for a permiſſion, like the bill of divorce. But the Hebrewes underſtand this to be a *commandement*, not a permiſſion only; (Maimony tom. 4. treat. of the Lender and Borrower, chap. 5. ſect. 1.) As if God would by this cut off occasions of familiarity with Infidels leſt Iſrael by much dealing with them, ſhould learne their wayes. Howbeit, our Saviour (by the example of God himſelfe,) teacheth us to be loving and bountifull unto all, both good and bad, Mat. 5. 44, -48. Luk. 6. 35, 36. Spiritually this ſhewed the uſe of the Law, which as an hard creditor exacteth more of men then it giveth unto them; and is to be laid, not upon the righteous man, (who by faith is freed from the rigour and curſe of the ſame,) but on the lawleſſe, diſobedient and finners, 1 Tim. 1. 9. Rom. 7.

Verſ. 21. *a vow*] the law whereof, ſee in Levit. 27. and Numb. 30. And whether it were a thing promiſed unto God, or to be given to the poore, it was a vow. *not delay*] that is, *not fail*, either altogether, or by deferring the time of payment: ſee the notes on Exod. 22. 29. Wherefore if a man have abſolutely vowed a thing to the Lord, (ſeeing no man hath aſſurance that his life ſhall continue, Jam. 4. 13, 14.) he muſt with all ſpeed perſorme it, leſt death prevent him. So the Hebrewes ſay; He that ſaith, *I will not depart out of the world untill I be a Nazarite*; loe, hee is a Nazarite out of hand, leſt hee die by and by. And if hee deferre his Nazariteſhip, hee tranſgreſſeth, &c. Maimony tom. 3. treat. of Nazarites, chap. 1. ſect. 4. The time and place of paying vowed ſacrifices, was at the ſolemne feaſts, & in the Sanctuary, Deu. 12. 5, 6, 7. and

and 16. 16, 17. Hereupon the Hebrewes say; *Whether they be vowes or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poore, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and hee bringeth them not, he frustrate a commandment. If the three feasts (of the year) passe over him, and he bring not his offerings which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition, Thou shalt not delay to pay it. Maim. treat. of offering the Sacrifices, chap. 14. sect. 13.*

to pay it] This paiement must be made unto God of the best things (as is noted on Gen. 4. 4.) they might not bring any corrupt or blemished thing, *Mal. 1. 14. Levit. 22. 21.* nor any thing filthy or vile, *Deut. 23. 18.* Neither might any part bee kept backe, of that which was sanctified by vow unto the Lord, *Act. 5. 1, 2, 3, 4, &c.* So for almes to the poore, the Hebrewes have these rules; *Almes is comprehended in the generall of vowes: therefore he that saith, Loe a shilling be upon me for almes, or, This shilling be an almes, he is bound to give it to the poore out of hand; and if he delay, he transgresseth against this precept, Thou shalt not delay to pay it. For loe it is in his power to give it out of hand, and there are poore present. If there be no poore there, he is to separate it, and lay it up till he finde some poore. Maimony treat. of gifts to the poore, ch. 1. f. 1. requiring, &c.] that is, will surely require it, and punish thee if thou pay it not. For so requiring implieth, Gen 9. 5. and 42. 22, Deut. 11. 19. *finne*] and so punishable. For God hath no pleasure in foolles; pay therefore that which thou hast vowed, *Eccles. 5. 4.**

22 *Verf. 22. shalt forbear*] or *cease, refuse*: the Greeke translateth, *If thou wilt not vow.* So before they promised, it was in their owne power, as in Ananias case, *Act. 5. 4.* Howbeit, when duty bindeth us to shew thankfulness unto God for his mercies, we are willed to vow and to pay, *Psal. 76. 12.* The Hebrewes say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himselfe in these things, for to suppress his concupiscence, and that he be not niggardly, but may fulfill that which is commanded by the Prophet, HONOUR THE LORD WITH THY SUBSTANCE, (Prov. 3. 9.) yet notwithstanding, if he doe never sanctifie or devote, there is not any thing in it; for he the Law testifieth and saith; But if thou shalt forbear to vow, it shall not be sinne in thee. Maimony treat. of Valuations and Devote things, chap. 8. sect. 12.*

not be sinne] to wit, not such sinne as a man is guilty of, if he vow and doe not pay, *Eccles. 5. 5.* For otherwise a man may sinne this way also, in negligence and unthankfulness, *Luk. 17. 17, 18.* In this sense Christ said to the Jewes; *If ye were blind ye should have no sinne, Ioh. 9. 41.* that is, no such sinne as now remaineth on you, for refusing the light. So in *Ioh. 15. 22, 24. Iam. 4. 17.*

23 *Verf. 23. Thou which is gone out*] that is, thy word, or promise: as; *all that proceedeth out of the mouth of the LORD, Deut. 8. 3.* is expounded,

every word of God, Luk. 4. 4. *keepe and doe*] with heart and hand. But this is meant of lawfull vowes; for such as are idolatrous and wicked, are not to be kept, but repented of, and broken, *Ier. 44. 25. — 27. Act. 23. 12, 21.* *a voluntary offering*] all vowes were voluntary offerings, but all voluntary offerings were not vowes: see the difference noted on *Levit. 7. 16.* and *Deut. 12. 6.* *with thy mouth*] Hereupon Solomon saith, *Suffer not thy mouth to cause thy flesh to sinne; neither say thou before the Angell, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the worke of thine hands? Eccles. 5. 6.* If a man had spoken it with his heart onely unto God, he was bound to pay it, as the Hebrewes teach: See the notes on *Levit. 7. 16.*

Verf. 24. When thou comest] the Chaldee translateth, *when thou art hired*: and of such doe the Hebrewes understand this Law, that labourers hired to worke in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he saith; *Who planteth a vineyard, and eateth not of the fruit thereof: or, who feedeth a focke, and eateth not of the milke of the focke? 1 Cor. 9. 7.* Whereby not the owners onely, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travel thorow vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lords Disciples, going thorow the sowne fields, plucked the eares of corne, and did eat, *Mat. 12. 1.* *vineyard*] and by proportion, his olive-yard, or any such like. The Hebrewes say; *Labourers which doe worke upon any thing that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are working upon, Deut. 23. verf. 23, 24. which law we have bene taught, that it is not written of any thing but concerning the hired (labourer.) And if he did not hire him, how was it permitted him to come into his neighbours vineyard, or standing corne, without his knowledge? But thus he saith; When thou shalt come, by the owners leave, to labour, thou shalt eat: Maimony tom. 4. treat. of hired things, chap. 12. sect. 1.* Howbeit they restraine this law to such things onely as grow out of the ground; therefore they adde, *He that milketh, or churseth butter, or maketh cheese, eateth not (thereof) because they are things that grow not on the ground: ibidem sect. 4.* But he that reapeth (the corne) and be that thresheth, and be that fanneth and purgeth it, be that cutteth downe the grapes, and be that treadeth them (in the wine-press,) or doth any such like worke, they may eat by the Law. *ibidem sect. 8. eat grapes*] and so if he labour upon the fig-tree, he may eat figgs; and all the like: but he may not eat (they say) save of that whereabouts hee laboureth: and if he labour both in the grapes and in the wine-fat, he may both eat of the grapes, and drinke of the must (or new wine.) If he worke on the fig-tree, he may not eat of grapes: if on grapes, he may not eat of figges. And he that is working upon one vine-tree, may not eat (the fruit) of another vine. Neither may he eat grapes with any other thing; as with bread,

or the like. But if he have agreed with the householder, for the quantity that he shall eat, he may eat with bread, or with salt, or with any thing that he pleaseth. Maimony *ibid.* sect. 10. 12. *as thy soule*] to wit, desireth; or, according to thy soule, that is, thine appetite. The Greek joyneth it with the word following, thus, so much as thy soule (that is, thine appetite) may be filled with. So in *Psalm*. 78. 18. they asked meat for their soule, that is, for their lust or appetite. From this the Hebrewes gather, that onely he himselfe, not any other of his family may eat. The labourer that shall say, Give my wife and children that which I should eat; or, he I will give a little of this which I have taken, to my wife or my child for to eat, they bearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himselfe. Though he be a Nazarite, which worketh in the grapes, [who may not by the law eat any of them, *Num.* 6. 3.] if he say, Give it my wife and children, they bearken not unto him. A workman that laboureth himselfe, and his wife, and his children, and his servants, and conditioneth with the householder, that he will not eat of any thing that he worketh upon, neither be nor his; then they may not eat, to wit, the greater sort of them; for they have wittingly remitted (of their right,) But the little ones he cannot make agreement that they shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is Gods. Maimony *ibid.* section. 13. 14. *not put*] Hebr. not give any, either to carry home for himselfe, or for any of his.

25 Vers 25. *with thine hand*] to wit, for to eat, *vers.* 24. as did Christs Disciples, *Mat.* 12. 1. upon the warrant of this law, as is probable: howbeit, the Hebrewes understand it of the labourers, as before. And the Chaldee version here also saith, When thou art hired into thy neighbours standing corne, then thou maist plucke, &c. Which though the meaning bee good, (for even the beasts were by Gods Law to eat of that whereon they laboured, *Deut.* 25. 4) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire or need to taste of the fruits. *not move a sickle*] namely, for to cut down for thine owne eating, or for to carry away with thee, as v. 24. God, whose the earth is, and the plenty thereof, *Psalm*. 24. 1. and whose the land of Canaan was in speciall, *Lev.* 25. 23. who reserved the first-fruits, tithes, corners, gleanings, &c. for himselfe, his priests, and the poore of his people, *Num.* 18. *Deut.* 24. 19, 21. would have the fruits in some sort common for the necessities of all men, especially to those that laboured in them, whether men or beasts; so shewing his bountie to all, yet reserving the right and propriety of the owners, which no man might infringe: that mercie and justice might meet together, and not one man to put his sickle into another mans corne, to reape that which another hath sown. The equity of this Law reacheth also unto spirituall things, and to Gods labourers in his harvest, 2 *Cor.* 10. 14, 16. 1 *Cor.* 9. 7, 9, 10, 14. *Rom.* 15. 20.



CHAP. XXIII.

1 Of divorce. 5 A new married man goeth not
10 warre. 6 10 Of pledges. 7 Of man-stealers.
8 Of leprosie. 14 The hire to be given in due time.
16 Of justice. 19 The forgotten sheafe is for the
poore. 20 And the gleanings of the fruits to be left
for them.

Vhen a man hath taken a wife, and beene her husband, and it shall be that she finde not grace in his eyes, because he hath found in her matter of nakednesse: and he shall write her a bill of divorcement, and give it in her hand, and send her away out of his house: And she depart out of his house, and goe and be another mans: And the latter man hate her, and write her a bill of divorcement, and give it in her hand, and send her away out of his house; or if the latter man die, which tooke her to him to wife: Her first husband which sent her away, may not returne to take her to be unto him to wife, after that she is caused to be defiled, for that is abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth unto thee for an inheritance.

When a man hath taken a new wife, hee shall not goe out in the Armeie, neither shall any thing passe upon him: hee shall be free in his house one yeare, and rejoyce with his wife which he hath taken.

(A man) shall not take to pledge the neather mill-stone, or the upper mill-stone; for he taketh to pledge, the soule.

If a man bee taken stealing a soule of his brethren, of the sonnes of Israel, and maketh gaine to himselfe by him, and selleth him; then that theefe shall die, and thou shalt put away evill from the midst of thee.

Take thou heed in the plague of leprosie, to observe diligently and to doe according to all that the Priests the Levites shall reach you; as I commanded them ye shall observe to doe. Remember what Jehovah thy God did unto Marie, in the way, after ye were come forth out of Egypt.

When thou lendest thy neighbour the loan of any thing, thou shalt not goe in into his house, to fetch his pawne. Thou shalt stand without, and the man to whom thou doest lend, shall bring forth unto thee the pawn without. And if he be a poor man, thou shalt not lie downe with his pawne. Restoring

ring thou shalt restore the pawne unto him when the Sunne goeth downe, that he may lie downe in his raiment and blesse thee, and unto thee it shall bee justice before Jehovah thy God.

14 Thou shalt not fraudulently oppresse an hired servant that is poore and needy, of thy brethren, or of thy stranger which is in thy land, within thy gates. In his day thou shalt give his hire, and the Sun shall not go down upon it, for hee is poore, and unto it he lifteth up his soule, that he cry not against thee unto Jehovah, and it be in thee a sinne.

16 The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall bee put to death every man in his owne sin. Thou shalt not wrest the judgement of the stranger, nor of the fatherlesse: thou shalt not take to pledge the garment of the widow. But thou shalt remember that thou wast a servant in Egypt, & Jehovah thy God redeemed thee thence, therefore I command thee to doe this thing.

19 When thou reapest thine harvest in thy field, and hast forgot a sheafe in the field, thou shalt not return to take it; it shall be for the stranger, for the fatherlesse, and for the widow, that Jehovah thy God may blesse thee in all the worke of thine hands. When thou beatest thine Olive-tree, thou shalt not goe over the boughes after thee; it shall be for the stranger, for the fatherlesse, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not gather the single grapes after thee; it shall bee for the stranger, for the fatherlesse, and for the widow. And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to doe this thing.

Annotations.

1 **B**eeke her husband] that is, done an husbands duty, lien with her: as the Greeke translateth, dwell together with her. So Deut. 21. 13. For his marriage is signified by the former phras, taken a wife, as is noted on Deut. 22. 13. grace] or, favour in his eyes; in Greeke, grace before him, that, if he like her not. matter of nakednesse] or, the nakednesse of any thing, that is, the discovery of some uncleane thing: or, by transplacing the words, any thing of nakednesse, that is, of shame and ignominy; as the Greeke translateth, a shamefull (or uncomely) thing. This is thought of some not to be meant of adultery, for which she was to die if it were proved, Deut. 22. 22. but of some evill thing in her conditions or actions, which displeased her husband. So the phras was used in

Deut. 23. 14. for that which was uncleane and unseemely. and he shall write] understand from the former sentence, and if hee shall write: for this is not a commandement, but a permission, as our Saviour saith, Moses because of the hardnesse of your hearts; suffered you to put away your Wives: but from the beginning it was not so, Matt. 19. 8. So after in vers 3. And the latter man shall hate her, that is, if he shall hate her; for all is supposition, and permission, untill v. 4. where she is forbidden to her first husband. But the Hebrewes mistooke this for a commandement, Matt. 19. 7. and so doe to this day, as is to be seene in their writings, wherein good and bad are mixed together thus; A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remaine under him, and minister unto him, if he be purposed to divorce her, A man may not put away his first wife, except he hath found in her the nakednesse of some thing: and it becomes him not to be hasty to send away his first wife; but the second, if he hate her, let him send her away. A woman that is of evill conditions, and is not modest, as are the honest daughters of Israel, it is commanded to put her away. Maimony tom. 2. treat. of Divorces, chap. 10. sect. 21, 22. But the Lord, the God of Israel saith, that he hateth putting away, Mal. 2. 16. And, What God hath joyned together, let no man put a sinder, Matt. 19. 6. bill of divorcement] or, libell (booke) of cutting off; which the Greeke version (approved by the Evangelists, Mark. 10. 7.) calleth, a libell of divorcement, or, of departing away, because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebrewes have many canons; and the forme of this bill is in the Talmud in Gittin, chap. 9. and by Maimony in treat. of Divorces, chap. 4. sect. 11. set downe in these words:

IN such a day of the weeke, in such or such a day of the moneth N. in such or such a yeer from the creation (of the world,) or from the supputation (of Alexander) after the accounts which wee are wont to count by, here in the place N. I. N. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had) have voluntarily, with the willingnesse of my soule, without constraint, both dismissed, and left, & put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy fathers place) which hath beene my wife heretofore, but now I dismissee thee, and leave thee, and put thee away, that thou maiest be free, and have power over thine owne soule, to goe away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawfull for any man; and this is unto thee from mee a writing

writing of divorcement, and bill of dismission, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. sonne of N. Witnesse.

N. sonne of N. Witnesse.

give it] or, deliver it into her hand, and this also before witnesses. The Hebrewes observe ten things, which they say are requisite by the Law, and are the root (or foundation) of the divorce; 1 That a man put her not away, but of his owne will: gathered from these words, If she finde not grace in his eyes; but the woman may be put away, whether shee be willing or not. 2 That hee put her away by a writing, not by any other thing. 3 That the matter of the writing be to divorce her and put her away out of his possession. 4 That the matter of that divorcement bee betwene him and her. 5 That it bee written by her name. 6 That there be no action wanting after the writing thereof, save the delivery of it unto her. 7 That hee give it unto her. 8 That hee give it her before witnesses. 9 That hee give it her by the Law of Divorces. 10 And that it be the husband, or his deputy that delivereth it unto her. Maimony treat. of Divorces, chap. 1. sect. 1. Vnto these they adde also sundry other cautions, as, Where it is said in the Law, **AND HE SHALL WRITE HER A BILL**, &c. Whether he write it with his owne hand, or speake to another to write it for him; and whether he deliver it with his owne hand, or speake to another to deliver it, (it is all one) it is not said, **HE SHALL WRITE**, but to signifie, that shee may not be put away but by a writing; and **HE SHALL GIVE** (to signifie) that shee may not take it of her selfe. But it is necessary, that the husband speake himselfe unto the Scrivener to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and betinketh him, and doth not put her away, but winketh himselfe with her after it is written, he may not put her away by that bill at another time when he would put her away. Whereas the Law saith, **AND GIVE IT IN HER HAND**; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosome, or to her deputy (or attorney) whose hand shee hath made at her hand, it is all one. But it is necessary that he be made her attorney before two witnesses, and that there be two witnesses to testifie, that the bill came to the hand of her attorney. The husband cannot make an attorney to receive the bill for his wife, but he may make one to carry it to his wife. If the attorney have received the bill, and before it cometh to the woman's hand, the husband change his minde, and saith unto him, the bill which I sent by thee, be of none effect; or if he say before unto his wife, the bill which I have sent unto thee, be of none effect; or if hee send another messenger to make it of none effect; or if hee say unto others, the bill which I have sent to my wife be of none effect, loe it is of none effect, though it come (after) to

his wives hand. But if (he speake it) after it be come to her hand, or to the hand of her attorney, which was to receive it for her, he cannot make it of none effect. Hee that divorceth upon condition, if the condition be confirmed shee is divorced; if not, shee is not divorced. As if he say, loe hee is thy bill, upon condition that thou give me 200 pence, within these thirty daies; if shee give them with his consent within thirty daies, shee is divorced; if after thirty daies, shee is not divorced. If shee give them to him by force, so that he is not willing to receive them, the bill is of none effect, till shee give them with his consent, &c. Maimony treat. of Divorces, chap. 2. sect. 1. 5. and ch. 3. f. 1. 5. and c. 6. f. 1. 3, 16. and c. 8. f. 1. 21.

Verf. 2. be another mans] or, be to another man: either by full marriage, or by espousals onely; for a betrothed woman is a mans wife, Deut. 22. 23, 24. So the Hebrewes say; He that putteth away his wife, and shee is betrothed to another, although she be not married to him, shee is unlawfull for the first (husband.) And if the first doe returne and marry her, he is to be beaten, and to be compelled to put her out, Deut. 24. 4. Maimony in Divorces, chap. 11. sect. 12. She might also become another mans by fornication, though shee married not, Jer. 3. 1. yet the phrase often implieth the state of marriage, Rom. 7. 3, 4. unto which sense the Hebrewes re-straine it here.

Verf. 3. And the latter] understand from the last clause, And if the latter man hate, and if he write her a bill, &c. for these are but suppositions, and bare permissions, not commandements which God would have done, as is before noted.

Verf. 4. may not returne] or, cannot, it is not lawfull for him to take her againe: and this is the Law which God commandeth, whereby he sheweth a dislike of the former divorcements, as after he plainly confirmeth by the Prophet, Mal. 2. 16. For, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, [and it be marry another, he committeth adultery,] and whosoever shall marrie her that is divorced, committeth adulterie, Matth. 5. 32. and 19. 9. [shee is caused to be defiled] or, is caused to defile her selfe: The Greeke and Chaldee translate, shee is defiled: but the Hebrew word *Hattamaah* is of such a composition, as implieth both the defiling of her selfe, and the cause thereof by her husband, who put her away first. It was therefore an error in the Jewes, to take this for a commandement of God, which he tolerated only for the hardnesse of their hearts; and shewed the woman to be defiled by her second marriage, after her first unjust divorce. not cause the land to sinne] or, not suffer the land to sinne: which may be understood, that by their example others should not be occasioned to doe the like; or, that by the Magistrates neglect of punishing this evill, others be not emboldened. Or rather, that the land be not in sin, that is, punishable for this sin, which extendeth not onely to the persons that do it, but to al the people that suffer it: as there be examples of the like in other cases, as Jos. 7. and 22. 17, 20. Therefore the Prophet alicaging this Law, saith, that the land should be greatly

greatly polluted, Jer. 3. 1. and so the Greeke version here, in stead of *in faith*, and *ye shall not defile the land*. This Law is figuratively applied in the practise of it unto God and his Church, unto whom he was an husband, Jer. 31. 32. and unto whom in time he *did give a bill of divorcement*, but for her adultery, Jer. 3. 8. not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a *bill of divorce* they could not shew) but for her *transgressions* she was put away, Eccl. 50. 1. And though by this Law, a woman put away, and becoming another mans, might not returne to her first husband againe, yet God (who is above his Law) offereth his Church, after her many adulteries, to returne againe unto him by repentance and faith, Jer. 3. 1. Hos. 2. 3, 19. & 3. 1, 5. The Apostle also applieth this Allegory to the Churches estate under the Law, and under the Gospel of Christ, Rom. 7. 1, 2, 3, &c.

5 Verse 5. *in the armie*] unto the war, as the Greeke translateth. In Deut. 20. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrews understand those two also in this Law, saying, *He that hath builded a house, and dedicated it, and he that married his betrothed wife, or his brothers wife, (Deuteronomie 25. 6.) and he that hath made his vineyard common, these goe not out to war till the yeere be ended.* Maimony tom. 4. treat. of Kings, chap. 7. sect. 10. *any thing*] or, ought of any thing, that is, of any charge or burthen concerning wars, or the like. Therefore whereas such as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent backe from the armie, were to provide victuals, and prepare the waies for the armie, as is noted on Deuteronomie 20. 7. they were all this first yeere free from these and other the like charges, as the Hebrews say, *These goe not out to the warre, neither are they charged with any thing in the world*, Deuteronomie 24. 5. By word of mouth we have bene taught, that he shall be free a yeere, both for the house that he hath dedicated, and for the wife that he hath married, and for the vineyard whose fruit he hath begun to eat of. All the yeere long he neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the citie, neither may any thing in the world passe upon him. Maimony treat. of Kings, ch. 7. sect. 10, 11. *passe upon him*] that is, as the Greeke explaineth it, be laid upon him. *free*] that is, exempted from all public labours and charges. In the wars that K. Ase made with Baasa, none was free, 1 Kin 15. 23. where may be understood, none save such as Gods Law did exempt: or, not they neither, because of the great necessity of helpe. *rejoyce with his wife*] By this Law God shewed how much he approved of holy wedlocke, (as by the former he shewed his hatred of unjust divorces) when to encourage the newly married, against the cumbrances which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares and expences, that they might the more comfortably provide for their owne estate.

6 Verse 6. (A man) *shall not take*] Hebr. *He shall not take*: this is to be understood of any man: therefore the Greeke and Chaldee change the person, to make the sense plainer, *Thou shalt not take*, speaking to every man, as after Moses also speaketh in vers. 17. *neither millstone*] elsewhere this word *Recharim* signifieth both millstones, or the mill in generall, Exod. 11. 5. Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for mans life are forbidden to be taken to pledge. The Hebrewes say, *Hee that lendeth to his Neighbour, &c. may not take to pledge vessels (or instruments) wherewith they make readie (meats) for the life; as Millstones, or the wooden Mill, or Pott which they boyle meate in, or Baichers knetes, or the like things*, Deuteronomie 24. 6. and if he take such to pledge, he must be forced to restore; and if the Pannet be lost, or burnt before he doe restore it, he is to be beaten. Maimony tom. 4. treat. of the Lender and Borrower, chap. 3. sect. 2. *the upper millstone*] called *Recheb*, & *Gharra*, because of the running thereof upon the nether stone: From hence they say, *He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by it selfe, though they be two instruments wherewith they doe one worke, [as the nether Millstone and the upper] he is guilty for them by the name of two instruments, and for them twaine he is to be twice beaten.* Maimony ibid. chap. 3. sect. 3. See after in vers. 11, 12, 17. *the soule*] that is, the life of the soule (or body) meaning, the instruments of his livelihood: and as Thargum Ierusalem expounds it, *the necessities of the soule (or life)*. The Chaldee paraphrase thus, *For by them is made (ready) meat for every soule*. Thus the Millstones are named but for an instance, forbidding all other of like sort.

7 Verse 7. *a soule*] that is, any person, man, woman, or childe. *of Israel*] This the Hebrewes take as a limitation to Israel, and the Proselytes thereof: and for stealing Infidels, they hold hee was but to make restitution. Maim. tom. 4. treat. of Theft, chap. 3. sect. 1. and chap. 9. sect. 6. *make him guine*] or, serveth himselfe; the Greeke translateth, and bringing him under his power, *selleth him*. See this word used in Deut. 21. 14. and *selleth him*] The Hebrewes joine this to the former, without which they thinke the theefe was not to dye. *A theefe is not guilty of death, until he steale an Israelite, and get him into his power, and serveth himselfe of him, and selleth him to others*, Deut. 24. 7. *If he steale him, and serve himselfe with him, and doe not sell him, or doe sell him before he hath served himselfe by him, he is free (from death)* Maim. treat. of Theft, ch. 9. sect. 2, 3. Others thinke that if he either served himselfe with him, or sold him, hee was to dye: and this may well be the meaning of the Law; for *and* often signifieth *or*, as is noted on Gen. 13. 8. and 19. 12. *shall dye*] as the Hebrewes say, he was to be strangled to death. Maim. ibid. ch. 9. sect. 1.

8 Verse 8. *plague of Leprosie*] which might bee on mens bodies, or on garments, or in houses. The

Law of all these is given at large, in Levit. 13, and 14 Chapters. *all that the Priests*] the Greeke translateth, *all the Law that the Priests the Levites shall shew unto you.* This is a warning to Israel, that if any man had the Leprosie, or a sore like the Leprosie, he should not dissemble or hide it, or pluck off, or cut away the signes thereof, or labor by medicines to cure it, or doe any thing thereto, but as the Priest directed him according to the Law; because this plague was usually by the hand of God for mens finnes, and did pollute both the person himselfe, and all that touched him; so that for the discerning and curing of this plague, they should seeke unto God, by the meanes which he appointed. Therefore from this Law, the Hebrews teach; *He that plucketh off the signes of uncleannesse, either all or some of them, or seareth the living (raw) flesh, all, or some of it, or cutteth all the fore out of his flesh, or out of a garment, or house, either before he come to the Priest, or whiles he is shut up, or after, &c. he transgresseth against this prohibition, TAKE THOU HEED IN THE PLAGUE OF LEPROSIE, &c.* (Deuteronomie 25. 8.) Maimony tom. 3. treat. of Leprosie, chap. 10. sect. 1. See the Annotations on Levit. 13. *as I commanded them*] If then the Priest spake or did otherwise than God prescribed, it was not to stand. A Priest that pronounceth him unclean that is cleane, or him cleane that is unclean, he doth nothing at all, for it is written (in Lev. 13. v. 14, 15.) *he is unclean, and the Priest shall pronounce him unclean, &c.* Maimony in Leprosie, chap. 9. sect. 3.

9 Ver. 9. *unto Miriam*] in Hebrew *Mirjam*, in Greeke *Mariam*; she was the sister of Moses and Aaron, a Prophetesse in Israel, who for speaking against Moses, was smitten of God with Leprosie, Numb. 12. whose example is for a warning to all, that they should not sinne as she did, lest God plague them also; and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture are examples unto us, 1 Cor. 10. 6, - 11. and so Christ saith, *Remember Lots wife*, Luk. 17. 32.

10 Ver. 10. *when thou lendest*] or, *when thou shalt exact of thy neighbour the exactiō of any thing*, that is, any debt: which if it were with rigour, or of a poore man that had not to pay, was unlawfull. See the notes on Exod. 22. 25. The Greeke translateth, *If there be a debt in thy neighbour, (that is, if he be indebted to thee) what debt soever.* See the notes on Deut. 15. 2. *thou shalt not goe in*] This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawne. *He that lendeth to his neighbour poore or rich, may not take a pawne of him, but by the Synedrion, [that is, by authority of the Magistrate:] and though it be the messenger of the Synedrion that cometh for a pawne, he may not come into his house and take his pawne, but must stand without, and the borrower is to bring out a pawne unto him, Deut. 24. 10.* If it be so, what (difference) is there betwene the creditor, and the Messenger of the Synedrion? The messenger of the court, he may take the pawne out of the hand of the borrower by force, and give it the lender: but

the creditor may not take the pawne, till the borrower give it him with consent. If the creditor transgress, and goe into the borrowers house for his pawne, or snatcheth a pawne out of his hand by force, he is not to be beaten, because the act is broken off; for he must restore the pawne, Deuteronomie. 24. 13. If he keepe not this commandment to restore it, as if the pawne be lost or burnt, he is to be beaten, and to restore the price of the pawne. Maimony tom. 4. treat. of the Lender and Borrower, chap. 3. sect. 4.

Ver. 12. *not lie downe*] to sleepe; not goe to bed. For breach of this Law, the Lord reproveth Israel; *They lay themselves downe upon clothes laid to pledge, by every altar, Amos 2. 8.* But hereby, not onely the use of the poore mans pawne, but the keeping of it is forbidden; *with his pawne, that is, and his pawne by thee (or in thy custody)* Maimony in Lender and Borrower, chap. 3. sect. 5.

Ver. 13. *when the Sun*] or, as the Greeke translateth, *about the going downe of the Sunne*: in Exod. 22. 26. it is said, *before the Sunne goeth downe*; see the Annotations there, where is shewed, that every pawne is to be restored when the poore man hath need of it, by night or by day. If the pawne must thus be restored when he hath need, what booteth it to take the pawne? The Hebrewes answer, that by this meanes the debt is not released in the seventh year, (which the Law biddeth, Deut. 15. 1, 2, 3.) and if the borrower die, his moveables are not made his childrens, but payment is made by the pawne after his death. Maimony ibid. chap. 3. sect. 5. *justice*] in Greeke, *almes*, a worke of mercy, which God will reward: as on the contrary in v. 15. he saith, *is he in thee a sinne*, that is, an iniquity which God will punish.

Ver. 14. *not fraudulently appresse*] or, *not defraud*: the Greeke translateth, *Thou shalt not fraudulently keepe backe the hire of the poore, &c.* which word the Apostle useth in like case, saying, *Behold the hire of the labourers, &c. which is by you fraudulently kept backe, crieth, &c.* Jam. 5. 4. and among the other weighty lawes, our Saviour nameth this for one, in Mark. 10. 19. See also Levit. 19. 13. *thy gates*] that is, as the Greeke and Chaldee translate, *thy cities*.

Ver. 15. *In his day*] in Greeke, *The same day*. Day, is used for all time. *his hire*] or, *his wages*, whether for his owne labour, or for his beasts, or other things. So the Hebrewes explaine it, *Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time: and if he keepe it after the time, he transgresseth against a prohibition* Maimony tom. 4. treat. of Hiring, chap. 11. sect. 1. *not goe downe upon it*] in Levit. 19. 13. it is said, *it shall not abide all night with thee*; which two the Hebrewes unfold thus; *What is the time (or day) of him that is hired? He that is hired for a day, (his hire) is due all that night; and of him it is said (in Lev. 19. 13.) it shall not abide all night with thee until the morning: and he that is hired for a night, it is due all the day; and of him it is said, In his day thou shalt give him hire, (Deut. 24. 15.) And he that is hired for hours of the day, it is due all the day; if for hours of the night, it is due all the*

the night. He that is hired for a weeke, or for a moneth, or for a yeeve, or for seven, if (the terme) goe out by day, it is due all that day; if it goe out by night, it is due all that night. *Maimony ibidem*, chapter 11. section 2

listeth up his soule } that is, hopeth for and desireth it for the maintenance of his life. So the Greeke here translateth, *be his hope*; and in Jer. 22. 27. and 44. 14. the lifting up of the soule signifieth a desire: and the soule is often put for life. Hereupon the Hebrews say; *Whosoever withholdeth the hirelings wages, is as if he tooke away his soule (or life) from him; for it is written, unto it be listeth up his soule: and he transgresseth against foure prohibitions, and one Commandement; against, Thou shalt not fraudulently oppresse; and against, Thou shalt not rob; and against, The hirelings worke (or wage) shall not abide all night with thee; and against, The Sun shall not goe downe upon it; and, In his day thou shalt give his hire.* *Maimony treat. of Hiring*, chapter 11. sect. 2. a sinne] that is, a great iniquitie which God will punish: for though he cry not, yet is it a sinne; but the cry of the poore halteth Gods judgement; as on the contrary, the blessing of the poore procureth a good reward from the Lord, verse 13. According to this phrase it is said, *The wicked thought of foolishnesse (that is, of the soule) is sinne*, Proverbs 24. 9. that is, damnable, and to be punished of God. So in Jam. 4. 17. Joh. 15. 22, 24. & 9. 41. And in 1 King. 1. 21. *I and my son Solonon shall be sinners*, that is, punished as malefactors. Accordingly God threatneth to come neere to them in judgement; and to be a swift witness against those that fraudulently oppresse the hireling in his wages, Mal. 3. 5.

16 Verse 16. for the children] Hebr. for the sonnes. This law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as K. Amaziah slew his servants, which had slaine the King his father, but the sonnes of them that slew him, he put not to death, according to this law of Moses, 2 King. 14. 5, 6. 2 Chronicles 25. 4. And God himselfe professeth so to deale, saying, *The sonne shall not beare the iniquity (that is, the punishment) of the father, neither shall the father beare the iniquitie of the sonne, &c. the wickednesse of the wicked shall be upon him*, Ezekiel 18. 20. The Chaldee Paraphrast here translateth, *by the mouth of the son; and so after, by the mouth of the fathers*; meaning that they should not die by their testimonie. And so the Hebrews gather from this Law, saying, *Neere kinsfolke are not fit to be witnesses by the Law, as it is written, The fathers shall not be put to death for the sonnes, &c. We have been taught, that in this generall prohibition is comprised, that the fathers be not put to death by the mouth of the sonnes, nor the sonnes by the mouth of the fathers; and the same right is for other neere a kin.* *Maimony tom. 4. treat. of Witnesses*, chap. 13. sect. 1. But the first interpretation is most proper and certaine. *not be put to death*] so it is also alleaged in 2 King. 14. 6. but in 2 Chron. 25. 4. it is, *they shall not die*. The one openeth the other, and so die, is often used for, *so be put to death*, as Num. 35. 12, 30. Deut. 17. 12. & 18. 20. & 22. 22, 24. in his

sin] and for his sin; for so the Hebrew is often noteth the cause: see Deut. 9. 4.

17 Verse 17. *not wrest*] or, *not pervert, decline, or turne aside*. This is forbidden in all judgment generally, Exo. 23. 2. Deut. 16. 19. specially concerning the poore, Exod. 23. 6. more specially here concerning the stranger and fatherlesse: against such as thus wrest judgment, the Lord will come neere to judgment, and be a swift witness against them, Mal. 3. 5. The Hebrews say, *Whosoever wresteth the judgement of any one of Israel, transgresseth against one prohibition, viz. Thou shalt not doe unrighteousnesse in judgement*, Leviticus 19. 15. *And if it be of a stranger, he transgresseth against two prohibitions, Deuteronomie 14. 17. and if it be of the fatherlesse, he transgresseth against three prohibitions, Deuteronomie 24. 17. Maimony in Sanhedrin*, chap. 20. sect. 12.

nor of the fatherlesse] the word nor, or and, is supplied also by the Greeke version, and so is often to be understood, as *two three Eunuchs*, 2 King. 9. 32. for *two or three*, so, *to morrow, the third day, for, or the third day*, 1 Samuel 20. 12. *Like a Crane, a Swallow, that is, or a Swallow*, Esay 38. 14. and sundry the like. The holy Ghost sometime supplieth the defect, as is noted on Exodus 22. 30. In the Greeke here is added, *and of the widow*: so in Deuteronomie 27. 19. *Cursed be he that wresteth the judgement of the stranger, fatherlesse, and widow: and all the people shall say, Amen.* garments of the widow] or any other thing of hers that she hath need of: the garment is named but for an instance; as in Job 24. 3. there is mentioned the widows ore. The Hebrews have this generall canon; *A widow, whether she be poore or rich, they may take no pawning of her, neither at the time when they lend unto her, nor at any other time, neither by the commandement of the Synedrion*, Deut. 24. 17. *and if any take her pledge, they force him to restore it. If the pawning be lost or burnt before he restore it, he is to be beaten.* *Maimony treat. of the Lender and Borrower*, chap. 3. sect. 1.

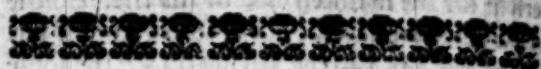
19 Ver. 19. *reapest thine harvest*] This is an addition to the Law in Lev. 19. 9. there, *a corner of the field, and the gleanings were commanded to be left for the poore; and here the forgotten sheafe*. These three were due to the poore out of every corn-field in Israel. And the Hebrews say, this law of the forgotten sheafe extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken againe by the owner: see the Annotations on Lev. 19. 10. *hast forgot*] This the Hebrews understand as spoken both to the owner, & to his labourers; that it is not a forgotten sheafe till all have forgotten it. But so as that they all be in the field; for if the owner be in the citie, and speaketh of the sheafe in the field, which hee thinketh his workmen will forget, and they doe forget it, this (notwithstanding his remembrance of it) is a forgotten sheafe. Two sheaves asunder one from another are (counted as) forgotten; but 3. (or more) are not. So for other things; as two vines, or other trees, standing asunder one from another, are as forgotten, but not more. A tree that is forgotten among the trees, though it have many peckes of fruit upon it, yet is counted as

forgotten. Finally, among many other like cautions, they say; *What is forgotten among the sheaves? All that he cannot stretch out his hand and take it: [that is, if it be further than hee can reach from the place where he standeth.]* Maimony tom. 3. in Mattanoh gnanijim, chapter 5. And as it is for the sheaves, so for the standing corne: if a man forget some of the standing corne, and reape it not, it is for the poore. Maimony ibidem, chapter 1. section 6. for the stranger] in Greeke, the Proselyte, one joynted to the Church of Israel: to such these gifts peculiarly belonged, and to other poore: see the Annotations on Lev. 19. 10. And as forgetting often signifieth a neglect, or passing over of a thing, so in this case: and a man might purposely passe over a sheafe and leave it as forgotten, for the poore, as Boaz did for the stranger Ruth, saying to his harvest-men, *Let fall some of the sheaves for her, and let it lie that she may gather it up,* Ruth 2. 16. Or, if a man did it not purposely, but unawares, yet was he to consider herein the providence of God, which caused him to forget or passe over a sheafe, for the poores sake: for as the Ostrich is said to forget her egges which she leaveth in the earth, because God hath deprived her of wisdom, &c. Job 39. 15, 17. so in this case of the sheafe, that the poore also might have occasion to minde the providence and love of God towards them, in this releefe. in all the worke] or, in every worke; the Greeke saith, in all the workes. This promise of blessing is to encourage them in well doing, for which they should not lose their reward: for that which is done unto poore Christians, is done unto Christ himselfe, Matthew 25. 40. and, *He that is gracious unto the poore, lendeth unto the LORD; and that which he hath given will he pay him againe,* Prov. 19. 17. So Boaz for his kindnesse unto Ruth, (whom afterwards he tooke to wife) had a son of her (as a blessing of God) Obed, the grandfather of David the King, Ruth 4.

20 Verse 20. *beatest] that is, as the Greeke translatheth, gaibereft the olives.* The same is to be understood of all other trees of fruit which they gathered. not goe over the boughs] in Greeke, thou shalt not returne to gather the (olives) after thee: in Chaldee, thou shalt not take away after thee. It is the same law for trees, which was before for corne, that what was forgotten or past over at first, should not after be gathered, but left for the poore. As that which is forgotten in the revenues of the field, and the like, so that which is forgotten in all trees (is for the poore) as Deuteronomie 24. 20. *When thou beatest thine olive tree, &c. And the same law is for other trees.* So there are two gifts for the poore from the trees, that which is forgotten, and the corner, Leviticus 19. Maimony in Mattanoh gnanijim, chapter 1. section 6, 7.

21 Verse 21. *not gather the single grapes]* or, not glean, and properly the grapes which grow not in clusters, as is noted on Leviticus 19. 10. which law is here repeated: and by saying, *after thee,* he seemeth to teach the same for the vine, which hee taught for the corne and other trees, that all for-

gotten grapes should be for the poore. So the Hebrews observe, that there are foure gifts for the poore in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. Maim. in Mattanoh gnan. ch. 1. f. 7.



CHAP. XXV.

1 God commandeth just judgement towards all.
2 To beat such as deserve it, but not with more than forty stripes.
4 Not to mousell the Oxe when he treadeth out the corne.
5 Of raising seed unto a brother deceased without issue.
7 What was to be done unto the man that would not raise up seed unto his brother.
11 The immodest woman must have her hand cut off.
13 Against unjust weights and measures.
17 The memory of Amalek for cruelty to Israel, is to be blotted out from under heaven.

IF there be a controversie between men, and they come neere unto judgment, and they judge them; then they shall justifie the just, and condemne for wicked the wicked. And it shall be, if the wicked be worthy to be beaten; that the Judge shall cause him to lie downe, and to be beate before his face, according to his wickednes, by a number. Forty (stripes) he may smite him; hee shall not adde more, lest if he adde to smite him above these with many stripes, then thy brother be vile in thine eies.

Thou shalt not mousell the Oxe, when he treadeth out the corne.

If brethren dwel together, and one of them die, and have no sonne, the wife of the dead shall not be to one without, to a man that is a stranger, her husbands brother shall goe in unto her, and take her to him to wife, and do the duty of an husbands brother unto her. And it shall be, that the first-born which she beareth, shall stand up in the name of his brother, which is dead, that his name be not blotted out of Israel. And if the man like not to take his brothers wife, then let his brothers wife go up to the gate, unto the Elders and say, My husbands brother refuseth to raise up unto his brother a name in Israel; he is not willing to do the duty of an husbands brother unto mee. And the Elders of his citie shall call him and speak unto him: and if he stand and say, I like not to take her; Then shall his brothers wife come neere unto him in the eies of the Elders, and she shall pull off his shooe from off his foot, and shall spit in his face: and she shall answer and say; So shall it be done unto the man which will not build up his brothers house. And his name

name shall be called in Israel, The house of him that hath his shooe pulled off.

11 When men strive together, a man and his brother, and the wife of the one draweth neere for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh hold by his secrets; Then thou shalt cut off her hand, thine eye shall not spare.

13 Thou shalt not have in thy bag a stone and a stone, a great and a small. Thou shalt not have in thine house an Ephah and an Ephah, a great and a small. A perfect stone and a just shalt thou have, a perfect Ephah and a just shalt thou have, that thy daies may be lengthened in the land which Jehovah thy God giveth unto thee. For he is an abomination to Jehovah thy God, whosoever doth these things, whosoever doth unrighteousnesse.

17 Remember that which Amalek did unto thee by the way when yee were come forth out of Egypt. How hee met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, and thou wast faint and wearie; and he feared not God.

19 Therefore it shall be, when Jehovah thy God hath given rest unto thee, from all thine enemies round about, in the land which Jehovah thy God giveth unto thee for an inheritance to possesse it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it;

Annotations.

I **A** Controversie is a plea, or strife; in Greeke, a contradiction. and they] or, that they (the Judges) may judge them. And this Law concerneth all Courts, the highest of seventy one Judges, the Court of twenty three, and the Court of three; the lowest of which judged inferiour causes and money matters, and had authoritie to beat malefactors, but not to put to death. *justifie* that is, pronounce just, and so absolve or acquit in judgement. *condemne for wicked* or, pronounce wicked, and so condemn in judgement; as the Greeke translateth it, *condemne*. This is contrary to the former, and to the Apostle opposeth them, saying, It is God that justifieth, who is he that condemneth? Rom. 8. 33, 34. This Law is perpetuall, the transgression whereof is a great sin; for, He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the LORD, Prov. 17. 15.

2 Verse 2. *worthy to be beaten* Hebrew, a sign of beating, which the Greeke translateth, worthy of stripes;

and the Chaldee, a *signe* guiltie of, or worthy to be beaten. So the *sonne* (or *childe*) of bell, Mat. 23. 15. is one worthy of hell fire; the *son of death*, in 1 Sam. 20. 31. is one that was worthy of death, and therefore should be killed; and in the Gospel, *If the sonne of peace be there*, (in the house) Luke 10. 6. which another Evangelist explaineth thus, *If the house be worthy*, Matth. 10. 13. Now, who they were that deserved beating, are by the Hebrews shewed thus; *He that transgresseth against a prohibition, whereby the (contrary) commandment to be done, is broken off, and they warned him of it, and said unto him, Do not this thing, for if thou dost it, and keepest not that which is commanded concerning it, thou shalt be beaten; and he transgresseth and keepeth not the commandment, so he is to be beaten.* Maimony in Sanhedrin, ch. 16. sect. 4. More particularly, *These are to be beaten, whosoever transgresseth against a prohibition, for which he deserves to be cut off, but is not to be put to death by the Synedrion, as he that eateth fat, or blood, or leaven at the Passover. Likewise whosoever transgresseth against a prohibition for which they are guilty of death by the hand of God: as he that eateth of fruits, before the first-fruits, tithes, &c. be paid; and a Priest that is unclean, and eateth of the heave-offering which is cleane. Likewise who so transgresseth against a prohibition, wherein there is an act (or worke:) as he that boyles a Kid in his mothers milke [which the Hebrews understand of eating fish with milke,] or that weareth Linsie woollsey. But a prohibition wherein is no act, as to walke as a tale-bearer, to revenge or beare grudge, or receive a false report, &c. for such he is not beaten: [nor for any other where in there is an act, some few excepted.] Every prohibition, for which they are to be put to death by the Magistrate, as adulterie, working on the Sabbath, &c. they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c. they are not beaten for it. And every prohibition, whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the young, (Deut. 22. 6.) Thou shalt not wholly rid the corner of thy field, (Lev. 19. 9.) &c. they are not beaten for it, unless they keepe not the commanded thing concerning them, [that is, unless they omit the letting of the dam goe, Deut. 22. 7. and the leaving of the corner for the poore, Lev. 19. 10.] And for a prohibition (implied) in the generall, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generall? It is one prohibition which generallly compriseth many things, as, ye shall not eat with the blood, (Lev. 19. 26.) And so when it is said, Do not such a thing, and such a thing, forasmuch as there is not a particular prohibition for every one of them he is not to be beaten for every one of them, unless they be divided in other prohibitions, or said by word of mouth that they are divided. As there is said, Eat not of it raw or sodden, (Exodus 12. 9.) he is not beaten (for eating of it raw and sodden) twice, but once. Of the first-fruits he saith, Thou shalt not eat bread, and parched corne, and green eares, (Lev. 23. 14.)*

a man for eating these three is to be beaten thrice; by word of mouth we have bene taught, that these are divided (or severall.) It is said (in Deuteronomie 18. 10.) Let there not be found in thee, any that maketh his sonne or his daughter to passe thorough the fire; a diviner of divinations, an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, as (in Leviticus 19. 26.) ye shall not observe fortunes, and ye shall not observe times: to teach, that every one of these is a prohibition by it self severall; and so all other of like sort. Maimony in Sanhedrin, chapter 18. section 1, 2, 3. Finally they say, All prohibitions, for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twentieth. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eighteen. All prohibitions in the Law, for which there is neither cutting off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixtie and eight. So there are found in all which are to be beaten, 207. Maimony ibidem, chapter 19. All which are there particularly related, but would be too long here to repeat. the Judge] that is, the Judges, as the Greeke translateth: for one Judge sate not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. No man is to be beaten but by witnesses and evidence; and they are to examine the witnesses by inquiry and diligent search, even as they doe in judgements of life and death. Maimony in Sanhedrin, chapter 16. section 4. cause him to lie downe] or, to be laid downe, and bound fast: the manner is said to be thus; both his hands are fast bound unto a post, this way and that way, and the minister of the Congregation [the executioner] taketh hold on his garments, if they rend they rend, or if they seam-rend they seam-rend, untill he make bare downe to his heart, for he is not to beat him upon his clothes. And he that is beaten neither standeth nor sitteth, but barreth downe. Maimony in Sanhedrin, chapter 16. section 8, 10. to be beaten] or smitten; in Greeke, scourged. The Hebrews say, There was a stone laid behinde him, on which the minister that did beat him stood, who had in his hand a scourge of a Bulls hide, doubled 10 two, and two to foure; and two scourges (or thonges) of an Asses hide, that flided up and downe in it: and the breadth of the scourge was an hand breadth, and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might, &c. Maimony in Sanhedrin, chapter 16. section 8. before his face] the Greeke translateth, before them, meaning the Judges, who were to see him beaten. And they say, that The greatest of the Judges read all the while that he was in beating, (that in Deuteronomie 28. 58, &c.) If thou wilt not observe to doe all the words of this Law, &c. then the LORD will make thy plagues wonderfull, &c. And the second of the Judges counted [the number of the strokes] and the third said unto the minister, Smile: all the while that he smote, he did smile at his bidding. Maimony ibidem, chapter 16. section 11.

according to his wickednesse] or, as the Chaldee interpreteth it, according to the sufficiency (the proportion) of his sinne: but the Greeke saith, according to his impietie. So that the Judges might moderate his blowes, according to the nature of his trespassse, and the mans abilitie to beare the stripes; but they might not exceed the number set here of God. They may not adde more than fortie, though he be as strong and lustie as Sampson: but they may abate from him what is weake, &c. If they have judged him to have fortie stripes, and after that they have begun to beat him, they see him to be weake, and say, he cannot beare more than these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve, and after that he is beaten, they see him strong, and able to beare more: he is free notwithstanding, and may not be beaten with more than they adjudged him. Who so deserveth many beatings, for many transgressions that he hath done, or for one that deserveth many, if they adjudge him one measure (or judgement) he is beaten and discharged; if not, they beat him, and he healeth himselfe, and then they beat him againe. Who so is beaten by the Magistrates for a sinne which deserveth cutting off, and is beaten the second time for the same sinne; as he that eateth fat, (Leviticus 7. 25.) and is beaten for it, and eateth fat the second time, and is beaten for it; if he eat the third time, they beat him not, but put him into Little-cuse, a narrow place as high as himselfe, wherein he cannot lie downe; and they give him the bread of distresse, and water of affliction, till his bowells be shrunk, and he be sicke: and afterward they feed him with barley till his belly burst. Maimony in Sanhedrin, chapter 17. section 1, 2, 4. and chapter 18. section 4. by a number] that is, by a certaine number, determined by the Judges.

Verse 3. Forty stripes] this number forty the Scripture useth sundry times in cases of humiliation, affliction, and punishment: as Moses twice humbled himself in fasting and prayer fortie daies and fortie nights, Deut. 9. 9, 18. Elias fasted fortie daies, 1 King. 19. 8. and our Saviour, Mat. 4. 2. Forty yeeres Israel was afflicted in the wilderness for their finnes, Num. 14. 33, 34. and forty yeeres Egypt was desolate for treacherous dealing with Israel, Ezek. 29. 11, 12, 13. Forty daies every woman was in purification from her uncleannesse, for a manchild that she bare, and twice forty daies for a woman-child, Lev. 12. 4, 5. Forty daies and forty nights it rained at Noes flood, Gen. 7. 12. Forty daies did Ezekiel beare the iniquity of the house of Judah, Ezek. 4. 6. Jonas preached, yet forty daies and Niniven shall be overthrowne, Jon. 3. 4. Forty yeeres space the Canaanites had to repent, after Israel came out of Egypt, and wandred so many yeeres in the wilderness, Num. 14. 33. And thrice forty yeeres the old world had Noe preaching unto them repentance, Genesis 6. 3. It was forty daies ere Christ ascended into heaven, after his resurrection, Acts 1. 3, 9. And forty yeeres space of repentance he gave unto the Jewes, from the time that they killed him, before hee destroyed their Chie and Temple, by the Romanes. By

By the Hebrews this Law is expounded thus, *How many stripes doe they beat (an offender) with? with fortie lacking one: as it is written (Deut. 25. 2, 3.) by number fortie, that is, the number which is next to fortie. Talmud. Bab. in Maccoth, chapter 3. This their understanding is very ancient, for so they practised in the Apostles daies, as Paul testifieth, Of the Iewes five times received I fortie (stripes) save one, 2 Cor. 11. 24. But their reason which they give is not solid: as when they say, If it had bene written, FORTIE IN NUMBER, I would say it were full fortie: but being written, in number fortie, it meaneth the number which reckoneth fortie next after it, that is, thirtie nine. By this exposition they confound the verses, and take away the distinction, I thinke rather this custome was taken up, by reason of the manner of their beating fore-spoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even fortie, but either thirtie nine, or fortie two, which was above the number set of God. And hereof they write thus; *When they judge (or condemne) a sinner to so many (stripes) as he can beate, they judge not but by strokes that are fit to be trebled, [that is, to give three stripes at one stroke by reason of the three cords.] If they judge that he can beate twentie, they doe not say he shall be beaten with one and twentie, to the end that they may treble (the stripes) but they give him eightene. Maimony in Sanhedrin, ch. 17. sect. 2. Thus he that was able to beate twentie stripes, had but eightene; the Executioner smote him but six times, for if hee had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged: so hee that was adjudged to fortie, was smitten thirtie nine times, which being counted one for three, make thirtie nine. And so R. Bechaias writing hereof, saith, The strokes are trebled (that is, every one is three) and three times thirtie are nine and thirtie. be may smite] in Greeke, they may scourge, (or shall scourge) implying all the Judges with the Executioner: so after, and they shall not adde, not adde] not exceed the number set of God. The Hebrews say, If he that is beaten, die under the hand of the Executioner, he is free; but if he adde one stripe more to the measure, and he die, then the Executioner is banished for it. If he die not, yet he transgresseth against this prohibition: and so for all other that smite their neighbours. For if when the law giveth leave to smite, the Scripture commandeth not to smite a man (more than the appointed measure) for his wickednesse, much more any other man. Therefore who so smiteth his neighbour, though he smite a servant with a stroke, for which there is not due a farthing recompence, he is to be beaten: but if there be recompence to be made for it by money, no man payeth, and is beaten also. Maimony in Sanhedrin, chapter 16. section 12. with many stripes] or, with any more stripes: Hebr. with much smiting. thy brother be vile] or, be contemptible. By this God teacheth to hate and despise the sinne, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is to edification, and not to destru-**

ction, 2 Corinth. 13. 10. This vilenesse or ignominie is opposed to glorie or honour, Eiaſay 16. 14. The Greeke translateth it, *Aſchemoneſei*, that is, be ignominious, or behave himselfe unseemly: which word Paul useth when he saith, Love doth not behave itselfe unseemly, or is not ignominious, or contumelious, 1 Corinthians 13. 5. From this the Hebrews teach, that whosoever hath sinned and is beaten, he returneth to his dignitie, because it is said, Then thy brother be vile in thine eyes; after he is beaten, he be is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he sinneth, is beaten by three, as all other of the people, and returneth to his highnesse (or dignitie:) but the Chiefe of the Session, when he sinneth, they beate him, and he returneth not to his first estate; yea, he returneth not to be as one of the rest of the Synedrion, for they ascend in holinesse, and descend not. Maimony in Sanhedrin, ch. 17. sect. 7, 8, 9.

Verse 4. the oxe] or the asse, or any other beast: the oxe is named but for an instance. And if the beast may not be mousſed, that is, have his mouth tied up (as the Chaldee translateth) but is to eat that wherein he worketh, how much more men. Hereupon the Apostle saith, *Doth God take care for Oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope, and he that threſeth in hope should be partaker of his hope, 1 Corinth. 9. 9, 10. See also the notes on Deuteronomie 22. 10. when he treadeth] or, in his treading or threſhing: which the Greeke (followed also by the Apostle) translateth, treading or threſhing. They used in Israel to threſh their corne, not onely with flails as we doe, but with the feet of beasts they trod it out, Hosea 10. 11. and sometime with Cart-wheels, as Eiaſay 28. 27, 28. So they were wont in other nations, as the Romans did beat out their corne with flaves, or tread it out with cartell. Columel. de rust. lib. 2. cap. 21. Spiritually this signified the labour of the Ministers of the Word, preparing the bread of life for the soule, as the Apostle sheweth, saying, Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine: for the Scripture saith, Thou shalt not mousſell the oxe that treadeth out the corne, 1 Timothy 5. 17, 18. and to this the Proverbe agreeth, Where no oxen are, the crib is cleane (or empty) Proverbs 14. 4. Touching this Law, the Hebrews write thus; A beast is to eat all the while that is worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: he is also to eat of the burdens that are upon his backe, &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beaten, Deuteronomie 25. 4. whether it be an oxe, or other kinde of beast, uncleane or cleane, and whether he tread out the corne, or doe any other worke in that which groweth out of the ground; and it is not said, the oxe when hee treadeth, but for an instance. And whether he mousſell him at the time of his worke, or before the time, and then doth worke with him; yea, though hee mousſell him by voice, [that is, frayeth him by his voice from eating] he is to be beaten. If he hire a beast, and mous-*

sell him, and treadeth out corne with him, he is both beaten, and payeth to the owner thereof foure Kabs for a bullocke, and three Kabs for an asse. [A Kab was a measure that held as much as 24. egges.] If an Israelite tread out corne with the bullocke of an heathen, (and mouzell it) he transgresseth against this Law, Thou shalt not mouzell: but if an heathen tread with an Israelites bullocke, he transgresseth not: [for what things soever the Law saith, it saith to them that are under the Law, Romans 3. 19.] If he mouzell him not, but put a pricke in his mouth, that he cannot eat, or cause a Lyon to lie thereby [to fray him from eating] or layeth the (bullocks) calfe without [to keepe her from eating] or that the beast is a thirst, and he giveth it no drinke, or spread a skin upon the corne that he may not eat; all these and other the like are unlawfull, though he is not beaten [for doing them.] &c. Maimony tom. 4. treat. of Hired things, chap. 13. sect. 1, 2, 3.

5 Verse 5. *If brethren dwell together*] This Law is first to be understood of naturall and next brethren (the Hebrews restraine it to Israelites, and brethren by the fathers side onely,) and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase brethren) is to doe the dutie here required, as the example of Boaz and Ruth sheweth, Ruth 3. & 4 chap. And their dwelling together seemeth to denote their single state of life, whilst they abode in their fathers house; as there is an example of Er, Onan, and Selah, in Judahs family, where before Moses time this Law was practised, Gen. 38. 7, &c. *One of them die*] One is often used for the first, as in Genesis 1. 5. and 8. 5. So some understand this Law to be for the first-borne of the brethren onely: others take it generally for any one of them; and thus the Hebrews take it in the largest sense. It is commanded by the Law, that a man should take the wife of his brother by the fathers side, whether of such as be married or betrothed, if he die without seed, Deuteronomie 25. 5. Brethren by the mothers side (onely) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe) but are as if they were none: for there is no brotherhood but by the fathers side. Strangers that are become Profelytes, and servants which have their freedome, have no brotherhood at all, but are as strangers one to another, &c. Maimony tom. 2. in Iibbum, (or treat. of taking the Brothers wife) ch. 1. sect. 1, 7, 8. So in the Gospel this case is propounded to our Saviour in generall termes, *Moses said, if any (man) die*, Mat. 22. 24. or *if any (mans) brother die*, Marke 12. 19. Luke 20. 28. that it seemeth even then, this was not thought to intend the first-borne onely.

have no sonne] Hebrew, *no sonne to him*, that is, *no childe*: for sonne, the Greeke translateth *seed*, which comprehendeth sonne or daughter: so in the Gospel it is translated, *having no children*, Mat. 22. 24. or, *he die childlesse*, Luke 20. 28. and in Mat. 22. 25. it is said, *having no seed*. Thus the Hebrews expound it, *That which is said in the Law, AND HAVE NO SONNE*; whether it be sonne or daughter, or seed of sonne, or seed of daughter, &c. if he have seed by that

wife, or by another, he freeb his wife from unloosing the shoe, or marrying his brother: yea, though he have a seed which is a bastard, &c. But if he have a sonne by a bond-woman, or by an alien, he freeb not his wife: for the seed that cometh of a bond-woman, are servants, Exodus 21. 4. and they which come of Infidels, are Infidels, and are as none; for of the heathen be saith, **HE WILL TURNE AWAY THE SON FROM AFTER MEE**, Deuteronomie 32.

4. *hee turneth him away from being counted of the Church*. And though his sonne by the bond-woman be made free, or his sonne by the alien be become a Profelyte, yet are they as other strangers, and freed (servants) and doe not discharge his wife, &c. *Who so dieth, and leaveth his wife with childe, if she have an untimely birth after his death, she is to marry her husbands brother: but if she bring it forth, and the childe cometh out alive into the aire of the world, although it die in the house that it is borne, loe his mother is discharged from pulling off the shoe, or marrying her husbands brother*. Maim. in Iibbum, chap. 1. sect. 3, 4, 5.

a stranger] that is, of another family in Israel, as the Greeke translateth it, *a man not neere*, that is, not neere of kin. The Hebrews say, *If she be married to another, and he lie with her before she be married to her husbands brother, or have pulled off his shoe, he and she are to be beaten, and she is to goe out by (Bill of divorce)*. Maim. in Iibbum, chapter 2. section 18.

her husbands brother] or next nearest kinsman, as in Ruths case, Ruth 3. Here they say, *Who so dieth and leaveth many brethren, it is commanded that the eldest marry his brothers wife, or pull off his shoe. If the eldest will not, they turne to all the other brethren: if they will not, they turne againe to the eldest and say, Upon thee the commandement (lieb) either to put off (the shoe) or to marry thy brothers wife: and they cannot compell the husbands brother to marry her, but they may compell him to pull off (the shoe.) If the eldest brother be gone into another countrey, his younger brother may not say, the commandement lieb upon my elder brother, wait for him till he come: but they say to this, that hee now marry, or pull off (the shoe.)* Maimony in Iibbum, chap. 2. sect. 6. -- 9.

goe in unto her] into the chamber, as Iudg. 15. 1. that is, take her to wife. The Hebrewes thinke this might not be done till they had waited 90. daies after her husbands death, which was to see whether she was with child or not: and such was the custome for al other women that were widows; they married not till after three moneths. Maimony in Iibbum, ch. 1. f. 19. This seemeth necessary in this case, for if she were with child, and brought if forth alive, it was not lawfull for her brother in law to have her, Levit. 18. 16.

Verf. 6. *stand up in the name of his brother*] that is, be counted and called the seed of the dead man, not of the living: & for this cause Onan sinned in nor performing this duty, because he knew that the seed should not be his, Gen. 38. 9. Thus Obed, whom Boaz begat of Ruth, is said to be the sonne of Naomi, Ruth. 4. 17. And as hee did this for his dead brother, so by the Hebrewes, *Who so married his brothers wife, hee was the wife of all his brothers goods*. Maimony tom. 4. treat. of Inheri-

nances, chap. 3. sect. 7. *his name be not blotted out*] or, *not wiped out*; for that was an heave judgment in Israel, Deut. 9. 14. & 29. 20. Psal. 109. 13. Therefore to comfort the godly Eunuchs, the Lord promiseth to give them a name better than of *sonnes and of daughters*, Esay 56. 5. And this sheweth the reason of this Law, that God would have brethren shew mercie one to another, both to the living, and to the dead, as Ruth 2. 20. that widowes should not be left comfortlesse, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is shewed on Gen. 12. 5.) but that the name of the dead might be raised up upon their inheritances, Ruth 4. 5, 10. And as Christ himselfe came according to the flesh, after this manner of kindnesse shewed by Boaz his grandfather; so unto him, and his Church, may the truth of this shadow and legall ordinance be applied. For the Church of Israel was his wife, Hosea 2. who bare him no children by the Law, Rom. 7. 10. & 11. But the Apostles (his brethren, Joh. 20. 17.) by the immortall seed of the Gospel, begat children unto him, both of the Jewes and Gentiles, 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. not that they should be called by any mans name, 1 Cor. 1. 12, 13. but to carry the name of Christ, whose name shall be for ever, and continued as long as the Sun; in whom all nations shall blesse themselves: and blessed be the name of his glory for ever, Psal. 72. 17, 19.

7 Verse 7. *like not*] or *be not willing, have no delight or pleasure*: so in verse 8. Though God would have brethren performe the foresaid dutie, yet if their affections were contrary, he forced them not hereunto, lest worse evils should grow in families, through want of love, which is the bond of perfectnesse. But what if the woman her selfe were not willing? For this God giveth no expresse Law: but by the Hebrews opinion, if she were fit to marry him, and would not, she was judged as a woman rebellious against her husband, and was put away without a dowrie, which all other widowes had. If her husbands brethren were manie, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandement is, that the eldest should have his brothers wife. Maimony in Ibbum, chap. 2. sect. 10. *to the gate*] where the Judges used to sit: so the Chaldee explaineth it, *to the gate of the Iudgement Hall (or Court) before the Elders*: see Ruth 4. 1, 2, &c.

8 Verse 8. *and speake unto him*] The brothers wife goeth after her husbands brother, in the place where he is, and commeth to the Judges: and they call him, and give him counsell, such as is meet for him and her. If it be good to marrie, they counsell him to marrie her: and if it be good to put off the shoe, as if she be very yong, and he an old man, or she an old woman, and he a yong man, they counsell him to put off (the shoe.) And it is needfull that the Judges appoint a certaine place to sit in, and afterward she pulleth off his shoe there before them, &c. Maimony in Ibbum, chapter 4. section 1, 2.

9 Verse 9. *pull off his shoe*] It is said in Ruth 4. 7. that this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirme all things; a man pulled off his shoe, and gave it to his neighbour, and this was a testimonie in Israel. So in that case it was a signe, that the brother gave over his right in the woman, and resigned her to any other. Sometimes it is a signe of ignominie, Esa. 20. 2, 4. that also is implied here, as the words following manifest. The manner of performing this Rite, is said to be thus; *They brought him a shoe of Leather, which had an heele, &c. and he put it on his right foot, and tied the latchet thereof upon his foot, and stood he and she in the Synedrion (or Court.) And he setting his foot upon the ground, and she sitting downe, stretched out her hand in the Court, and loosed the latchet of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and spitted on the ground before his face, with spittle that might be feare of the Iudges; and it was necessarie that the Iudges should see the spittle that came out of her mouth. And afterwards she said, THUS SHALL IT BE DONE TO THE MAN WHICH WILL NOT BUILD UP HIS BROTHERS HOUSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOOE PULLED OFF;* all in the holy tongue. And all that sate there, answered after her, *HE THAT HATH HIS SHOOE PULLED OFF*, three times. Maimony in Ibbum, chap. 4. sect. 6, 7, 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stabilitie) of the Gospel of Peace, mentioned in Ephes. 6. 15.

spit in his face] or *in his sight*, as this phrase is interpreted, Deut. 4. 37. or *before him*, as Deut. 11. 25. The Hebrews expound it of spitting on the ground before him, as is before noted. And this spitting was a signe of shame and ignominie, as Numbers 12. 14. Esay 50. 6. *build up his brothers house*] that is, beget seed for his brother: as Rachel and Leah are said to build the house of Israel, by bearing children, Ruth 4. 11. See the Annotations on Genes. 16. 2. *the house of him*] So there was a note of infamie not upon himselfe onely, but his house, his posteritie after him: whereby God shewed how much hee disliked this his unkindnesse. And concerning that nearest kinsman, which refused to marry Ruth, *lest he should marre his owne inheritance*, Ruth 4. 6. wee may observe how neither he nor his hath any name or memoriall in the booke of GOD, though there seemed to be just occasion to have named him, Ruth 4. 1, &c. whereas Boaz who did the dutie, hath not onely his Genealogie rehearsed, Ruth 4. 18, 22. but is in the Rolle of the kindred of our Lord Jesus Christ, who came of him according to the flesh, Mat. 1. 1, 5. After all these rites were performed, the Hebrews doe record, that the Judges gave unto the woman a Bill subscribed with their names, wherein they testified to all men, that such a man and

such

such a woman had on such a day and yeere appeared before them, and done all the things forementioned, according to the Law of Moses and Israel: which bill was a testimoniall of her full discharge from this man, after which she was free to be married to any other. *Maimony in Ibbum, chapter 4. section 29, 30.*

11 Verse 11. *When men strive*] or fight, as it were flying one upon another. *and his brother*] that is, *his neighbour*; brother is taken here in a large sense, as in Exod. 2. 11. and in many other places.

to deliver her husband] This though it was lawfull for her to doe, and a fruit of her love; yet God forbiddeth it to be done by any unlawfull or immodest manner: for we may not doe evill that good may come, Rom. 3. 8.

putteth forth her hand] This noteth a purposed act: for if shee had done this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the generall for all men, *He that bringeth shame* (on his neighbour) *is not guiltie* (of punishment) *for the shame, unless he doe it purposely, as it is written, AND SHE PUTTETH FORTH HER HAND: but he that doth shame to his neighbour without intent, is free.* *Maimony tom. 4. in Chobel* (or treat. of him that doth hurt and dammage) chap. 1. sect. 10.

by his secrets] or privities; which in the Hebrew have their name of Shame, *the shamefull parts*. From hence the Jewes have a generall law, that men are to make satisfaction for all manner shame that they bring upon their neighbour, as is noted on Exod. 21. 19. Their saying is, *He that hurteth his neighbour, is bound to make him satisfaction for five things, viz. the dammage, and the paine, and his healing, and his resting, and the shame; and these five things are recompensed out of the best of his goods, &c. He is bound to pay for the shame by it selfe, Deuteronomie 25. 11, 12. under which law is generally comprehended he that bringeth shame (upon his neighbour.)* *Maimony in Chobel, chapter 1. section 1, 8.*

12 Verse 12. *cut off her hand*] the instrument wherewith she sinned: by it teaching to cut off and abstaine from such actions. And this severe punishment God appointeth for her immodest carriage.

13 Verse 13. *a stone and a stone*] that is, as the Gr. and Chaldee translate, *a weight and a weight*; meaning divers weights, wherewith to deceive in buying and selling, called *the bag of deceitfull weights*, Mich. 6. 11. In Israel they used to have their weights of stone, or the like: see the Annotations on Lev. 19. 36. So *an heart and an heart*, meaneth a double deceitfull heart, 1 Chron. 12. 33. This Law forbiddeth not onely all unrighteousnesse in buying, selling, and exchanging; but all unjustice in judgment, Matth. 7. 1, 2. as God blaming the Judges, saith, *I will weigh the violent wrong of your hands in the earib*, Psal. 58. 3. The like evill is to be avoided in handling the word of God, that it be not deceitfully, 2 Cor. 4. 2. So for measuring the ordinances of God in his Church, by the *Reed & Line* which he hath given therefore, Ezek. 40. 3, 5. & 43. 10. Rev. 11. 1. called *a golden Reed*, Rev. 21. 15.

14 Verse 14. *in thine house*] Though a man doe not weigh or measure with such, yet it is unlawfull to have a light weight, or scant measure in his house or shop, (as the Hebrews teach from this place) for another may come, who knoweth not that it lacketh weight, and may weigh with it. *Maimony treat. of Theft, chapter 7. section 3.* *Ephah*] or *Bustell*: in Greeke and Chaldee, *a measure and a measure*, that is, a double measure. The *Ephah* is named in stead of all other: what it was, see on Levit. 19. 36. and Exod. 16. 36. So in Prov. 20. 10. *A stone and a stone, an Ephah and an Ephah, are an abomination to Iehovah, even both of them.* See also Proverbs 11. 1. and 20. 23.

15 Verse 15. *A perfect stone*] in Greeke, *A true weight*: so after, *a true measure*. Hence Solomon saith, *A perfect stone is the Lords delight*, Prov. 12. 1. *and a just*] Hebr. *and (a stone of) justice*: so an *Ephah of justice*, that is, most just and exact: contrary to them that made the *Ephah* small, and the *shekel* great, Amos 8. 5. So in Ezek. 45. 10. it is said, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have.* God here commandeth justice and equitie in all things, corporall and spirituall, as our Saviour teacheth us, saying, *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed downe, and shaken together, and running over, &c.* Luke 6. 37, 38. And Iob applying this to his state of life, saith, *Let him weigh me in balances of justice, that God may know mine integritie*, Job 31. 6. And every man is willed to ponder (or weigh) the path of his feet, Proverbs 4. 26. that is, (as the Apostle expoundeth it) to make strait pathes for his feet, Heb. 12. 13. *may be lengthened*] or *prolonged*; or, *that they may lengthen thy daies*; of which phrase see Exodus 20. 12. As a *just weight and balance* are the *Lords*, Proverbs 16. 11. and his *delight*, Proverbs 11. 1. so he rewardeth with blessing and long life, the keeping of this law, than which there is none more necessarie in humane societie.

16 Verse 16. *an abomination*] that is, *most abominable*; yea, not onely the person that doth these, but even the weights and measures themselves are said to be an abomination, Prov. 11. 1. and 20. 23. and the rather for that this injury is done under a shew of justice, and done especially to the poorer sort, which buy by re-tale, whose wrong God especially regardeth. *unrighteousnesse*] or *injurious evill*: which generall word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppresse and defraud one another: but *the Lord is the avenger of all such*, 1 Theff. 4. 6. and he hath sworn by the excellencie of Jakob, *Surely I will never forget any of their workes*, Amos 8. 5, 7.

17 Verse 17. *Remember*] Hebr. *To remember*, of which phrase see the notes on Exod. 13. 3. *Amalek*] that is, the *Amalekites*, which were the children of Esau, Jakobs brother: of whose wickednesse see Exod. 17. 8, &c.

18 Verse 18. *he met thee*] by way of enmitie, not of

of anity; therefore the Greeke translateth; he resisted thee; when it had been his duty to have met them with bread and water, for their refreshing, Deut. 23. 4. In 1 Samuel 15. 2. it is said, he laid (wait) for Israel in the way. *[note the hindmost]*

Hebrew, cut off the taile; a stratagem of warre, lawfull against Gods enemies, as Josua 10. 19. but wicked against his people. The Greeke translateth, Cut off thy hindmost troope; in Chaldee, be killed. *[feeble]* in Greeke, wearied; in Chaldee, lingering: which fast was cruelty in Amalek; for the faint and feeble ought to be comforted and refreshed, Matth. 11. 28. 1 Thess. 5. 14. and such were gathered in the Rereward, as Israel marched, Numb. 10. 25. Though this might be a just correction from God, for such as fainted in their travell, wherein they should have been incouraged. See the notes on Exod. 17. 8. *[fear not God]* the Chaldee saith, he feared not the glorie of the Lord: for his glorie conducted them in a pillar of cloud and fire, Exodus 13. 21. and God by signes and wonders, great plagues and terrible-nesse, had brought Israel out of Egypt, which made all peoples afraid, Exod. 15. 14, &c. yet Amalek feared not. As by the feare of the Lord, men depart from evill, Prov. 16. 6. so the want of his feare is the cause why men rush into all evill, Psal. 36. 1, 2, &c.

19 Vers. 19. given rest unto thee from all] under which is implied, a subduing of all the enemies; for so these phrases doe explaine one another, 2 Sam. 7. 11. with 1 Chronicles 17. 10. And here God deferreth vengeance till after many yeeres: so shewing forbearance towards the wicked, which should leade them to repentance, Rom. 2. 4. and compassion towards his people, whom he would not exercise with all waters at once, lest they should be discomfited. See Exod. 13. 17. *[blot out]* or, wipe out the remembrance, that there should no name or memoriall of them remaine: a signe of great wrath, as Deuter. 9. 14. and 29. 20. This judgement God executed by Saul the first King of Israel, whom he sent to destroy utterly these Amalekites, both man and woman, infant and suckling, ox and sheepe, camell and ass. 1 Sam. 15. 2, 3. But he failed in the performance of it: therefore God stirred up the Simeonites (in King Ezekiels dates) and they smote the rest of the Amalekites, that were escaped, 1 Chron. 4. 42, 43. yet Haman of Agag the Amalekite remained, who plotted the death of all the Jewes: but he and his ten sons were killed; and Amaleks memory is perished, Hest. 5. &c. And under this, the like judgement on Antichrist was figured: see the Annotations on Exodus 17. *[shalt not forget]* that is, Take heed thou forget it not: by forgetting he implieth also neglect of performing this judgement. Therefore Saul who performed it not thorowly, but spared the King, and the best of the cattell, (though for sacrifice unto the Lord) was rejected of God, as having sinned greatly, 1 Sam. 15. 9, 21, 23. and for it he was slain, 1 Chron. 10. 13. and, an Amalekite had an hand in his death, 2 Sam. 1. 8, 9, 10.

CHAP. XXVI.

1 The profession of him that offereth the basket of first-fruits. 22 The confession of him that hath given his third yeares Tithes. 16 The Covenant between God and the people.

And it shall be when thou art come into the land which Jehovah thy God giveth unto thee for an inheritance, and thou possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, which Jehovah thy God giveth unto thee, and shalt put it in a basket, and shalt goe unto a place which Jehovah thy God shall chuse to cause his name to dwell there. And thou shalt come unto the Priest, which shall be in those daies, and shalt say unto him, I professe this day unto Jehovah thy God, that I am come into the land which Jehovah sware unto our fathers for to give unto us. And the Priest shall take the basket out of thine hand, and shall set it downe before the Altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian (ready to perish) was my Father, and he went downe into Egypt, and sojourned there with a few men, and became there a nation great, mighty and many. And the Egyptians evill intreated us, and afflicted us, and laid upon us hard servitude. And we cried out unto Jehovah the God of our Fathers, and Jehovah heard our voice, and saw our affliction, and our labour, and our oppression. And Jehovah brought us forth out of Egypt, with a strong hand, and with an out-stretched arme, and with great terrible-nesse, and with signes, and with wonders. And hee hath brought us into this place, and hath given unto us this land, a land flowing with milke and honey. And now, behold, I have brought the first fruit of the land, which thou, Jehovah, hast given unto me; and thou shalt set it downe before Jehovah thy God, and shalt bow downe thy selfe before Jehovah thy God. And thou shalt rejoyce in all the good which Jehovah thy God hath given unto thee, and unto thine house, thou, and the Levite; and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thy revenue, in the third yeere, the

- the yeere of tithe, and hast given it unto the Levite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be filled. Then thou shalt say before Jehovah thy God, I have put away the holy thing out of mine house, and also have given it unto the Levite, and to the stranger, to the fatherlesse, and to the widow, according to all thy commandment, which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten. I have not eaten thereof in my mourning, neither have I put away ought thereof for the uncleane, neither have I given ought thereof for the dead: I have hearkned to the voice of Jehovah my God; I have done according to all that thou hast commanded me. Looke downe from the habitation of thine holinesse from the heavens, and blesse thy people Israel, and the land which thou hast give unto us, as thou swarest unto our fathers, a land that floweth with milk & hony. This day Jehovah thy God hath commanded thee to doe these Statutes and Judgements, and thou shalt keepe and doe them, with all thine heart, and with all thy soule. Thou hast avouched Jehovah *this* day to be unto thee for a God, & to walk in his waies, and to keepe his Statutes, and his Commandments, and his Judgements; and to hearken unto his voice. And Jehovah hath avouched thee *this* day, to be unto him for a people of peculiar treasure, as he hath spoken unto thee, and to keep all his Commandments. And to give thee to be high above all nations which hee hath made in praise, and in name, and in beautifull glorie; and that thou maist be an holy people unto Jehovah thy God, as he hath spoken.

Annotations.

Here beginneth the fiftieth Lecture of the Law: see Gen. 6. 9.

When thou art come] or, When thou shalt be come. He sheweth that they were not bound to (bring) the first fruits, till the land were subdued, and parted among them, saith Sol. Iord. on this place.

Verse 2. of the first] or, of the beginning; which the Greeke translateth, of the first fruit of the fruits of thy land; meaning, of those which were first ripe, then they were to honour God with in the first place, and to shew their thankfulness for his blessings, that so they might be sanctified and increased unto them, Pro. 3. 9, 10. These first-fruits were to be separated before all other, as is noted on Numbers 18. 13. And Sol. Iord. scanne the words thus; Of the first, and not all the

first: for all fruits were not bound to give the first-fruits, but the seven sorts onely, for which the land of Israel is commended (in Deuteronomie 8. 8.) the like is said by others of them; They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deuteronomie 8.) and they are wheat, and barley, and grapes, and figs, and pomegranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified: They bring not of the Dates that grow on Mount aines, nor of the fruits that grow in Vallies, nor of Olives which are not of the chiefest, but of the Dates that grow in vallies, and of the fruits that grow on Mount aines, because they are of the chiefest (or best.) They bring no first-fruits of liquors, save of olives and of grapes onely; for it is said, OF THE FRUIT OF THE LAND, and not of the liquor: and if one bring of the liquors, they receive them not of him. They that dwell nere to Jerusalem, bring figs and grapes that are moist, and they that dwell farre off bring them dried. Maimony tom. 3. in Bicurim, chapter 2. section 2, 3, 4. The first-fruits have no measure set by the Law, but by the words of our wisemen, he must separate one of sixtie. And he that will make all his field first-fruits, may so doe. If he have separated his first-fruits, and returneth, and addeth more unto them, that which he addeth is at the first-fruits. Ibidem section 17, 18. giveth] or, is giving unto thee; the Greeke addeth, by lot, or for subsistance: this was the land of Canaan, the seat of Gods Church, and figure of a better inheritance by Christ: the first-fruits wherof (which are the graces, or the first-fruits of the Spirit, Romans 8. 13.) are to be brought unto the Lord, that they may be accepted in Christ. Yea, wee our selves, whom he hath begotten with the word of Truth, that we should be a kinde of first-fruits of his creatures, (Jam. 1. 18.) are to present our bodies unto him, and our reasonable service, Romans 12. 1. The Hebrews say, If one bring first-fruits from without the land, they are no first-fruits. Maimony in Bicurim, chapter 2. section 1. In a basket] so the Greeke and Chaldees translate the word Tene, used onely here, and in Deuteronomie 28. 5, 17. The Hebrews understand it generally of any vessell, and hold it necessarie (from this place) that the first-fruits be brought in a vessell, also they teach, that Every sort of fruit should be brought in a vessell by it selfe: but if he brought them in one vessell, it would serve. And they might bring them mixed all together, but the Barley underneath, and the Wheat above it, and the Olives above that, and the Dates above them, and the Pomegranats above them, and the Figs uppermost in the vessell: And there should be some thing put betwixt every severall kinde, as chittie, or rushes, or leaves, or the like; and they laid down the figs, clusters of grapes outward. If he brought them in a vessell of metall, the Priest took the first-fruits, and restored the vessell to the owner: but if he brought them in a vessell of Osiens, or of Rushes, or the like, when both the first-fruits and baskets were the Priests. Maimony tom. 3. in Bicurim, (or Treatise of First-fruits, chapter 3. section 7, 8. on the land shaluge) namely, at the feast of Harvest, or Pentecost, which was seven weekes after the Passover, as may be

be gathered by Exodus 34. 22. and Deuteronomie 16. 9, 10. then the people went up together, and carried of their first-fruits with them. The Hebrews say, They brought no first-fruits before the Pentecost, as it is written, And the feast of Harvest of the first-fruits of thy labours, (Exodus 23. 16.) and if any brought them (before,) they received them not of him, but he left them there untill the solemn feast came. Maimony in Biecurim, chapter 2. section 6. his name to dwell] the Chaldee faith, his divine presence to dwell; the Greeke, his name to be called upon there: meaning the Tabernacle or Temple, called elsewhere, the house of Jehovah, Exodus 23. 19. This in ages following, was at Shilo, and then at Jerusalem, whither the people used to repaire with great solemnitie; and at the performance of this service, they are said to doe thus: When they carried up the first-fruits, all the cities that were in a Station (or Countie) gathered together to the (chiefe) citie of the Station, to the end they might not goe up alone; for it is said, In the multitude of people is the Kings honour; (Proverbs 14. 28.) And they came and lodged all night in the streets of the citie, and went not into the houses for feare of pollution. And in the morning the Governour said, Arise, and let us goe up to Sion the citie of the LORD our God. And before them went a Bull which had his hornes covered with gold, and an Olive garland on his head, to signifie the first-fruits of the seven kinds (of fruits.) And a Pipe struck up before them, untill they came neere to Jerusalem; and all the way as they went, they sang, I rejoiced in them that said unto me, We will goe into the house of the LORD, &c. (Psalm 122.) When they were come nigh to Jerusalem, they sent messengers before them, to signifie it to the men of Jerusalem, &c. Then the Captaines and Governours went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, Our feet have bene standing in thy gates, O Jerusalem, (Psalm 122.) All the chiefe Artificers that were in Jerusalem stood before them, and saluted them, Welcome brethren, the men of such a place. And they went in the midst of Jerusalem, and the Pipe striking up before them, till they came neere to the mount of the house (of God:) when they were come thither, they tooke every man his basket on his shoulder, and said, Hallelujah, Praise God in his Sanctuaries, &c. (Psalm 150.) and they went thus and sang till they came to the Courtyard; when they were come thither, the Levites sang (the 30. Psalm) I will exalt thee, O LORD, for thou hast drawne up me, &c. Talmud Bab. in Biecurim, chapter 3. section 2, 3, 4. and Maimony in Biecurim, chapter 4. section 16. Unto this, and other like manner of solemn assembling, the Prophet hath reference, when hee saith, Thou shalt have a song as in the night when an holy solemnity is kept; and gladnesse of heart, as when one goeth with a Pipe, to come into the mountain of Jehovah, to the Rock of Israel, Esay 30. 29.

3 Verse 3. unto the Priest] Gods publick minister, and the figure of Christ, of whom it is written; By him let us offer the sacrifice of praise to God continually, that is, the fruits of the lips, confessing to his name,

Heb. 13. 15. which shall be] that is, which shall minister in his course in those daies; for the Priests ministred by turnes: see 1 Chron. 24. I profess] or, I declare, I shew openly before the LORD. And because of this presenting themselves and their first-fruits to him, the Hebrews say, Thou when they brought their first-fruits, they brought in their hand Turtle doves and yong Pigeons; some they hang upon the bankes, and they were for burnt-offerings and some in their hands, which they gave unto the Priests. Maim. in Biecurim, ch. 3. sect. 9.

Verse 4. before the Altar] that there it might be sanctified by Christ, figured by the Altar, Matthew 23. 19. Hebrews 13. 10, &c. and so made acceptable to God.

5 Verse 5. shalt answer] that is, shalt speake, or pronounce: These words were to be spoken by every man that brought the first-fruits, except hee were not a man, or not the owner of the land, or the like: for such exceptions they doe put. He that brought the first-fruits, might if he would give them to his servant, or to his neighbour, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, he himselfe was to take the basket on his owne shoulder, yea, though he were the King, the greatest in Israel: and when he came at the Courtyard he professed, whiler the basket was upon his shoulder, I PROFESSE THIS DAY UNTO THE LORD THY GOD, &c. Then he let downe the basket from his shoulder, and the Priest put his hand under it, and waved it, and he said, A STRIAN READY TO PERISH WAS MY FATHER, &c. and he left it by the Altars side, at the Southwest borne (of the Altar) on the Southside of the borne, and bowed himselfe downe, and went out. But the confession is not alike for all: some are bound to bring first-fruits, and yet make no confession over them; as the woman, and he that is of neither sex, and hee that is of both sexes, male and female; because they cannot say, WHICH THE LORD HATH GIVEN UNTO ME. Likewise Tutors (or Guardians) and Servants and Messengers; for they cannot say, which the Lord hath given unto me. The Proselyte bringeth and professeth, as it is said to Abraham, A father of a multitude of nations have I given thee to be, (Genesis 17. 5.) Behold, he is the father of all the whole world, which are gathered under the wings of the divine Majesty. And to Abraham was the oath at first, that his sonnes should inherit the land. Likewise the Priests and Levites doe bring (first-fruits) and profess, because they have Cities and Suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but professeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort; because he that sold it hath separated them already; and if he doe separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and profess. He that separateth first-fruits, and they are lost before they come at the mount of (Gods) house, and he separateth other for them, he bringeth the second, but professeth not, because he cannot say, THE FIRST OF THE FRUIT OF THE LAND, (Deuteronomie 26. 10.) for they

they are not the first, &c. He that bringeth first-fruits of one kinde, and maketh profession, and commeth againe and bringeth first-fruits of another kinde, he maketh no profession over them; for it is said, **I PRO-FESSE THIS DAY**; one time in the yeere doth he make profession, and not twise. He that bringeth first-fruits after the feast, untill the dedication, although he separated them before the feast, bringeth them, but maketh no profession, because it is said (in verse 11.) **AND THOU SHALT REIOICE IN ALL THE GOOD**; so there is no professing, but at the time of rejoycing, from the (beginning of the) feast of Weekes, untill the end of the feast. *Maimony* in *Biccurim*, chapter 3. section 12. &c. and chapter 4. section 1. &c. In that which is said of the *Profelyte* (or *Stranger*) *Maimony* differeth from his fellowes; for in *Talmud Bab. in Biccurim*, chapter 1. section 4. it is said, *The Profelyte bringeth, but professeth not, because he cannot say, Which thou hast sworn to our Fathers to give unto us; but if his mother were an Israelitess, he bringeth and professeth.* But the former well agreeth with the myserie of the Gospel; for as it is prophesied in *Ezekiel* 47. 22. *Ye shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as borne in the countrey, &c.* So when Christ came, *Zacchaeus* the chiefe *Publican* became the son of *Abraham*, *Luke* 19. 9. and in Christ there is neither *Iew* nor *Greeke*, but all are one in him, and *Abrahams* seed and heires, according to the promise, *Galathians* 3. 28, 29. And in him is this service in the myserie of it fulfilled, when wee at our *Pentecost*, that is, when we receive the first-fruits of Gods Spirit, (*Act.* 2. *Romanes* 8. 23.) doe honour him with our persons, our substance, and with the first-fruits of all our increase, *Proverbs* 3. 9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, *Heb.* 13. 15. For as the first of all fruits were holy, so the Church is holy unto the Lord, of all peoples in the earth, *Rev.* 14. 4. *Iam.* 1. 18. as it is written, *Israel is holiness unto Iehovah, the first-fruits of his revenue*, *Jer.* 2. 3. And as these first-fruits were brought into the Sanctuary in a basket, so the good *Israelites* whom God would accept for his, are likened to a basket of good figs set before the Temple of the Lord, even like the figs that are first ripe, and them God promiseth to acknowledge, & to set his eyes upon them for good, and that they shall be his people, and hee will be their God, &c. *Ier.* 24. 1, 2. 5, 6, 7.

A Syrian ready to perish] *Hebr.* *An Aramite perishing*, or, of perdition; that is, ready to perish through poverty, affliction, and misery, As in *Prov.* 31. 6, 7. *Give strong drinke unto him that is ready to perish, &c. Let him drinke and forget his poverty, and remember his misery no more.* An *Aramite* is after the *Greeke* called a *Syrian*, as is noted on *Genesis* 10. 22. and this *Syrian* here spoken of was *Isaac*, who dwelt in *Syria* with *Laban* the *Syrian*, twenty yeeres in hard service; *Gen.* 28. 5. and 31. 38. 40. 41. 42. *Hos.* 12. 12. and therefore though hee was naturally an *Hebrew*, yet for his misery is called a *Syrian*; as contrariwise *Is-*

ther, who by nature was an *Ismaelite*, *1 Chron.* 2. 17. is for his faith and state of grace called an *Israelite*, *2 Sam.* 17. 25. And thus God said to the *Jews* that dwelt in *Canaan*, *Thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chetbite*, *Ezek.* 16. 3. Others understand it here of *Laban*, translating, *A Syrian was destroying my father, (or working his perdition;)* and to this the *Chaldee* agreeth, saying, *Laban the Syrian sought to destroy (or undo) my father: and the Vulgar Latine, A Syrian persecuted my father.* The *Greeke* differeth from both, translating, *My father left Syria.* By this speech they were taught to acknowledge their first estate and originall to have beene most miserable; and so we ought all to confesse, *Ephesians* 2. 2, 3. *a few men*] in *Chaldee*, *a small people*: they went downe but with *seventie soules*, *Genesis* 46. 27.

Verse 6. *evil intreated*] *did evil*, or *reviled*: and this is a commemoration of their second maine affliction, whereof see *Exod.* 1. &c. and it was a figure of our bondage under sinne and Satan, which we being delivered from, are to mention with thankfulness, *Rom.* 6. 17, 18. *Tit.* 3. 3. *hard servitude*] in *Greeke*, *hard workes*: they made them serve with rigour, that their lives were bitter unto them, *Exod.* 1. 14. God would nor have us forget our former miseries, though we be come out of them: he sundry times commandeth this; *Thou shalt remember that thou wast a servant in Egypt*, *Deut.* 16. 12. *Remember that yee having beene in times passed, heathens, &c. were without Christ, being aliens from the Common-wealth of Israel*, *Ephesians* 2. 11, 12.

Verse 7. *we cried out*] in *Chaldee*, *we prayed*: see *Exo.* 2. 23, 24, 25. *heard our voice*] in *Chaldee*, *accepted our prayer.* *saw*] in *Chaldee*, *it was revealed (or manifest) before him*; see *Exo.* 3. 7. *our labour*] or *our molestation*.

Verse 8. *out-stretched*] in *Greeke* and *Chaldee*, *as high arme*: see *Exod.* 7. &c. *terriblenesse*] or *terror*: this the *Greek* and *Chaldee* translate *visions*; and so in *Deut.* 4. 34.

Verse 9. *milk and honey*] under which two, all other earthly blessings and heavenly also, in figure, are implied: and hereby they acknowledge the truth of Gods promises made unto their fathers; whereof see the notes on *Exod.* 3. 8. So after in verse 15.

Verse 10. *the fruit*] in *Greeke*, *the first-fruits of the fruits*. As we our selves are the Lords first-fruits, *Rev.* 14. 4. and have received the first-fruits of his Spirit, *Rom.* 8. 23. so we then doe give the first-fruits unto him, when in Christ (the true Sanctuary) we acknowledge, that we and ours are his, and have this grace not of our selves, or for our owne merits, but of his goodnesse and liberality, *2 Cor.* 3. 5. *Eph.* 2. 8, 9, 10. *Tit.* 3. 3, 4, 5, 6.

set it down] or *leaves it* for the Priests, which did after eat it. *The first-fruits were given to the men of the charge [the Priests that ministered] and they divided them among them, as the [other] holy things of the Sanctuary.* *Maimony* in *Biccurim*, chapter 3. section 1. It figured, that we should com-

secrate

secrete our selves & ours for ever unto the Lord, Rom. 12. 1. and 6. 19. 22.

11 Verſ. 11. *Shalt rejoyce*] as they were bound to doe at all other feasts, Deut. 16. 11. 15. So that after this homiage, the people abode in the holy Citie all that night feasting, and the next day they might depart, and not before. Hereupon the Hebrewes note *seven things*, which they that brought first fruits were bound unto; *the coming to the place*; and *the vessel* (or basket;) *the Profession* to be made; and *the oblation* (or sacrifice;) and *the Song*; and *the Waving* of it by the Priest; and *the tarrying all night*. When hee hath brought his first-fruits to the Sanctuary, and made profession, and offered his peace-offerings; hee may not goe out of Ierusalem that day, to returne to his owne place, but must tarry there all night, and returne on the morrow to his owne Citie; as it is written (in Deut. 16. 7.) and thou shalt turne in the morning, and goe unto thy tent. All the turnings which thou shalt turne out of the Sanctuary after thou art come thither, shall not be but in the morning. Maimony in Bicurim, chapter 3. sect. 14.

in all the good] or, as the Greeke tranſlateth, for all the good things: the chiefest whereof are the first-fruits of the spirit, wherewith God sanctifieth his people: as when Christ teacheth that Our Father which is in heaven will give good things to them that aske him, Matth. 7. 11. another Evangelist expoundeth it, he will give the holy Spirit to them that aske him, Luke 11. 13. For this Spirit and graces of God which we have received, we ought to rejoyce before him continually, Psal. 100. Luke 10. 20. Phil. 3. 1. 1 Pet. 1. 8. 1 Theſſ. 5. 16.

12 Verſ. 12. of thy revenue] which the Greeke expoundeth, of the fruits of thy land. See the notes on Deut. 14. 22. the yeere of tithes] that is, the yeere when the second tithes was to be given to the poore, which was the third and the sixth yeare of every seven yeares, whereof the Law was given before in Deut. 14. 28. The Greeke tranſlateth, the second tithes thou shalt give to the Levite, &c. Of this the Hebrewes say, We are commanded to confesse before the LORD, after that wee have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithes. And we make not this Confession, but after the yeere wherein wee have separated the Tithes of the poore, Deut. 26. 12. Maimony tom. 3. in Maasar sheni, (or treat. of the Second tithes) chap. 11. sect. 1. 2. within thy gates] that is, as the Greeke and Chaldees expound it, thy cities: see Deut. 14. 28, 29.

13 Verſ. 13. Then] Hebr. And thou shalt say. The time is recorded by the Hebrewes, to be at the Mincbah [the Oblation] in the last good day of the Paschever of the fourth (yeere) and of the seventh; as it is said, WHEN THOU HAST MADE AN END OF TITHING: at the Feast wherein all the tithes are culled. And the Paschever of the fourth yeere commeth not, but all the fruits of the third (yeere) are tithed, whether they be the fruits of the trees, or fruits of the land. Maimony in Maasar sheni, chap. 12. sect. 3. The reason hereof was, the Paschever was kept in Abib (or March) Dan. 16. 1. and the first of Tisri (that is, September) was the

beginning of the yeere for the tithes of some seeds, and herbes: and the fifteenth of Shebat (which wee call January) was the beginning of the yeere for the tithes of the fruits of trees, as Maimony sheweth in Maasar sheni, chap. 11. sect. 2. so by March following, the tithes of the third yeere (which they had laid up within their gates, Deut. 14. 28.) might all be bestowed, and the Paschever was the next feast that ensued, when all men were bound to appeare before the Lord, Deut. 16. 16.

say before Jehovah] that by this solemn confession, they might testifie their voluntary obedience to his lawes with a cleare conscience, and so crave and expect his further blessing. The Hebrewes say, This confession might be uttered in any language that a man spake; and every one spake for himselfe; and if many would confesse joyntly in one, they might. And it is commanded to be done in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged. Maim. in Maasar sheni, c. 11. s. 5, 6.

put away the holy thing] in Chaldee, the holy thing of the tithes: Hebr. the holiness; meaning, things of holiness; as the Greeke tranſlateth, I have purged the holy things out of my house: so that this confession respected not the tithes of the poore onely, but all other holy things, which they were bound to give unto God, or his Ministers, or the poore. And putting away, signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrewes say, A man confesseth not untill there be not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house: And in the evening of the last good day (of the Paschever) was the putting away; and on the morrow was the confession. Thus he did: if there remained with him any peace-offering of the Tithes, he gave it to the Priest: if any of the first Tithes, he gave it to the Levites: if any of the poore's Tithes, he gave it to the poore. If there remained with him any of the fruits of the second Tithes of confession, or of that which was of the fourth yeeres plantation (Leviticus 19. 24.) or any money of their redemption, he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, hee put them away in every place; whereby is meant, that hee burned and put away that which remained with him of the fruits which hee could not eat all of them before the good day came, &c. Hee cannot confesse till hee have brought out all the gifts; as it is said, I HAVE PUT AWAY THE HOLY THING, that is, the second tithes, and the fourth yeeres plantation, called HOLY, Lev. 19. 24. OUT OF MY HOUSE, that is, the Cake (Num. 15. 20.) which is the Priest's gift in the house, I HAVE GIVEN IT TO THE LEVITE, this is the first tithes, (Num. 18. 21.) AND ALSO I HAVE GIVEN IT, which implieth generally, that the other gift was before, namely, the great Heave-offering (of first-fruits) and the Heave-offering of the tithes: TO THE STRANGER, TO THE FATHER LESSE, &c. this is the tithes of the poore, and the gleanings, and the forgotten (sheaf) and the corner, (Deut. 24. 19. Lev. 19. 9. 10.) although the gleanings, the forgotten, and the corner, doe not hinder the making of confession.

LIIII

And

And hee must separate the gifts in order, and afterward make confession, as it is written, **ACCORDING, TO ALL THY COMMANDEMENT,** &c. Lo, if the second tithe were given before the first, hee might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts nor given them to whom they were due. He that had nothing but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had nothing but first-fruits only, he made confession, as it is said, **I HAVE PUT AWAY THE HOLY THING,** &c. Maimony in Maafer sheeni, chapter 11. section 7. &c. thy commandments] in Greeke, *commandments*: and the word according, implieth the order of doing all things, as before is noted. not transgressed] by doing any thing amisse, as giving bad for good; and as the Hebrewes expound it, one kind for another, or old for new, or new for old, or the like. Of Transgression, see the notes on Deut. 17. 2. forgotten] this the Hebrewes apply to forgetting to blesse God for it, and to mention his name upon it. Maimony ibidem, chap. 11. sect. 15. But it is more generall, implying the neglect of any precept, concerning the things here spoken of: for in spirituall duties unto God, all men are faulty, Psalm. 19. 12. Eccles. 7. 20.

14 Ver. 14. *in my mourning*] or, *in my sorrow*: By this it appeareth, that this Law and confession extended further than to the third yeares tithe, which was al given to the poore, Deut. 24. 28. 29. and might not be eaten by the owner of the land: and reached to the first and second yeares tithes, which the owners were to eat before the Lord, Deuteronomie 14. 22. 23. but might not eat of it in their mourning, upon paine of being beaten by the Magistrate, as Maimony sheweth in Maafer sheeni, chapter 3. section 5. where he further saith (in sect. 6. 7.) *Who is this mourner?* Hee that bewaileth any of his kindred, whom hee is bound by the Law to mourne for. And in the day of death hee is bound to mourne by the Law, (Lev. 10. 19.) If hee be kept unburied many dayes, he is a mourner all those dayes till hee be buried, by the doctrine of the Scribes. And not the second tithe only, but all the holy things, every one, if he eat of them in mourning, by the Law he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged. Compare herewith the saying of the Prophet, *Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted,* Hos. 9. 4. put away] the word before used in ver. 13. but otherwise turned here in the Greeke, *I have not taken fruit thereof*: which Greeke word is used in Ios. 5. 12. for eating fruit: and so the Hebrewes expound this here of eating; He that eateth the second tithe in uncleanness, is to be beaten; for it is said, *I have not put away thereof for the unclean: whether the tithe be unclean, and the eater cleane; or the tithe cleane, and the eater unclean: and hee that eateth it in Ierusalem before it be redeemed. The unclean is in the unclean; and if hee eat that second tithe, he is to be beaten by the Law, &c.* Maimony in Maafer sheeni, ch 3. sect. 1. 4. for the unclean]

so the Greeke translateth it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. *in unclean*, whereby may be meant, in uncleanness. for the dead] or, to the dead: whereby may be understood, to any idoll, or for any idolatrous use; as Idolaters are said to eat sacrifices of the dead, Psalm. 106. 28. or to be eaten at any dead mans funerall, whereby the holy thing might be polluted; as Hos. 9. 4. for at funeralls they used to eat and drinke, Ezek. 24. 17. Ier. 16. 7. The Hebrewes expound it thus, *that hee hath not received (or bought) therewith coffin or shroud (for the buriall of the dead) nor given thereof to other mortuaries.* Maimony in Maafer sheeni, chap. 11. section 15. Further they say, *The second tithe is given to eat and to drinke, Deuteronomie 14. 23. and anointing is as drinking. And it is unlawfull for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if hee should say, I have not brought it out for any thing which keepeth not alive the body, &c.* Ibidem chapter 3. section 10.

Ver. 15. *the habitation of thy holiness*] that is, thy holy habitation; as the Greeke translateth it, *thyne holy house*. By this prayer they submitted themselves unto the triall & judgement of God, for their upright keeping of these his lawes (as Psalm. 26. 1, 2, 3.) and having cleare consciences, they had boldnesse before God, to crave and expect his blessing: for hee that is *a doer of the worke (of God) this man shall be blessed in his deed,* Iam. 1. 25.

Ver. 16. *This day*] Moses concluding his exposition of the Lawes, with a warning of obedience, teacheth the children that they are alike interested in Gods covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, Hos. 12. 4. Psalm. 66. 6, 7. thy God] the first argument of obedience, from the person of God, and his grace towards them, who hath soveraigne authority thereby to command.

Ver. 17. *hast avouched*] or, *hast made to say*, that is, to promise: in Greeke, *hast chosen*. A second reason of obedience, because of the mutuall covenant betweene God and his people: see Exod. 19. 3, 4, 8. which covenant was not with the fathers onely, (Deut. 5. 2, 3.) but being now renewed with their children, and in them with al their posterity, served both to confirme their faith, and to increase their obedience and sanctification. unto thee for a God] or, as the Greeke translateth, *thy God*: what this meaneth is shewed on Exod. 20. 2, 3. his wayes] which he commandeth to walke in; and they imply both doctrines of faith, and precepts of manners, (as is noted on Gen. 6. 12. and 18. 19.) and an imitation of him, as beloved children, Ephes. 5. 1, 2. Matth. 5. 48. statutes] the ordinances of worship and service which he taught: see the notes on Deut. 4. 1. Commandments] the morall law given in Exod. 20. Judgements] the Iudicial lawes, whereof see Exodus 21. 1, &c. So all whatsoever are in God

Gods law, are comprehended under these heads.
bearken unto] or, *obey his voice*, if any speciall
 thing bee commanded unto any, as when God
 sent *Saul* to root out *Ans'ek*, 1 Sam. 15. 1. 2. 19.
 20. 22.

18 Verſ. 18. *hath avouched thee*] or, *made thee to ſay*,
 that is, to promiſe, or give thy word: in Greeke,
hath choſen thee. *peculiar treaſure*] in the Greeke
a peculiar people; in Chaldee, *a beloved people*: ſee the
 notes on Exod. 19. 5. *to keepe*] that is, *that*
thou ſhouldeſt keepe; which as it is a part of the co-
 venant on Gods behalfe, ſo is it the worke of his
 grace in all his people, as he hath ſaid, *I will put*
my Law in their inward parts, and write it in their
 hearts, Ier. 31. 33.

19 Verſ. 19. *give thee to be high*] or *make thee* (*ſet*
the) *high*: of which ſee the notes on Deut. 28. 1.
 And this is the third argument to perſwade obe-
 dience, in reſpect of the high excellency which
 Gods people begin to obtaine by him in this life,
 and ſhall fully poſſeſſe in the end. See Coloſ. 3. 1.
 2, 3, 4. Iam. 1. 9. *in praiſe*] or *for praiſe*; to be
 praiſed even of the enemy, for my mercies upon
 thee, as Zeph. 3. 19 20. So he is ſaid to *make Je-
 ruſalem* (his Church) *a praiſe in the earth*, Eſay. 62.
 7. *for he exalteth the borne*, of his people, *the praiſe*
of all his Saints, Pſal. 148. 14. *in name*] or
for name, that is, *ſame* or *renowne*; this is a conti-
 nuance and increaſe of the former *praiſe*, called
 therefore *an everlaſting name that ſhall not be cut off*,
 Eſay 56. 5. and *a name that ſhall remaine*, Eſay 66.
 22. And it was by a ſetled continuance of the
 ſtate of his Church; as on the contrary by ſcat-
 tering them, he is ſaid, *to blot out the name of Iſrael*
from under heaven, 2 King. 14. 27. *beautifull*
glory] which conſiſteth in outward bleſſings wher-
 with God adorneth his Church, as with *garments*
of beautifull glory, Eſay 52. 1. *oppoſed unto aſhes*,
 Eſay 61. 3. and is the continuance of his heavenly
 ordinances and Kingdome among them, Eſay 64.
 11. Ezek. 16. 12. And all theſe three degrees of
 grace the Church enjoyeth by being united unto
 God; as it is written, *As the girdle cleaveth to the*
loines of a man, ſo have I cauſed to cleave unto mee the
whole houſe of Iſrael, and the whole houſe of Judah, ſaith
 Jehovah: *that they might be unto me for a people*, and for
 a name, and for a praiſe, and for a beautifull glory, Ier.
 13. 11. See alſo Ier. 33. 9. *an holy people*] *an*
 This is the chiefſt end of all our obedience, the
 glory of God, and our owne ſalvation; which is
 accompliſhed by our ſanctification, as the Apoſtle
 ſaith, *Being now made free from ſinne*, and become ſer-
 vants to God, *ye have your fruits unto holineſſe*, and the
 end everlaſting life, Rom. 6. 22.



CHAP. XXVII

1 The people are commanded to write the Law upon
 the ſtones, when they are come into the land of Canaan.
 5. To build an altar of whole ſtones. 11 The Tribes

divided on Gerizzim and Ebal. 14 The curſes pro-
 nounced on mount Ebal.

1 And Moſes, and the Elders of Iſrael, 1
 commanded the people, ſaying: Keep
 all the commandment which I com- 2
 mand you *this* day. And it ſhall be in the
 day when you ſhall have paſſed over Iordan,
 unto the land which Jehovah thy God gi-
 veth unto thee, that thou ſhalt ſet thee up
 great ſtones, and plaſter them with plaſter.

And thou ſhalt write upon them all the 3
 words of this Law, when thou art paſſed o-
 ver, that thou maieſt goe in unto the land
 which Jehovah thy God giveth unto thee, a
 land that floweth with milke and honey; as
 Jehovah the God of thy fathers hath ſpo- 4
 ken. And it ſhall be when yee are paſſed
 over Jordan, yee ſhall ſet up theſe ſtones
 which I command you *this* day in mount
 Ebal, and thou ſhalt plaſter them with plai-
 ſter. And thou ſhalt build there an Altar un- 5
 to Jehovah thy God, an Altar of ſtones,
 thou ſhalt not liſt up *any* iron upon them.

Of whole ſtones ſhalt thou build the Al- 6
 tar of Jehovah thy God, and thou ſhalt of-
 fer thereon Burnt-offerings unto Jehovah
 thy God. And thou ſhalt ſacrifice Peace- 7
 offerings, and ſhalt eat there, and rejoyce
 before Jehovah thy God. And thou ſhalt 8
 write upon the ſtones all the words of this
 Law very plainly. And Moſes, and the
 Priests the Levites ſpake unto all Iſrael, ſay- 9
 ing: Take heed, and heare, O Iſrael, this day
 thou art become the people of Jehovah thy
 God. Therefore thou ſhalt obey the voice
 of Jehovah thy God, and doe his Comman-
 dements and his Statutes, which I command
 thee *this* day.

And Moſes commanded the people in 11
 that day, ſaying: Theſe ſhall ſtand to bleſſe 12
 the people upon mount Gerizzim, when yee
 are paſſed over Iordan: Simeon, and Levi,
 and Judah, and Iſſachar, and Joſeph, and Ben-
 jamin. And theſe ſhall ſtand for the curſe on 13
 mount Ebal: Reuben, Gad, and Aſer, and
 Zabulon, Dan and Naphtali. And the Le-
 vites ſhall answer, and ſay unto all the men
 of Iſrael *with* an high voice. 14

Curſed be the man that maketh a graven 15
 or a molten image, an abomination unto Je-
 hovah, the worke of the hand of the craft-
 ſman, and putteth it in a ſecret place: and all
 the people ſhall answer and ſay, Amen.

Curſed be hee that ſetteth light by his fa- 16
 ther, or his mother: and all the people ſhall
 ſay, Amen.

- 17 Cursed *be* he that removeth his neighbours limit : and all the people shall say, Amen.
- 18 Cursed *be* hee that maketh the blinde to erre in way : and all the people shall say, Amen.
- 19 Cursed *be* he that wresteth the judgement of the stranger, fatherlesse, and widow : and all the people shall say, Amen.
- 20 Cursed *be* hee that lieth with his fathers wife, because he uncovereth his fathers skirt: and all the people shall say, Amen.
- 21 Cursed *be* he that lieth with any beast: and all the people shall say, Amen.
- 22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother : and all the people shall say, Amen.
- 23 Cursed *be* hee that lieth with his mother in law: and all the people shall say, Amen.
- 24 Cursed *be* he that smiteth his neighbor in secret : and all the people shall say, Amen.
- 25 Cursed *be* he that taketh a reward to smite a soule, the blood of an innocent : and all the people shall say, Amen.
- 26 Cursed *be* hee that confirmeth not the words of this Law to doe them : and all the people shall say, Amen.

Annotations.

- 1 **T**He Elders of Israel] in Greeke, *the Senate of the somes of Israel* : compare verse 9. Here Moses giveth order for the confirmation of all the Lawes before repeated, by outward signes once to be performed by Israel, when they should be come into Canaan. The end whereof was, to reach them salvation by Christ, and that they should not expect it by the workes of the Law, for that leaveth them under the curse, verse 26. Gal. 3. 10. *all the commandment*] that is, *commandments*, as the Greeke translateth it; or, *every commandment*. See verse 10.
- 2 Verse 2. *the day*] that is, *the time*, the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as Ios. 8. 30. &c. So *day* is used for *time*. Luk. 19. 42. *set up*] or, *erect*, to wit, *stones* for pillars, as in Exod. 24. 4. to signifie the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite to profess their homage and obedience unto him, otherwise to undergoe the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption from the curse. *with plaster*] or *with lime*, *whiting*, that the words of the Law might be written thereon; a memo-

rial of Gods benefits unto them. The word *plaster* is used to signifie hypocrisie, as Paul called Ananias a *plastered* (or *whited*) wall, Act. 23. 3. and the Pharisees are likened to *whited* (or *plastered*) sepulchres, which appeare beautifull outward, &c. Mat. 23. 27. And that seemeth also to bee intended here; that all such as seeke life by the workes of the Law (which Israel after did, Rom. 9. 31. 32.) have their hearts within hard and stony, (Ezek. 36. 26.) though outwardly they appeare of another nature and colour, and have the profession of the Law upon them, wherein they glory, Rom. 2. 17. 23. Therefore afterward blessings & cursings are mentioned, vers 12. 13. but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this Chapter, Paul proveth, that *as many that are of the workes of the Law, are under the curse*, Gal. 3. 10.

Verse 3. *all the words*] either the ten commandments called the *ten words*, Exod. 34. 28. which are the summe of all Law: or, all the words following in this Chapter. See the notes on vers. 8.

that thou maist goe in] and consequently possesse and enjoy the land, which figured heaven: for the Law promiseth life to them that doe it, Rom. 10. 5. though unto man it is impossible. Or, it may be read, *for that thou art come in*: as being a reason of this service, and of their dutie to keep the Law. And so the Greeke translateth, *When thou art come in*.

Verse 4. *Ebal*] or, *Gabal*; as the Greeke writeth it, *Gaibal*: and here the other mount *Gerizim*, (vers. 12.) is also understood; but because the Curses onely, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount: see vers. 12. 13. *with plaster*] or, *with lime*, as ver. 2.

Verse 5. *An Altar*] to signifie God, the other party in the covenant, as was at mount Sinai, Exod. 24. 4. and to teach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of sinnes. *iron*] that is, *any iron toole*, to hew or polish them, but they should be as they were naturall; to signifie the perfection that should bee in Christs humane Nature, whereby he was acceptable to God, though before men he seemed altogether deformed, Esay 52. 14. and 52. 3. hee was *the stone cut out without hands*, Dan. 2. 34. 35. And no man might lift up an iron toole upon these stones, to teach that mans wisdom is foolishnesse with God: see the notes on Exod. 20. 24. where the axe of man, *polluteth* the Altar of God.

Verse 6. *of whole stones*] and not of *beven*, Exod. 20. 25. Of such *whole* or *entire* stones did Iosua build it, Ios. 8. 31. *Burnt-offerings*] to obtaine of God by Christ forgiveness of sinnes; and sanctification of life: see the Annotations on Lev. 1.

Verse 7. *Peace-offerings*] to shew their hope of peace and prosperity by Christ; and their thankfulness for his graces: see Lev. 3. *eat there*] keeping holy banquet: for the flesh of the peace-offerings were eaten by the owners & Priests, Levit. 7. 15. &c. This taught them the spirituall joy which

which they should have in Christ, for his deliverance of them from the curse of the Law; and his flesh we doe eat unto life eternall, Gal. 3. 13. Ioh. 6. 51.

8 Verſ. 8 *very plainly*] or, *plainly* and *well* (or *fairly*) Hebr. *making them plaine, doing them well.* Hereby is meant a large and faire writing, easie to be read of all, as in *Habak. 2. 2.* That all sorts of people might have the knowledge of Gods Law, and learne to doe the same. And by this it appeareth, that *all the words* commanded to bee written, (or *the Copie of the Law*, which Iesus wrote, *Ioh. 8. 32*) were not the whole booke of Deuteronomie, much lesse all Moses books, as some have thought; for what stones would suffice for such a worke? With these whited stones, on whose out-side the Law was written, wee may compare that *white stone* (in *Rev. 2. 17.*) which Christ giveth to all his, *and in the stone a new name written, which no man knoweth saving he that receiveth it:* those being to shew the worke of the Law outwardly; this, the worke of Christs grace and Spirit inwardly. Compare also *2 Cor. 3. 2, 3.*

9 Verſ. 9. *Take heed and heare*] or, *Attend* (*hearken*) and *heare*, as the Chaldee expoundeth it; but the Greeke saith, *Be silent and heare.* *art become the people*] or, *art made for a people to Iehovah*, by renewing of the covenant, declared so to be; and therefore bound to obey his commandements: as it is said, *For all peoples will walke, everyone in the name of his God: and we will walke in the name of Iehovah our God, for ever and ever, Mic. 4. 5.*

10 Verſ. 10. *therefore thou shalt*] Hebr. *And thou shalt obey;* the Chaldee saith, *shalt receive the Word of the Lord.* By *obeying* (or *hearkning unto*), is meant the due observing or keeping of the things spoken: as, *our fathers have not hearkned unto the words of this booke, 2 King. 22. 13.* is explained, *our fathers have not kept, 2 Chron. 34. 31.* *commandements*] or, *commandment*, meaning every one in particular, and all in generall: for the offending in one point, maketh us guilty of all, *Iam. 3. 10.* See the like in *Deut. 5. 10.*

12 Verſ. 12. *Gerizzim*] called in Greeke *Garizein*; of it, and the other mount *Ebal*, Moses said before, they were *over against Gihon, beside the Ols of Moreh, Deut. 11. 30.* *and Benjamin*] these six here named were the worthiest tribes, all borne of Iakobs wives the free women, and none of the handmaids children: God shewing hereby the strength and noblenesse of the Blessings (above the Curses;) and that they belong to such children, of the free women, as Paul teacheth us in an allegorie, *Gal. 4. 22. - 31.* Howbeit, though Moses appointeth these to blesse, yet he expresseth not the blessings: by such silence leading his prudent reader to looke for them by another, which is Christ, *Ioh. 7. 17. Act. 3. 26.* For silence in the holy story often implieth great mysteries, as the Apostle (in *Heb. 7.*) teacheth from the narration of *Melchisedek*, in *Gen. 14.*

13 Verſ. 13. *for the curse*] that is, to pronounce it. In speaking of the blessings, hee nameth, *the people*, verſ. 12. but now for the curse, hee mentioneth not *the people*, but implieth them onely, as

if he were loath to name them for such misery.

Ebal] in Greeke, *Gabal*: this is reported to be neere mount *Gerizzim*, but northward; and *Gerizzim* towards the South, (which is the right side of the world, *Psal. 89. 13.*) if so they were, it foreshewed the blessings which should be pronounced to those which at the last day shall stand on the right hand, and the curses upon those on the left, *Matth. 25. 33. 34. 41.* The manner of performing this Law is recorded by the Hebrewes thus; *Six tribes went up towards the top of mount Gerizzim, and six tribes went up towards the top of mount Ebal; and the Priests and Levites and the Arke stood beneath in the midst. The Priests were round about the Arke, and the Levites about the Priests, and all Israel on this side and on that, as it is written. And all Israel, and their Elders, and Officers, and their Judges, stood on this side the Arke, and on that side, before the Priests the Levites, which bare the Arke of the Covenant of the Lord; as well the stranger, as hee that was borne among them; halfe of them over against mount Gerizzim, and halfe of them over against mount Ebal, (Ioh. 8. 33.) They turned their faces towards Gerizzim and pronounced the Blessing, Blessed be the man that maketh no graven or molten (Image;) and those (on the one side) and those (on the other) answered, Amen. They turned their faces towards mount Ebal, and pronounced the Curse, Cursed be the man that maketh a graven or a molten (Image) &c. and those (on the one side) and those (on the other) answered, Amen; till they had finished the blessings and the curses. And afterwards they brought stones and built an Altar, &c. Thalmud. Bab. in Sotah, chap. 7.*

Reuben] he was the eldest of all Iakobs sonnes by *Leah* the free-woman, *Gen. 29. 32.* yet as for defiling his fathers bed he lost his dignity, *Gen. 49. 3, 4.* so here hee is taken from his brethren, to be among the handmaids sonnes, and set on the mount for the curses, one of which was this, **CURSED BE HE THAT LIETH WITH HIS FATHERS WIFE,** &c. verſe 20. so the memory of his sinne remained to his posterity in speciall manner.

Gad and Aser] the sonnes of *Zilpah*, *Leahs* handmaid, *Gen. 30. 10, 11, 12, 13.* *Zabulon*] the sixth and youngest of all *Leahs* sonnes, *Gen. 30. 20.* and because there were to bee six tribes on this mount, two must be taken of the free womans sons: and God tooke none of *Rachels*, but the eldest and youngest of *Leahs*. *Dan and Nephthali*] the two sonnes of *Bilhah Rachel's* handmaid, *Gen. 30. 4, 5, 6, 7, 8.*

Verſ. 14. *the Levites*] that is, some of the Priests the Levites, *Ioh. 8. 33.* their office was to teach *Iakob Gods judgements, and Israel his Law, Deut. 33. 10* and as the solemne blessing was by the Levites usually, *Deut. 10. 8* so here the curses were by them pronounced to the people. *shall answer*] that is, *speak*, or *pronounce.* *Answering* is often used for the beginning of a speech, as in *Iob 3. 2.* *to all the men*] or, *to every man*: the Greeke saith, *to all Israel.*

Verſ. 15. *Cursed*] It was commanded that the blessing

blessing should be put upon *mount Gerizim*, Deut. 11. 29. and so in the fulfilling of this precept, Iosua read as well the *blessings* as the *curses* , Ios. 8. 34. But the chief end of this ordinance was to teach, that so many as are of the workes of the Law, are under the curse, as is opened in Gal. 3. 10. The manner is rehearsed before out of the Thalmud, and the like is in the Ierusalem Thargum upon this place, saying, *They turned their faces towards mount Gerizim, and opened their mouth with blessing; Blessed be the man that maketh not any Image, or figure, or any similitude which is hatefull and abominable before the Lord, the worke of the hands of the sonne of man, and putteth it not in a secret place. They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an Image, or a figure, or any similitude, which is hatefull and abominable before the Lord, the worke of the hands of the sonne of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other side) answered and said, Amen.* Cursing is both in words and deeds, and implieth both the with-holding of all good things, and the inflicting of all evill, especially of eternall damnation and torment, Matt. 25. 41. See the Annotations on Gen. 3. 14. and 4. 11.

the man] that is, every one, as Paul expoundeth the last of these curses, Galathians 3. 10. teaching us to understand the like of all. *graven*] the Chaldee, and Thargum Ierusalem, interpret it *I selem*, an image: under *graven* & *molten* images, all other like humane Inventions are implied, as is noted on Exod. 20. 4. And the like is to be understood for the transgression of any other commandment of the first table. *an abomination to*] or, *the abomination of Iehovah*, that is, which he greatly abhorreth. Hereupon Images and Idols are often called *Abominations*, 2 King. 23. 13. Esay 44. 19. Ezek. 7. 20. *the craftsman*] or *artificer*, implying all devices of the most wise and prudent, which make Idols according to their owne understanding, Hof. 13. 2. For *Artificers* were employed in the worke of Gods sanctuary, 1. Chron. 29. 5. but when they leave the word of God, and follow their owne inventions, their worke is cursed and condemned, Ierem. 10. 3. 9. Esay 40. 18. 30. Hof. 8. 6. *a secret place*] so that not open idolatry only, but the most secret is execrable, though it be even in the heart: see Ezek. 8. 12. Psal. 44. 20. 21. *Amen*] or, *So be it*, as the Greeke translateth it. A confirmation of the curse with their owne mouths, desiring that it might bee, and beleeving that it should be: see Num. 5. 22. The Hebrewes say of Blessing, *Who-soever answereth Amen after him that blesteth, he is as he that blesteth*. Maim. in Misneh treat. of Blessings, chap. 1. sect. 11. The same is to bee thought of saying *Amen* after all these curses.

16 Ver. 16. *settleth fight by*] or, as the Greeke hath, *discomoureth*: see the Annotations on Exod. 20. 12.

17 Ver. 17. *limit*] or, *land-marke, border*: against which the Law was before given, in Dent. 19. 14.

18 Ver. 18. *blind to erre*] or, *to goe astray*. They that see, ought to be eyes to the blind, Iob 29. 15. and are forbidden to put a *stumbling block* before them,

Lev. 19. 14. much more to seduce them from the right way: for they that are proud, and erre from Gods commandments, are *cursed*, Psal. 119. 21. how much more if they cause others to erre? *He that causeth the righteous to goe astray in an evill way, shall fall himselfe into his owne pit*, Prov. 28. 10.

Ver. 19. *wresteth*] or, *perverteth, turneth aside*: See the Law concerning this, in Dent. 24. 17.

Ver. 20. *sinners wife*] of this, and the rest that follow, see Levit. 18. Because men give themselves over to divers noysome lusts of the flesh, God causeth divers curses to bee pronounced against this sin, the more to deterre men from following the same in any sort.

Ver. 24. *smite*] this word is used sometime for *slaying* or *killing*, as Deut. 1. 4. & 13. 15. sometime for *wounding* only, Zach. 13. 6. or *chastising*, Deut. 28. 27. 28. sometime for *smiting with the fist* of *wickednesse*, Esay 58. 4. or *with the tongue*, Ier. 18. 18. *in secret*] the Greeke expoundeth it, *by guilt*.

Ver. 25. *a reward*] a *bribe*, or *gift*: as the Greeke translateth it, *gifts*: and this is the Magistrates sinne, Deut. 16. 19. and was found in Israel, as Mic. 3. 11. *The heads thereof judge for bribes. to smite*] in Chaldee, *to kill a soule*, that is, a person. *the blood of an innocent*] or, as the Greeke expoundeth it, *of innocent blood*; which is an effect of bribery, as in Ezek. 22. 12. *In thee have they taken bribes, to shed blood*.

Ver. 26. *Cursed be he*] the Greeke translateth, *Cursed be every man*: and so the Apostle alleageth it, Gal. 3. 10. where he giveth this doctrine, *So many as are of the workes of the Law, are under the curse*: that whiles men doe the Law outwardly, yet are they cursed by the Law, as being privie transgressors: for *the Law is spirituall*, but men are *carnall*, *sold under sinne*, Rom. 7. 9. - 14. *confirmeth not*] or, *stablisheth not*: which the Greeke, and our Apostle in Gal. 3. 10. expound *contineth not*. For *when the just man turneth away from his justices, and committeth iniquitie, &c. all his justice that he hath done shall not be mentioned; in his trespasses that he hath trespassed, and in his sinne that he hath sinned, in them shall hee die*, Ezek. 18. 24. See the Annotations on Levit. 26. 15. *the words*] in Greeke, *all the words*: see the like in Levit. 25. 18. Exod. 25. 40. Deut. 19. 15. And so the Apostle citeth this place in Gal. 3. 10. *contineth not in all things written in the booke of the Law. to doe them*] this is an exposition of the former word *confirmeth*; & sometime the one is put for the other; as, *to confirme the words of this covenant*, 2 King. 23. 3. for which another Prophet saith, *to doe the words*, 2 Chron. 34. 31. For not the bearers of the Law are just before God, but the doers of the Law shall be justified, Rom. 2. 13. And forasmuch as there is not a just man upon earth, that doth good and sinneth not, Eccles. 7. 20. therefore by the deeds of the Law there shall no flesh be justified in his sight, Rom. 3. 20. that the Apostle rightly gathereth, *as many as are of the workes of the Law, are under the curse*, Gal. 3. 10. Therefore the use of the Law was to be a Schoolemaster unto Christ, who hath redeemed us from the curse of the Law, being made a curse for us, Gal. 3. 24. 13.



CHAP. XXVIII.

1 Upon condition of observing and doing all Gods commandments, hee promisseth many blessings earily and heavenly. 15 But for disobedience, hee threatneth manifold curses, plagues, and miseries.

1 **A**ND it shall be, if hearkening thou shalt hearken unto the voice of Jehovah thy God, to observe to doe all his commandments, which I command thee *this* day, that Jehovah thy God will give thee *to be* high above all the nations of the earth.
2 And all these blessings shal come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shalt thou *be* in the citie, & blessed shalt thou
3 *be* in the field. Blessed shall *be* the fruit of thy wombe, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine,
4 and the flocks of thy sheepe. Blessed shall
5 *be* thy basket and thy dough-trough. Blessed shalt thou *be* when thou comest in, & blef-
6 se shalt thou *be* whe thou goest out. Jehovah will give thine enemies that rise up against thee *to be* smitten before thy face: they shall come out against thee one way, and fly be-
7 fore thee seven wayes. Jehovah will com-
8 mād the blessing *to be* with thee, in thy store-
9 houses, and in al that thou settest thine hand unto, & he wil blesse thee in the land which
10 Jehovah thy God giveth unto thee. Jehovah will stablish thee unto him-*selfe* for an holy people, as he hath sworne unto thee, if thou shalt keepe the commandments of Jehovah thy God, and walke in his wayes. And all people of the earth shall see, that the name of Jehovah is called upon thee, and they shal
11 be afraid of thee. And Jehovah will make thee plenteous in good *things*, in the fruit of thy wombe, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to
12 give unto thee. Jehovah wil open unto thee his good treasure, the heavens, to give the raine of thy land in his season, & to blesse all the worke of thine hand: & thou shalt lend unto many nations & thou shalt not borrow.
13 And Jehovah wil give thee *to be* the head, and not the taile, and thou shalt be above on-ly, and shalt not be beneath, if thou hearken unto the commandments of Jehovah thy God, which I command thee *this* day, to ob-
14 serve and to doe. And thou shalt not goe

aside from any of the words which I com-
mand you *this* day, *to* the right hand, or *to* the left, to go after other gods to serve them.

And it shall be, if thou wilt not hearken
15 unto the voice of Jehovah thy God, to ob-
serve to doe all his commandments, and his
statutes which I command thee *this* day, that
all these curses shal come upon thee, & over-
take thee. Cursed shalt thou *be* in the citie, &
16 cursed shalt thou *be* in the field. Cursed shall
17 *be* thy basket, and thy dough-trough. Cur-
18 sed shall *be* the fruit of thy wombe, and the
fruit of thy ground, the increase of thy kine,
and the flocks of thy sheepe. Cursed shalt
19 thou *be* when thou comest in, and cursed
20 shalt thou *be* when thou goest out. Jehovah
will send upon thee a curse, vexation, and re-
buke, in all that thou settest thine hand unto,
which thou wouldest doe, until thou be de-
stroyed, and untill thou perish quickly, be-
cause of the evill of thy doings *for* that thou
hast forsaken me. Jehovah will make the
21 pestilence cleave unto thee, until hee have
consumed thee from off the land whither
thou goest to possesse it. Jehovah will smite
22 thee with the consumption, & with the bur-
ning-ague, & with an inflammation, and with
an extreme burning, and with the sword, and
with blasting, and with meldeu, & they shal
pursue thee untill thou perish. And thy hea-
23 vens which *are* over thine head shal be brass,
& the earth which *is* under thee shall *be* iron.

Jehovah wil give thee raine of thy land *to*
24 *be* powder and dust, from the heavens shall it
come down upon thee until thou be destroy-
ed. Jehovah will give thee *to be* smitten be-
25 fore thine enemies; thou shalt goe out against
him one way, & flee before him seven waies,
and thou shalt be for a removing to all the
kingdomes of the earth. And thy carkasse
26 shall be for meat to al the fowles of the hea-
vens, & to the beasts of the earth, and none
shall stay them away. Jehovah will smite
27 thee with the boyle of Egypt, and with the
Emrods, and with the scab, & with the itch,
whereof thou canst not be healed. Jehovah
28 will smite thee with madnesse, & with blind-
nesse, and with astonishment of heart. And
29 thou shalt be groping at noone day, as the
blind gropeth in thicke darkenesse, and thou
shalt not prosper *in* thy waies, and thou shalt
be onely fraudulently oppressed & robbed
all daies, and none shall save thee. Thou shalt
30 betroth a wife, & another man shal lie with
her; thou shalt built an house, and thou shalt
not dwel therein; thou shalt plant a vineyard
and

31 and shalt not make it common. Thine ox
shall be slaine before thine eyes, & thou shalt
 not eat thereof: thine asse *shall be* violently
 taken away from before thy face, & shal not
 returne unto thee; thy sheep *shall be* given
 unto thine enemies, and thou shalt have none
 32 to save. Thy sonnes and thy daughters *shall*
be given to another people, & thine eyes *shall*
see, & *shall* faile *with longing* for them al the
 day, and *there shall be* no power in thine hand.
 33 The fruit of thy hand, and all thy labour
 shall a people eat up which thou knowest
 not: and thou shalt be only fraudulently op-
 34 pressed & crushed all daies. And thou shalt
 be mad for the sight of thine eies which thou
 35 shalt see. Jehovah will smite thee with an e-
 vill boyle on the knees, & on the legs, wher-
 of thou canst not be healed, from the sole of
 thy foot, even unto the top of thine head.
 36 Jehovah will bring thee, and thy king which
 thou shalt set over thee, unto a nation which
 thou hast not knowne, thou or thy fathers,
 and there thou shalt serve other gods, wood
 37 and stone. And thou shalt be for an astonish-
 ment, for a proverbe, and for a by-word a-
 mong all peoples, whither Jehovah shall lead
 38 thee. Much seed shalt thou carry out into
 the field, and little shalt thou gather in, for
 39 the Locust shall consume it. Thou shalt plant
 vineyards and dresse *them*, but thou shalt not
 drinke the wine; nor gather *(the grapes)* for
 40 the worme shal eat it. Thou shalt have olive-
 trees in all thy coast, but thou shalt not a-
 noint *thy selfe with* the oyle, for thine Olive
 41 shall cast *(his fruit.)* Thou shalt beget sons
 and daughters, but they shall not be thine,
 42 for they shall goe into captivity. All thy
 43 trees, and the fruit of thy land shall the gras-
 hopper possesse. The stranger that *is* with-
 in thee shall get up above thee on high on
 high, and thou shalt come downe below be-
 44 low. Hee shall lend to thee, and thou shalt
 not lend to him; hee shall be the head, and
 45 thou shalt be the taile. And all these curses
 shall come upon thee, and shall pursue thee,
 and overtake thee, untill thou be destroyed,
 because thou hearkenedst not unto the voice
 of Jehovah thy God, to keepe his comman-
 dements & his statutes which he hath com-
 46 manded thee. And they shall be upon thee
 for a signe and for a wonder, and upon thy
 47 seed for ever. Because thou servedst not Je-
 hovah thy God with joyfulness, and with
 goodnesse of heart for the abundance of all
 48 *things*. Therefore thou shalt serve thine ene-
 mies, whom Jehovah wil send against thee, in

hunger, and in thirst, and in nakednesse, and
 in want of all *things*: and he will put a yoke
 of iron upon thy neck, until he have destroy-
 ed thee. Jehovah will bring against thee a
 nation from far, from the end of the earth, as
 the Eagle flieth: a nation whose tongue thou
 shalt not heare. A nation of a strong face,
 which will not regard the face of the old,
 nor shew grace to the young And he shal eat
 the fruit of thy cattell, and the fruit of thy
 land, untill thou be destroyed, which shall
 not leave unto thee, corne, new wine, or new
 oile, the increase of thy kine, or flocks of thy
 sheepe, untill he have destroyed thee. And
 hee shall besiege thee in all thy gates, until
 thine high and fenced walls come downe,
 wherein thou trustedst, thorowout al thy land,
 and hee shall besiege thee in all thy gates,
 thorowout all thy land, which Jehovah thy
 God hath given unto thee. And thou shalt
 eat the fruit of thy wombe, the flesh of thy
 sons & of thy daughters which Jehovah thy
 God hath given unto thee, in the siege & in
 the straitnesse wherewith thine enemies shal
 distresse thee. The man *that is* tender among
 you & very delicate, his eye shal be evil to-
 wards his brother, and towards the wife of
 his bosome, & towards the remnant of his
 sons which he shall leave. So that *he will* not
 give to *any* one of them of the flesh of his
 sons, whom he shal eat, because hee hath not
 left unto him *any thing* in the siege & in the
 straitnesse, wherewith thine enemies shall di-
 stress thee in all thy gates. The tender *wo-*
 man among you and delicate, which would
 not adventure the sole of her foot to set *it*
 on the ground for delicatenes & for tender-
 nesse, her eye shal be evill towards the hus-
 band of her bosome, & towards her son, and
 towards her daughter: And towards her af-
 ter-birth that commeth out from betweene
 her feet, and towards her sonnes which shee
 shall beare, for she shall eat them for want of
 al *things*, in secret, in the siege & in the strai-
 nesse, wherewith thine enemy shall distresse
 thee in thy gates. If thou wilt not observe
 to doe all the words of this Law, that *are*
 written in this booke, to feare this glorious
 and fearefull name Jehovah thy God. And
 Jehovah will make marvellous thy plagues,
 and the plagues of thy seed; plagues great
 and permanent, and sicknesses evil & perma-
 nent. And he will bring upon thee every dis-
 ease of Egypt, which thou wast afraid be-
 cause of them, & they shall cleave unto thee.
 Also every sickness, and every plague, *which*

- which is not written in the book of this law, them will Jehovah bring upon thee, untill thou be destroyed. And yee shall be left with a few men, whereas yee were as the stars of the heavens for multitude, because thou hearkenedst not unto the voice of Jehovah thy God. And it shall be, as Jehovah rejoyced over you, to doe you good, and to multiply you, so Jehovah will rejoyce over you to make you perish, and to destroy you, and yee shall be plucked from off the Land, whither thou goest in to possesse it. And Jehovah will scatter thee among all peoples, from the end of the earth, and unto the end of the earth; and there thou shalt serve other gods, which thou hast not knowne, thou or thy fathers, wood & stone. And in those nations thou shalt not find ease, neither shall there be rest for the sole of thy foot: and Jehovah will give unto thee there, a trembling heart, and failing of eyes, & pining of soule.
- And thy life shall be hanging in doubt before thee, and thou shalt dread night & day, and shalt not have assurance of thy life. In the morning thou shalt say, Who will give the evening; & in the evening thou shalt say, Who will give the morning: for the dread of thine heart wherewith thou shalt dread, & for the sight of thine eies which thou shalt see.
- And Jehovah will returne thee to Egypt with ships, by the way whereof I said unto thee, Thou shalt not see it againe any more; and there yee shall be sold to your enemies, for bondmen and for bond-women, & none shall buy you.

Annotations.

Hearkening thou shalt hearken] that is, shalt continually and diligently hearken to (or obey) the voice; which the Chaldee translateth, shalt receive the word of the LORD. As in the former Chapter the Law was confirmed by blessings & curses pronounced by the people; so here it is confirmed in like sort, but more largely by God himselfe: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith.

to observe to doe] in Greeke, to observe (or keep) and to doe.

give thee to be high] that is, set and stablish thee high: as giving, 1 Chron. 17.22. is expounded, stablishing, 2 Sam. 7.24. And highnesse meaneth heavenly dignity given of God, by the high (or heavenly calling,) whereof they were made partakers; Phil. 3.14. Heb. 3.1. whereby they were to seeke and mind the things that are above, Col. 3.1, 2. and have their conversation in heaven, Phil. 3.20. For the way of life is above to the wise,

that he may depart from hell beneath, Prov. 15.24. See also Deut. 26.19.

Verf. 2. *overtake thee*] or, *take hold on thee*: The Greeke translateth, *find thee*. It meaneth obtaining of all blessings, and effectually applying of them, for their good and comfort. The like is said of their curses, in v. 15. 45. and generally of Gods words & statutes, of which the Prophet telleth the Jewes, that they overtake (or take hold) of their fathers, when they were punished for transgressing them, Zach. 1.6.

Verf. 3. *Blessed thou*] The first blessing is upon the person, who must be acceptable to God, before any of his workes are accepted, Gen. 4.4. and the person being blessed, all things prosper about him. What blessing is, see the Annotations on Genesis 1.22. and 2.3. and 12.2. *by this, and the field, all places, and all estates of life are meant.*

Verf. 4. *fruit of thy wombe*] or, *of thy belly*: the Chaldee saith, *the child of thy bowels*. The second blessing is upon a mans possessions, of all sorts for increase, which was at the first by Gods blessing the creatures, Gen. 1.22. 28. and so continueth, as it is written, *And be blest they, and they are multiplied greatly*, Psal. 107.39. So Psal. 128. 1.3. *thy ground*] or *land*, the fruits whereof were also figures of heavenly blessing: see Levit. 26.4. *increase*] or *young*: in Greeke, *birds*: see Deutor. 7.13.

Verf. 5. *baskets*] whereinto fruits are put when they are gathered, Deut. 26.2. *dough-trough*] or *dough*, or *store*: see Exod. 8.3. and 12.34. These two are named in stead of all places and vessels, wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greeke for *baskets*, translateth *barrels* (as Luke 12. 18.) and for the *dough-trough*, *remainders*, or *store that is left*. So in ver. 17. And this is the third degree of blessing upon the commodities which men reape of their possessions.

Verf. 6. *commest in*] by *coming in*, and *going out*, the Scripture meaneth all employment and administration in any business, or office, as in government of a kingdome, 2 Chron. 1.10. of the Church, Act. 1.21. of a family, Gen. 39.11. Psalm. 104. 13. and generally of all other affaires, as 2 Sam. 3.25. Act. 9.28. So this fourth blessing concerneth the whole administration and conversation of the Saints.

Verf. 7. *smitten*] that is, as the Greeke and Chaldee expound it, *crushed*, and *broken*: see an example of this in Davids enemies, 2 Sam. 22.38. 43. And the fifth blessing concerneth the safety of Gods people, and their victories over their enemies, of whom the chiefe is Satan himselfe, and him will the God of peace crush under the feet of his people, Rom. 16.20. *see*] a signe of discomfiture and destruction: therefore when one Prophet saith, *Will thou see before thine enemies*, 2 Sam. 24.13. another explaineth it, *to be destroyed before thine enemies*, 1 Chron. 18.12. *seven times*] that is, many times, to signify a full conquest over them, for seven is a compleat number, often used for many.

ny, as is noted on Gen. 2. 2. and 33. 3. Levit. 4. 6. It signifieth also their dispersion, every man his way, whereas they came out joyntly together, all one way.

8 Verſ. 8. *will commend*] that is, will powerfully ſend, and effectually procure the bleſſing. Of this phraſe, ſee Levit. 25. 21. The contrary hereunto is, he will ſend upon thee, v. 10. *the bleſſing*] whereunto is oppoſed *the curſe, vexation, and rebuke*, v. 20. *store-houſes*] or *barnes*; in Chaldee, *treafures*: ſo in Prov. 3. 10. *that thou ſetteſt thy hand unto*] Hebr. *the ſetting to of thy hand*: whereof ſee Deut. 12. 7. Thus this ſixt promiſe implieth a generall bleſſing upon all that the godly hath or doth.

9 Verſ. 9. *ſtabliſh thee*] ſet thee up firme and ſure. This ſeventh bleſſing properly concerneth ſpiritual things and heavenly, for the ſanctification of the Church, and eſtabliſhment thereof in that grace, by reaſon of the covenant & oath of God, whereof he never repenteth, Pſal. 110. 4. *For the gifts and calling of God are without repentance*, Rom. 11. 29.

10 Verſ. 10. *is called upon thee*] that is, *thou art called by his name*: as before Moſes ſaid, *Tee are the ſinner of Iehovah your God*, Deut. 14. 1. Of this phraſe, ſee the Annotations on Gen. 48. 16. Here God enlargeth his former bleſſings, in cauſing them to be knowne and acknowledged of all other peoples. *afraid of thee*] as was fore-promiſed, Deut. 11. 25. and had come to paſſe unto Iſrael, Deut. 2. 25. and unto Abraham, Eſay 41. 5. and other particular perſons, as *Saul was afraid of David, becauſe the Lord was with him*, 1 Sam. 18. 12. 15. 29.

11 Verſ. 11. *make thee pleniſh*] or, *make thee to excell*; in Greeke, *multiply thee*. *in good*] or, *for good things*. An enlargement of the bleſſing promiſed in verſ. 4. which all ſhould ſee by the abundance of good things from beneath.

12 Verſ. 12. *treafure*] or, *treafury, ſtore-houſe*, which he expoundeth after to be raine from heaven, for ſo the Scripture elſewhere mentioneth, *treafuries of the ſnow*, and *treafuries of the baile*, and of the *wind*, Iob 38. 22. Pſal. 135. 7. and theſe were bleſſings from above, which cauſed the increaſe of thoſe good things promiſed in v. 4. 5. *in his ſeaſon*] that is, *in due ſeaſon*; meaning the firſt and latter raine, mentioned in Deut. 11. 14. See the notes on Levit. 26. 4. *ſhalt lend*] that is, *ſhalt have ſuch plenty*, as that thou ſhalt lend unto many nations; a ſigne both of wealth, liberality, and ſoveraignty; for, *the borrower is ſervant to the man that lendeth*, Prov. 22. 7. therefore the Greeke giveth here a double interpretation; *thou ſhalt lend unto many nations, and thou ſhalt not borrow: and ſhalt rule over many nations, and they ſhall not rule over thee*: which words are borrowed here from Deut. 15. 6.

13 Verſ. 13. *the head*] a figure or parable, meaning *chiefe in authority & power*, (called before, a *ruling over many nations*, Deut. 15. 6.) as the *tail* ſignifieth inferiority and baſeneſſe, which the Chaldee expoundeth thus, *The Lord will give thee to be ſtrong and not weak*. This is opened in Eſay

9. 14. 15. *The Lord will cut off from Iſrael, head and tail, &c. the ancient and honourable, he is the head; and the Prophet that teacheth lies, he is the tail*. Thus by head here, we may alſo underſtand ſpiritually, the honour of the truth, wherewith the Church of God ſhould be adorned and exalted.

above] in honour and dignity, not earthly onely, but heavenly, as in verſe 1. So Chriſt ſaid to the Jewes, *Tee are from beneath, I am from above: yee are of this world, I am not of this world*, Ioh. 8. 23. Likewise of his Diſciples he ſaith, *They are not of the world, even as I am not of the world*, Ioh. 17. 16. *If thou hearkeſt*] The condition of the former promiſes, the firſt branch whereof is obedience, to do all that is commanded.

Verſ. 14. *and thou ſhalt not*] that is, *If thou ſhalt not*; for this is the ſecond branch of the condition, reſtraining all diſobedience againſt any of Gods words. *other gods*] which the Chaldee expoundeth, *Idols of the peoples*.

Verſ. 15. *not hearkeſt*] in Chaldee, *not receive the Word of the LORD*. Here followeth a large commination of the curſes that ſhall come upon the tranſgreſſors of the Law: compare herewith Levit. 26. 14. &c. and this condition is oppoſite to the former in verſe 1, 2.

Verſ. 16. *Curſed thou*] The firſt curſe is upon their perſons, oppoſed to the bleſſing in verſe 3. What the *curſe* meaneth, ſee Deut. 27. 15. Gen. 3. 14.

Verſ. 17. *dough-trough*] or *ſtore*; in Greeke, *thy remainders*. This ſecond curſe is oppoſed to the third bleſſing in verſe 5.

Verſ. 18. *fruit of thy wombe*] in Chaldee, *the child of thy bowels*. This third curſe is ſet againſt the ſecond bleſſing in verſe 4.

Verſ. 19. *commett in, &c.*] that is, in all thy waies and adminiſtration. The fourth curſe, oppoſed to the fourth bleſſing, in verſe 6.

Verſ. 20. *a curſe*] ſo God threatneth the Prieſts, in Mal. 2. 2. and this ſift denunciation is againſt the ſixt promiſe of bleſſing, in verſe 8. This *curſe* the Greeke expoundeth, *lacke, or penny. vexation*] or, *trouble, tumult and deſtruction*, as Deuter. 7. 23. this the Greeke interpreteth, *famine*; but the word is more generall, implying warres alſo, and other plagues upon the body, as Zach. 14. 13. 1 Sam. 14. 20. and 5. 9. And this judgement was upon Iſrael, 2 Chron. 15. 5. *rebuke*] this is not only from men, but from God, who is ſaid to *rebuke*, not only by words, but by deeds, whereupon men periſh, Pſal. 80. 17. and *his rebuke is with flames of fire*, Eſay 66. 15. Hereupon the Greeke here tranſlateth it *conſumption*. How this came upon Iſrael, ſee Eſay 51. 20. and 30. 17. *forſaken me*] in Chaldee, *for ſaken my feare*.

Verſ. 21. *the peſtilence*] The Greeke and Chaldee translate it, *death*: ſee the Annotations on Exod. 5. 3. and Levit. 26. 25. The fulfilling of this plague is mentioned in Amos 4. 10.

Verſ. 22. *conſumption*] of this and the *ſword* fol-
lowing, ſee Levit. 26. 26. *the ſword*] or *draught*; but the Greeke taketh it in the firſt ſenſe, tranſlating it *ſlaughter*: ſo in Levit. 26. 25. *blaſting*] of corne & fruits with a dry wind, 1 Kin. 19. 26.
for

for the originall word signifieth *drinesse*; and such was the East-wind that blasted in those parts, Gen. 41. 6. Therefore the Greeke translateth it, *corruption with wind*. The fulfilling of this judgement is shewed in Amos 4. 9. Hag. 2. 17.

mildew] which hath the name in Hebrew of *pale-ness* (as Ier. 30. 6.) and so is here translated in Greeke, and is a plague upon corne, through too much moistnesse, (as *blasting* is with drinesse) whereby the naturall greenesse is gone before it be ripe, and the colour faded. So in Amos 4. 9. Hag. 2. 17. 2 Chron. 6. 28.

23 Verſ. 23. *thy heavens*] in Greeke and Chaldee, *the heaven*: see the Annotations on Levit. 26. 19. It meaneth a restraint of raine, whereby the land should be barren.

24 Verſ. 24. *powder*] or *small dust*. In stead of raine, your ayre shal be filled with dust, which the wind and other things raise in time of drought. This word is used, when speech is of Gods judgements, Esay 5. 24. and 29. 5. Ezek. 26. 10. Nahum. 1. 3. Luke 9. 5. and with *dust* was Egypt plagued, Exodus 9. 9. *from the heavens*] that is, *from the aire*.

25 Verſ. 25. *smitten*] in Chaldee, *broken*: this is opposite to the fifth blessing, in verſ. 7. *flee*] and consequently fall and perish; as to *flee three months* before the enemy, 2 Sam. 25. 13. is expounded, *to be destroyed three months*, 1 Chron. 21. 12. *for a removing*] that is, *removed, shaken, and dispersed*; as the Greeke translateth, *thou shalt be in dispersion*. This word *Jeremy* useth when the time of their dispersion was come upon them, Ier. 15. 4. & 29. 18. and 34. 17. So in 2 Chron. 29. 8.

26 Verſ. 26. *thy carcasſe*] that is, *carcasſes*; the Greeke expoundeth it, *your dead men*: hee meaneth that they should not have honest buriall; but being slaine by the sword, should be eaten by beasts. These words of *Moses* *Jeremy* repeateth, Ier. 7. 33. and 16. 4. and 34. 20. And *Asaph* lamenteth the complement of this plague, Psal. 79. 1, 2, 3.

27 Verſ. 27. *boyle of Egypt*] or, *Egyptian ulcer*, whereof see Exod. 9. 9, 10, 11. *emruds*] or *piles*, a disease wherewith God smote the Philistines in their secret hinder parts, 1 Sam. 5. 9. Psal. 78. 66. For this disease the Hebrew hath two names, the one in the line *Gnapholim*, the other in the margin *Techorim*; and this latter is used in the line, in 1 Sam. 6. 11. 17. *itch*] so the Greeke expoundeth it: the Chaldee saith, *a dry scab*. *whereof*] or, *so that thou canst not be healed*: and this is contrary to the promise made upon their obedience, in Exod. 15. 26.

28 Verſ. 28. *madnesſe*] or, *furie*; this is properly in the mind, but manifested by foolish gesture, 1 Sam. 21. 13. 14. And because the Prophets were often moved with extasies, & carried themselves strangely, some in contempt would call them mad men, 2 King. 9. 11. Ier. 29. 26. *blindnesſe*] that is both in body and mind, Esay 42. 19. The contrary blessing we receive by Christ, Esay 42. 7. 16.

astonishment] or, *amazement, wondering*: this is threatened even to the Prophets, in Ier. 4. 9. and other unbelievers, Habak. 1. 5. Act. 13. 41.

Verſ. 29. *groping*] or, *feeling*; meant as an effect

of blindnesse of soule, as *Paul* speaketh of Gods workes to the heathen, that they should seeke the LORD, if haply they might feele (or grope) after him, and finde him, Acts 17. 17. So it is said of the wicked, in Job 5. 14. They meet with darknesse in the day time, and grope in the noone day as in the night: and in Job 12. 35. They grope in the darke without light.

save thee] that is, as the Greeke translateth it, *thou shalt have no helper*. So in 2 Sam. 23. 42. they looked, but there was none to save.

Verſe 30. *he will her*] or, *defile, ravish her*. The Hebrew *Shagal* signifying the act of generation, as here and in Esa. 13. 16. & Zach. 14. 2. expounded in the Hebrew margine to be read *Shagab*, which is to lie with. *make it common*] that is, gather and eat the grapes thereof. See Deut. 20. 6. On the contrary, when God promiseth grace, he saith, the planters shall plant (vines) and shall make them common, Jer. 31. 5.

Verſe 31. *not returne*] that is, *not be returned, or restored*, as the Greeke explaineth it. See the Annotations on Gen. 2. 26. & 16. 14. *to save*] in Greeke, *no helper*: as verſe 29.

Verſe 32. *faile*] or, *be consumed, to wit, with longing, or desire*: so it is elsewhere spoken of the eyes, in Psal. 119. 82. of the soule, Psal. 84. 3. and of the reines, Job 19. 27. where *Iob* speaketh of his desire to see God at the resurrection. *no power in thy hand*] so the Chaldee expoundeth it, and the Greeke, *thy hand shall not be strong (or able)* or we may interpret it, *nothing shall be in the power of thine hand*. The contrary is in Mich. 2. 1. Genesis 31. 29.

Verſe 33. *eat up*] or, *devoure*: this judgement came upon Israel by the heathens, Esa. 1. 7. Jer. 5. 17. and 8. 16.

Verſe 34. *for the sight*] in Greeke, *for the sights (or visions)* meaning that they should see such heaveie troubles, as should make them mad through feare and sorrow, being without falth, comfort, and patience. These are the lively and powerfull effects of the Law upon the conscience of sinners, that it bereaveth them of all sense of Gods favour: for, *the Law is not of faith*, Gal. 3. 12.

Verſe 35. *evil boyle*] *fore*, or *malignant ulcer*: such a plague spirituall God sendeth on the Antichristians, Revelation 16. 2. And in body *Iob* was afflicted with such from the sole of his foot unto the top of his head, for the triall of his faith and patience, Job 2. 7.

Verſe 36. *bring*] or *lead, make goe into captivity*. This foretelleth the overthrow of their state, which was accomplished by *Assyria* and *Babylon*, 2 King. 17. 6. and 25. 1, &c. *thy King*] in Gr. *thy Princes*: both were fulfilled, 2 King. 24. 14, 15. *other gods*] as in their owne land they served other Gods, that is, Idols of wood & of stone, Jer. 2. 27. so God threatneth to send them as slaves into other lands, where they would do the like, though by his Prophets he warned them not to doe so, Esay 44. 8, 9. &c. *Jeremie* 10. 2, 3, 11. So for making an Idoll in the Wildernesse, God had before given them up to worship the host of heaven, Act. 7. 41, 42. The Chaldee here transla-

translateth, *thou shalt serve peoples that serve idols of wood and of stone*: So after in verse 64.

37 Vers. 37. *a by-word*] a sharpe or cutting name: thus God threatned againe immediatly before it came to passe, Ierem. 24. 9. and before that in *Solomons* dayes, 1 King. 9. 7. and it came upon them, as Psal. 44. 14. 15. &c.

38 Vers. 38. *the Locust*] that is, *Locusts*: see the judgements here threatned, fulfilled in Joel 1. 4. Amos 4. 9. and 7. 1, 2. Hag. 1. 6. 11.

42 Vers. 42. *Grafshopper*] called in Hebrew *T sefasal*, a word here only used; the Greeke translateth it *erisubee*, which is a *blasting* or *mildew*, that spoileth corne.

44 Vers. 44. *the head*] or, *for the head*, that is, *the chiefe*, which the Chaldee expoundeth *strong*; as the *taile* is in Chaldee the *weake*: see vers. 13.

46 Vers. 46. *for a signe*] the Greeke and Chaldee translate plurally, *signes and wonders*. *thy seed*] Chaldee, *thy formes*.

47 Vers. 47. *goodnesse of heart*] the Greeke translateth it, *a good heart*; the Chaldee, *truth of heart*: it meaneth also *gladnesse*, as in Esay 65. 14. it is opposed to *sorrow*. Of this the Iewes made confession when they were returned from Babylon, Nehem. 9. 35. *of all*] Greeke, *of all things*; and Thargum Jonathan addeth, *of all good*: and so in v. 48. *want of all good*.

48 Vers. 48. *yoke of iron*] that is, *hard servitude* under heathen Rulers; as Ier. 28. 13. 14. for *servants* are said to be *under the yoke*, 1 Tim. 6. 1.

49 Vers. 49. *as the Eagle*] that flieth swiftly and violently, therefore the Greeke translateth, *like the violence of an Eagle*. This is a prophesie of the Babylonians, the *Lion with Eagles wings*, Dan. 7. 4. So *Nebuchadnezzar* is likened to *a great Eagle with great wings*, &c. Ezek. 17. 3. 12. *not beare*] that is, *not understand*: see the notes on Genesis 11. 7.

50 Vers. 50. *of a strong face*] that is, *bold, fierce, cruell*, and (as the Greeke translateth) *impudent*. This title is given to *Antiochus Epiphanes*, the great afflicter of the Iewes, Dan. 8. 23. *not regard*] not respect or honour any person.

51 Vers. 51. *fruit of thy cattell*] thy young beasts. See the fulfilling of this mentioned before the captivity, Esay 1. 7. *corne*] The enemies devouring of these earthly blessings in Canaan, the holy land, figured also that Israel should for their finnes be deprived of Gods heavenly blessings, till God should turne them againe to himselfe by the faith of the Gospell: and then he sweareth, *If I give* (that is, *surely I will not give*) *any more thy corne* to be meat for thine enemies, and the *formes of the stranger* shall not drink thy wine, for which thou hast laboured: but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drink it in the Courts of my holinesse, Esay 62. 8. 9.

52 Vers. 52. *thy gates*] in Greeke and Chaldee, *thy cities*: so v. 55. See this fulfilled, 2 King. 17. and 25.

53 Vers. 53. *the fruit of thy wombe*] in Chaldee, *the children of thy bowels*. The like threatning is in Levit.

26. 29. Ierem. 19. 9. fulfilled, 2 King. 6. 29. Lam. 4. 10.

Vers. 54. *eye shall be evil*] that is, he shall grudge and envie: see Deut. 15. 9. The Greeke translateth, *he shall bewitch with his eye*. So in verse 56. *of his bosome*] that is, which lieth in his bosome, as Mic. 7. 5.

Vers. 47. *her after-birth*] and so her little one therein; as the Chaldee expoundeth it, *the least of her children*.

Vers. 58. *fearfull*] in Greeke, *marvellous*.

Vers. 59. *thy plague*] or, *every of thy plagues*: as the forme of the Hebrew word implieth.

thy seed] Chald. *thy children*. *permanent*] or *firm*, *faithfull*, and *continuing long*: as Tharg. Jonathan explaineth, *which shall dure long upon your bodies*.

Vers. 60. *disease*] or *sickness*: in Greeke, *sorrow*. Of the plagues of Egypt, see Exod. 8. &c.

Vers. 62. *with a few men*] Greeke, *in a short* (or *small*) *number*: Chald. *a people of number*, that is, *soone numbred*. See this fulfilled, Esay 1. 9.

beakenedst not] Chaldee, *receivedst not the word*.

Vers. 63. *will rejoyce*] although the destruction of the wicked is to themselves miserable, yet Gods judgements upon them are unto him, his Angels, and all the Saints joyfull, Revel. 18. 20. Psal. 58. 11, 12. Ier. 51. 48: for, *when the wicked perish*, there is *shouting joy*, Prov. 11. 10.

Vers. 64. *and unto the end*, &c.] that is, *from one end of the earth to another*. A like phrase is, *from the end of the heavens unto the end of them*, Matth. 24. 31. Marke 13. 37. This disperision of the Iewes is visible even to this day.

serve other gods] the Chaldee expoundeth it, *serve peoples that serve idols*: but it implieth Gods judgement, in giving them over to other sinne: see the notes on verse 36.

Vers. 65. *not find ease*] or, *not have quietnesse*. Vnto this curse of the Law for sinne, is opposed the promise of grace in Christ, Ier. 31. 2. *a trembling heart*] in Greeke, *a faint* (or *discouraged*) *heart*. See Levit. 26. 36. Esay 1. 5. *fainting of eyes*] in Greeke, *failing eyes*, that shall looke for deliverance, but not see it. *pining of soule*] in Greeke, *a melting soule*, that is, *sorrowfull and fearefull*. See Levit. 26. 16. 1 Sam. 2. 33.

Vers. 66. *hanging in doubt*] that is, *uncertaine*, as after followeth. So the Greeke, *thy life shall be hanging before thine eyes*. *not have assurance of thy life*] or, *not beleve in thy life*; in Greeke, *not beleve thy life*; that is, have no assurance of it, but alwayes feare death.

Vers. 67. *Who will give*] that is, *O that it were evening*: see Deut. 5. 29. A lively description of misery, wherein every houre by night or by day seemeth long and tedious. Compare Iob 7. 3, 4.

Vers. 68. *to Egypt*] the house of bondage, Exod. 20. 2. and figure of spirituall bondage under sin and Satan: in which estate the Law leaveth all men, till they be redeemed by grace in Christ. So another Prophet saith, *They shall not dwell in Iebonahs land; but Ephraim shall returne to Egypt, and they shall eat unclean things in Assyria*, Hof. 9. 3.



CHAP. XXIX.

Moses being to renew the covenant, exhorteth Israel to obedience, by the memory of the works they have seen.
 10 *All stand before the Lord, to enter into his covenant.*
 18 *The great wrath on him that flattereth himselfe in his wickednesse.* 29 *Secret things belong unto God.*

1 **T**Hese are the words of the covenant which Jehovah commanded Moses to strike with the sonnes of Israel, in the land of Moab, beside the covenant which he stroke with them in Horeb.

2 And Moses called unto all Israel, and said unto them, You have seene all that Jehovah did before your eies in the land of Egypt, unto Pharaoh, and unto all his servants, and
 3 unto all his land. The great tentations which thine eies have seene, the signes, and those
 4 great wonders. Yet Jehovah hath not given unto you an heart to know, and eies to see,
 5 and eares to heare, unto this day. And I have lead you forty yeares in the wilderness; your cloathes are not waxen old upon you,
 6 and thy shooe is not waxen old upon thy foot. Ye have not eaten bread, neither have you drunke wine or strong drinke, that yee might know that I am Jehovah your God.
 7 And ye came unto this place, and Sihon king of Heshbon, and Ogh king of Bashan came out against us unto battell, and wee smote them.
 8 And we tooke their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to halfe the tribe of the
 9 Manassites. Therefore ye shall keepe the words of this covenant, and doe them, that ye may wisely doe all that ye doe.

□ □ □

10 Ye stand *this* day all of you before Jehovah your God, your heads of your tribes, your elders and your officers, all the men of
 11 Israel: Your little ones, your wives, and thy stranger that is within thy campe, from the hewer of thy wood, unto the drawer of thy
 12 water. That thou shouldest passe into the covenant of Jehovah thy God, and into his oath which Jehovah thy God striketh with
 13 thee *this* day. That hee may stablish thee *this* day for a people unto himselfe, and that he may be unto thee a God, as he hath spo-

ken unto thee, and as he hath sworne unto thy fathers, to Abraham, to Isaac, and to Jakob.

And not with you your *selves* alone doe I 14
 strike this covenant and this oath; But with 15
 him that is standing here with us *this* day before Jehovah your God, and with him 16
 that is not here with us *this* day. For yee know, how we have dwelt in the land of Egypt, and how wee have passed in the midst of the nations which yee passed by. And yee have seene their abominations, 17
 and their filthy idols, wood and stone, silver and gold which *were* with them. Left 18
 there should be among you man or woman, or family or tribe, whose heart turneth away *this* day from Jehovah our God, to go to serve the gods of those nations; lest there should bee among you a root that beareth gall and wormewood. And it be when he heareth the words of this oath, that hee 19
 blesse himselfe in his heart, saying, I shall have peace, though I walke in the imagination of mine heart, to adde the drunken to the thirsty. Jehovah will not spare him; 20
 but then the anger of Jehovah and his jealousy shall smoke against that man, and every curse that is written in this booke shall lie upon him, and Jehovah will blot out his name from under the heavens. And 21
 Jehovah will separate him unto evill, out of all the tribes of Israel; according to all the curses of the covenant that is written in this booke of the Law. And the after generation, your sonnes that shall rise up after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of that land, and the sicknesses thereof, wherewith Jehovah hath made it sicke; *That* all the land thereof 23
 is brimstone and salt, and burning, *that* it is not sowed, neither springeth, nor any grasse groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zebojim, which Jehovah overthrew in his anger and in his wrath.

Even all nations shall say, Wherefore hath 24
 Jehovah done thus unto this land; what *meaneth* the heat of this great anger? Then they 25
 shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which he stricke with them when he brought them forth out of the land of Egypt. For they went and served others gods, 26
 and bowed themselves downe unto them; gods whom they knew not, and hee had

M m m m m

not

- 27 not imparted unto them. And the anger of
 28 Jehovah was kindled against this land, to
 bring upon it every curse that is written in
 this booke. And Jehovah rooted them out
 of their land, in anger, and in wrath, and in
 great indignation, and cast them into ano-
 29 ther land, as it is this day. The secret
 things belong unto Jehovah our God, and
 the things revealed belong unto us, and
 to our sonnes for ever, to doe all the words
 of this Law.

Annotations.

- 1 **T**O strike] or to cut, whereof see the notes on
 Gen. 15. 18. Here the covenant is renewed
 betweene God and the people; and it is the same
 in effect with the covenant made at Horeb, Exod.
 19. and 24. save that Christ, who is the end of
 the legall covenant, is here more cleerly revea-
 led, especially in chap. 30. vers. 11, 14. of
 Moab] the country on the out side of Jordan, where-
 of see Deut 1. 1, 5. in Horeb] or Choreb, that is,
 mount Sinai, where the covenant was given, Exo.
 30. and the blessings and curses for confirmation
 thereof, Lev. 26. 3, 46.
- 3 Vers. 3. temptations] or trials, whereby God tried
 the Israelites faith, and the hardnesse of the A-
 Egyptians in letting Israel goe: see Deut. 4. 34. and
 7. 19. From Gods former benefits, whereof they
 had experience, hee exhorteth them to the keep-
 ing of the covenant.
- 4 Vers. 4. not given unto you] This sheweth the un-
 ability of man to understand the things of God,
 without the gift of God. And long after this,
 Paul complaineth of the Jewes, even unto this day,
 when Moses is read, the veile is laid over their hearts,
 2 Cor. 3. 15. and Christ saith, that to them it was
 not given to understand the mysteries of the kingdome of
 heaven, Mat. 13. 11, 13, 14.
- 5 Vers. 5. upon you] or from upon you; that is, so as
 you should put them off and cast them from you.
 Compare Deut. 8. 4.
- 6 Vers. 6. bread] to wit, ordinary bread out of the
 earth, but God hath nourished you with Manna,
 the bread of heaven, Psal. 78. 24, 25. Deut. 8. 3.
- 7 Vers. 7. Sibon] in Greeke, Sem King of Eschbon. Of
 this History, see Num. 21.
- 8 Vers. 8. we tooke] in Chaldee, we subdued.
 to the Renbenites] in Chaldee, to the tribe of Reu-
 ben, &c. See the performance hereof in Num. 32.
- 9 Vers. 9. wisely doe] or prudently carry, and with
 understanding, and consequently prosper: so in
 1 King. 1. 3. Jos. 1. 7, 8.

Here beginneth the one and fiftieth
 Section of the Law: see the notes on Gen. 6. 9.

- 10 Vers. 10. your heads of your Tribes] that is, your
 heads, or chiefe men, which are the heads of your

Tribes: the Greeke translateth them by one
 word *Archipbuloi*, that is, the Chiefe, or Rulers of the
 Tribes.

Vers. 11. thy stranger] in Greeke, the Proselyte
 which is in the midst of your campe. Such of that mix-
 ed multitude as came out of Egypt with Israel,
 Exod. 12. 38. and others that had joyned them-
 selves to the Church. *hewer of thy wood]* such
 as hewed wood, and drew water, were the basest
 servants or slaves of Israel, (as afterward was the
 case of the Gibeonites, Jos. 9. 21, 27.) who also
 by faith were admitted into the Church and co-
 venant of Israel.

Vers. 12. That thou shouldest passe] He speaketh to
 them all, as to one man; and to passe into the cove-
 nant, is a phrase taken from the manner of making
 covenants, when they passed betweene the parts
 of the sacrifices, Genesis 15. 17. Jeremie 34. 18,
 19, 20. *his oath]* or, *his execration;* in Greeke,
his curses, because they tooke the curses of the
 Law upon them, if they kept not the Covenant.
 This is called the oath of God, Eccles. 8. 2. So this
 people returning from the captivitie of Babylon,
 entered into a curse, and into an oath, to walke in Gods
 Law which was given by the hand of Moses, Nehem-
 iah 10. 29.

Vers. 13. a God] or, for a God: this is the sub-
 stance of the Covenant, even such as is made with
 us in Christ, 2 Cor. 6. 16. Heb. 8. 10. Revel. 21. 3.
 See the Annotations on Gen. 17. 7.

Vers. 15. not here] meaning their posteritie
 throughout all generations, to whom this cove-
 nant did alike belong. So in *Targum Jonathan*
 it is expounded, *and with every generation that shall*
rise up unto the worlds end, &c. But this is to be
 understood with exception of the new Covenant,
 which God promised, and hath now established
 unto us in Christ, Jeremie 31. 31, 32, 33. Heb. 8.
 7, 8, 9, 10.

Vers. 16. how we have dwelt] or, *that which we*
have dwelt, which *Jonathan* expoundeth, *the num-*
ber of yeeres that we have dwelt. This their peregrina-
 tion in Egypt, and deliverance thence, with
 Gods gracious conduct of them thorow the
 wilderness, are named as motives to perswade
 unto obedience.

Vers. 17. filthy idols] in Hebr. *Gillulim* (where-
 of see Levit. 26. 30.) in Greeke *Idols*.

Vers. 18. Left there should be] or, as the Greeke
 and Chaldee explaine it, *That there be not.*
whose heart] the heart is to be kept with all dili-
 gence, because out of it are the issues of life, Prov.
 4. 23. According therefore to this, Paul warneth
 the Israelites, *Take heed brethren, lest there be in any*
of you an evil heart of unbelief, in departing from the li-
ving God, Hebrews 3. 12. *from Jehovah]* in
 Chaldee, *from the feare of the LORD.* the gods]
 in Chaldee, *the idols of the peoples.* a root] an e-
 vill heart forementioned, which is hidden from
 men, as the root is hidden in the earth, but the
 fruits after doe appeare. The Chaldee transla-
 teth it, *a man.* beareth] or *fructifies,*
beareth fruit: in Greeke, *springeth up;* which
 word Paul useth in Hebrews 12. 15. *gall and*
worme-

wormwood] the Greeke translateth, *with gall and bitterness*; whereby is meant finnes, (as the Chaldee explaineth it, and) as it was said to *Simon Magus, Thou art in the gall of bitterness, and in the bond of iniquitie, Act. 8. 23.* The Apostle respecting this place, saith, *lest any root of bitterness springing up trouble you, Hebrews 12. 15.* (for enchole, *with gall, saying, enochles, trouble.*) Gall (or Hemlocke) was a bitter and poisonous weed, growing in the East-countries, as appeareth by *Hos. 10. 4.* and wormewood likewise: which are applied sometime to finnes, as here and in *Amos 6. 12.* Deuteronomie 32. 32. sometime to bitter punishments, as in *Jeremie 9. 25.* and 23. 15. Lamentations 3. 15, 19.

19 Verse 19. of this oath] or as the Greeke saith, of this curse: see verse 12. *I shall have peace*] or, *peace shall be unto me*, that is, safety and prosperity, without hurt or punishment. *imagination*] or *contemplation*, that which the heart hath spied out, and looketh unto. So the Chaldee translateth it, *imagination*, (or *conceit*) but the Greeke calleth it *aberration*. This sinne *Jeremie* often imputeth to this people, *Jeremie 3. 17.* and 7. 24. and 9. 14. and 11. 8. and 16. 12. and 18. 12. and 23. 17.

to adde the drunken] to wit, the drunken soule to the thirstie, or, the moist to the dry; meaning, to adde sinne unto sinne in abundance; as in *Esay 30. 1.* The soule that desireth is said to thirst, *Psal. 63. 1.* and as the godly doe hunger and thirst after righteousness, *Matthew 5. 6.* so doe the wicked after unrighteousnesse, and drinke it up like water, *Job 34. 7.* which when he hath glutted himselfe therewith, he may be said to have added drunkennesse to his thirst. Some understand it also of punishment for sinne, which the Chaldee favoureth, translating, *that I may adde unto him the finnes of Ignorance, unto (the finnes of) Presumption.* The Hebrew *Sephoth*, to adde, is sometime used for, to confirme or destroy, (as in *Psal. 40. 15.*) in which sense the Greeke Interpreters take it here, saying, *that the sinner destroy not also him that is without sinne.*

20 Verse 20. not spare] or, not forgive him in mercie. For, if we walke in the light, as (God) is in the light, the blood of Iesus Christ his Sonne cleanseth us from all sinne, *1 Joh. 1. 7.* But God will not be mercifull to any that unfaithfully commit iniquitie, *Psal. 59. 6.* *jalousie*] which is the rage of a man, that he will not spare in the day of vengeance, *Prov. 6. 34.* applied here unto the Lord, as in *Exo. 20. 5.* *smoke*] in Greeke, *burne*: a signe of great displeasure, as in *Psal. 74. 1.* *shall lie upon him*] the Greeke and Chaldee translate, *shall cleave unto him.* See this word in *Gen. 4. 7.*

21 Verse 21. out of all the Tribes] in Greeke, from all the finnes of Israel, that is, from the communion of the Church (whereto he addeth daily such as shall be saved, *Act. 2. 47.*) even as before in v. 20. the man was separated from communion with God. So he threatneth against the false Prophets, *They shall not be in the seares of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the Land of Israel, Ezek. 13. 9.*

And this is a separation unto evill, or for his hurt, as on the contrary the Levites were separated for their good, when they were designed to stand before the LORD, to minister unto him, *Dent. 10. 8.* *that is written*] in Chaldee, *that are written*: meaning all and every one.

22 Verse 22. made it sicke] in Greeke, *which he hath sent upon it.* God here signifieth such a certainty of his judgments, as all peoples (within the Church and without) should be witnesses of them.

23 Verse 23. and salt] which maketh the land barren, as *saltnesse* is used for *barrennesse*, in *Psal. 107. 34.* So *Abimelech* sowed the citie with salt, which he made utterly desolate, *Judges 9. 45.* and the wicked man shall dwell in a salt land and not inhabited, *Jeremie 17. 6.* and of myrie places, which should not be healed, it is said, *they shall be given to salt, Ezekiel 47. 11.* *any grasse*] or *any herbe*: in Greeke, *any greene thing*; which phrase is used in *Rev. 9. 4.* This signified a spirituall barrennesse in mens hearts, that they should not bring forth the fruits of the Spirit, *Heb. 6. 7, 8.* *overthrow of Sodom*] wherof see *Gen. 19. 24, 25.* with the Annotations. *Zebojim*] by the letters, *Zebim*, but read *Zebojim*, as is noted on *Gen. 14. 1.* in Greeke, *Seboim*. These two cities were destroyed with Sodom and Gomorreh; and so another Prophet saith unto Israel, *How shall I make thee as Admah? shall I set thee as Zebojim?* *Hos. 11. 8.* *in his anger*] to their condemnation, *2 Pet. 2. 6.* hee overthrew them, and repented not, *Ier. 20. 16.*

24 Verse 24. shall say] every man to his neighbour, as *Ier. 22. 8.* that is, one to another.

25 Verse 25. stroke] *Hebr. cut*, that is, made with them; which the Greeke translateth, *covenant* (or *despised*) with their fathers. For things done to the fathers are applyed to the children: see v. 14. 15. The like speech is in *1 King. 9. 8, 9.* *they shall say, Why hath Iehovah done thus unto this Land, and to this house? And they shall answer, Because they have forsaken Iehovah their God, who brought forth their fathers out of the Land of Egypt, &c.* which another Prophet recordeth thus; *Because they have forsaken Iehovah the God of their fathers, who brought them forth out of the Land of Egypt, 2 Chron. 7. 22.* So in *Ierem. 22. 8, 9.*

26 Verse 26. other gods] in Chaldee, the idols of the peoples. *gods whom they knew not*] or *gods which knew not them.* *and he had not imparted*] that is, and hee, to wit, any of those gods, had not imparted or bestowed any good thing upon them. Thus the Chaldee Paraphrast expounds it, *and they had not done good unto them*; and Jonathan in Tharg. *and they had not divided unto them.* Or it may be referred to the true God, that he had not imparted, that is, taught the to have any part or fellowship with those gods, or their services. The Greeke translateth, *neither had hee distributed unto them.* And whereas it is said of the Sunne, Moone, and Stars, that God hath imparted them unto all nations, *Dent. 4. 19.* this here may aggravate their Idolatry, that not onely worshipped such, but even the fictitious also of the heathens, gods which they never saw, knew, or had any manner of benefit by them; *M m m m m 2* where

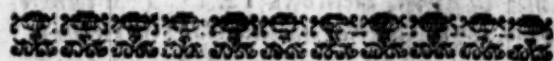
whereby their sinne was the more odious.

27 Verse 27. every curse] the Greeke paraphraseth, according to all the curses of the covenant, which are written in the booke of this Law. The accomplishment of this was acknowledged by Daniel, The curse is poured upon us, and the oath that is written in the Law of Moyses the servant of God, because we have sinned against him, Dan. 9. 11, &c.

28 Verse 28. rooted them out] or, plucked them up: which is contrary to planting, Jer. 24. 6. and 42. 10. and 45. 4. Thus the Law of Moyses leaveth sinners under the curse, and rooted out of the Lords land: but grace in Christ towards repentant and beleiving sinners, planteth them upon the land, and they shall no more be plucked up, Amos 9. 15. for they are kept by the power of God through faith unto salvation, 1 Pet. 1. 5. and cast them] or, sent them: in the Hebrew, the word cast, hath an extraordinary great letter, to signifie the greatnesse of this punishment. And Baal Hatturim noteth upon it, There is a great Lamed, and a want of Lod, to teach, that there is no casting away like that of the ten Tribes. Wherof see 2 King. 17. 18, 23.

29 Verse 29. The secret things belong] or hidden things are to be left unto Jehovah. This is to be understood generally of all secret things which God hath not revealed in his word, as the times or seasons which the father hath put in his owne power, Act. 1. 7. the day and houre of judgement, Mat. 24. 36. and all other like things. Particularly it may be applied to Gods counsell concerning the Israelites, in punishing, and casting them off for their finnes, and afterward calling a remnant of them: which the Apostle treating of in Rom. 11. saith; O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his waies past finding out! Romans 11. 33. The Hebrew Nistaroth (here used) sometime meaneth secret finnes, as Psal. 19. 13. Unto which some of the Hebrews referre this speech, that secret sins God will punish, but open finnes are for men to punish. Chazkuni on Deuteronomie 29. and so Ionathan in Thargum explaineth it, Hidden finnes are manifest before the LORD our God, and he will take vengeance on them, &c. and the things revealed] or, but open (or manifest) things belong to us, and to our finnes: upon which last words, the Hebrew text hath extraordinary pricks, to stir up attention to the matter here spoken, as it is indeed worthy of all observation, for it teacheth the continuall duty of Gods people in all ages, to learne his Law, to doe the same, and to have care that true Religion may bee continued among their posteritie. The Hebrews say, Every man of Israel is bound to learne the Law, be he poore or rich, be he in health of body, or under chastisements; be he young, or old and decrepit; though he be so poore that he lives on almes; yea, though he have wife and children, he is bound to set himselfe a time to learne the Law, by day and by night, as it is said, And thou shalt meditate therein day and night. The great wise men of Israel, some of them were brewers of wood, and some drawers of water, and some blinde: notwithstanding they employed themselves in learning the Law, day and night. How is a man

bound to learne the Law? Until the day of his death, as it is said, And lest they depart from thine heart, all the daies of thy life, (Deuteronomie 4. 9.) and all the while that he employeth not himselfe in learning, he forgetteth. Adumony in Thalmud Torah, chapter 1. section 8, 9, 10.



CHAP. XXX.

- 1 Great mercies promised to the repentant sinners.
11 The commandment is manifest, and word neere.
15 Life and death are set before them, with an exhortation to chuse life.

AND it shall be when all these things
are come upon thee, the blessing and
the curse which I have set before
thee, and thou shalt cause them to returne
unto thine heart, in all the nations whither
Jehovah thy God hath driven thee: And
thou returne unto Jehovah thy God, and
shalt hearken to his voice, according to all
that I command thee this day, thou and thy
sonnes, with all thine heart, and with all
thy soule: Then Jehovah thy God will
returne thy Captivitie, and have compas-
sion upon thee, and will returne and ga-
ther thee from all the peoples, whither Je-
hovah thy God hath scattered thee. If
any of thine be driven out unto the outmost
part of the heavens, from thence will Jeho-
vah thy God gather thee, and from thence
will he take thee. And Jehovah thy God
will bring thee into the land which thy fa-
thers possessed, and thou shalt possesse it;
and he will doe thee good, and multiply
thee above thy fathers. And Jehovah thy
God will circumcise thine heart, and the
heart of thy seed, to love Jehovah thy God,
with all thine heart, and with all thy soule,
that thou maist live. And Jehovah thy God
will put all these curses upon thine enemies,
and upon thy haters which persecuted thee.
And thou shalt returne and hearken to the
voice of Jehovah, and doe all his comman-
dements which I command thee this day.
And Jehovah thy God will make thee plen-
teous in every worke of thine hand, in the
fruit of thy wombe, and in the fruit of thy
cattell, and in the fruit of thy lard for good,
for Jehovah will returne to rejoyce over
thee for good, as he rejoyced over thy fa-
thers. If thou shalt hearken unto the voice
of Jehovah thy God, to keepe his comman-
dements, and his statutes, that which is writ-
ten in this booke of the Law, if thou shalt
returne.

11 returne unto Jehovah thy God with all
 thine heart, and with all thy soule. For, this
 commandement which I command thee
 this day, it is not hidden from thee, neither
 12 is it far off. It is not in the heavens, to say,
 Who shall goe up for us to the heavens, and
 take it for us, and cause us to heare it, that we
 13 may doe it? Neither is it beyond the sea,
 to say, Who shall goe over to beyond sea
 for us, and take it for us, and cause us to
 14 heare it, that we may doe it? But the word
 is very nigh unto thee, in thy mouth, and in
 15 thy heart, to doe it. See, I have set before
 thee this day life and good, death and evill.
 16 In that I command thee this day to love Je-
 hovah thy God, to walke in his waies, and to
 keepe his commandements, and his statutes,
 and his judgements, that thou maist live and
 multiply, and Jehovah thy God may blesse
 thee in the land whither thou goest in to
 17 possesse it. But if thine heart turne away, and
 thou wilt not heare, but shalt be drawne a-
 way, and bow downe thy selfe to other
 18 gods, and serve them; I denounce unto you
 this day, that perishing ye shall perish, yee
 shall not prolong your daies upon the land,
 which thou art passing over Jordani to goe
 19 in thither to possesse it. I take the heavens
 and the earth to witnesse against you this
 day; life and death I have set before thee,
 the blessing and the curse, therefore chuse
 thou life, that thou maist live, thou and thy
 20 seed. To love Jehovah thy God, to hearken
 to his voice, and to cleave unto him; for he is
 thy life, and the length of thy daies, to dwell
 upon the land which Jehovah sware unto
 thy fathers, to Abraham, to Isaac, and to Ja-
 kob, to give unto them.

Annotations.

1 **T**hese things] Hebr. these words, that is, things
 before spoken of. Here follow promises of
 grace in Christ to repentant and believing sin-
 ners. the blessing] that is, as the Chaldee explai-
 neth it, the blessings and the curses. After the experi-
 ment of the Law, and weaknesse thereof, that it
 cannot keepe men in the state of blessednesse, nor
 deliver them from the curse, they are as by a
 Schoolmaster brought unto Christ, Galath. 3. 24.
 Rom. 8. 3, 4. have set] Hebr. have given. So
 in ver. 15. & 19. cause them to returne] or re-
 dunt, bring againe to thine heart, that is, call to minde,
 consider seriously. So in Deut. 4. 39. This is the
 beginning of repentance and turning to the
 Lord, by calling to minde their sins, and Gods
 words and works; as in 1 King. 8. 46, 47. If they

sin against thee, &c. and thou be angry with them, and deli-
 ver them to the enemy, &c. If they shall make it returne
 to their heart, in the land whither they were carried cap-
 tives, and returne and make supplication unto thee, &c.
 So in Esay 46. 8. Shew your selves men, make it re-
 turne to heart, O ye transgressors: and in Lamenta-
 tions 3. 21. This I make to returne to my heart,
 therefore have I hope. A like phrase is of the prodigall
 sonne, in Luke 15. 17. that he came to
 himselfe.

Verse 2. unto Jehovah] the Chaldee expoundeth
 it, unto the feare of the LORD. This is true re-
 pentance, both to leave the evill, and to turne un-
 to the good, from which they departed. So in
 Lament. 3. 40. Let us search and try our waies, and
 turne againe to the Lord. The contrary is complain-
 ed of in Hos. 7. 16. they returne, but not to the most
 high. And here faith also is implied; for as to come
 unto Christ, is to believe in him, Joh. 6. 35. so to
 turne unto the Lord with all the heart, is to believe
 in him; for with the heart man believeth unto righteouss-
 nesse, Rom. 10. 10. and by faith the heart is purified,
 Act. 15. 9. unto which obedience and good works
 are adjoynd, Jam. 2. 14, 26.

Verse 3. will returne thy captivity] will bring
 thee againe out of bondage under thine enemies,
 which figured the bondage under sinne, 2 Pet. 2.
 19, 20. Therefore the Greeke translateth it, will
 break thy sinnes, that is, will forgive them; as bea-
 ling, in Mat. 13. 15. is expounded, forgiving of sins,
 Mark. 4. 12. This is a promise of grace to be per-
 formed by Christ, who preached deliverance to the
 captives, Luke 4. 18. and it is the joy of his peo-
 ple, Psal. 14. 7. and 126. 1, 2. and a figure of their
 salvation, Esay 10. 22. compared with Rom. 9. 27.
 Him hath God exalted with his right hand, to be a
 Prince and Saviour, for to give repentance to Israel, and
 forgiveness of sinnes, Acts 5. 31. have compas-
 sion] or, shew tender mercie; this is the cause of
 the former grace and deliverance. It is of Jeho-
 vahs mercies, that we are not consumed, because his com-
 passion faileth not, Lamentations 3. 22. So the father
 of the Prodigall sonne, seeing him a farre off, had
 compassion, Luke 15. 20. And this compassion or mer-
 cie respecteth mans miserie, Matthew 9. 36. and
 14. 14. and gather thee] So after the captivity
 of Babilon, God promiseth, He that scattered Israel,
 will gather him, and keepe him as a shepherd doth his
 flocke, Jeremie 31. 10. This worke Christ hath
 spiritually accomplished, of whom it is said, that
 he should die, not for the nation of the Jewes only,
 but that also he should gather together in one the children of
 God that were scattered abroad, John 11. 51, 52.
 Therefore this gathering is often celebrated, as in
 Psalm. 107. 1, 2, 3. and 147. 1, 2. and 166.
 47, 48.

Verse 4. If any of thine be driven] Hebr. If thy
 driven out; speaking of every particular person,
 and of all, as one man. The Greeke translateth,
 If thy dispersion be, that is, thy dispersed, which word
 is used in this sense, in Joh. 7. 35. 1 Pet. 1. 1.
 outmost part of the heavens] that is, of the world,
 which seemeth to be bounded by the heavens.
 The Greeke translateth it, from the end (or
 M m m m m 3 outmost

outmost part) of heaven, unto the end of heaven: which phraze Christ useth, of gathering together his Elect at the last day, Matth. 24. 31. See the notes on Deuteronomie 4. 32. This promise Nebemias looked unto, in his prayer alleaging Gods words, If ye transgresse, I will scatter you abroad among the nations: But if ye turne unto me and keepe my commandements, and doe them, though any of thine were driven out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to set my Name there, Nehem. 1. 8, 9.

thy God gather thee] The Thargum called Iunathans, expoundeth this to be the Word of the LORD; and the performance to be by the hand of Elias, and by the hand of the King Christ. Respecting (as it seemeth) the promise of Eliu, Mal. 4. 5, 6. which was Iohn the Baptist, the fore-runner of Christ, Luke 1. 16, 17.

5 Verse 5. shalt possesse] or, shalt inherit it. This is a promise of restoring them unto his Church, figured by the land of Canaan, Psalm. 69. 36, 37. Ezek. 36. 8, 11, 12, 24, 28, &c.

6 Verse 6. will circumcise thine heart] the Greeke translateth, will purge (or cleanse round about) thine heart: and both the Chaldee Paraphraists expound it, will take away the foolishnesse of thine heart, and the foolishnesse of the heart of thy sonnes. This is a promise of spirituall blessings in regeneration and sanctification by Christ, in whom we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptisme, &c. Col. 2. 11, 12. And of this it is said, Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men but of God, Romans 2. 29. See the Annotations on Gen. 17. The Hebrew Doctors in the Midrash, or Commentarie on Song 2. 12. from these words, The time of pruning (or of cutting the vines) is come, give this exposition; For, the time is come, that Israel shall be redeemed, the time is come that the superfluous fore-skin shall be cut off, which is spoken of in Deuteronomie 30. 6. and the Lord thy God will circumcise thine heart, &c. where they apply this worke of grace unto Christ whom they looked for.

to love] this is the effect of Christs circumcision, that it taketh from us evill, and giveth good; Love being the fulfilling of the Law, Romans 13. 10. and implying all other graces; as it is said, I will give them one heart, and one way, that they may feare me all daies, &c. Jeremie 32. 39. And I will give them one heart, and I will put a new spirit within you: and I will take the stonie heart out of their flesh, and will give them an heart of flesh, that they may walke in my Statutes, and keepe my ordinances, and doe them, &c. Ezek. 11. 19, 20. that thou maist live] so the Greeke translateth the Hebrew phraze, for thy life, meaning the life of God, here by faith and holinesse, Romans 6. 11, 13. and hereafter for ever in heaven: as to enter into life, Matthew 18. 9. is expounded, to enter into the kingdome of God, Marke 9. 47.

7 Verse 7. will put] Hebrew, will give. Here follow earthly blessings, which God of his grace will adde unto the former spirituall. Of which,

one is the curses upon their enemies, concerning which it is said, Thou wilt render unto them a recompence, O LORD, according to the worke of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the LORD, Lamentations 3. 64, 65, 66.

8 Verse 8. hearken to] or obey the voice; which the Chaldee interpreteth, receive the Word of the LORD: so in verse 10. The condition of obedience is set before the temporall blessings; for godlinesse hath the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.

9 Verse 9. make thee plenteous] or, make thee excellent, unto which Thargum Ionathan addeth, for good, that ye may prosper in all the workes of your hands.

rejoyce over thee] This Christ taught in parables, of rejoycing for the lost sheepe that was found, Luke 15. 6, 7. and of the Prodigall sonne hee faith; It was meet that we should make merry and be glad; for this thy brother was dead, and is alive againe; and was lost, and is found, Luke 15. 32. So in the other Prophets, I will rejoyce in Jerusalem, and joy in my people, Esay 65. 19. and, I will rejoyce over them to doe them good, Jeremie 32. 41. See also Deuteronomie 28. 63.

10 Verse 10. that which is written] meaning all and every thing written; so teaching us exact obedience. unto Iehovah] in Chaldee, unto the feare of the Lord.

11 Verse 11. this commandement] which after in v. 14. he calleth the Word; and the Apostle expoundeth it, the Word of faith, Rom. 10. 8. So this speech is not of the Law onely, neither sheweth it what man can doe by the Law, much lesse by nature; but is the speech of the right confesse of faith, Rom. 10. 6. Though Moses teacheth them also, not to blame the Law of hardnesse to be learned, seeing God had now caused it to be written and expounded unto them. not bidden from thee] or, not too marvellous and hard for thee to know, and so, not impossible, through faith in Christ, as is the Law without faith, in that it is weak through the flesh, Rom. 8. 3. The Chaldee translateth, it is not separated from thee; and Thargum Jonathan expoundeth, it is not covered (or hid) from you. The holy Ghost in Greek translateth this word marvellous, Mat. 21. 42. from. Psalm. 118. and impossible, Luk. 1. 37. See the Annotations on Gen. 18. 14. and Deut. 17. 8. By Esaias also God faith; I have not spoken in secret in a darke place of the earth, Esay 45. 19.

12 Verse 12. to say] that is, that thou shouldest say; so in v. 13. see the Annotations on Gen. 6. 19. where sundry like speeches are shewed. This saying is meant of the heart also; wherefore the Apostle citeth it thus; Say not in thine heart, who shall goe up into heaven? Rom. 10. 6. Who shall goe up for us] the Ierusalem Thargum explaineth it, What we had one like Moses the Prophet, that might goe up into the heavens, &c. but the Apostle applieth it more heavenly to Christs incarnation; Who shall goe up into heaven, that is, to bring Christ downe from above? Rom. 10. 6. Unto which doubt hee opposeth the confession with the mouth,

that Iesus is the LORD, verſe 9. that is, that God was maniſteſt in the fleſh, 1 Timothee 3. 16. for, no man hath aſcended up to heauen, (of whom we may learne the true understanding of the Law) but he that came downe from heauen, (even the Son of man to whom it is in heauen, John 3. 13. and cauſe us to beare it) that is, preach it unto us. that we may doe it] or, and we would doe it.

13 Verſe 13. beyond the ſea] Thargum Ionaſan explaineth it, beyond the great ſea; and Thargum Ieruſalemie addeth, Neither is the Law beyond the great ſea, that thou ſhouldeſt ſay, Oh that we had one like Ionaſ the Prophet, that might goe downe to the bottome of the great ſea, and bring it to us, &c. All things hidden from men, which they cannot attaine, are either in heauen above, or beyond ſea, in the farre places of the earth: but the Law of God is in neither of theſe, but neere unto every one, to learne and to doe. who ſhall goe over to beyond ſea] Paul alleageth this place thus, Who ſhall goe downe into the deepe, that is, to bring up Chriſt from the dead? Romans 10. 7. unto which hee oppoſeth in verſe 9. beleeve in the heart, that God hath raiſed him from the dead. Now, Ionaſ the Prophet, to whoſe example the Ieruſalemie Thargum applieth this, was a figure of Chriſt, as himſelfe hath ſaid, As Ionaſ was three daies and three nights in the Whales belly; ſo ſhall the Son of man be three daies and three nights in the heart of the earth, Mat. 12. 40. And as the ſea in Ionaſ caſe is called the Deepe, Pſal. 104. 6. & 107. 24. 26. Exod. 15. 5. ſo David (propheſying of Chriſt) ſaith that God had brought him up from the deeper of the earth, Pſal. 71. 20. So the Apoſtle ſpeaking of Chriſts riſing out of the grave, uſeth the word Abyſſe or Deepe, which is ſpoken both of earth and ſea.

14 Verſe 14. But the word] This the Apoſtle expoundeth thus, But what ſaith (the rightconſneſſe which is of faith?) The word is nigh thee, &c. that is the word of faith which we preach, Rom. 10. 8. By this it appeareth that Moſes wrote of Chriſt, Joh. 5. 46. and that he was cloſely taught in the Law. For Chriſt is the end of the Law, for rightconſneſſe to euerie one that beleeueth, Rom. 10. 4. And the Jewes, which cleaving to the Law reſuſed the Goſpel, or word of faith, had a zeale of God, but not according to knowledge, Rom. 10. 2. in thy mouth] or, for thy mouth, that is, for thee to confeſſe with thy mouth, that Ieſus is the LORD, as Rom. 10. 9. So in is uſed for, in Deut. 9. 4. & 24. 16. in thine heart] or, for thine heart: that thou maiſt beleeve in thine heart, that God hath raiſed him (Chriſt) from the dead, (and ſo maiſt be ſaved) Rom. 10. 9. to doe it] the Law, which is fulfilled by beleeving in Chriſt; as it is ſaid, This is the worke of God, that ye beleeve in him whom he hath ſent, John 6. 29. upon which beleeve true obedience followeth, Hebrews 8. 10.

15 Verſe 15. I have ſet] Hebrew, I have given, that is, propoſed and confirmed by my doctrine. So in verſe 19. life and good] life as the end, and good as the meanes leading to life: or life, that is, God himſelfe, of whom he ſaith in verſe 20. he is thy life;) and good, that is, felicitie following.

The Greeke verſion changeth the order thus, life and death, good and evil. Thargum Ieruſalemie explaineth it, the Law of life, which is a good Law; and the Law of death, which is an evil Law. And Thargum Ionaſan thus; The way of life, for which a good reward ſhall be recompenced to the juſt; and the way of death, for which an evil reward ſhall be recompenced to the wicked.

Verſe 16. to love] this is a declaration of the life and good fore-mentioned, which they, whoſe hearts God would circumciſe, verſ. 6. ſhould come unto by the faith that is in Chriſt. in his waies] the Chaldee ſaith, in the waies that are right before him. keeps his commandments] which is an effect of love; as, If ye love me, keep my commandments, John 14. 15. and, This is the love of God, that we keep his commandments, 1 John 5. 3. And this is his commandment, That we ſhould beleeve on the name of his Son Ieſus Chriſt, and love one another, &c. 1 John 3. 23.

Verſe 17. But if] or, And if thine heart turne, &c. This is the death and evil fore-ſpoken of: ſee Deuteronomie 29. 18. other gods] in Chaldee, the idols of the peoples.

Verſe 18. perſhing ye ſhall periſh] that is, aſſuredly and ſpeedily periſh; as the Greeke ſaith, periſh with perdition. So in Deut. 4. 26.

Verſe 19. I call the heavens, &c.] This obteſtation of heavens and earth, (uſed alſo before in Deut. 4. 26.) may be underſtood of God and the Angels in heaven, (as Paul expreſſeth them in 1 Timothee 5. 21.) or of the other creatures alſo in heaven and in earth; as Ieſus ſaid, This ſtone ſhall be a witneſſe unto us, for it hath heard all the words of the Lord, &c. Joſ. 24. 27. So in Deut. 32. 1. Eſa. 1. 2. Give eare O heavens; and heare O earth: and in Pſal. 50. 4. He will call to the heavens from above, and to the earth to judge his people; and in Job 20. 27. the heavens ſhall reveale his iniquitie, and the earth ſhall riſe up againſt him. I have ſet] Hebr. I have given, that is, faithfully propoſed by doctrine, and diſcharged my dutie: ſo in verſe 15. The life and bleſſing which he ſet before them, was by the faith of Chriſt, Gal. 2. 16. & 3. 9. the death and curſe was by reſuſing Chriſt, and ſeeking to be juſtified by the workes of the Law; for, as many as are of the workes of the Law, are under the curſe, Galath. 3. 10.

therefore choſe] Hebr. and choſe thou; or, and thou ſhalt choſe: which is the dutie of all Gods people, to be performed by grace in Chriſt. So David choſe the way of the truth, the precepts of God, Pſal. 119. 30. 173. Compare alſo Joſ. 24. 15, 22. Thargum Ionaſan explaineth this ſpeech thus, and choſe ye the way of life, which is the Law, that ye may live in the life of the world to come, you and your ſonnes. This is true, if it be underſtood not of the Law of workes, but of the Law of faith, as Romans 3. 27, 28. and 9. 31, 32, 33.

Verſe 20. to hearken to his voice] in Chaldee, to receive his word. unto him] Chaldee, unto his ſeare. he is thy life] that is, the author of thy life and ſalvation through Chriſt as in Joh. 17. 3. This is life eternall, to know theſe the onely true God, and Ieſus Chriſt whom thou haſt ſent: yea, Chriſt himſelfe

himselfe is the resurrection and the life, Joh. 11. 25. and 14. 6. And in 1 Iohn 5. 20. We know that the Sonne of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Sonne Iesus Christ; this is the true God, and eternall life.



CHAP. XXXI.

1 Moses being ready to die, encourageth the people that should goe into Canaan. 7 He encourageth Iosua that should be their Governour. 9 He delivereth the Law unto the Priests, which was to be read in the seventh yeere unto the people. 14 Moses and Iosua present themselves before the Lord, 16 who foretelleth the peoples falling from him, and his anger against them therefore. 19 He commandeth a song to be written, to testifie against the people. 24 Moses delivereth the booke of the Law to the Levites, to be kept in the side of the Arke, for a witnesse against them and their rebellion. 28 He maketh a protestation to the Elders.

DDD

1 **A**ND Moses went and spake these
2 words unto all Israel. And he said
unto them, I am an hundred and twen-
3 tie yeeres old *this* day, I can no more go out
and come in: and Jehovah hath said unto me,
4 thou shalt not goe over this Jordan. Jeho-
vah thy God he goeth over before thee; he
will destroy these nations from before thee,
and thou shalt possesse them: Iosua he shall
goe over before thee, as Jehovah hath said.
5 And Jehovah will do unto them as he did to
Sihon, and to Og, Kings of the Amorite, and
unto the land of them whom he destroyed.
6 And Jehovah will give them before you, and
ye shall doe unto them according to every
commandement which I have commanded
you. Be ye strong and couragious, feare not,
neither be discouraged because of them: for
Jehovah thy God, he *is* that goeth with
thee, he will not faile thee, nor forsake thee.
7 And Moses called unto Iosua, and said unto
him, in the eyes of all Israel: Be thou strong
and couragious, for thou shalt goe in with
this people into the land which Jehovah hath
sworne unto their fathers to give unto them,
8 and thou shalt cause them to inherit it. And
Jehovah, he *is* that goeth before thee; he
will be with thee, he will not faile thee, nor
forsake thee; feare not, neither be dismayed.
9 And Moses wrote this Law, and gave it unto
the Priests, the sons of Levi, which bare the
Arke of the covenant of Jehovah, and unto
10 all the Elders of Israel. And Moses com-
manded them, saying; At the end of seven

yeeres, in the solemnity of the yeere of re-
lease, in the feast of Boothes, When all Is-
rael is come to appeare before Jehovah thy
God in the place which he shall chuse, thou
shalt reade this Law before all Israel in their
eares. Gather together the people, men, and
women, and children, and thy stranger that is
within thy gates, that they may heare, and
that they may learne, and may feare Jehovah
your God, and observe to doe all the words
of this Law. And *that* their sons which have
not knowne may heare, and learne to feare
Jehovah your God all the daies that ye shall
live on the land, whither ye are going over
Jordan, to possesse it.

And Jehovah said unto Moses, Behold thy
daies approach to die; call Iosua, and present
your selves in the Tent of the congregation,
that I may give him a charge. And Moses
and Iosua went and presented themselves in
the Tent of the congregation. And Jehovah
appeared in the Tent, in a pillar of a cloud,
and the pillar of the cloud stood over the
doore of the Tent. And Jehovah said unto
Moses, Behold, thou liest down with thy fa-
thers, and this people will rise up, and goe a
whoring after the gods of the strangers of
the land, whither they are going in *to be* a-
mongst them, and will forsake me, and break
my covenant which I have stricken with
them. And mine anger shall be kindled a-
gainst the in that day, & I will forsake them,
and will hide my face from them, and they
shal be devoured, and many evils and distres-
ses shall finde them; and they will say in that
day, have not these evils found us, because
our God *is* not amongst us. And I, hiding
will hide my face in that day for all the evils
which they shall have done, in that they are
turned unto other gods. And now write ye
this song for you, & teach it the sons of Is-
rael, put it in their mouthes, that this song may
be a witnes for me against the sons of Israel.
For I will bring them into the land which I
sware unto their fathers, that floweth with
milk and honey, and they shall eat and be fil-
led, and be fat, and they will turn unto other
gods, and serve them, and despightfully pro-
voke me, and breake my covenant. And it
shall be when many evils and distresses have
found the, that this song shall answer before
them for a witnes, for it shall not be forgot-
ten out of the mouth of their seed: for I know
their imagination which they doe *this* day,
before I have brought them in unto the land
which I sware. And Moses wrought this
song

23 song in that day, and taught it the sonnes of
Israel. And hee charged Joshua the sonne of
Nun, and said; Be strong and couragious, for
thou shalt bring in the sonnes of Israel unto
the land which I sware unto them, and I will
24 be with thee. And it was when Moses had
made an end of writing the words of this
Law in a booke, untill they were finished,
25 That Moses commanded the Levites which
bare the Arke of the covenant of Jehovah,
26 saying: Take this booke of the Law, and
put it in the side of the Arke of the covenant
of Jehovah your God, that it may be there
27 for a witnesse against thee. For I know thy
rebellion, and thy stiffe-neck: Behold, while
I am yet alive with you *this day*, ye have bin
rebellious against Jehovah, and how much
28 more after my death? Gather together unto
mee all the Elders of your Tribes, and your
Officers, that I may speake in their eares
these words, and call the heavens and the
29 earth to witnesse against them. For I know,
that after my death, corrupting ye will cor-
rupt (*your selves*), and will turne aside from
the way which I have commanded you, and
evill will befall you in the latter daies, be-
cause ye will do evill in the eyes of Jehovah,
30 to provoke him to anger through the worke
of your hands. And Moses spake in the
eares of all the Church of Israel the words
of this song, untill they were ended.

Annotations.

Here beginneth the two and fiftieth
Section or Lecture of the Law: See the notes on
Genesis 6. 9. And here Moses setteth the state of
Israel in order before his death.

2 **O**Ld] Hebrew, *some of an hundred and twentie*
yeeres; of which phrase see Genes. 5. 32. So
long while Noe preached to the world, building
the Arke, Gen. 6. 3, 14. 1 Pet. 3. 19, 20. Of these
120. yeeres, Moses lived 40. in Pharaohs Court
in Egypt, Acts 7. 20, 23. forty in the land of Ma-
dian, Acts 7. 29, 30. Exod. 7. 7. and forty yeeres he
governed Israel. *I can no more goe out*] that is, no
more administer in my office: see the Annotati-
ons on Numb. 27. 17. This inability of Moses
was not so much for his age, (for *his eye was not*
dim, nor his naturall moisture fled, Deut. 34. 7.) as for
the ordinance of God next mentioned. *and*
Jehovah] or, *for Jehovah hath said*; as is shewed in
Numb. 20. 12. Deut. 3. 25, 26. And is often in stead
of *For*, as is noted on Gen. 12. 19. Or it may be
taken as another reason, why Moses might no
longer governe them.

Verse 3. *Joshua*] in Greeke, *Iesus*, who was sub-
stitute in Moses place, Num. 27. 16, 17, 18, &c.
A figure of our Lord Jesus, who by grace and
truth bringeth us into Gods eternall rest, after
the ending of Moses Law, Joh. 1. 17. Rom. 10. 4.
Thus the people are comforted in respect of their
sorrow for Moses death, by promise of the Lords
presence among them, and Joshuas succeeding
government under him.

Verse 4. *of the Amorite*] that is, *of the Amorites*,
as the Greeke translateth: by whose destruction
(before mentioned in Numbers 21. 23, &c. Deute-
ronomie 2. and 3.) Israel is encouraged against
their other enemies. *the land*] that is, *the people*
of the land.

Verse 5. *commanded you*] which was, to root
them out, and let none remaine, Deut. 20. 16, 17.

Verse 6. *Be ye strong*] or, *Be confirmed, Hold fast*,
to wit, your faith in God: in Greeke, *Quit you*
like men; which word Paul useth in 1 Cor. 16. 13.
So after, in verse 7. *couragious*] or, *be bards*,
strong, valiant in heart and carriage. This word
is applied to the heart in Psal. 27. 14. and armes,
in Proverbs 31. 17. and signifieth an increase and
stedfastnesse, Prov. 24. 5. Ruth 1. 18. The like
exhortation is often used, as Jos. 10. 25. 1 Chro.
22. 13. 2 Chron. 32. 7. *be it is*] in Chaldee,
his Word it is. So in verse 8. *saile thee*] or, *let*
thee goe, leave thee to thy selfe, but will hold thee
fast. So v. 8. & Jos. 1. 5. Heb. 13. 5.

Verse 7. *strong and couragious*] or, *confirmed and*
strong, as verse 6. *Iosua* being to beare the charge
and toile of the people, hath the same exhortati-
on & promise in particular, that was before unto
all: and it was in the eyes of all, lest any after
Moses death should deny his authority. A like
speech David made to Solomon, 1 Chron. 28. 20.

Verse 8. *he will be with thee*] the Chaldee para-
phraseth, *his Word will be thy helpe*.

Verse 9. *this Law*] in Greeke, *all the words of this*
Law in a booke. *which bare the Arke*] they had the
chiefe charge to looke to the Arke, and other ho-
ly things; and though the Levites bare it, as ap-
peareth by Num. 3. 31. and 4. 15. & 10. 21. yet
sometimes the Priests themselves also bare it, as
when they passed over Jordan, Jos. 6. 17. when they
compassed Iericho, Jos. 6. 12. So after in v. 25. *Mo-*
ses spake to the Levites. *the Elders*] the Magi-
strates: as the Priests by teaching, so the Elders
by governing are to looke that the Law of the
Lord be observed, Mal. 2. 7. Hos. 4. 6. Mich. 3. 1.
2 Chron. 19. 6, 8, 9, 10.

Verse 10. *of seven yeeres*] that is, *of every seventh*
yeere, which was a yeere of release, Deut. 15. 1.

the solemnity] or, *the set time*; as the Greeke and
Chaldee translate it, *the time*. *release*] of debts,
Deut. 15. 1, 2, &c. that being freed from worldly
cares, they might apply their mindes to Gods
Law. A figure of the yeere of grace, and remis-
sion of our debts by Christ; whereupon wee
should give our selves to holinesse, Luke 4. 18, 19,
21. Rom. 6. 11, 12, 13. *Booths*] or *Tabernacles*,
whereof see Levit. 23.

Verse 11. *which he shall chuse*] to set his Arke
and

and Tabernacle, and so to place his name there, *Deut. 16.2.* *thou shalt read*] speaking to Israel generally, and it was performed in speciall by the chiefe of them, either the high Priest, as Ezra (the chiefe of them that returned from Babylon) read it, *Nehem. 8. 1, 2, 3. &c.* or as the Hebrewes say, the King himselfe (when they had a King) used to read. For this Commandement was to Iosua, and therefore the King read it, saith Chazkuni upon this place. Which is by others of them declared thus, *The King was he that read in their eares, and they read in the womens Court;* (which was the outer Court-yard of the Temple.) And the King read sitting, and if he read standing, it was the more commendable, He read from the beginning of Deuteronomy, &c. When he read, they blew trumpets through all Ierusalem, for to assemble the people. And they set up a great Pulpit of wood, [as is mentioned also in *Nehem. 8. 4.*] and set it in the midst of the Court-yard, and the King went up and sat thereon, that they might heare him read; and all Israel that went up to the feast, gathered round about him, And the Minister of the Synagogue (such as wee reade of in *Luke 4. 17, 20.*) tooke the booke of the Law, and gave it to the Ruler of the Synagogue, (such as in mentioned in *Luke 13. 14.*) and the Ruler of the Synagogue gave it to the Sagan, or second chiefe Priest, called in *Acts 5. 24.* the Captaine of the Temple, and the Sagan gave it to the High Priest, and the High Priest to the King, for to honour him before the multitude. And the King tooke it standing, and if he would he sat downe and opened it, and seeing it, he blessed God, (as is recorded of Ezra in *Neh. 8. 5, 6.*) and after read till he made an end: Then he folded it up, and blessed (God) againe after it, as the manner was to blesse in the Synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their eares attentive to heare with feare and reverence, and with joy and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to heare with great attentivnesse, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to bee on the Sabbath, they deferred it till after the Sabbath, because of the blowing with Trumpets, &c. which might not put away (the keeping of) the Sabbath. Maimony in *Misneh, tom. 3. in Chagigah, chap. 3. sect. 3. 4 &c.* in their eares] that they may heare and understand it, as the Chaldee translateth, and cause them to heare it: which hearing is often used for understanding, as is noted on *Gen. 11. 7.* So in *Neh. 8. 8.* they reade in the booke, in the Law of God distinctly, and gave the sense, and caused them to understand in the reading.

12 Vers. 12. *women and children*] which though they were not bound to come up at the yearely feasts, *Exod. 23. 17.* yet to this reading they were bound, such as could understand, *Neh. 8. 3.* The Hebrew canons say, *Whosoever is free from appearing (before the Lord, Exod. 23. 17.) is free from the commandment of gather together, (Deuteron. 31.*

13.) except woman and children, and the uncircumcised; but the unclean is free from this commandment, as it is written (in *vers. 11.*) when all Israel is come; but the (unclean) was not fit to come. And it is cleare, that such as were of neither sex, or of both sexes, were bound to come seeing women were bound. Maimony in *Chagigah, chap. 3. sect. 2.* thy gates] in Greeke and Chaldee, thy cities.

14 Vers. 14. *thy dayes approach*] or, are nigh, at hand: and so the terme of his life fulfilled; as where it is written, the kingdome of heaven approacheth, *Matth. 4. 17.* another explaineth it, The time is fulfilled, and the kingdome of God approacheth (or, is at hand,) *Mark 1. 15.* to die] understand, for thee to die: of such want of the person, (easie to be understood by the context,) see the notes on *Gen. 6. 19. and 23. 8. and 47. 29.* The Greeke translateth, Behold, the dayes of thy death approach. and I will give] or, that I may command him, or charge him: which being done in the Tabernacle, and by Gods appearing in the cloud, *ver. 15.* served both for Iosua's owne confirmation, and to assure all Israel that he had authority from God over them. Compare *Numbers 27. 18, 19.*

15 Vers. 15. *Iehovah appeared*] that is, a glorious signe of his presence; as in Thargum Jonathan it is expounded, the glory of the divine majestie of the Lord. pillar of a cloud] out of which he was wont in favour to speake: see *Exod. 33. 9. Psal. 99. 7.*

16 Vers. 16. *liest downe*] to wit, to sleepe, that is, to die: as *Iob 14. 12. Acts 7. 60. 1 Thess. 4. 13.* thy fathers] the faithfull of former times, signifying the immortality of the soule, as is noted on *Gen. 25. 8.* Wherefore Thargum Jonathan paraphraseth on this place thus; thou liest downe in the dust with thy fathers, and thy soule shall be treasured up in the treasury of eternall life with thy fathers. see a whoring] or fornicate, that is, commit idolatry, as the Chaldee explaineth it. gods of the strangers] in Greeke, the strange gods of the Land; in Chaldee, the idols of the peoples of the Land they are going] Hebr. he is going; speaking of the people as of a man; so after often in this Chapter. The reason hereof is noted on *Gen. 22. 17.*

17 Vers. 17. *will hide my face*] in Chaldee, will take away my divine presence. So in *vers. 18.* devoured] or eaten up, to wit, of their enemies, made a prey, Hebr. to eat, which is used passively, as to beare, *Eccles. 3. 2.* that is, to be lorne. See the notes on *Gen. 6. 20. and 16. 14.* finde them] that is, befall, or come upon them: so after, and in *Psal. 119. 143. Neh. 9. 32.* found us] Hebr. found me, because my God is not in the midst of me.

18 Vers. 18. *other gods*] in Chaldee, idols of the peoples: so in *vers. 20.*

19 Vers. 19. *this song*] in Greeke, the words of this song; after described in *Chap. 32.* containing a prophesie of their falling away, and of Gods judgments following. It was given in a song, that it might the more easly be learned, and kept in memory, with delight, and might move their affections against] or in, that is, amongst the sources of Israel: so in *vers. 26.*

Vers.

20 Verse 20. *and be for*] the like is prophesied in Deut. 32. 15. and shewed to have come to passe in Neh. 9. 25, 26.

21 Verse 21. *answer before them*] that is, *resist before* (and *against*) *them*. *their imagination*] the thing forged in their heart; which the Greeke tranlateth, *their maliciousnesse* (or *naughtinesse*.) This *imagination* is before the *thoughts* or *cogitations*, as appeareth by 1 Chron. 28. 9. and 29. 18. See Gen. 6. 5.

23 Vers. 23. *I will be with thee*] in Greeke, *he will be with thee*; as being the words of *Moses* (whom the Greeke before named) concerning God. The

Chaldee tranlateth, *my Word shall be thy helpe*. See verse 8.

Verse 25. *the Levites*] especially the Priests the sons of Levi, as in verse 9.

Verse 26. *in the side*] or, *by the side*: which in *Thargum Jonatham* is expounded, *in a coffin by the right side of the Arke*.

Verse 27. *stiffe necke*] or, *hard necke*; which elsewhere it is likened to an iron sinew, Esay 48. 4. See Exod. 32. 9.

Verse 28. *Elders of your Tribes*] in Greeke they are named by one word *Phylarchai*, that is, *Rulers* (or *Princes*) of your Tribes.

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CHAP. XXXII.

1. *Moses song*, which setteth forth Gods mercies unto Israel, their sinnes, and his chastisements by sword, famine, pestilence and captivity. 36 His mercie in Christ towards them in the end. 46 Moses exhorteth them to set their hearts upon his words. 48 God sendeth him up to mount Nebo, to see the land of Canaan, and die.

B B B

1 **G**IVE eare ye heavens, and I will speake, and let the earth heare the sayings of thy mouth.

2 My doctrine shall drop as the raine, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showres upon the grasse.

3 For I will proclaime the name of Jehovah; give yee greatnesse unto our God.

4 The Rocke, perfect is his worke, for all his waies are judgement: God is faithfulness, and without iniquity; just and righteous is he. They have corrupted themselves, their spot is not (the spot) of his sonnes, (they are) a crooked and perverse generation.

6 Do ye thus requite Jehovah, O people foolish & unwise? Is not he thy Father that hath bought thee? hath not he made thee, & established thee?

7 Remember the daies of old, consider the yeeres of generation & generation, ask thy Father, and he will shew thee; thy Elders, and they will tell thee. When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the peoples, according

8 to the number of the sons of Israel.

GIVE eare O heavens to that which I declare, and

heare, O earth, what my mouth sayings are. Drop

down as doth the rain shall my doctrine, distill as

dew so shall my speech divine: as on the tender

herbe the small rain powres, and as upon the grasse

the greater showres: For I Jehovahs name proclaim

abroad; O give ye greatnesse unto him our God,

The Rocke, most perfect is his action,

Because his waies are judgement every one:

God is most faithfull, and iniquitie

In him is none, but just and right is he.

They on themselves have brought corruptions,

Their spot is not of (those that be) his sonnes

They are a generation which is

Turn'd to perversnesse, and to crookednesse.

Doe ye Jehovah in this wise reward,

O foolish folke, and wanting wise regard?

Thy Father that hath bought thee, is not he?

Hath he not made thee, and established thee?

Remember thou the dayes that were of old,

Mind ye the yeares of ages manifold:

Aske thou thy Father, and thee shew will hee,

Thine Elders (aske) and they will tell it thee.

When the most High dealt to the Nations

Their Heritage, and severed Adams sonnes,

The borders of the peoples set he then,

As number was of Israels children.

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9 For Jehovahs portion is his people, Jakob is the line of his inheritance. He found him in a land of wilderness, and in an empty place, and howling of the desert; he led him about, he instructed him, he kept him as the apple of his eye.

10 As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. Jehovah alone did leade him, and there was no strange god with him.

11 He made him ride on the high places of the earth, that he might eat the fruits of the field, and he made him to sucke honey out of the rocke, and oyle out of the flinty rocke. Butter of kine, and milke of the flocke, with fat of Lambs, and of Rams of Basan stocke, and of Goats, with fat of wheaty kidnies fine, and of the grapes blood thou didst drink red wine.

12 He made him ride on the earths places hie, that he might eat the fields fertilitye. He made him also from the rocke to sucke Honey, and oyle out of the flintie rocke:

13 Butter of Kine, milke also of the flocke, With fat of Lambs, and Rams of Basan stocke, And Goats, with fat of wheaty kidnies fine, And of the grapes blood thou didst drink red wine.

14 But Iesurun did wax fat, and did kicke, Thou art wext fat, art covered, art growne thicke; The God which made him, then did he forsake, And of the Rocke which sav'd him, light did make.

15 With strange gods they to jelousie him mov'd; With loathsome idols they his anger prov'd.

16 They sacrific'd to Devils, not to God; To gods of whom themselves no knowledge had: Vnto new gods, which up but lately came, Such as your fathers feared not the same.

17 The Rocke that thee begat thou mindest not, And God that formed thee thou hast forgot. And of his sonnes and daughters, then the Lord Did see the provocation, and abhor'd.

18 And I will hide my face from them, said he; I will behold what their last end shall be: For a most froward generation They children are, in whom faith there is none. They have mee unto jelousie moved With that which is not God, have mee stirred To indignation with their idols vaine: I them will move to jelousie againe With those which are no folke; so indignation I will provoke them with a foolish nation.

19 For, in mine anger kindled is a fire, And to the lowest hell shall burne in ire; And shall consume land, and fruits of the same, And the foundations of the mounts inflame.

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For his folke is Jehovahs portion, Jakob the line of his possession. Him in a land of wilderness he found, In empty place, and howling desert ground: About he led him, taught him prudence; He kept him as the apple of his eye.

Like as an Eagle stirreth up her nest, Shee moveth flitting over her youngest; She spreads abroad her wings, then taketh soft, Vpon her wings she beareth them aloft:

So did Iehovah leade him all alone, and other strange god with him was there none

He made him ride on the earths places hie, That he might eat the fields fertilitye. He made him also from the rocke to sucke Honey, and oyle out of the flintie rocke:

Butter of Kine, milke also of the flocke, With fat of Lambs, and Rams of Basan stocke, And Goats, with fat of wheaty kidnies fine, And of the grapes blood thou didst drink red wine.

* *

But Iesurun did wax fat, and did kicke, Thou art wext fat, art covered, art growne thicke; The God which made him, then did he forsake, And of the Rocke which sav'd him, light did make.

With strange gods they to jelousie him mov'd; With loathsome idols they his anger prov'd.

They sacrific'd to Devils, not to God; To gods of whom themselves no knowledge had: Vnto new gods, which up but lately came, Such as your fathers feared not the same.

The Rocke that thee begat thou mindest not, And God that formed thee thou hast forgot.

And of his sonnes and daughters, then the Lord Did see the provocation, and abhor'd.

And I will hide my face from them, said he; I will behold what their last end shall be: For a most froward generation

They children are, in whom faith there is none.

They have mee unto jelousie moved With that which is not God, have mee stirred To indignation with their idols vaine:

I them will move to jelousie againe With those which are no folke; so indignation I will provoke them with a foolish nation.

For, in mine anger kindled is a fire, And to the lowest hell shall burne in ire; And shall consume land, and fruits of the same, And the foundations of the mounts inflame.

23 dations of the mountaines. I will
 heape evils upon them, I will spend
 24 mine arrowes upon them; *They shall*
be burnt with hunger, and devoured
with the burning coale, and with a
bitter stinging plague, and I will
 25 *send upon them the teeth of beasts,*
with the poyson of serpents of the
dust. Without, the sword shall be-
reave; and from the chambers, ter-
 26 *rour: both the young man and the*
virgin, the suckling with the man of
gray haire. I said I wou'd scatter
them into corners, I would make the
 27 *remembrance of them to cease from*
among men. Were it not that I fea-
 red the wrath of the enemy, lest their
 adversaries should behave themselves
 strangely; lest they should say, Our
 high hand, & not Jehovah hath done
 28 all this. For they are a nation void
 of counsels, & *there is no understand-*
 29 *ing in them. O that they were wise,*
that they understood this, that they
 would consider their latter end.
 30 How should one chase a thousand, &
 to put ten thousand to flight, except
 their Rocke had sold them, and Je-
 31 hovah had shut them up. For their
 Rocke is not as our Rocke, even our
 enemies being judges. For their vine
 32 is of the vine of Sodom, and of the
 blasted fields of Gomorrah: their
 Grapes are Grapes of gall, they have
 33 most bitter clusters. Their wine is
 the poyson of dragons, and the cru-
 34 ell venome of aspes. Is not this laid
 up in store with me, and sealed up in
 my treasuries?
 35 To me *belongeth vengeance and*
 recompence; in the time their foot
 shall slide; for the day of their ca-
 lamity is neere, and the things that
 shall come upon them make haste.
 36 For Jehovah will judge his people,
 and repent himselfe for his servants,
 when hee shall see that the hand is
 gone, and *there is none shut up, or*
 37 *left. And he shal say, Where are*
their gods, the Rocke in whom they
 38 *trusted for safety? Which did eat*
the fat of their sacrifices, did drinke
the wine of their drink-offerings? Let
 39 *them rise up, and he'pe you, let him*
be an hiding-place for you. See now
that I, I am he, and there is no God

Vpon them I will heape up evill sorrowes,
upon them I will spend my piercing arrowes.

They shall be burnt with hunger, and devour'd
with burning coales, and bitter plague out-pour'd:
and teeth of beasts upon them I will bring,
with poyson of serpents in dust creeping.

Without, the sword it shall bereave them quise,
and from the inmost chambers fearefull fright:
both the choise young man, and the virgin faire,
the suckling, with the man of hoary haire.

I said, I would them into corners drive,
I would men of their memory deprive.

Were it not that the wrath of th'enemy
I feared, lest behave themselves strangely
their adversaries should, lest they should say,
our high hand hath done all this, and not Iah.

For they a people whose counsels are gone,
and understanding in them there is none.

O that they wise were, would this understand,
that they consider would their latter end.

* * *

How should one make a thousand flee in chase,
and two make even ten thousand flie apace,
except their strong Rocke had them sold away,
Jehovah had them shut up to decay.

For their Rocke is not like our Rocke mighty,
and judge, let be our very enemy.

For their vine of the vine of Sodome is,
and of Gomorrahs blasted vine branches:
their Grapes they be the grapes of poysoned gall,
the clusters that they have are bitter all.

Their wine is of the dragons poison fell,
and of the aspes whose venome is cruell.

Is not this same laid up in store with me,
even sealed up within my treasuree?

To me belongs vengeance, and to repay
in time, when as their foot shall slide away:
for day of their calamity is nie,
and things that come on them, come hastily.

For Iah will to his people doe judgement,
and for his servants will himselfe repent,
when he shall see that their strong hand is gone,
and shut up, or remaining there is none.

And he shall say, where doe their gods abide,
the rocks on whom for safety they relide?

They which their sacrifices fat devour'd,
which drank the wine on their oblations powr'd?
let them arise, and shew you helpfull grace,
let him be unto you an hiding place.

Behold yee now, that I, even I am he,
and God there is not any beside me:

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with

with mee: I doe kill and make alive; doe wound, and I heale; and *there is* none that delivereth out of mine hand. For I lift up my hand to the heavens, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgement, I will render vengeance to my adversaries, & will reward them that hate mee. I will make mine arrowes drunke with blood, and my sword shall devoure flesh, with the blood of the flaine, and of the captives from the beginning, the revenges of the enemy. Shout joyfully yee nations *with* his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land, for his people.

44 And Moses came, and spake all the words of this song in the eares of the people, hee and Hoshea the sonne of Nun. And Moses made an end of speaking all these words unto all Israel: And hee said unto them, Set your heart unto all the words which I testifie among you *this* day, which you shall command your sonnes, to observe to doe all the words of this Law. For it *is* not a vaine word for you, because it *is* your life; and through this word yee shall prolong *your* dayes upon the land, whither yee *are* going over Iordan to possesse it.

48 And Jehovah spake unto Moses in that selfe-same day, saying; Goe up into this mountaine of Abarim, mount Nebo, which *is* in the land of Moab, that *is* over against Iericho, and see the land of Canaan which I *am* giving to the sonnes of Israel for a possession.

50 And die in the mount whither thou goest up, and bee gathered unto thy peoples, as Aaron thy brother died in mount Hor, and was gathered unto his peoples. Because yee trespassed against me among the sonnes of Israel, at the waters of Meribah of Kadesh *in* the wilderness of Zin, because yee sanctified me not in the midst of the sonnes of Israel. Yet thou shalt see the land before *thee*, but thither thou shalt not goe in unto the land which I *am* giving to the sonnes of Israel.

I kill and quicken, wound, and whole I make, and out of mine hand none away can take.

For to the heav'ns my hand I lift on hie, and say, I live unto eternity.

If that my glittering sword I sharp do make, and that mine had on judgement hold doth take, unto my foes I render will vengeance, and them that hate me I will recompence.

Mine arrowes I wil drunken make with blood, (my sword shall also flesh devoure for food) with blood of them that wounded are, & thral, even from the first beginning principall, shall be revenges on the enemy.

Tee Gentiles with his folke shout joyfully, blood of his servants for avenge will be, and render vengeance unto them that be his adversaries, and atonement make both for his land, and for his peoples sake.

Annotations.

Here beginneth the three and fiftieth Section of the Law: See Gen. 6. 9.

Give eare] or, bearken yee heavens. Moses beginneth this propheticall song, calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to bee witnesses of his word, (as in Deut. 30. 19. and 31. 28.) the more to affect the hearts of the people. So Esaias beginneth his prophesie against rebellious Israel, Esay 1. 2. For though men die, yet heaven and earth endure, Psalm. 119. 89. 90. 91. Eccles. 1. 4. And though men will not heare, yet other creatures shall heare and witnesse against them, Ios. 24. 27. and I will] or, that which I shall speake: as, and hee shall prepare, Mal. 3. 1. is expounded, which shall prepare, Mar. 1. 2. and let the earth beare] or, beare O earth; for he changeth the person, and in Esay 1. 2. he changeth the order also, Heare yee heavens, and give eare thou earth; and in Ierem. 22. 29. O earth, earth, earth, beare the word of Iehovah.

Verf. 2. My doctrine] or, My received learning: the doctrine of religion is so called, because it is received from God, not devised by men; as in 1 Chron. 11. 23. I received of the Lord that which also I delivered unto you. So our Saviour saith, As my Father hath taught me, I speake these things. Iohn 8. 28. And so it should bee received of the hearers, as the word of God, not of men, 1 Thess. 2. 13. shall drop] or, let it drop; as being a wish, and also a promise that his doctrine should bee profitable and effectual, as the raine; which as it waiteth not for the sonnes of men, Mich. 5. 7. so it commeth downe from heaven; and returneth not thither, but watereth the earth, and maketh it bring forth and bud: in like sort, the word of God shall not returne unto him void, but it shall accomplish that which hee pleaseth, Esay 55. 10. 11. The Chaldee translateth, My doctrine shall be sweet at the

the raine: the Greeke, let it bee expected as the raine.

the raine] which maketh the barren earth fruitfull, & so resembleth the word of God, and effect thereof in the hearts of men: see Esay 45. 8. Contrary to false teachers, which are clouds without water, Inde v. 12. For, who so boasteth himselfe of a false gift, is clouds and winde without raine, Prov. 25. 14.

shall distill] or, let it distill, or flow downe: as the Greeke tranllateth, let my words come downe as the dew; and the Chaldee, let my speech be received as the dew. The manner of delivering Gods word is here, and often, likened to a dropping, Ezek. 20. 46. and 21. 2. Matth. 23. 6. the Word it selfe, to raine or dew, figures of heavenly graces. See Genes. 27. 28.

the small raine] or small drops; in Hebrew *Seghirim*, so named of haire, like which it falleth. Or it may have affinity with *Saghuar*, a storme, and meane a stormy raine, figuring the doctrine of the Law, which as it was given with storme and tempest, Heb. 12. 18. so it worketh like effect in the conscience. So the Greeke tranllateth it a showre, or showery raine: the Chaldee, as the rainy winds which blow upon the tender herbe. the showres] the strong or greater raine, which falleth with manifold drops, or with violence as arrowes: the Chaldee tranllateth them drops of the latter raine; whereof see Deut. 11. 14. The with-holding of these was a punishment, as in Ier. 3. 3. the showres have bene with-holden, and there hath bene no latter raine: the giving of them was a blessing, Psal. 65. 11. and 72. 6. Mic. 5. 7.

grasse] as the people sometime are likened to grasse, for their fraile and momentary state, Esay 40. 6, 7. so here they are likened to grasse & herbs, which grow by the raine, Iob 38. 26, 27. that they should not be unfruitfull hearers, like stones or sandy ground, whereon nothing groweth.

3 Ver. 3. proclaime] or publish, preach: but the Chaldee turneth it, pray in the name of the Lord. give ye greatness] or majesty, that is, magnifie him: so in Inde 25. to the only wise God our Saviour be glory and majesty (or greatness:) and in 1 Chro. 29. 11. Thine, O Iehovah, is the greatness, and the power, and the glory, &c.

4 Ver. 4. The Rocke] that is, as the Greeke tranllateth, God: so in verse 18. 30. 37. 1 Sam. 2. 2. 2 Sam. 22. 32. God is called the Rocke, because of his might, stability and immutability; and to his Church hee is a firme foundation, Matth. 16. 18. and Christ is the Rocke, 1 Cor. 10. 4. his worke] in Greeke, his workes; so worke, in Psal. 95. 9. is worker in Heb. 3. 9. and it implieth his workes both of creation, and redemption of his people, and all other wrought in them; which are laid to be perfect, or unblemished, because there is no defect, no fault in any of them. Therefore in it the righteous doe rejoyce, Pl. 92. 5.

his wayes] that is, his administration, his doings. judgement] that is, most judicious, right & equal: and so shal they find that walke in them, Psal. 25. 8, 9, 10.

faithfulness] or faith: understand, a God of faith, that is, most faithfull and true, that all may relie safely upon him and his word. without iniquity] or, there is no iniquity, (no injurious evil) in him,

as the Greeke tranllateth. So in Psal. 92. 16. Iehovah is righteous, my Rocke, and no iniquity is in him.

right] or, righteous: in Greeke, just and holy the Lord is. As his faith is constant to those that follow him, so is his justice righteous to such as forsake him.

5 Ver. 5. They have corrupted themselves] or, It hath corrupted it selfe; speaking of the people, (as is expressed in Exod. 32. 7.) as of one man, and prophesying here their falling away from God. Or, It hath corrupted (it selfe) before him, that is, before or against God. The Greeke tranllateth, they have sinned: and corruption is used both for sinne, as in Gen. 6. 11. and for destruction following sinne, as Gen. 6. 13. it being alwayes the changing of the state of a thing from good to evill. And this corrupting themselves, was chiefly by idolatry, as verse 15, 16, 17, &c. Exod. 32. 7. and implieth also their destruction; and it is ascribed to themselves, that it might not bee imputed unto God: so in Hos. 13. 9. Hereupon Esaias called them children that were corrupters, Esay 1. 4. & this their action is opposed to the perfection of Gods worke, in ver. 4. their spot] or, their blot, their blemish; that is, their vice, or evill, (as the word is explained in Deut. 17. 1.) and thereupon their blame. This is opposed to Gods faithfulness in ver. 4. and it is an effect of their foresaid corruption, and an evident signe thereof.

not of his finnes] that is, not such a spot (or blemish) as is in the sons of God through their infirmity, whereto all are subject; but such as is in a crooked and perverse generation, that will not be reclaimed from their vices. And this is a declaration of the effect of the Law in Israel; which was added because of transgressions, Gal. 3. 19. and when it came, sin revived; and the passions of sins, which were by the Law, did effectually worke in their members, to bring forth fruit unto death, as Rom. 7. 9, 5. But the grace of God through the Gospel, worketh contrary effects of sanctification, which the Apostle laith downe in these words of Moses thus; That yet ye may be blameless and sincere, the children of God, unblemished (or spotlesse) in the midst of a crooked and perverse generation, among whom shine ye as lights in the world, holding fast the word of life, Phil. 2. 15, 16. The Chaldee expoundeth it, They have corrupted themselves, and not him; finnes that have served Idols.

crooked] or froward; it is contrary to strait or even, Esay 42. 16. and they that are thus in heart, are an abomination to the Lord, Prov 11. 20. This title Peter gave unto the Jewes that refused the Gospel, Act. 2. 40. and herein the people are opposed to God just and righteous, in ver. 4. as they that perverted all equity, Mich. 3. 9. and had made them crooked pathes, Esay 59. 8.

perverse] that turne and writhe themselves and others, as wrestlers use: but this word is applied to such as are perverse in minde and counsell, Iob 5. 13. used also by our Saviour in Luk. 9. 41. O faithlesse and perverse generation. Hereby Israels habit in evill is signified, resisting the Holy Ghost, Act. 7. 51. so that their corruption and spot could not bee cured, but remained upon

them as malignant ulcers. Compare Esay 1.5.6. Jer. 5.3.

- 6 Verſ.6. *requite*] or reward, recompence. This is a ſharpe rebuke of the ungratefull people, (ſet downe therefore queſtion-wiſe,) who in faith and obedience ſhould have ſhewed at leaſt their thankfull hearts, as did he which ſaid, *What ſhall I render unto Iehovah for all his beneficiall rewards unto me? I will take up the cup of ſalvation, and call upon the name of Iehovah,* Pſalme. 116.12.13. *fooliſh*] *vile*: the Hebrew *Nabal* is ſuch a fool, as hath his underſtanding and judgement faded and depraved, whereupon he becommeth vile and wicked, ſaying in his heart, there is no God, Pſal. 14.1. and blaſpheming his name, Pſalm. 74.18. This fool, or vile perſon, is oppoſed to the noble or liberall, Esay 32.5. The Chaldee here tranſlateth, *people which have received the Law, and are not wiſe.* *Father*] by regeneration, as 1 Pet. 1.3. Deut. 14.1. *bought thee*] or, thy purchaſer, thy Poſſeſſor, owner; ſee the Annotations on Exod. 15.16. And this aggravateth their ſinne, who denied the Lord that bought them, as 2 Pet. 2.1. for *the oxe knoweth his owner* (or him that bought him) though Iſrael did not know, Esay 1.3. *made thee*] not only in the firſt creation, as Gen. 1.26. but in exaltation to dignity after redemption, as God is ſaid to have made *Mofes and Aaron*, 1 Sam. 12.6. who advanced them to that honour in his Church. Therefore this word is uſed for a degree of grace after creation, as in Esay 43.7. *I have created him for my glory, I have formed him, yea I have made him.* So Chriſt is ſaid to have made twelve, when he ordained them to the office of Apoſtleſhip, Mar. 3.14. And Paul ſaith of Iſrael, that God *exalted the people, when they dwelt as ſtrangers in the land of Egypt*, Act. 13.17. *eſtabliſhed*] formed, fitted, and ordered firme and ſtable, that thou mighteſt abide in his grace.

- 7 Verſ.7. *of old*] or, of the world and ages paſt, all which will teſtifie of Gods grace unto his people. Thus *Mofes* confirmeth that which he ſpoke of Gods goodneſſe towards them, in verſ.6. and by this the Saints confirmed themſelves in their troubles and feares, Pſal. 77.6.7. &c. and 119.52. and 143.5. So in Esay 46.9. *Remember the former things of old, for I am God, and there is none elſe, &c.* *generation and generation*] that is, all generations, and every of them: ſo in Pſal. 89.2. *to generation and generation*; and Eſth. 3.4. *day and day*, that is, every day; and Ezr. 10.14. *citie and citie*, that is, every citie. *he will ſhew*] This the Pſalmiſt confirmeth, ſaying, *O God, with our eares wee have heard, our Fathers have told unto us, the worke thou wroughteſt in their dayes, in dayes of old, &c.* Pſal. 44.1.2. &c. So in Iudg. 6.13. *Where be all his miracles, which our fathers told us of?*

- 8 Verſ.8. *divided inheritance*] that is, appointed and gave lands and Countries for the nations to inherit; as *mount Seir* to the Edomites, Deut. 2.5. *Ar* to the Moabites, Deut. 2.9. and ſo to others, Amos 9.7. For God hath made of one blood all mankind, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds

of their habitations, that they ſhould ſeek the Lord, if haply they might ſeeke after him, and find him, Act. 17.26.27.

ſeparated] into diſtinct families, and peoples, with ſeverall languages; whereof ſee Gen. 10. and 11. chapters. *bounds*] or, borders, limits of the peoples; which may bee referred ſpecially to the peoples in the land of Canaan, whole bounds God proportioned beforehand, according to the number of the ſonnes of Iſrael, that they might be poſſeſſors of it after the Canaanites. Though generally there is alſo a proportion betweene the 70. nations reckoned in Gen. 10. and the ſeventy ſoules of Iſrael, which was their whole number when they went downe into Egypt, Gen. 46.27. Deut. 10.22. and more particularly betweene Canaan with his 11. ſons, Gen. 10.15.--18. and the twelve ſons of Iſrael, which became Patriarchs to the Church of God, Exod. 1.1.--4. Gen. 48.28. Act. 7.8. *the ſons of Iſrael*] in Greeke, *the Angels of God*: ſo the LXX tranſlated this place purpoſely, leſt the heathens ſhould here take offence, that Iſrael ſhould bee matched with the 70. nations, that is, with all peoples of the world. And the Iewes ſuppoſed there were ſeventy Angels, rulers of the 70. nations; and therefore they ſay according to the number of the Angels of God, whereby they meane ſeventy. Their opinion is to be ſeene in R. Menachem on Gen. 46. where he ſaith, *It is a generall rule that there is one (degree of) glory above another, and they that are beneath, are a ſecret ſignification of thoſe that are above, and the 70. ſeales* (Gen. 46.27.) *ſignifie the 70. Angels that are round about the throne of (Gods) glory, which are ſet over the nations.* But we are warned to beware how wee intrude our ſelves into thoſe things which we have not ſeene, Coloff. 2.18.

Verſ.9. *portion*] or part, which hee hath divided unto himſelfe, Exod. 19.5.6. and for whom hee long before prepared an habitation. And as hee hath taken his people for his portion, ſo they againe take him for theirs, Pſal. 142.6. and hee is called *the portion of Iakob*, Jer. 10.16. and ſ.1.19. This word Paul applieth to our heavenly calling in Chriſt, ſpeaking of *the portion of the inheritance of the Saints in light*, Coloff. 1.12. *Iakob*] that is, the poſterity of Iakob; which being the name of his infirmity, before he was called Iſrael, commendeth Gods love unto his, when they were weak and unworthy. And *Iakob* is the generation of them that ſeek Gods face, Pſal. 24.6. *the line*] or, the cord of his inheritance, that is, his heritage, as by line or meaſure befallen or allotted to him; and ſo his peculiar, whom none other can challenge. Compare Pſalme 16.6.7.

Verſ.10. *He ſound him*] that is, God ſound Iakob; meaning Iakobs poſterity, the Iſraelites, whom God found, and was preſent with them in the wilderneſſe, to helpe them in all their miſeries. Therefore the Greeke tranſlateth, *He ſufficed him*: and the Chaldee, *He ſufficed their neceſſities*: as *ſounding* is uſed for *ſufficing*, in Numb. 11.22. Gods people of themſelves doe all goe aſtray like loſt ſheepe: but hee ſeeketh and findeth them, for their

their salvation, *Esay 53.6. Psal. 19. 176. Luk. 15. 2.4. - 7.32.* Land of wilderness] a wild or desert land, where no inhabitants were, no dwelling citie, no food to sustain him, *Psal. 107. 45. Ier. 2.6.* See before in *Deut. 8. 15.* The wilderness figured the peoples of the world, *Ezek. 30.35.* amongst whom Gods people strayed, till hee found them up: for when we were yet sinners, & enemies, he loved us, and reconciled us to himselfe by the death of his Son, *Rom. 5.8. 10.* empty place] in Chaldee, a dry place; Hebr. *empiness*: a place not to be inhabited, as appeareth by the opposition in *Esay 45. 18.* So all men naturally are empty, till they be filled with grace, and made the habitation of God through the Spirit, *Eph. 2. 11. 12. - 22.* howling of the desert] or, yelling of Ieshimon: the wilderness is called a place of howling, for the wild beasts that dwell there, or for the wants that men find therein: and Ieshimon, which signifieth a desert, or desolation, may be taken for a speciall wilderness so named, as in *Num. 21. 30.* or generally, for all desolate waste places: & such was that which Israel wandered in, *Psal. 78. 40.* The Greeke and Chaldee translate it, a waterlesse place; and so in *Esay 43. 20.* God promisseth to give waters in Ieshimon, (or in the wilderness.) It figured our estate in sinne, without Gods Word and Spirit, which are likened unto waters, *Esay 44. 3. Iohn 3. 5. and 7. 38. 39.* hee led him about] to wit, in the wilderness forty yeeres, as *Deut. 8. 2.* Or, hee compassed him about, to wit, with his love and providence: so the Greeke translateth, he compassed him, and the Hebrew well beareth it. Thus David saith to God, thou wilt compass me about with songs of deliverance, *Psal. 33. 7.* and in *Ier. 31. 32.* compassing is used for going about to winne ones love and favour; which may also bee intended here. The Chaldee translateth, Hee placed them round about his divine Majestie: which may have reference to Israels encamping round about Gods Tabernacle, *Num. 2.* instructed him] or, made him to understand, to wit, by his Law, and by his Spirit, as *Nehem. 9. 13. 20.* So the Chaldee explaineth it, he learned them the words of the Law. apple of his eye] or, the blacke (the sight) of his eye; that is, with all diligent care and love tendering them. Thus David prayeth, Keepe me as the apple of the eye, *Psal. 17. 8.* and the Prophet saith, He that toucheth you, toucheth the apple of his eye, *Zach. 2. 8.*

11

Verf. 11. an Eagle] the chiefest of all birds, which similitude God therefore applieth to himselfe here, and in *Exod. 19. 4.* stirreth up] or, maketh up her nest, that is, her young ones: which the Eagle rowleth up with her cry; so God did his people with his Word and promises, whiles they slept in their sinnes in Egypt. This is declared in *Ezek. 20. 5, 6, 7.* and the history is in *Exod. 4. 29, 30, 31.* So to the Church it is said, Awake, awake, put on thy strength, O Sion, &c. *Esay 53. 1.* and Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light, *Eph. 5. 14.* stirreth] or moveth and cherisheth. This is the word used in *Gen. 1. 2.* the Spirit of God moved (or stirred) upon the face of the waters. That openeth the

meaning here to be Gods motions by the Spirit in the heart of his people. spreadeth abroad] as preparing her selfe to flight, and thereby provoking her young to goe with her. This God performed by spreading out the wings of his power against Egypt in plaguing them, and for Israel in preserving them from those plagues; so making way for his people to passe out of the place of their bondage. taketh them] that if they bee slacke or negligent, hee may procure them to come away. So God by his Angels took hold on Lots hand, and led him out of Sodom, *Gen. 19. 16.* and hastened the departure of Israel out of Egypt, *Exod. 12.* on her wings] in gentleness, and for their safety: not in her talents wherewith she beareth her prey. And the Eagle soaring high, her young being on her wings, are safe from all danger. Thus God led Israel safe thorow the red sea, *Exod. 14.* and into the wilderness of Sinai, where he said unto them, You have seene what I did to the Egyptians; and I have borne you upon Eagles wings, and brought you unto my selfe, *Exod. 19. 4.* So Christ giveth to the woman his Church, two wings of a great Eagle, that shee might flee into the wilderness, into her place where shee is nourished, *Revel. 12. 14.*

12

Verf. 12. alone lead] or, lead him alone; which may be referred to Jehovah their only leader, and so the Greeke explaines it: or, to the people lead alone, as in *Num. 13. 9.* and *Deut. 33. 28.* they are said to dwell alone, and thus the Chaldee interpreteth it. lead him] that is, lead Israel, conducting them thorow the wilderness in safety, as *Deut. 8.* which mercie is often mentioned, *Psal. 78. 14. 52, 53. and 136. 16. Nehem. 12.* The Angel of his presence saved them, *Esay 63. 9.* with him] with Jehovah; or, with Israel; as the Greeke translateth, with them. God erected his Tabernacle, and set his true worship in Israel, without commixture with the idolatry of the nation. And unto that they should have kept themselves, as *Psal. 81. 8, 9, 10.* The Chaldee paraphraseth, there shall no service of Idols be established before him.

13

Verf. 13. made him ride] made Israel to conquer and triumph: so riding is often used for conquering and subduing: as, *Psal. 45. 4. and 66. 13. Rev. 6. 2. and 19. 11. 14.* high places of the earth] or, of the land, to wit, Canaany, which they conquered: and by the high places, are meant the mountaines, and high walled cities which they subdued, *Deut. 1. 28.* A like promise is made in *Esay 58. 14.* I will cause thee to ride on the high places of the earth: and in *Deut. 33. 29.* thou shalt tread upon their high places. The Chaldee here translateth, Hee placed them on the strong places of the earth. and bee did eat] or, that bee might eat: the Greeke saith, hee fed them with the fruits of the fields. fruit] or, fruitfulness, all things that grew in the fields. honey out of the rocks] that is, honey of Bees nestling in rocks: or hony fruits, as dates and the like, which grow on palme trees, (as olle on olive trees,) in rocky places: that whereas rocks and stones are usually barren, God made such places fruitfull to Israel; even as hee

gave them water out of the rocks in the wilderness, Exo. 17. 6. Num. 20. 11. wherto this here also may have reference, & meane waters sweet as honey and oile. This *honey* and *oile* figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a *Rocke*, 1. Cor. 10. 4.) and which hee would continue, if men would hearken unto his Law, Psalm. 81. 14. 17. and 119. 103. Song. 4. 11.

14

Verf. 14. *Butter of kine*] or, *of the herd*, that is, made of Cowes milke: these things were a signe of the fruitfulness of the land, as is observed by the Prophet, Esay 7. 21. 22. And as soft and smooth words are sometimes likened to *butter*, and *oyle*, Psalm. 55. 22. so here they figured the soft and comfortable words of grace, wherewith God satisfieth the soules of his people. The Chaldee paraphraseth, *He gave them the spoiles of their kings and rulers, with the riches of their great and strong men, &c.* and so in Amos 4. 1. Princes of Samaria are called *kine of Basan*.

of the flocke] of sheepe and goats, Lev. 1. 10. for the food of them and of their household, as Prov. 27. 27.

fat of lambs] that is, fatted lambs, rams, &c. *of the breed of Basan*] Hebr. *formes of Basan*, that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattell, Numb. 32. 1. 3. 4. 33.

fat of the kidneys of wheat] that is, *fine flower of the kernels of wheat*. The *flower* which is the best and the principall, is called the *fat*, here and in Psalm 81. 17. and 147. 17. and the *kernels* are called *kidneys*, because when they are full, they resemble kidneys in shape.

blood] that is, *juice of the grape*, which is red coloured like *blood*. Hereupon Christ killing his enemies, and having his clothes sprinkled with blood, is described like one treading grapes in the wine-fat. Esa. 62. 2. 3. Rev. 14. 19. 20. and 19. 13. And this sense the Chaldee keepeth here, translating it, *the blood of their mighty men shed like water*. But literally it is meant of the wine that was plentiful in the land of Canaan; & spiritually of the heavenly graces wherewith Christ filleth his people, Esay 55. 1. *thou didst drinke*] he turneth his speech to Israel: the Greeke for more plainnesse translateth as before, *they dranke*.

pure wine] or *red wine*, as in Psalm. 75. 8. & in Esay 27. 2. *In that day sing ye unto her, a vineyard of red wine*; and such was the best wine in the land: the Greeke translateth it only *wine*. Thus Moses, by *honey, oile, butter, milke, fat flesh, fine bread, and wine*, (seven things under which number al other are comprehended) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdome of Christ, and the heavenly comforts of his Word and Spirit, wherewith hee satisfieth his people. And of these, some are food for children to sucke, as honey, oile, butter, & milke, Esay 7. 15. 16. the rest are stronger meats for men: so the faithfull have in their infancy easie instruction, *the sincere milke of the Word*, to grow thereby; and in their ripe age, the higher mysteries of the Gospel, as 1 Pet. 2. 2. 1 Cor. 3. 1. 2. Heb. 5. 12. 13. 14.

15

Verf. 15. *I surnen*] or *Iesurun*, that is, as the

Chaldee explaines it, *Israel*; the Greeke, *Beloved*; so in Deut. 33. 5. 26. where the Chaldee againe translates it *Israel*; the Greeke *Beloved*; and in Esay 44. *thou Iesurun whom I have chosen*; the Chaldee saith, *thou Israel*: the Greeke: *thou beloved Israel*. It hath the name of *Iosher*, *Righteousnesse*, as being a righteous people by calling, having Lawes right and equall, if they had walked in them. Or it may be derived of *Sbor*, which is to *Looke* or *See*, because this people saw the glory of God at the giving of the Law. The same word *Sbor* is also a *Bullocke*, which some thinke Moses here alludeth unto, as if Israel were waxed like a fat Bullocke which kicked. But the other places where this word is used, imply no such thing.

waxed fat] in Chaldee, *waxed rich*. This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is also shewed in Nehem. 9. 25. 26. *They took strong cities, and a fat land, and possessed houses full of all goods, Wells digged, Vineyards, and Oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, and rebelled against thee; and cast thy law behind their backs, &c.* The like complaint is in Jer. 5. 27. 28. Though this may imply also the *fatnesse of their heart*, whereof see Esay 6. 10. Matth. 13. 15. *kicked*] that is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of Gods holy ordinances, as he complaineth of Priests, *Wherefore kicke ye at my sacrifice, and at mine offering, which I have commanded, &c.* 1 Sam. 2. 29. This word Paul seemeth to respect, when hee speaketh of such as *tread under foot the Sonnes of God*, Heb. 10. 29.

thou art covered] or, *thou hast covered*, thy selfe, thy face, or thine heart with fatnesse, as is explained in Iob 15. 27. thus; *he covereth his face with his fatnesse; and maketh collaps of fat on his flanks*. And in Psalm. 17. 10. *They are inclosed in their owne fat; with their mouth they speake proudly: and in Psalm. 73. 7. Their eyes stand out with fatnesse.*

be forsooke God] in Chaldee, *he forsooke the service of God*: hee turneth his speech away from the people, as they that would not heare; and speaketh to heaven and earth for to witnesse; as in verse 1. And this is the first part of their sinne, to forsake the good God.

made him] by creating, and advancing him, as in ver. 6. *lightly esteemed*] or, *vilely and foolishly despised*; Hebr. *jenabbet*, of *Nabal foolish*, as hee called them in v. 6. The Chaldee expounds it, *bee provoked to anger*.

the Rocke] the mighty God Christ; as v. 4. So the Greeke translateth, *he departed from God his Saviour*.

Verf. 16. *provoked him to jealousy*] or, *made him jealous*, that is, exceeding angry: for *jealousie* is the rage of a man; therefore hee will not spare in the day of vengeance, Prov. 6. 34.

strange gods] the Chaldee explaineth it, *the service of Idols*, or idolatry. So in Psalm. 78. 58. *they provoked him to jealousy, with their graven images*. And in 1 King. 14. 22. 23. the Iewes provoked him to jealousy with their sinnes, &c. for they also built them high places, and

16

and images, &c. And this is the second part of their sinne, to turne to idols and devils. *abominations* that is, abominable idols, or false gods, and other sinnes, as Levit. 18. 26, 27. Deutero. 7. 25. 2 King. 23. 13.

17 Vers. 17. *to devils* that waste and destroy mankind, as their name *Shedim* here signifieth: see Levit. 17. 7. and these are in this respect opposed to God, who *maketh and saveth his people*, v. 15. So *Ieroboams* calves are called *Devils*, 2 Chro. 11. 15. & all the Gentiles Idols are *Devils*, 1 Cor. 10. 20. and Antichrists, Revel. 9. 20. And *unto devils* the Israelites *sacrificed their sonnes and their daughters*, when they sacrificed them *unto the Idols of Canaan*, Psal. 106. 37, 38. *whom they knew not* had no knowledge or experience of any good from them: or, *gods which knew not them*, that is, had done them no good; as on the contrary the true God saith, *I did know thee in the wilderness*, Hos. 13. 5. where the Chaldee explaineth, *I supplied their necessities*. *came lately up* Heb. *came from meere*, that is, from meere time: which when it is spoken of a thing past, meaneth lately; when of a thing to come, it meaneth shortly, as in Ezek. 7. 8. *were not afraid* with horreur, lest they should be hurt by him. So the originall word properly signifieth, and therein differeth from that *fear* or *reverence* which wee owe to the true God. He meaneth, that they were such Gods as could neither doe good nor evill, as is said in Ier. 10. 5. *Be not afraid of them for they cannot doe evill, neither also is it in them to doe good*.

18 Vers. 18. *the Rocke* that is, as the Greeke saith, *the God*, and the Chaldee, *the strong Feare*, that is, the strong God: see v. 4. *begat thee* with the word of truth, that thou shouldst be a kind of first-fruits of his creatures, as Iam. 1. 18. The Chaldee expoundeth it, *created thee*; which may also be applied to *creating in Christ Iesus unto good works*, as Ephes. 2. 10. *unmindfull* in Greeke, *hast forsaken*: this and the word following, *hast forgotten*, sheweth their long continuance in their sin, whereof God complained by the Prophet, *My people have forgotten me dayes without number*, Ier. 2. 32. And is not only forgetfulness in mind, but in affection and action; as when they made a Calfe in the wilderness, *they forgot God their Saviour*, Psal. 106. 19, 21. So God when he will punish them, threatneth, *I will utterly forget you, and forsake you*, Ier. 23. 39. Hereupon he saith, *Remember thefi O Iakob and Israel, for thou art my servant; I have formed thee, thou art my servant, O Israel, shew not thy selfe forgetfull of me*, Esay 44. 21. *that formed thee* or, *that brought thee forth*: in Greeke, *that nourished thee*: in Chaldee, *that made thee*. God is here likened to a father that begat, and a mother that bare or brought forth, both which doe set forth his love, and the worke of his grace.

19 Vers. 19. *saw* the Chaldee saith, *it was revealed before the Lord*. God the Iudge first taketh notice of the sinne, as in Gen. 18. 20, 21. *contemptuously abhorred* or, *loathed, despised as loathsome*; which the Greeke expresseth by two words, *he was jealous*, (or *servent*) and *hee was provoked*: the Chal-

dee, *his anger was strong*. This word, which is commonly used for mens contemptuous provoking or despighting of God, is here and in Lam. 2. 6. applied to God his despising and loathing of sinne and sinners. *the provoking* or, *the angering*, the indignation or griefe, caused by his sons and daughters, that is, by them which had beene his children by his gracious calling of them, and would seeme so to bee still; but their spot was not such as his childrens, v. 5.

20 Vers. 20. *will hide my face* the Chaldee expounds it, *will take away my divine presence*. It meaneth also the withdrawing of his favour; therefore his children often prayed against this, Psal. 27. 9. and 102. 23. Exod. 33. 15, 16. And when God threatneth iudgement to his people, he saith, *I will shew them the backe and not the face in the day of their calamity*, Ier. 18. 17. And here their punishment is answerable to their sinne: as they first withdrew their love and obedience from God, so hee withdrew his presence and grace from them; that though they sought him, they should not find him, Prov. 1. 28. The contrary is promised to the faithfull, *They shall see his face*, Rev. 22. 4.

will see and let others see: as the Greeke saith, *I will shew what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction, Psal. 73. 17, 18. Prov. 14. 12, 13. and 23. 32. *very froward* Hebr. *a generation of frowardnesse*, or, *of perversities*, that is, a most froward and perverse people. This word Paul useth of heretickes, Tit. 3. 11. *no faith* no firmnesse, truth, or stability: for *faith* hath the name of stedfastnesse: see the notes on Exod. 17. 12.

21 Vers. 21. *not god* or, *no god*: a prophesie of the reiection of the Iewes, with the cause thereof. They left the Lord their God, & tooke another, for they made him jealous and angry: the Lord also will leave them and take another people; so they shall be provoked. *their vanities* that is, as the Greeke translateth, *their idols*, or, as the Chaldee expounds it, *their service of idols*. So Idols are called *vanities*, Ier. 8. 19. and 14. 22. 2 King. 17. 15. because they are *nothing*, 1 Cor. 8. 4. *not a people* or, *no people*, that is, by the Gentiles which are not now my people, whom I will call to my faith and obedience by the Gospell, where by the Iewes shall have occasion of jealousie and anger. So Paul expoundeth this in Rom. 10. 19. &c. And in 1 Pet. 2. 10. *which in time past were not a people, but are now the people of God*. And in Hos. 1. 10. *In the place where it was said unto them, Tce are not my people; there it shall bee said unto them, Tce are the sonnes of the living God*. Thus God threatneth to take his Kingdome from the Iewes, and give it to the Gentiles. *a foolish nation* and therefore vile and despised: so this is a reward of their foolish despising of the Lord, forementioned v. 15. The Iewes understand these things of the Chaldeans, which caried them captive & so grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people, &c.* Esay 23. 13. But the Apostles exposition is heavenly, shewing the reiection of the Iewes for refusing Christ;

and

and calling of the Gentiles, (esteemed of them fooles) for which the Jewes were angry, as appeareth by Rom. 11. 14. 1 Thess. 2. 15, 16. which Gentiles are called foolish, because they were carried away after dumbe idols, 1 Cor. 12. 2. Whereupon it is said, They are altogether brutish and foolish: the stocke is a doctrine of vanities, Ier. 10. 8. They became vaine in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fooles, Rom. 1. 21, 22.

22 Vers. 22. kindled in mine anger] or, burneth from mine anger, or, through my nostrill, that is, by the breath thereof. By fire is meant Gods fiery judgements, which by the enemy, drought, blasting, and otherwaies he would bring upon their land, Amos 2. 2. 5. So in Ezek. 30. 8. God, saith he, will set a fire in Egypt, which the Chaldee there expoundeth, peoples strong as fire; but here the Chaldee translateth, For an East-wind strong as fire cometh forth from before me in anger. As before, God withdrew his good things from them, so now hee threatneth to inflict evils upon their land, & upon their persons. the lowest hell] or, the hell of lownesse, that is, the lowest part of the earth; for so Sheol, or Hell, here and often meaneth, as Num. 16. 30. 32, 33. See the Annotations on Gen. 3. 7. 3. 5. This meaneth a most vehement fire, which should burne downeward, even to the middest of the earth. the earth] or, the land, wherein Israel dwelt, which should bee wasted with warre, drought, &c. that no man should dwell, no fruits should grow thereon: for God turneth springs of waters into dry ground; a fruitful land into salnesse (or barrennesse) for the wickednesse of them that dwell therein, Psal. 107. 33, 34. So upon the famine in Israel the Prophet complaineth, The fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field, Ier. 1. 4. 19. foundations of the mountains] that is, the strongest places of the land, Jerusalem it selfe, founded on the holy mountaines, was destroyed by the fire of Gods wrath, Amos 2. 5. Lament. 2. 1. 2. 3. So it is said, The Lord hath kindled a fire in Zion, and it hath devoured the foundations thereof, Lam. 4. 11.

23 Vers. 23. I will heape] or, will adde: I will enshewe, will spend evils on them: the Greeke saith, I will gather together evils against them. These plagues concerne the people, as the former did their land. arrowes] that is, plagues that shall come suddenly and swiftly, Zach. 9. 14. Arrowes meane plagues of all sorts, as the Scriptures mention the evill arrowes of famine, Ezek. 5. 16. of pestilence, Psal. 91. 5. and other sicknesses, Psal. 38. 2, 3. Iob 6. 4. of warres, Ier. 50. 14. of thunder, lightning, &c. 2 Sam. 22. 14, 15. And among the Gentiles this phrased was used, as the pestilence is called, an evill arrow, by Homer in Iliad. 1.

24 Vers. 24. burnt] in Greeke, consumed: Moses useth a word not elsewhere found in Hebrew, but in the Chaldee it signifieth to beat or burne; and so it may intimate their destruction by the Chaldeans, at what time they were so burnt with famine, that their visages were black as a cole, their skin clave to their bones, Lament. 4. 8. Others

translate it, filled or mested; so it answereth to their sinne, who had filled themselves, and kicked, ver. 15. and now for a punishment should bee filled with hunger. This the Chaldee favoureth, translating it, blowne up (or swollen) with famine. And this is the first evill arrow of famine, as Ezek. 5. 16.

the burning cole] hereby the lightning or lightning bolts seemeth to be meant, as in Psal. 78. 48. or the burning carbuncle, a fiery ulcer on the body, as in Habak. 3. 5. this word is joyned with the pestilence. Properly the word signifieth fiery coles, Song. 8. 6. figuratively it is applied to arrowes that fly, Psal. 76. 4. The Greeke and Chaldee here expound it, devoured with sowles.

bitter] in Greeke, inenrable. stinging plague] in Hebrew, Keteib, which is the name of a deadly stinging disease, joyned with the pestilence, in Psalme 91. 6. which the Apostle tranlateth a sting, in 1 Cor. 15. 55. from Hos. 13. 14. and so the Greeke there expoundeth it. But here the Greeke calleth it the disease Opisthotonus; which is a strange and vehement disease in the neck, when by the stiffenesse of the nerves or sinewes, the necke is strained backward to the shoulders, and killeth a man within foure dayes, as Cornel. Celsus sheweth in 1. 4. c. 8. But it seemeth here to be more generall, for the pest and other terrible sicknesses, whereby God soone cutteth off the life of man with bitterness. The Chaldee expoundeth it evill spirits.

the teeth] Hebr. the teeth of beasts, wild beastes to devoure men and cattell: see Levit. 26. 22. Ezek. 5. 17. and 14. 21. serpents] or, creeping things, wormes: the Chaldee translateth it, dragons that creepe in the dust. The wild beastes kill by force; wormes and serpents by secret subtilty.

25 Vers. 25. Without] abroad out of the cities. the sword] of the enemy by warres. bereave] or rob, to wit, all sorts and sexes, as after followeth. Thus God threatneth his foure sore judgements mentioned in Ezek. 14. 21. Revel. 6. 8. the sword, and the famine, and the evill beasts, and the pestilence, to cut off from them man and beast. inward terrour of conscience, whereof see Iob 15. 20. 24. terrours of death, as Psal. 55. 5. and so the Chaldee translateth it, dread of death; meaning that they should even die through feare.

both the young man] to wit, shall be bereaved: so all sorts shall be cut off with these judgements.

26 Vers. 26. scatter them into corners] or, drive them from corner to corner: in Greeke, disperse them; in Chaldee, destroy them. Here God sheweth the measure of their punishments, which though they deserved to have in all extremity, yet he would moderate in mercy.

27 Vers. 27. Were it not] or, but that I feare the wrath (or provocation) of the enemy. God speaketh these things after the manner of men: and in regard of his glory (that the enemy should not blaspheme) hee would spare Israel from utter destruction. So God pleadeth also with them in Ezek. 20. 13. 14. 21, 22. 44.

behave themselves strangely] or, make strange of the matter, deny and dissemble the truth of the things which the Chaldee expoundeth, magnifie themselves. Compare Psal.

Psal. 140. 8. Or, it may meane the strange and inhumane dealing of the enemies against Israel.

28 Verſ. 28. *For they*] that is, the Israelites, as the next verse sheweth, and it is a reason of the destruction which God thought to have brought upon them, v. 26. it may also be applied to their enemies.

void of counsels] or, as the Greeke translateth, *which have lost counsell*, in that they have forsaken Gods Law, which should be their counsellor, Psal. 119. 24.

29 Verſ. 29. *O that they were*] or, as the Chaldee translateth it, *If they were wise* Compare Psal. 107. 43. Hof. 14. 9. *understand*] which is the effect of wisdom, whereof they deprived themselves.

consider their latter end] study and apply their minds to Gods workes past, present, and to come: this want of wisdom in them, the Prophet lamenteth, *She remembered not her latter end, therefore she came downe wonderfully*, Lament. 1. 9.

30 Verſ. 30. *one chase a thousand*] Seeing God promised Israel that they should chase their enemies, and an hundred of them should put ten thousand to flight, Levit. 26. 7. 8. how should on the contrary, one enemy chase a thousand of them, if God had not sold the Israelites for their sinnes?

their Rocks] that is, God, as the Greeke translateth: see v. 4.

fold them] in Chaldee, *delivered them*, meaning to the enemies, to whom they were sold even for nothing, as Psal. 44. Esay 52. 3. and this was for their iniquities, Esay 50. 1.

shout them up] in Greeke, *delivered them*; meaning into the enemies hand, as Psal. 31. 9. So God is said to *shout up* (that is, deliver) his people to the sword, Psal. 78. 62. See this phrase in Deut. 23. 15.

31 Verſ. 31. *their Rocks*] the god on whom the heathens relye: so the Greeke explaineth it, *For our God is not like their gods*. The person is changed, as if *Moses*, or the people spake of the heathen idols, that they could never have given their worshippers power over Israel, if God their Rocke had not sold them.

Judges] for the enemies were afraid of the God of Israel, because of his former judgements on the Egyptians, 1 Sam. 4. 8. *Balaam* confessed the power of God, & his goodness unto Israel, Numb. 23. 8. 12. 19, 20, 21, &c. The Egyptians would have fled, for they perceived that God fought for Israel, Exod. 14. 25.

32 Verſ. 32. *their vine*] the vine of Israel; so other Prophets compare Israel with Sodom and Gomorrah, Esay 1. 10. Ezek. 16. 45, 46, 56. Although therefore these things may be applied to the heathens, yet chiefly they respect Israel in their apostasie; for, *what things soever the Law saith, it saith it to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God*, Romanes 3. 19. By the vine here, the Chaldee understandeth punishment, translating, *Their vengeance is like the vengeance of the people of Sodom*. And that such were their sinne and punishment, *Jeremy* complaineth in Lam. 4. 6. This may also be applied to the apostasie of Antichrist.

of the vine] or, *above the vine of Sodom*, that is, worse than it. God had planted Israel a noble vine, wholly a right seed, but they turned it into the degene-

rate plant of a strange vine, Ier. 2. 21. So God planted the Christian Church in Christ the true vine, Ioh. 15. 1. but they degenerated, and worshipped the beast Antichrist, whose citie is spiritually called Sodom, Revel 11. 8.

blasted fields] or, *blasted vines* (or vine branches) that grow in Gomorrah's fields. So the Greeke translateth it here, *a vine branch*. And the Hebrew *Shedemab*, which is sometime used for a field, or vine, Esay 16. 8. is in Esay 37. 27. *blasted corne*; and for it in 2 King. 19. 26. is written *Shedephah*, which properly significeth *blasted corne*, or *blasting*, Deut. 28. 22. which sense I thinke is to be retained here, as the Chaldee translateth it, *their snoring or beating*, that is, when Gomorrah was burnt with fire, Gen. 19. and the fields and vines in them blasted, they brought forth none but bitter & hartfull grapes; so did this people Israel, and so doe Antichristians.

their grapes] the grapes of them and him, that is, of them all, and of every one, for so much the Hebrew forme implieth; by grapes meaning their workes, as in Esay 5. 4.

gall] that is, bitter, venomous, and hurtfull, as the Chaldee explaineth it, *the gall of serpents*: See Deut. 29. 18.

most bitter] Hebr. *clusters of bitterness*; meaning, most evill and noisome doctrines & actions: and as sometime it is used for bitter afflictions, Iob 13. 26. so here the Chaldee applieth it to the reward of their evill workes. The *breast* of Christs Church (out of which the people suck the wine of Gods graces by the ministry of the Gospel) are likened to *clusters* of grapes, Song. 7. 7. So here on the contrary is signified the corruption of true doctrine by false Prophets and ministers of Antichrist.

Verſ. 33. *their wine*] wine is sometime used to signifie the fruits & graces of Gods Spirit, Song. 4. 10. and 5. 1. and 8. 2. Here it signifieth the corrupt doctrine & heresies wherewith the Jewes poisoned themselves and their disciples: and the wine of fornications, that is, the heresies and idolatries of Antichrist, wherewith all nations have beene made drunken, as Rev. 17. 2.

poison of dragons] in Greeke, *fury* (or *boon wrath*) of dragons, that is, their doctrines and actions are venomous and deadly to soule and body, as being doctrines of devils, and the poison of the old dragon whom Antichristians adore, 1 Tim. 4. 1. Rev. 13. 4. and 12. 3, 4, &c. So in Esay 59. 5. *They hatch Cockatrice egges*, Or. *bee that eateth of their egges dieth*.

cruell] in Greeke, *incurable fury of aspes*; in Chaldee, *the gall of aspes, the cruell serpents*, which are venomous serpents that will not be charmed, Psal. 58. 5, 6. and so it noteth their incurable maliciousnesse: and when it is used for punishment, it noteth also the grievousnesse of it, as, *He shall sucke the poison of aspes, the viper's tongue shall slay him*, Iob 20. 16.

Verſ. 34. *this*] in Greeke, *these things*; that is, the sins of Israel forementioned; as the Chaldee expounds it, *all their workes*.

laid up in store] which the Chaldee interpreteth, *manifest before me*. Their evill fruits, the grapes of Gomorrah, & of gall, God laid up for to punish.

sealed up] not to be

be lost, or forgotten, or left unpunished; wherefore the Chaldee paraphraseth, *laid up against the day of judgement in my treasures*. According to this phrase Iob speaketh, *My transgression is sealed up in a bag, and thou shalt open up my iniquity*, Iob 14. 17. speaking of his sins which God left not unpunished: though the time & meanes of punishment is to man unknowne, as a sealed booke cannot be read, Esay 29. 11. *in my treasures*] or, among my treasures: meaning Gods secret wisdom and knowledge, when and how to punish them for it. So the Apostle speaketh of *treasures of wisdom and knowledge*, Coloss. 2. 3. and in Iob 38. 22, 24. the *treasures* (or *treasuries*) of snow and of haille are mentioned, which God reserveth against the time of trouble, against the day of battell and warre.

35 Vers. 35. *To me vengeance*] or, *vengeance is mine*, to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a generall doctrine, and teacheth us to commit our injuries unto God; *Beloved, avenge not your selves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay*, saith the Lord, Rom. 12. 19. And by this he would deterre us from sinne, Heb. 10. 29. 30. *in the time*] or, *at the time*, to wit, which I have appointed, that is, *in due time*; or, as the Gr. translateth, *in the time when their foot shall slide*: meaning, then his vengeance should be seene. *their foot shall slide*] or, *shall be removed*; which the Chaldee expoundeth; *they shall be carried captive out of their land*. But it is more generall, and signifieth their fall into manifold afflictions, against which David prayeth, and comforteth himselfe in the mercy of God, Psalm. 17. 5. and 38. 16. 17. and 121. 3. and 94. 18. *calamity*] The originall word properly signifieth a fogge, or thick cloud, and is fitly applyed to the time of affliction and dismall day; which the Greeke translateth, *day of perdition*; and the Apostle calleth the *day of judgement*, the day of perdition of ungodly men, 2 Pet. 3. 7.

that shall come upon them] or, *that are ready for them and for him*, that is, for every of them. *make haste*] Heb. *maketh haste*: a word singular and masculine, joynd with the former word plurall and feminine, to intimate a particular hastening of every judgement in sore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he saith, *their judgement now of a long time longeth not, and their perdition slumbereth not*, 2 Pet. 2. 1. 3.

36 Vers. 36. *Judge his people*] that is, punish the evil, and defend the good against the oppressors. So against such as forsake Christ Paul alleageth this sentence, *The Lord will judge his people*; and addeth, *It is a fearefull thing to fall into the hands of the living God*, Hebrewes 10. 30. 31. And for defence the Psalmist saith, *Judge me, O God, and plead my cause against an unmercifull nation*, Psal. 43. 1. *repent himselfe*] change the course of his administration towards his people, as a man when hee repenteth changeth his way. This is spoken of God not properly, (for he cannot repent, 1 Sam. 15. 29.) but after the manner of men, as is noted on

Gen. 6. 6. For this repentance of God concerning his servants, Moses prayeth, in Psal. 90. 13. and God promiseth, if a nation turne from their evill, hee will repent him of the evill that hee thought to doe unto them, Ier. 18. 8. and performed it towards the Ninevites, Ion. 3. 10. and towards the Israelites, Amos 7. 2. 3. 6. And hereupon men are exhorted to turne unto the Lord, *For he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill*, Joel 2. 13. *the hand*] of his people, that is, their strength; which the Greeke explaineth thus, *for he seeth them feeble*. So *hand* is for strength, or power; as, *the hand* (or power) of the Lord, Iob 5. 20. *the hand of the dog*, Psal. 32. 21.

and there is shew up] or, *and nothing is shew up or left*: or, *and come to nothing* (consumed) is he that is shew up, and that is left. And so it may be understood both of persons and of goods, that there is none shew up in the enemies hand, as captive or prisoner, none left untaken by the enemy; or, none shew up in houses, cities, towers, to escape the enemy; none left escaped from destruction. It meaneth an utter overthrow in their state and kingdome; as the overthrow of Ieroboams house is threatned in these termes, *I will cut off from Ieroboam him that pisseth against the wall, him that is shew up and left in Israel*, 1 King. 14. 10. The like is threatned to Abah, 1 King. 21. 21. And this compassion here promised, was in some sort shewed to Israel, in the dayes of Ieroboam, sonne of Iasah, as it is written, *For the Lord saw the affliction of Israel, that it was very bitter, for there was not any shew up, nor any left, nor any helper for Israel*, 2 King. 14. 26.

Vers. 37. *And he shall say*] that is, the Lord shall say, as the Greeke version explaineth it. God here upbraideth the idols which Israel followed, as being vaine, and unable to helpe them: whereby Israel also receiveth a sharpe rebuke, and checke of conscience for leaving the Lord, to follow such. It may also be referred to the gods of the heathens, over whom God thus triumphed, after he hath redeemed his people. But Ieremy useth the like speech against Israel, *Where are thy gods that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble*, &c. Ier. 2. 28.

Vers. 38. *did eat the fat*] that is, to whom they burned the fat of their sacrifices, which therefore are said to be eaten by those gods, as the sacrifices to the Lord, was called his bread, Lev. 2. 6. *let him be*] in Greeke, *let them be*: but this hath reference to the Rocke (the mighty God) forementioned, vers. 37. in whom they hoped for safety. So God said to Israel, *Go and cry unto the gods which yee have chosen, let them save you in the time of your tribulation*, Iudg. 10. 14. It is a sharpe reproofe, with an upbraiding of their folly.

Vers. 39. *See now*] in Greeke, *See now*, God having manifested the vanity of false gods, provoketh all to come unto him, who is himselfe alone eternall, powerfull, and gracious. Iohathan in his Thargum paraphraseth here thus; *When the word of the Lord shall be revealed for to redeeme his people, hee will say to all peoples, See now, &c. I am he*] in Greeke, *I am*: it is the more vehement by doubling the

the word *I*, as the like is found in Esay 43. 25. Hof. 5. 14. it meaneth also, *I am the same*, that is, eternall and unchangeable: so in Psalm. 102. 28. *Thou art he*, which the Apostle expoundeth, *thou art the same*, Heb. 1. 12. Jonathan aforesaid openeth it thus, *I be that am, and have bene, and I be that shall be*. This accordeth with Gods describing of himselfe in Rev. 1. 4. and 16. 5. And here the myserie of the Trinity is implied, as in Deut. 6. *with me* in Greek, *besides me*; and so in Esay he saith, *besides me there is no God*, Esay 45. 5. *I doe kill* none but I have power of death and life: So *Arms* in her Song saith, *Ibriah killeth and maketh alive*, he bringeth downe to the grave, and bringeth up, 1 Sam. 2. 6. Hereby Christ is knowne to be very God. For as the Father raiseth up the dead, and maketh them alive; even so the sonne maketh alive whom hee will, Ioh. 5. 21. Hee hath the keyes of hell and of death, Revel. 1. 18. Gods *killing* and *wounding*, implicth the hatred which he hath in justice against sinne and sinners: his *reviving* and *healing*, sheweth his love out of grace to his creatures, and mercy in respect of their misery. *I beale* so in Iob 5. 18. *Hee maketh sore, and bindeth up; he woundeth, and his hands doe beale*. And in Hof. 6. 1. *He hath torne, and hee will beale us: he hath smitten, and hee will bind us up*, Jonathan in his paraphrase saith, *I have smitten the people of the house of Israel, and I will beale them in the latter dayes*. *that delivereth* or, *can deliver*: so in Esay 43. 13. *even before the day was I am he, and there is none that delivereth out of mine hand: I will worke, and who shall let it?* It teacheth us the omnipotencie which God only hath.

40 Vers. 40. *For I lift* or, *when I lift up my hand*; which is a signe of swearing, as in Gen. 14. 22. Exod. 6. 8. Numb. 14. 30. So the Greeke here explaineth it, *I will lift up my hand unto heaven, and sweare by my right hand, and say, &c.* Though the lifting up, or stretching forth of the hand, is also for a signe, to make the hearers attentive, Esay 49. 22. Act. 26. 1. *I live* understand, *as I live*: these are the words of an oath; as in Ier. 4. 2. *thou shalt sweare Iehovah liveth*. And because God can sweare by no greater, hee sweareth by himselfe, Heb. 6. 13. So the Angell *lifted up his hand to heaven, and sweareth by him that liveth for ever and ever*, Revel. 10. 5. 6. And as an oath is for confirmation, and to shew the immutability of his counsell, Heb. 6. 16. 17. so here God confirmeth the former threatnings and promises by an oath; which Jonathan in his Thargum explaineth thus; *As I live, so will I not breake mine oath for ever*.

41 Vers. 41. *my glittering sword* Hebr. *the lightning of my sword*, that is, the bright glittering blade of my sword; which the Greeke translateth, *If I wbet my sword like lightning*. So in Gen. 3. 24. *the flame of a sword*, that is, a bright flaming sword; and in Hab. 3. 11. *at the shining of the lightning of thy speare*, that is, of thy glittering speare. This similitude sheweth Gods judgements to be swift, violent, powerfull, terrible, as in Zach. 9. 14. *his arrow shall goe forth as the lightning*. So in Ezek. 21. 10. *his sword is fourbished that it may glitter*. on judge-

ment] that is, on weapons of judgment; the arrows after mentioned, v. 42. or, *take hold of it* (the sword) in judgement. Here judgement seemeth to be meant of rigour and severity, opposed unto mercie, Jam. 2. 13. Esay 34. 5.

42 Verse 42. *drunk with blood* this signifieth a great slaughter of the enemies, and a full satisfying of Gods justice upon them. Like this is the dipping (or embruing) of the foot in the blood of the enemies, Psal. 68. 23. *shall devoure, or shall eat flesh*; which the Chaldee expoundeth, *shall kill among the peoples*. So the Lords sword is said to devoure, in Jer. 12. 12. *with the blood* or *from the blood*. the *slaine* or the *wounded*; speaking singularly of one, but meaning every one, as the Greeke translateth, *wounded ones*. the *captives* Hebrew, *the captivitie*; which word is often used for a multitude of captives, or prisoners taken in war: as in Numbers 21. 1. Deuteronomie 21. 10. Judges 5. 12. So the Chaldee translateth, *of them that are killed, and of captives*. *from the beginning* or, *from the head*: which word is sometime used for the first beginning, Judges 7. 19. but commonly for the head, chief, and principall; and so the Greeke here translateth it, *from the head*; whereby the heads, captains, and chiefs of the enemies are meant, on whom God would take vengeance. Or, *from the beginning*, that is, from the first time that the enemies have oppressed Gods people, God will leave none of them unpunished. *revenge of the enemy* that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel since the beginning.

43 Verse 43. *Shout joyfully* or *sing*: in Greeke, *rejoyce*. *nations* or *Gentiles*. *with his people* the Greeke addeth this word *with*, which the Apostle alloweth in Rom. 15. 10. So, *he followeth not us*, Mark 9. 38. is explained, *he followeth not with us*, Luke 9. 49. The Chaldee expoundeth it, *Land yee peoples, the judgement of his people*. It is an exhortation to the Gentiles, to sing praises unto God, for his mercie to them and to the Jews; as the Apostle saith, *That the Gentiles might glorifie God for mercie; as it is written, For this cause I will confesse thee among the Gentiles, and sing unto thy Name*. And againe he saith, *Rejoyce ye Gentiles with his people*, Rom. 15. 9. 10. the *blood of his servants* in Gr. *his sons*. So in Rev. 19. 1, 2. much people in heaven say *Alleluia*, and glorifie God, for judging the great whore, and avenging the blood of his servants at her hand: meaning the blood that was shed, as in Psal. 79. 10.

make atonement and to be reconciled unto: in Greeke, *will purge the land*, to wit, from the sinne and uncleanness thereof; as the high Priest on Atonement day did make atonement for the holy place, because of the uncleanness of the finnes of Israel, and because of their transgressions, in all their finnes, Lev. 16. 16. So it is a prophesie of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained to be a propitiation through faith in his blood, Rom. 3. 25. for his people] the Greeke translateth it, *the land of his people*: the Chaldee better, *for his land and for his people*, speaking according to the types of old; where

where the land of Canaan was the inheritance, the people of Israel the heires, that was called, the Lords land, Hof. 9. 3. and they the Lords people.

44 **Verf. 44.** *Moses came*] the Greeke addeth, *unto the people*; and Jonathan in his Thargum addeth, *from the tabernacle the house of doctrine.* *this song*] in Greeke, *this Law*, as in v. 46. So Asaph called his song, *a Law*, Psalm. 78. 1. *Hosheab*] in Greeke, *Iesus*: elsewhere called after the Hebrew, *Ioshua*: see Numbers 13. 17. and Deuteronomie 31. 14. 19.

46 **Verf. 46.** *set your heart*] that is, *your hearts*; as, *harden not your hearts*, Psalm. 95. 8. is interpreted, *your hearts*, Hebr. 3. 8. in Greeke, *attend with your heart*. It meaneth a diligent consideration and application, which elsewhere God explaineth thus, *Behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee*, Ezek. 40. 4. and 44. 5.

47 **Verf. 47.** *a vaine word*] or, *a vaine thing*; that in doing thereof you should lose your labour; but in keeping it, there is *great reward*, Psalm. 19. 12. *your life*] so Paul saith, *Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them*, Rom. 10. 5. 6. where hee opposeth it to the righteousness of faith. And by *life* is meant *eternall life*, &c. *Do this and thou shalt live*, Luke 10. 25. -- 28.

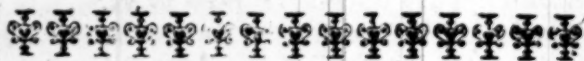
48 **Verf. 48.** *in that selfe same day*] Hebr. *in the body* (or *strength*) *of this day*. See this phrase in Gen. 7. 13. and 17. 23.

49 **Verf. 49.** *Nelo*] the performance of this commandement, see in Deut. 34. 1. &c. See also Num. 27. 12.

50 **Verf. 50.** *unto thy people*] thy godly forefathers: in Greeke, *thy people*. See the Annotations on Gen. 25. 8. *mount Hor*] whereof see Numb. 20. 23. &c.

51 **Verf. 51.** *trespassed*] in Greeke, *disobeyed my word*. Of this trespass, see Numb. 20. 10. 11. 12. Here *Moses* at his death maketh a commemoration of his sinne, for an acknowledgement of Gods justice against him, and a warning to all people, not to disobey by his example. *Meribah*] or, *contention of Cadesh*: so the Greeke translateth it, *contradiction*.

52 **Verf. 52.** *before thee*] or, *over against thee*, that is, *a farre off*, for so this phrase often signifieth, as is noted on Numb. 3. 2. So that may be said here of *Moses*, which Paul speaketh of the godly fathers, *These all died in faith, not having received the promises, but having seene them a far off, and were perswaded of them, and saluted them*, &c. Hebr. 11. 13.



CHAP. XXXIII.

1 *Moses blessing Israel before his death, sheweth the Majesty of God, and his love to the people, in giving them his Law, and guiding them thorow the wilderness.*

6 *The blessing of Reuben*; 7 *Of Judah*; 8 *Of Levi*; 12 *Of Benjamin*; 13 *Of Joseph*; 18 *Of Zabulon and Issachar*; 20 *Of Gad*; 22 *Of Dan*; 23 *Of Naphtali*; 24 *and of Aser*. 26 *The excellencie of God, and of Israel under his protection, who should dwell in a fruitfull land, and through his helpe subdue their enemies.*

□ □ □

ANd this is the blessing wherewith Moses the man of God blessed the sons of Israel, before his death. And he said, Jehovah came from Sinai, and rose up from Seir unto them; hee shined forth from mount Pharan, and hee came with ten thousands of Saints: from his right hand the fire of the Law for them. Yea, the lover of the peoples, all his Saints, are in thine hand, and they sate downe at thy feet, every one shall receive of thy words. Moses commanded us a Law, the inheritance of the Church of Jacob. And he was in Ieshurun a King, when the heads of the people gathered themselves together, the tribes of Israel.

Let Reuben live, and not die, and his men be a number.

And this (*is the blessing*) of Judah: and hee said, Heare, Jehovah, the voice of Judah, and unto his people bring thou him: his hands be enough for him, and an helpe from his distressers be thou.

And of Levi he said, Thy Thummim and thy Vrim, with the man thy gracious saint, whom thou temptedst in Massah, contendedst with him at the waters of Meribah. Who said of his father, and of his mother, I respect him not, & his brethren he acknowledgeth not, and his sonnes he knoweth not, for they observe thy saying, and keepe thy Covenant. They shall teach thy judgements unto Jakob, and thy Law unto Israel: they shall put incense in thy nostril, and the whole burnt-sacrifice upon thine Altar. Bless, O Jehovah, his power, and the worke of his hands favourably accept thou: smite thorow the loines of them that rise against him, and of them that hate him, that they rise not againe.

Of Benjamin he said, The beloved of Jehovah shall dwell in confident safety by him: he shall cover him all the day, and betweene his shoulders he shall dwell.

And of Joseph, he said, Blessed of Jehovah be his land: for the precious things of the heavens, for the dew, and for the deepe that coucheth beneath. And for the precious things

15 things, the revenues of the Sunne; and for
the precious things the thrusting forth of the
16 Moones; And for the chief *things* of the an-
cient mountaines; and for the precious *things*
of the everlasting hills. And for the preci-
ous things of the earth, and the plenty there-
of; and the favourable acceptation of him
that dwelt in the bramble-bush, let it come
on the head of Joseph, and on the crowne
of the head of the separated among his bre-
17 thren. His glorie (*bee like*) the firstling of
his bullocke, and his hornes the hornes of
an Unicorn: with them hee shall push the
peoples together, to the ends of the land;
and they are the ten thousands of Ephraim,
and they are the thousands of Manasses.

18 And of Zabulon he said, Rejoyce Zabu-
lon in thy going out, & Issachar in thy tents.
19 They shall call the peoples to the mountaine,
there they shall sacrifice the sacrifices of Ju-
stice, for they shall suck the abundance of the
seas, and treasures hid in the sand.

20 And of Gad he said, Blessed be he that en-
largeth Gad; as a courageous Lyon he dwel-
leth and teareth the arme with the crown of
21 the head. And he provided the first part for
him, because there in a portion of the Law-
giver was he protected; and he came with the
heads of the people; he did the justice of Je-
hovah, and his judgments with Israel.

22 And of Dan he said, Dan is a renting Ly-
ons whelp, he shall leape from Bashan.

23 And of Naphtali he said, Naphtali satis-
fied with favourable acceptation, and full
with the blessing of Jehovah, possesse thou
the Sea and the South.

24 And of Aser he said, Blessed with sons be
Aser, let him be favourably accepted of his
25 brethren, and dipping his foot in oyle. Iron
and brasse thy shooes, and as thy dayes thy
strength.

26 There is none like God, Jeshurun, who ri-
deth upon the heavens for thy helpe, and in
27 his excellency on the skies. The God of an-
tiquity is thy mansion, & underneath are the
armes of eternity, and he will thrust out the
enemy from before thee, and will say de-
28 stroy. And Israel shall dwell in confident
safety alone, the fountaine of Jacob, upon a
land of corne and new wine, also his heavens
29 shall drop downe dew. O happy art thou
Israel! who is like thee O people? Saved by
Jehovah the shield of thy helpe, and whose
sword is thy excellency, and thine enemies
shall falsly deny unto thee, and thou shalt
tread upon their high places.

Annotations.

Here beginneth the 54. and last Se-
ction, or Lecture of the Law: see
Genes 6. 9.

THe man of God] which the Caldee expoun-
deth, the Prophet of the Lord. So Samuel is
called a man of God, 1 Sam. 9. 6, 7. and in vers. 9.
he is also called a Seer, and this is added, *he is now*
(called) a Prophet, *was before time called a Seer*.
So these three names are one: though a man of God
is so named in respect of his divine calling to the
ministry (wherefore the Minister of the New Te-
stament is also called, a man of God, 1 Tim. 6. 11.
2 Tim. 3. 17.) a Seer is in respect of the Visions
which they saw, Esay 1. 1. and a Prophet, for ut-
tering the things seene and taught of God. See
Gen. 20. 7. Exod. 7. 1.

Verf. 2. from Sinai] or, as the Greek translateth
it, unto Sinai: for the Hebrew *Min*, which usually
signifieth From, is sometime put for unto, by the
Interpretation of the Holy Ghost himselfe, as;
from Baale of Judah, 2 Samuel 6. 2. is by another
Prophet explained to Balaah, 1 Chron. 13. 6. So
the Deliverer shall come from (or out of) Zion, Rom.
11. 26. is the same that hee shall come unto Zion,
Esay 59. 20. *Min bashamajim*, from Heavens;
2 Chron. 6. 21. is *El bashamajim*, unto (or in) hea-
ven, 1 Kings 8. 30. Thus *Mishkedem* is to the East,
or Eastward, Gen. 13. 11. *Misfshabon* is North-
ward, 1 Sam. 14. 5. and sundry the like. Sinai is a
mountaine in Arabia, Gal. 4. 25. where God gave his
Law, Exod. 19. from (or out of) that mountaine,
God came unto Israel, and (as the Chaldee inter-
preteth) was revealed there unto them; and from
thence came with his people to conduct them
towards Canaan. Or came unto Sinai, and to his
people there. And this is the first chiefe blessing
unto Israel, Gods Law, Tabernacle, Statutes, and
Judgements given them at Sinai: after which he
called them to journey towards the land of pro-
mise, Deut. 2. 6, 7. *rose up*] as the Sunne ar-
iseth; for of that rising the Hebrew word is pro-
perly used. The Chaldee translateth it, the bright-
nesse of his glorie from Seir appeared unto us. So E-
saias prophesying grace to the Church saith, The
glory of Jehovah is risen (as the Sunne) upon thee.
And of the heavenly Jerusalem which Christ
hath built, it is said, The Citie hath no need of the
Sunne, neither of the Moone to shine in it; for the glory of
God doth lighten it, and the Lambe is the light thereof,
Revelat. 21. 23. from Seir] the mountaine of
the Edomites, Deut. 2. 4, 5. As Israel compassed
Edoms land, they were stung with fiery serpents
for their murmuring: then God appoynted the
Brazen serpent (a figure of Christ) to be set up to
heale them, Numb. 21. 4, 9. And heere was a se-
cond degree of grace, whereby God shined unto
them, as he doth unto us by his Gospell, after we
have been under the Schoole-master of his Law,
Rom. 7. 4, 25. Gal. 3. 23, 24, 26. unto them]

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or,

or, *unto him*, meaning Israel; therefore the Chaldee expoundeth it, *unto us*. *shined forth*] or, *shined bright* and cleare, as the Sunne shineth in his strength. This word is used for the cleare manifestation of Gods power, in saving his people, or punishing their enemies, Psalm. 82. and 94. 1. and 50. 2. The Greeke here translateth, *hee hastened from mount Pharan*; the Chaldee, *hee was revealed in his might upon mount Paran*. *Pharan*] or, *Paran*, the name of a mount, and of the wilderness of the Ismaelites, Gen. 21. 21. thorow which Israel travelled, Num. 10. 12. Neere it, Moses by the spirit of God explained the law more clearly, and repeated this booke of Deuteron. Deut. 1. 1. &c. So the Prophet after speaketh, *the Holy One (came) from mount Pharan Selah*, Habak. 3. 3. Some of the Hebrewes understand these things otherwise thus, *Hee rose up from Seir unto them*, that is, to the *sonnes of Esau*, that they might receive the Law, but they would not. From thence hee went to the *sonnes of Ismael*, that they might receive it, but they would not. And then hee came unto Israel. R. Sol. Iarchi on Deut. 33. So Jonathan in his Thargum on this place, and R. Eliezer in Pirkei, chap. 41. But unto us it sheweth the third degree of Gods grace, who after we are come unto Christ by faith, doth sanctifie us by his spirit, informing vs in his truth and wayes, and so prepareth us to enter into his heavenly rest, as by Moses hee prepared Israel to enter into the land of Canaan, Rom. 8. 23, — 11. Gal. 3. 2, 14. and 4. 6. and 5. 16, 18. *of Saints*] Hebrew, *of sanctitie*; meaning, *spirits of sanctitie*, which Jonathan in his Thargum expoundeth, *by Angels*. So Stephen saith, that Israel received the Law by the disposition of Angels, Actes 7. 53. and Paul calleth the Law, *the word spoken by Angels*, Hebr. 2. 2. So wee by grace in Christ are come to ten thousands of Angels, Hebr. 12. 22. which are all *ministering spirits*, sent forth to minister for them who shall bee heires of salvation, Hebr. 1. 14. Compare Psalm. 68. 18. Or by *Saints* wee may understand the Israelites, (as in v. 3.) *with whom*, or *for whom* God came from Sinai. *from his right hand*] to wit, *went*, or, *at his right hand* was. *the fire of the Law*] or, *of the ordinance*; Hebr. *Esh dath* (of which word *Dath*, the Greekes borrowed their word *Tatto*, to order, or ordaine the Legall fire, or the fiery Law) and it is so called, because the Lord spake those words out of the midst of the fire, Deut. 5. 22. and to shew the nature and effect of the law, which is like fire, Jer. 23. 29. The Greeke translateth it, *Angels Angels with him*: the Chaldee thus, *His right hand wrote out of the midst of fire, the Law hee gave unto us*. Answerable to this Legall fire is that fire of the law of the Spirit, which was given with *cloven tongues like fire*, Actes 2. 3, 4. The Hebrewes say by Tradition, that the Law appeared, *written with blacke fire upon white fire*, before the Lord. R. Moses Gerundens. and Sol. Iarchi on Deut. 33. which seemeth to be either mysticall or fabulous. Unto us the fire of the Law is the Spirit of God, whiles wee being baptized *with the holy Spirit and with fire*, Matth. 3. 11. are by the Law of the Spirit of Life in Christ Iesus, made free from

the Law of sinne and death Romans 8. verse 2.

Verse 3. *Yea the lover of the peoples*] that is, *yea* (or certainly,) *hee loveth*, or, *thou* (O God) *lovest the peoples*, or *protectest them*. The Hebrew *Choleb* signifieth a loving embracing, or hiding, as in the bosome; and so implyeth Love and Protection. And the peoples are meant of the tribes of Israel, as in Judg. 5. 14. *after the Benjamin, among thy peoples*; and in Act. 4. 27. *the peoples of Israel*. The Greeke translateth, *And he spared his people*: the Chaldee, *yea, hee loved them for tribes*, that is, of his love chole and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is neither Jew nor Greeke, neither bond nor free, for wee are all one, in him, Gal. 3. 28. *all his Saints*] that is, the Saints of Israel, as the Chaldee expoundeth *all the Saints of the house of Israel*. Or, the Saints of God, as in Psal. 34. 10. *Fearre Jehovah ye his Saints*. So his Saints may be used for thy Saints, as his Commandments, Dan. 9. 4. for thy commandments: see the notes on Deut. 5. 10. *in thine hand*] in thy power and custody, under thy guidance, care, and protection. *Hand* is often for power: so the Chaldee hree translateth, *with power hee brought them out of Egypt*: and *in the hand*, is under the guidance and direction, Numb. 4. 28, 33. so the Greeke here translateth, *and all the sanctified ones are under thine hand*. It noteth the safety of Gods people, as Christ saith of his sheepe, *none shall plucke them out of mine hand, my Father which gave them me is greater then all, and none is able to plucke them out of my Fathers hand*, Joh. 10. 28, 29. *set downe*] or, *were set downe, were joynd*: the Hebrew word *Tucn* here used, is not found elsewhere; but after the Arabick, it signifieth to sit downe; and the Greek word *Tbakeo* to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites, abiding at the foot of mount Sinai, to receive the Law, Exod. 19. and to the manner of Disciples sitting at their Masters feet, to be taught; as Paul saith, *he was brought up at the feet of Gamaliel*, Actes 22. 3. The Greeke translateth, *and they are under thee*: the Chaldee, *and they were led under thy cloud*; respecting the guidance of Israel thorow the wilderness, Numb. 10. 11, 12. Other Hebrewes refer it to the peoples comming into the Sanctuary, to learn Gods commandments, for that is called *the foot stoole of his feet*, (Psal. 99. 5. Ezek. 43. 7.) Chazkuni on Deut. 33. *every one shall receive*] or, *he* (speaking of the people) *shall receive*: which the Greeke translateth, *he received*: the Chaldee, *thy received*.

Verf. 4. *Moses commanded us*] these are the words of the people, therefore Jonathan in his Thargum prefixeth, *The sonnes of Israel said, Moses commanded*, &c. The Law was first and properly of God; but being given by Moses ministry, it is called *The Law of the Lord by the hand of Moses*, 2 Chronicles 34. 14. and thereupon *the Law of Moses*, 2 King. 14. 6. Luke. 24. 44. John 7. 23. 1 Cor. 9. 9. And the particular things commanded of God in the Law, re said to bee commanded by Moses, Marke 1. 44. and 10. 3. The

The Scripture it selfe openeth this phraſe, for that which in 2 Kings 21. 8. is written, *Moses commanded them*, is in 2 Chronic. 33. 8. expounded, *by the hand of Moses.*

inheritance] or, *possession*, to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David saith, *Thy Testimonies have I taken as an heritage for ever, for they are the joy of my heart*, Psal. 119. 111. So men are said to *inherit the promise*, Hebr. 6. 12. to *inherit the blessing*, Heb. 12. 17. 1 Peter 3. 9. to *inherit eternall life and salvation*, Math. 19. 29. Hebr. 1. 14. *the Church*] or, *Congregation*; in Greeke, *the Synagogue of Iakob*, that is, of the posterity of Iakob, the twelve tribes; as Jonathan in his Thargum saith, *The Church of the tribes of Iakob*.

5 Verſ. 5. *he was*] Moses was in *Iesurun a King*; which the Greeke translateth, *a Prince*. So the Hebrews (as Chazkuni on this place) say, *Moses was the King*; and Maimony in Misn. in Beth habchirah, chap. 6. f. 11. *Moses our master was a King*. So Princes are called *Kings*, in Psal. 105. 30. Ier. 19. 3. Or it may be understood of God himselfe, that he was their King, as 1 Sam. 12. 12. *Iesurun*] in the Chaldee, *Israel*; see Deut. 32. 15. *the heads*] that is, *the chiefe*, the Governours, together with the people, as was at the giving of the Law, Exod. 19. 7, 17.

6 Verſ. 6. *Let Reuben live*] the Chaldee addeth, *to life eternall*. This blessing may respect Reubens sinne with his fathers Concubine, for which hee lost his birth-right of his father, Gen. 35. 22. and 49. 4. and the sinne of the Princes of that tribe, which rebelled with Korah, Num. 16. 1, &c. But mercy is here promised in Christ, that he should live before God among his brethren. So he went armed before them against the Canaanites, Ios. 4. 12. *and not die*] the Chaldee expounds it, *and let him not dye the second death*; (by which name the Scripture calleth eternall damnation, Revel. 20. 6, 14.) So Jonathan in his Thargum paraphraſeth, *Let Reuben live in this world, and not dye with the death wherewith the wicked shall die in the world that is to come*. It is very usuall in the Scripture, to set downe things of importance and earnestnesse, by affirmation of the one part, and deniall of the other; as in Esay 38. 1. *Thou shalt dye and not live*, Num. 4. 14. *that they may live and not dye*, Psal. 118. 17. *I shall not dye but live*, Gen. 43. 8. *that we may live and not die*, Jerem. 20. 14. *Cursed bee the day*, &c. *Let not that day bee blessed*, 1 John 2. 27. *It is true, and is not lying*, 1 Iohn 2. 4. *hee is a lyar, and the truth is not in him*, Iohn 1. 20. *hee confessed and denied not*, 1 Samuel 1. 11. *and remember mee, and not forget thine handmaid*, Deut. 9. 7. *Remember, forget not*, Deuteron. 32. 7. *O people foolish, and not wise*; and many the like. *a number*] by *a number* may be understood *few*: as in Deut. 4. 27. Gen. 34. 30. *men of number is a few men*, soone numbered; and in Esay 10. 19. *a number meaneth few*; and then the former deniall *not*, is againe to be repeated to this sense, *and his men be not few in number*. Examples of such understanding the word *not* are shewed in the Annotations upon Numbers 4. 15. O

therwise, by *a number* is meant a great number; as the Greeke translateth, *many in number*. Onkelos the Chaldee paraphraſt expoundeth it, *and let his finnes receive their Inheritance by their number*: and Jonathan paraphraſeth, *Let his young men be numbered with the young men of his brethren of the house of Israel*.

Verſ. 7. the blessing of *Iudab*] the word *blessing* is to be understood from v. 1. And Jonathan in his Thargum supplieth it. So doth the Scripture often, as in 1 King. 22. 24. *which way went the spirit?* the word *way* is supplied from 2 Chron. 18. 23. and sundry the like, as is noted on Gen. 4. 20. and 24. 33. Here *Iudab* the fourth brother is in the second place, for the honor of the kingdome which was to be in this tribe, Gen. 4. 9. and he marched formost of all the tribes, Num. 10. 14. so he is set before *Levi* here; (as hee is also by his precious stone in Rev. 21. 19.) *Simeon* his name is quite omitted in this blessing, for by his sinne of old he lost his honour, and was to be scattered in Israel, Gen. 49. 5, 7. and his posterity for their sin in the wilderness were greatly diminished, that being at the first muster fifty nine thousand and three hundred men, Num. 1. he was at the latter muster but twenty two thousand & two hundred, Num. 26. 14. Neither were there any Judges of his tribe, as God raised up of sundry others, Iudg. 2. 16, &c. Yet forasmuch as *Simeons Inheritance was in the midst of the inheritance of the formes of Iudab*, Ios. 19. 1. and he went with his brother *Iudab* to fight against the Canaanites, Iudg. 1. 3. it is thought that his blessing was implied in *Iudabs*; and so Jonathan in his Thargum coupleth *Simeon* with *Iudab* in this place. Howbeit the Greeke in many Copies joyne *Simeon* with *Reuben* in the former blessing thus; *Let Reuben live and not die; and let Simeon be many in number.* *the voice*] when he prayeth, as the Chaldee translateth; *Receive, O Lord, the Prayer of Iudab, when hee goeth forth to warre*. This blessing is to be compared with *Iakob*, who likeneth *Iudab* to a Lyons whelp, gone up from the prey, &c. Gen. 49. 9. and it had accomplishment in *David*, who was of *Iudab*, and a fighter of the Lords Battels; in which he often prayed, as his Psalmes testifie. Likewise in *Abijah* and the Iewes against Israel, 2 Chron. 13. 14, 18. in *Aſa*, warring against the Ethiopians, 2 Chron. 14. 11, 12, 13. In *Iehosaphat* fighting against the Ammonites, 2 Chron. 20. 5, 6, 18. in *Ezekias* against the Assyrians, 2 Chron. 32. 20, 21, 22. and others. But chiefly in Christ, *the Lion of the tribe of Iudab*, Revel. 5. 5. him God did heare alwayes, Ioh. 11. 42. *bring thou him*] the Chaldee addeth, *in peace*; and Thargum Jonathan addeth, *from the battell in peace*. This had accomplishment, as otherwise, so in *Dauids* returne to his people and kingdome, 2 Sam. 19. 11, 15. and Christs returne unto Israel, whereof see Rom. 11. 26, 31. *be enough for him*] when hee fighteth, as God taught *Dauids* hands to warre, and his fingers to fight, Psalme 144. 1. and girded him with strength to battell, 2 Sam. 21. 35, 40. The Greeke translateth, *judge for him*; the Chald. execute

vengeance for him on them that hate him. So in Genes. 49.8. *thine hand* (Judah) shall bee in the necke of *thine enemies.* *be thou*] for by his owne strengib no man shall prevaile, 1 Sam. 2. 9. Therefore David often acknowledged God to be his helper, Psal. 28.7. and 40.17. and 54.4. and 63.7. and 118.7. &c.

8 Vers. 8. of *Levi*] or, *unto Levi*, that is, the tribe or posterity of *Levi*: as in Thargum Jonathan it is said, *And Moses the Prophet blessed the tribe of Levi, and said.* *thy Thummim and thy Urim*] by interpretation, *thy perfectiōs and thy Lights*: these were mysteries put into the high Priests breast-plate; whereof see the Annotations on Exo. 28. 30. so they signifie here the graces & office of the Priesthood, which was committed to Aaron and his seed, till Christ came, who had the Priesthood for ever, after a more excellent order, Heb. 6. 20. And the speech here may be directed unto God, who gave these mysteries to the Priest: and so the Chald. explaineth it, *Thummim and Urim thou didst put upon the man that was found holy before thee*: and Sol. Jarchi saith, *He speaketh as to the Majestie of God.* Or it may be spoken to the tribe of *Levi*, who had the Urim and Thummim among them, but appropriate to one man onely, who was the high Priest, a figure of Christ. *with the man*] understand, *be with the man*, or, *to the man*, that is, they belong to him, with him they are, and so let them remaine. *thy gracious saint*] *thy mercifull, pious, or holy one*, or, *of thy holy one*: which title is given to God himselfe, (Jer. 3. 12.) to Christ, (Psal. 16. 10. with Actes 13. 35, 36, 37.) and to all godly men (Psal. 149. 5.) And here referring it to Aaron, or to Christ, *the man thy holy one*, may meane one thing, *thy holy man*, (as a man a Prince, in Exod. 2. 14.) or, if we reade it, *the man of thine holy one*, it is meant the man of God: and in Psal. 106. 16. *Aaron is called the Saint of the L O R D.*

temptedst] or *triedst*. This word is sometime spoken of God, as he tempted Abraham, Genes. 22. 1. and the Israelites in the wildernesse, Deut. 8. 2, 15, 16. Sometime of men who are said to have tempted God and Christ, Exodus 17. 2. 1 Corin. 10. 9. *in Massah*] or, *in the temptation*; a place so called because there Israel tempted God, Exod. 17. 7. or, *with temptation*, and so it is no proper name *contendedst*] or, *strivedst, pleadedst*, this also is sometime spoken of God, whose contending with men, is the blaming and punishing of them, Esay 49. 25. Joh. 10. 2. Jer. 2. 9. sometime of mens contending, as Israel did *with the Lord at the waters of Meribah* (or of Contention) Numb. 20. 13. By reason of this diverse use of these words, the understanding of this blessing is also divers, thus; *Thy Thummim and thy Urim* (O God) *be with the man thy gracious Saint*, (Aaron and his seed) *whom thou temptedst with temptation; contendedst with him* (for his sinne) *at the waters of Meribah*, Numb. 20. 12, 13. Or, *thy Thummim and thy Urim* (O Levi) *be with* (Aaron and his seed) *the man of thy gracious* (God) *whom thou* (with the other Israelites) *temptedst in Massah*, &c. Exod. 17. 2. Numb. 20. Or thus, *Thy*

Thummim and thy Urim (O Levi) *is with* (or belongs unto) *the man thy gracious Saint* (Christ Jesus) *whom thou temptedst in Massah*, &c. 1 Corin. 10. 9. In this last sense, the weaknesse of the Leviticall Priesthood is implied, which kept not Urim and Thummim, but lost them at the captivity of Babylon, Ezra 2. 63. and it is not knowne that they ever had them more, untill by Christ (our High Priest after the order of Melchisedek) they were restored by the Light and Truth of the Gospel. The Chaldee interpreteth it in Aarons or Levies praise, *Thummim and Urim thou didst put upon the man* (or clothedst with them the man) *that was found holy before thee*, *whom thou temptedst with temptation*, and *he was perfect*; *thou provedst him at the waters of contention*, and *he was found faithfull*. This may seeme not well to accord with the history in Num. 20. touching Aarons person: yet the Hebrewes (as Sol. Jarchi on this place) say of the Levites, that they murmured not with the other murmurers. And of Levi God saith by his Prophet, *My covenant was with him, life and peace*, and *I gave them to him for the feare wherewith he feared mee*, &c. Malac. 2. 5. And againe, *They kept his Testimonies and the Ordinance that he gave them*, Psal. 99. 7. The Greeke translateth, *And of Levi he said*, Give yee Levi his Manifest-ones and his Truth, (that is, his Urim and his Thummim) to the holy man whom they tempted in temptation, they reviled him at the water of Contradiction. This interpretation may well be applied unto Christ also, as before is shewed.

Vers. 9. *who saith*] or, *who said.* *of his*] or, *unto his father*, &c. *I respect him not*] *I see not*, or, *looke not upon him*. The Greeke translateth, *That saith to his Father and to his Mother, I have not seene* (or, *I respect not*) *thee*. This is meant either of the Priests continuall duty, who by the Law, if his father, mother, brother, or childe did die, he might not mourne for them, but carry himself as if he did not respect, know, or care for them; as is said of the High Priest, that was anointed and clothed with the ornaments, and had Urim and Thummim upon his heart; *for his father*, or *for his mother he shall not be defiled*, *neither shall hee goe out of the Sanctuary*, &c. Levit. 21. 11, 12. Neither might Aaron mourne for his sonnes, or Eleazar and Ishamar for their brethren Nadab and Abihu that were slaine, neither might they goe out from the doore of the Tabernacle, on paine of death, Levit. 10. 2, 7. For God would have them more to regard their function, and duty in his service, then any naturall affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth) who when hee was told, that his mother and his brethren stood without to speake with him, hee answered, *Who is my Mother? and who are my brethren? &c.* *whoever shall doe the will of my Father which is in heauen, the same is my brother, and sister, and mother*, Matth. 12. 46, 50. This may also have reference to the Levites fact, who being commanded of Moses, killed every man his brother, friend, neigh-

neighbour, and some, that had sinned in making and worshipping the golden Calfe, and so filled their band, or consecrated themselves unto the LORD, that hee might give upon them a blessing, Exod. 32. 26, -- 29.

acknowledgeth not] or, *acknowledged not*: the first respecteth the Law, Levit. 21. the other their fact, Exod. 32. To this latter the Chaldee referreth it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgement; and accepted not the sacrifices (or persons) of his brother, or of his sonne.*

his sonnes] or, *his sonne*, that is, any of his sonnes, or children: see the notes on Deut. 2. 33.

knoweth not] or, *knew not*. Here knowledge is used for care or regard, as in Job 9. 21. *knowing* is opposed to *disposing*; and in 1 Thess. 5. 12, *know them which labour among you*, that is, regard them: and in Prov. 12. 10. *a righteous man knoweth* (that is, *regardeth*, or *hath care of*) *the life of his beast*,

for they observe] that is, by Law are bound to observe, Levit. 21. or, *they have observed* in their practise, Exod. 32. The Greeke translateth it singularly, *He hath observed thine oracles, and kept thy covenant.*

10 Ver. 10. *They shall teach*] or, *Let them teach*. As in v. 8. hee mentioned their gifts and calling, in v. 9. their sanctification; so here he teacheth their administration in the Word, Praier, and other ministeriall duties. For it is said, *They shall teach my people* (the difference) *betwene the holy and prophane, and cause them to discern betwene the uncleane and the cleane; and in controversie they shall stand in judgement, and they shall judge it according to my judgments* &c. Ezek. 44. 23, 24. Compare also Levit. 10. 11. Deut. 17. 9, 10, 11. and 24. 8. and the commendation which God giveth of Levi, in Mal. 2. 6, 7. *The Law of truth was in his mouth, and iniquity was not found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity. For the Priests lips should keepe knowledge, and they should seeke the Law at his mouth, for he is the Angell of the LORD of Hosts.* unto Iakob] by Iakob and Israel, are meant, all the posterity of Iakob, and the weak with the strong: for the Church in respect of her infirmity is called Iakob, Amos 7. 2, 5, 8. and for her valour by faith is surnamed Israel: see the Annotations on Gen. 32. 28. Thus Christ commanded Peter to feed both his Lambes and his Sheepe, Ioh. 21. 15, 16.

incense] the sweet perfume which the Priests burnt daily upon the golden Altar; a figure of Christs mediation with the praier of the Saints, Revel. 8. 3, 4. See the notes on Exod. 30. This was the peculiar work of the Priests, wherefore it is written, *It pertaineth not unto thee Vzziah, to burne incense unto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated to burn incense*, 2 Chron. 26. 18. *in thy nostrill*] or *nose*, that is, *before thee*; or, as the Greeke translateth, *in thine anger*: for the Hebrew *Aph* signifieth both *Nose* and *Anger*: and both agree well with the Priests worke; for when God in anger sent a plague among the people, Aaron put incense in his censor, and made attonement for the people, so the plague was staid, Num.

16. 46, 47, 48. *the whole burnt-offering*] Hebr. *the Calil*; whereof see Lev. 6. 22, 23. the Greeke here translateth it *the continuall* (oblation.) Hereby all other sacrifices are meant, which the Priests offered on the Lords altar, Levit. 1. and 2. and 3. wherein the worke of Christ, offering himselfe for his Church, was figured.

Ver. 11. *his power*] so the Greeke translateth, *his strength*; By *power*, is meant sometime an army of men, as Ezek. 37. 10. So here the first praier is for a blessing upon the persons which administered, that they might be increased and strengthened in number and in knowledge. Wherefore the company of Levites is called an *host* or *armie*, Num. 4. 3, &c. In this sense Maimony (in treat. of the Release and Iubile, chap. 13. sect. 12.) expoundeth it, saying, *The Levites are separated from the waies of the world, they wage not warre like the other Israelites, neither have they inheritance, &c. but they are the power (or armie) of God, as it is written, Bless Lord his power.* Sometime by *power*, riches and substance is meant, as in Deut. 8. 18. and so the Chaldee expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first-fruits, tithes, and offerings for their inheritance and livelihood, Num. 18. 20, 21. &c. Moses praileth for a blessing on this means of theirs. *worke of his hands*] all his administration, in doctrine, burning incense, sacrificing, &c. Compare Ezek. 43. 27. *that rise against him*] as Korah, Dathan, and Abiram, that rose up against Moses and Aaron, were all destroyed with their assistants, Num. 16.

Ver. 12. *Of Benjamin*] or, *Unto Benjamin*, who is blessed here before the other Tribes, and before his elder brother Joseph, because the lot of his inheritance was *betwene the sonnes of Judah and the sonnes of Joseph*; and *Ierusalem* (where the Levites after administered in the Temple) belonged to Benjamin, Isa. 18. 11, 28. And in the heavenly Jerusalem (the Church of Christ) *the first foundation* is a *Iasper*, which was Benjamins stone, Rev. 21. 19. Exod. 28. 20. And when the other Tribes fell away from the Kingdome of Judah, and Priesthood of Levi, Benjamin continued with them in the truth, 2 Chron. 11. 1, 3. 12, 13. *Beloved*] meaning the tribe of Benjamin, who as their father was beloved of Iakob, Gen. 44. 20, 22. 29, 30. so his posterity should be beloved of the Lord.

shall dwell] or *praier-wise*, *let him dwell*, *in confident safety*] that is, *boldly, securely, safely.*

by him] by the Lord, who would tender this little tribe, as Iakob tendered Benjamin, whom he kept at home with him, Gen. 42. 4. So Benjamins posterity dwelt in Ierusalem and the coasts therabout, by the Temple of God. *he shall cover him*] or *let him*, meaning God, *cover him*: so the Greeke translateth, *God overshadoweth him.* The word meaneth a covering or protection from evil, as in Esay 4. 6. The Chaldee expoundeth it, *he shall be a shield over him.* *all the day*] or, *every day*; in Greeke, *all daies*, that is, continually and for ever. *his shoulders*] that is, Benjamin; and by shoulders are meant the coasts of his land, as

Numb. 34. 11. *the shoulder of the sea of Chinnereth* is the side or coast thereof. So this is a prophesie, that the temple (wherein God dwelt amongst his people) should be builded in Benjamins lot, and in the head or chiefe citie, which was Ierusalem.

he shall] that is, *God shall dwell*: so the Chaldee translateth, *and on his land the divine Majesty shall dwell*. And when God had chosen mount Sion for his habitation, he said, *This is my rest for ever, here will I dwell*, Psal. 132. 14.

13 Ver. 13. *of Ioseph*] or, *unto Ioseph*. Hee is next blessed, because the first birth-right was derived unto him, 1 Chron. 5. 2. And his posterity were many and great in Israel, Ios. 17. 14. — 18.

his land] Iosephs inheritance in Canaan. And as the Land which the Lord curseth, yeeldeth not fruit, or bringeth forth thornes and briars, Gen. 4. 11, 12, and 3. 17, 18. so the land which hee blesteth, bringeth forth much and good increase, Psal. 65. 10. — 14. The Hebrewes say, *There was not of all the inheritance of the tribes, a land so full of all good things as Iosephs was*. Sol. Iarchi on Deut. 33.

for the precious things] or, *with dainty fruits*. Of this word, see the Annotations on Gen. 24. 53.

of the heavens] which God by the influences and moisture of the heaven and aire causeth the land to bring forth. And these were figures of spirituall blessings in heavenly things by Christ, whereby the barren nature of man is made fruitfull.

for the dew] or, *by the dew*, and raine which maketh the earth to fructifie. So Isaac blessing Iakob, said, *God give thee of the dew of the heavens*, Gen. 27. 28. On the contrary, David said for a curse, *ye mountaines of Gilboa, let there be no dew, neither let there be raine upon you*, 2 Sam. 1. 21.

that cometh beneath] or, *that lieth under*; whence waters spring out of the earth: so the Greeke translateth, *of the deepes of the fountaines beneath*. Likewise the Chaldee, *for the welling fountaines and deepes that proceed from the deepe places of the earth beneath*. See Gen. 7. 11. and Deut. 8. 7. This is another meane of fruitfulness, as in Ezek. 31.

4. *The waters made him great, the deepe set him upon high, with her rivers running about his plants*. And with this blessing Iakob blessed Ioseph, in Gen. 49. 25. but Moses here enlargeth it.

14 Ver. 14. *the revenues*] that is, the fruits which by the warmth of the Sunne are brought forth. It is said by the Hebrewes, that Iosephs land lay open to the Sunne, which made the fruits sweet. Sol. Iarchi on Deuter. 33.

the thrusting forth of the Moones] that is, fruits which every Moone thrusteth forth, or causeth to grow every moneth: for all fruits grew not at once; in one moneth they gathered summer fruits, in another Olives, in the third Dates, saith Chazkuni; and Sol. Iarchi addeth, *There are some fruits which the Moone ripeneth, as Cucumbers, and Gourds*. As the Sunne by warmth, so the Moone by moisture maketh the earth fruitfull.

15 Ver. 15. *chiefe things*] Hebr. *the head*, that is, principall; the Greeke translateth it, *the top of the mountaines*. There fruits are first ripe. *ancient mountns*] Hebr. *mountaines of antiquity*, or, of

priority, which were from the beginning: so after, *hills of eternitie*, that is, *everlasting hills*; which are so called, because they are unmoveable & lasting, have beene from the beginning, & shall continue to the end of the world; or because of their continuall fruitfulness. So in Habak. 3. 6. Compare this with Iakobs blessing, Gen. 49. 26. Iosephs heritage in Canaan had many fertile mountaines and hills often mentioned, as *Mount Ephraim*, Iudg. 17. 1. the *mountaines of Samaria*, Amos 3. 9. and 4. 1. and 6. 1.

Ver. 16. *the plenty thereof*] all creatures that fill the same, Psal. 24. 1.

the favourable acceptation] or, *the good will, favour*. The Greeke translateth, *and the things acceptable unto him that appeared in the Bramble-bush*: The Chaldee thus, *and the good will of him whose dwelling is in heaven, and unto Moses hee appeared in the Bramble-bush*.

of him that dwelt] or, *of my dweller*, that is, *of my God that dwelt in the bramble*, that is, God which appeared unto Moses there, Exod. 3. 2. where the Angel Christ appeared unto him in a flame of fire out of the midst of a bramble-bush, which burned, but was not consumed: a figure of Christs presence with his people in afflictions, that they perish not in them.

let it] that is, *let this blessing come*, or, *it shall come*; the Greeke saith, *let them come*; the Chaldee, *let all these things come*: and the originall word *come*, implieth an abundant and speedy coming. Compare Gen. 49. 26. from whence Moses taketh this blessing.

the crowne of the head] whereby is meant an open, apparant, and plentiful powring out of these blessings, as the like phrase is used also in curses, Psal. 7. 17.

the separated among his brethren] or, *the Nazarite of his brethren*, meaning Ioseph, who was separated and exempted to bee a choise and chiefe man among his brethren: as the Greeke translateth it, *the honoured (or glorified) among his brethren*: see the notes on Genesis 49. 26. So Chazkuni here explaineth it, *Ioseph that was Prince of all his brethren*.

Ver. 17. *His glorie*] or, *Hee hath glory (or beauty, comeliness) like his first-borne bullocke*. The Chaldee expounds it, *The chiefe of his sonnes, his glory, &c.* And Chazkuni applieth it to Josua, *The first King which the holy blessed (God) chose him of Iosephs seed, was Josua, &c. and a King is likened to a bullocke, which is king of beasts*.

bornes] which signifie strength, and glory, and kingdom, Psalm. 75. 5. 11. and 112. 9. and 89. 18. 25. Luke 1. 69. whereupon *bornes* are used to denote Kings, Dan. 8. Revel. 17.

of an Vnicorne] that is, of *Vnicornes*, the singular put for the plurall: it is a beast which will not be tamed, Iob. 39. 9. 10, 11. See the notes on Numb. 23. 22.

push] in Chaldee, *kill*. So in Psal. 44. 6.

ends of the land] or, *of the earth*, to wit, the land of Canaan, for Josua with his hornes & armies conquered al that land. *and they*] the *bornes* forementioned. So Chazkuni on this place saith, *the bornes are the ten thousand of Ephraim, &c.* And here hee giveth to Ephraim the younger, *ten thousands*, & to Manasseh the elder but *thousands*, according to Iakobs prophesie. that

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that Ephraim should be greatest, Gen. 48. 19. and so was his increase greater than his brothers, in Numb. 1. 33. 35. though in the last mustering of them, and now when Moses blessed them, the men of Manasse were many more than of Ephraim, Numb. 26. 34. 37. See the notes on Gen. 48. 19. The ten thousands of Ephraim, are referred to Joshua and his men that conquered Canaan; the thousands of Manasse, to Gedeon and his men, (Judg. 7.) by Sol. Iarchi, on Deut. 33.

18 Vers. 18. of Zabulon] or, to Zabulon; and with him hee joyneth Issachar his brother, (both sons of Lea) as partner of his blessing. So these two joyned in one, and the foure next (the sonnes of the handmaids;) are set and blessed together next after Joseph And it is a tradition of the Hebrewes, that these five, Zabulon, Gad, Dan, Naphtali and Aser, were those five mentioned in Genesis 47. 2. when Joseph tooke of his brethren five men, and presented them before Pharaoh. Iol. Iarchi on Deut. 33. and Thargum Jonathan on Deut. 47. 2.

Rejoyce Zabulon] that is, God so blesse thee, as thou maist have cause to rejoyce in thy prosperity. thy going out] to trade in merchandise by shipping; for Zabulon, by Iakob's blessing, was to dwell at the haven of the Sea, &c. Gen. 49. 13. so here Moses blesseth them with good successe in his trafficke, or going out to warres, as Genes. 14. 8. 2 Sam. 11. 1. & so the Chaldee here expoundeth it, in thy going out to warre against thine enemies. And in Judg. 5. 18. Zabulon is commended for jeopardizing their lives unto the death, in the high places of the field.

and Issachar] to wit, rejoyce thou also. Issachar was elder brother to Zabulon, Gen. 30. 18. 20. yet Iakob blessed Zabulon first, Gen. 49. 13. 14. and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him the third lot, and Issachar the fourth, Ios. 19. 10. 17. in thy tents] that is, in thy dwelling at rest, or tarrying at home; for so the remaining in tents is opposed unto going forth to warres, or trafficke, or hunting abroad, Ios. 22. 4. Judg. 7. 8. and 5. 24. Gen. 25. 27. And tent is often used for ones home, house or citie, as, the tents of Iakob, Mal. 2. 12. where the Chaldee translateth, the cities of Iakob: so these tents of Issachar, meane his quiet life at home, differing from Zabulons going abroad to trade. Chazkuni (on this place) noteth, that Issachars land was good to sow, and hee sate in tents keepe his fields; and Moses prayeth that he might prosper and rejoyce in his fields. And so Iakob said unto him, (in Gen. 49. 14.) couching betwene two bounds; betwene the limits, to keepe his fields. The Chaldee translateth, and Issachar in thy going to appoint the times of the solemne feasts in Israel: having reference to that which is written in 1 Chron. 12. 32. of the sonnes of Issachar that had understanding for the times, to know what Israel ought to doe, &c. which some of the Hebrewes understand of the times and seasons of the year, new moones, and feasts. So Sol. Iarchi here expoundeth it, and Issachar prosper in thy sitting in tents, for the Law, sitting and making intercalation of the yeares, and appointing the new moones; as it is said (in 1 Chron. 12. 32.)

And of the sonnes of Issachar, that knew understanding for the times, &c. the heads of them were two hundred, they were heads of the Counsell, imployed hereabouts, &c.

19 Vers. 19. They shall call] or, let them call, and so shew their thankfulnesse to God, by inviting others to Gods house, & shewing them a good example, by their own frequenting the Lords mountaine. the mountaine] mount Sion, where Moses by the Spirit, foresaw Gods Temple should be builded. The Chaldee paraphraeth, They shall gather the tribes of Israel to the mountaine of the house of the Sanctuary. Though by peoples the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in Esay 2. 3. All nations shall flow unto it, and many people shall goe and say, Come ye, and let us goe up to the mountaine of the house of the Lord, &c.

of justice] that is, just, righteous and acceptable sacrifices, offered in faith, according to Gods Law: as the way of justice, is a iust & righteous way, Matt. 21. 32. So David exhorteth, Sacrifice yet the sacrifices of justice, and trust unto Iehovah, Psal. 4. 6.

the abundance] in Greeke, the riches of the Sea; which the Chaldee expoundeth, they shall eat the riches of the peoples: taking sea figuratively for peoples, as is often in the Prophets. So in Esay 60. 5. 16. The abundance of the sea shall be converted unto thee, &c. and thou shalt also sucke the milke of the Gentiles.

treasures hid in the sand] or, hidden treasures of the sand. The Greeke translateth, the merchandise of the nations, that dwell by the sea coast.

20 Vers. 20. enlarge Gad] this may be understood of Gods inheritance, which the blessed God would enlarge, as hee promised Israel, I will enlarge thy border, Exod. 34. 24. Or understood of his person, & then his enlarging is his deliverance out of distresse, as in Psal. 4. 2. thou hast enlarged mee, when I was in distresse. So it hath reference to Gods troubles, prophesied in Gen. 49. 19. see the Annotations there; and the historie of Gods enlargement by Iephthah, in Judg. 11. a courageous Lyon] see this word in Gen. 49. 9. There were of the Gadites in Davids time mighty warriors, whose faces were like the faces of Lyons, and were as swift as the Roes upon the mountaines, 1 Chr. 12. 8.

the arme] this noteth strength, as the crowne of the head, principality; meaning that none should bee so strong or excellent, but Gad should overcome them. The Greeke translateth, he shall breake the arme and the Ruler: the Chaldee, hee shall kill, uers with kings. This may have reference both to his warres in subduing the Canaanites, going armed before his brethren, Ios. 1. 12. 13, 14. and to that famous victory which he got over the Hagarims, 1 Chron. 5. 18. 19. 21, 22. as also to the courageous acts of Iebus, 1 King 9. and 10. chapters.

21 Vers. 21. be provided the first part for him] or, as the Greeke translateth, bee sate his first-fruits: or, bee provided in the beginning (at the first) for himselfe. Gad, with Reuben, saw the Land of Iazer and Gilead, that it was a place for cattell; and the sonnes of Gad and of Reuben asked of Moses and of the Princes, that the land might be given them for

for a possession Numb. 32. 1. -- 5. It may also be understood of the Lord, that he provided this first portion for Gad; or, that Gad himself saw, that is, enjoyed (as the Chaldee expoundeth it, *received*) his first part. Sol. Jarchi openeth it thus, He saw (or provided) to receive his portion in the land of Sihon and Og, which was the first-fruits (or beginning) of subduing the land.

in a portion of the Law-giver] the portion which God by Moses the Law-giver gave unto Gad, Numb. 32. 33.

protected] or, bidden, covered, sealed: there in the fenced Cities they left their wives and children under Gods protection, whiles they went to warre before their brethren, Num. 32. 26, 34, 35. &c. Jos. 1. 14.

he came] that is, Gad came. with the beads] that is, the Princes and Captaines of the people, with whom Gad went to warre, Jos. 1. 14.

and so it is a prophesie of a thing to come, as already done. Or, he came to the beads, to the Princes, when he desired to have that land given him, Num. 32. 2. But the former seemeth fittest; and so Sol. Jarchi explaineth it, *They went armed before them when they conquered the land.* justice] that which was just and right in the Lords eyes, and his judgements upon the Canaanites in destroying them: so Iesus commendeth their obedience, Jos. 22. 1, 2, 3. It may also have reference to other judgements, as those executed by Iehu, 2 King. 9. and 10. and by Elias the Prophet upon Baals Priests, 1 Kings 18.

22 Verse 22. *Lions whelp*] in Chaldee, *strong as a Lions whelp*. In Gen. 49. 17. Iakob likened Dan to a Serpent, for his subtil and secret undermining of his enemies: Moses here likeneth him to a Lion, which signified his strength and prowesse, shewed when this tribe fought against Issachar, and smote it with the edge of the sword, Jos. 19. 47. Judges 18. 27, 29. he shall leape] or, that leape; referring it to the Lion leaping from mount Basan, where Lions kept: for Basan was not Dans possession, but Manasschs, Deut. 3. 13. Numb. 32. 33. Jos. 13. 7, 8, 11. Chazkuni here saith, *because Basan was a place of Lions and wilde beasts, he liketh him to a Lion.* The Chaldee expoundeth it, *his land shall be watered with the rivers that run from Basan.*

23 Vers. 23. *Naphtali*] in Greeke, *Nephthaleim*. Hee was Dans brother, both of them borne of Bilhah Rachels handmaid; but Gad and Aser were of Zilpha, Leahs maid. Moses keepeth not Iakobs order (Gen. 49.) in blessing the tribes. satisfied with favourable acceptation] in Greeke, *the satiety (or abundance) of acceptable things*: hee meaneth, that the tribe of Naphtali should have in their land many good and acceptable fruits, through Gods favour and blessing. There also the light of Gods favour in Christ abundantly appeared, Matth. 4. 13, 15, 16. and Capernaum in this tribe was Christs Citie, Mar. 2. 1. Matth. 9. 1. wherein hee did many mighty workes, Matth. 11. 23. the blessing of Iehovah] blessings given of him; and, as Chazkuni expoundeth it, *Whosoever cometh into his land, and seeth the first ripe fruites, shall blesse the Lord for them.* But the Greeke translateth, *let him*

be filled with blessing of (or from) the Lord. the sea] this the Chaldee interpreteth, the sea of Genesareth, called in the New Testament the lake of Genesareth, Luke 5. 1. in Hebrew *Chinnereth*, Numb. 34. 11. Deut. 3. 17. R. Sol. Jarchi here saith, *The sea of Chinnereth fell to his portion.*

24 Vers. 24. *with sonnes*] or, for sonnes, for multitude of children; the Chaldee saith, *with the blessing of sonnes*: as in Afers tribe there were now 53. thousand and foure hundred men of warre, Numb. 26. 47.

let him be] in Greeke, *he shall be acceptable to his brethren.* dipping] in Greeke, *hee shall dip his foot in oyle*, that is, shall have plenty of oyle,

that he may set his feet therein: according to Iakobs blessing, that his bread should be fat, Genes. 49. 20.

25 Vers. 25. *thy shooes*] that is, the ground under thee shall have Mines of iron and brasie, that thy feet may seeme to be shod with them. This also may signifie his strength, to tread downe his enemies; as Christs feet were of fine brasie, Rev. 1. 15.

thy strength] or, thy old age. The Hebrew *Daab* (here only used,) is in Greek translated *strength*: and so the Chaldee expoundeth it, *as the dayes of thy youth, thy strength*. The Latine version, and others expound it *old age*, so named of weaknesse; meaning that his old age should be strong and lusty, as the dayes of his youth. Others, *same*, or *report*; that as his dayes were, so his fame should be as long as he lived. Chazkuni saith, *Daba* is the same that *Daab*, weaknesse or debility, (as *Cetes* is the same that *Ceseb* a Lambe) and that it meaneth the dayes of old age in which a man is weak; as if hee should say, *even in the time of their old age they shall be strong.*

26 Vers. 26. *Ieshurun*] that is, O Israel: see Deut. 32. 15. The Greeke translateth, *There is none like the God of the beloved one*: the Chaldee saith; *there is no God like the God of Israel*. This conclusion concerneth all the tribes of Israel in generall, celebrating the glory and goodnesse of God, communicated with his Church; & their participation of his graces, to their perpetuall happinesse.

rieth] which is a signe of honour, and of his speedy coming to help his people: so in Ps. 68. 34. For which cause he is said also to ride upon the Cherub, 2 Sam. 22. 11. and to ride upon his horses and chariots of salvation, Hab. 3. 8. This was fulfilled in the warres against the Canaanites, Jos. 10. 10, 11, 13. and before, against the Egyptians, Ex. 9. 23. and 14. 24, 25. And Christ still ride; in heaven upon a white horse, to conquer the enemies, for his Churches sake, Rev. 6. 2. and 19. 11, -- 16. The Chaldee translateth, *in whose habitation (or, divine majestie) is in the heavens.* in thy helpe] or, for thy helpe: in Greeke, *thine helper.* in his excellency] or, for his high majestie, magnificence; in Chaldee, *strength*. So in Psal. 68. 35. Gods workes are for the manifestation of his excellent glory, in the helpe and salvation of his people. *skies*] the highest heavens, which the Greeke calleth the firmament; the Chaldee, *the heavens of heavens.*

27 Vers. 27. *The God of antiquity*] that is, the ancient (or eternall) God; which the Chaldee interpreteth,

preteth, God that was from the beginning. Hereupon David intituleth him the God that sitteth from antiquity, (or abideth of old) Psal. 55. 20. and Alph. saith, God is my King from antiquity, Psal. 74. 12. And hee is before all things, and by him all things consist. Coloss. 1. 17. is thy mansion] or, will be thy habitation: or, prayer-wise, be thy mansion, that is, thy protection; as the Greeke translateth, will protect thee. So Moses saith, Lord, thou hast bene our mansion (or habitation,) in every generation and generation, Psal. 90. 1. Vnder this name Mansion, all things needfull are implied, both for life and salvation in this world, and in that which is to come, Joh. 14. 2. armes of eternity] that is, eternall (or everlasting) armes: or, armes of the world. Israel is protected under Gods everlasting armes or power; God is their defence over and under: his left hand is under the head of his Church, and his right hand doth imbrace her, Song 2. 6. The Greeke translateth, under the strength of the everlasting armes: the Chaldee expoundeth it, and by his word the world was made. Sol. Jarchi explaineth it thus, and underneath his Mansion doe all strong armed dwell. The armes of the world were Siron and Ogh, and the Kings of Canaan, which were the strength and power of the world, &c. but their strength was weakened before him. But the armes of eternity are rather meant here of the armes of the eternall God, who is most ancient without beginning; and eternall, without ending; who saith, I am the first, and I am the last: and besides me there is no God, Esay 44. 6. destroy] speaking to Israel, whom he would enable to destroy their enemies: the Greeke translateth, Perish, speaking to the enemy. So God by Christ, not onely preserveth his people from harme, but destroyeth him that hath the power of death, that is, the devill, Heb. 2. 14. and with him all other enemies perish.

28 Ver. 28. alone] secure from enemies, as Jer. 49. 31. or, alone, and shall not be reckoned among the nations, as Numb. 23. 9. This dwelling in safety had accomplishment under Christ, of whom it is said, In his dayes Judah shall be saved, and Israel shall dwell safely, Jer. 23. 6. the fountaine] that is, the people which flow out of Jakob, as out of a well or fountaine: so that fountaine is here used for a river or streame issuing from a fountaine, as in Psal. 104. 10. and waters often signifie peoples, Revelat. 17. 15. Thus David called them of the fountaine of Israel, Psalm. 68. 27. and Esaias saith, which are come forth out of the waters of Judah, Esay 48. 1. The Hebrew word sometime signifieth a fountaine, sometime an eye; in which latter sense some interpret it here, the eye of Jakob, shall looke unto a land of corne, &c. his heavens] the heaven or ayre over the land of Israel, shall drop down dew, whereby it shall be fruitfull. Thus Moses confirmeth to Jakobs seed the blessing which Isaak gave unto Jakob, Gen. 27. 28. Spiritually heavens signifie the Ecclesiasticall estate, Revel. 4. 1. dew and raine signifie heavenly doctrine, as Deuter. 32. 2.

29 Ver. 29. who is like thee] not any people. So David said, What one nation in the earth is like thy peo-

ple, like Israel, 2 Sam. 7. 23. See also Deut. 4. 7. by Iehovah] or, in Iehovah, that is, Christ; called Iehovah our righteousness, Jer. 23. 6. shield of thy helpe] that is, thine helpfull shield, which aideth thee against thine enemies; the Chaldee saith, strong for thine helpe; the Greeke, thy helper will shield (or protect) thee. sword, is thy excellency] in Greeke, thy glory (or boasting:) that thou mayst truly glory in his sword, not in thine own: as the Church doth in Psal. 44. 4, 7. they inherited not the land by their owne sword: and, my sword shall not save me. Christ appeared with a two-edged sword in his mouth, Revelat. 1. 16. and with a sword in his hand, as Prince of the Lords host, Jos. 5. 13, 14. and the sword of the spirit is the word of God, Ephes. 6. 17. shall falsely deny] shall dissemble that they were thine enemies, and faine to be friends for feare. This David acknowledged, the sonnes of the stranger falsely deny unto me, Psalme 18. 45. The Greeke translateth, shall lie unto thee. Chazkuni explaineth it thus, They that are enemies to thee in their heart, shall falsely deny unto thee through feare, and shall shew themselves thy friends, and shall be obedient to doe thy pleasure. And Sol. Jarchi giveth an example, as the Gibeonites which said, from a very farre countrey thy servants are come, &c. tread on their high places] or, on their heights: in Greeke, thou shalt ride upon their necke: see a like phrase in Psal. 66. 12. The Chaldee expoundeth it, thou shalt tread on the joints of the neckes of their Kings: which thing was fulfilled in Iosuahs time, Jos. 10. 24, 25. By heights or high places, are meant all the high and fortified places, wherein the enemies kept for their safety; as mountains, high walled Cities, &c. David when he was safe from his enemies, rejoyceth that God had set him upon his high places, 2 Sam. 22. 34. And as it is the glory of God, that he treadeth upon the high places of the earth, Amos 4. 13. Mich. 1. 3. and upon the high places (or heights) of the Sea, Job 9. 8. so he communicateth this glory to his people, that should vanquish all their enemies; as was also said in Deut. 32. 13. he made him ride on the high places of the earth. And by the weapons of their warfare, which are mighty through God, they pull downe strong holds, and cast down every high thing that exalteth it selfe against the knowledge of God, 2 Corin. 10. 4, 5. Death shall be swallowed up in victory, 1 Cor. 15. and Satan himselfe shall be trodden underneath their feet, Rom. 16.



CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land
5 He dyeth there, and is buried of God. 7 His age and vigour when he dyed. 8 The Israelites mourne for him thirty dayes. 9 Iosua succeedeth him.
10 The praise of Moses.

ANd Moses went up from the plaines of Moab unto mount Nebo, to the top of Pisgah, which is over against Jericho:

Jericho: and Jehovah caused him to see all
 2 the land from Gilead unto Dan. And all
 Naphtali, and the land of Ephraim, and Ma-
 nassch, and all the land of Judah, unto the
 3 hindmost sea. And the South, and the plaine
 of the valley of Jericho, the Citie of Palme-
 4 trees, unto Zoar. And Jehovah said unto
 him, This is the land which I sware unto A-
 braham, unto Isaak, and unto Jakob, saying,
 unto thy seed will I give it: I have caused
 thee to see it with thine eyes, but thou shalt
 5 not go over thither. And Moses the servant
 of Jehovah died there in the land of Moab,
 6 according to the mouth of Jehovah. And he
 buried him in a valley in the land of Moab,
 over against Beth-peor, and no man knoweth
 7 of his Sepulchre unto this day. And Moses
 was an hundred and twenty yeeres old when
 he died, his eye was not dimme, nor his natu-
 8 rall moisture fled. And the sonnes of Israel
 wept for Moses in the plaines of Moab, thir-
 ty daies: and the daies of weeping, of moun-
 9 ning for Moses, were ended. And Joshua the
 son of Nun was full of the spirit of wisdom,
 for Moses had laid his hands upon him, and
 the sons of Israel hearkened unto him, and
 10 did as Jehovah commanded Moses. And
 there arose not a Prophet since in Israel like
 11 Moses, whom Jehovah knew face to face. In
 all the signes and wonders which Jehovah
 sent him to doe in the land of Egypt, to Pha-
 raoh, and to all his servants, and to all his
 12 land. And in all the mighty hand, and in all
 great terrour which Moses did in the eyes of
 all Israel.

Annotations.

1 **M**oses went up] as God commanded him, Deu.
 32. 49. *plaines of Moab*] in the wilder-
 nesse where Israel pitched, and where Moses had
 explained all this Law unto them. See Num. 22. 1.
 Deut. 1. 1. 5. The Greeke retaineth the Hebrew
 name, *Araboth Moab*. *mount Nebo*] or, of
 Nebo, that from thence hee might view the holy
 land, as John from an high mountaine was shewed
 the holy Ierusalem, Revel. 21. 10. and Ezekiel like-
 wise before him, Ezek. 40. 2. Nebo was the name
 of a mountaine, & of a City by it, which was gi-
 ven for a possession to the Reubenites, Numb. 32.
 37. 38. 1 Chron. 5. 3, 8. *Pisgab*] in Greeke,
Phasga: in Chaldee, *Ramatba*: so named of the
 highnesse of it: See Deut. 3. 27. *Ierecho*] in
 Greeke *Iericho*, a City within the land of
 Canaan, which the Israelites first conquered, by
 faith causing the wall to fall downe, Jos. 6. Heb.
 11. 30. See after on verse 3. *caused him to*

see] as in verse 4. or, *shewed him*, as the Greeke
 translateth. *from Gilead*] in Greeke, *the*
land of Galaad: But Gilead was on the outside
 of Jordan, and given to Reuben, Gad, and halfe
Manasseh, Deut. 3. 12, 13. being conquered by
 Moses himselfe; so that there was no need to view
 that, but from that Countrey forward he viewed
 all the rest. Therefore the Hebrewes expound the
 word *Eth*, by *Min*, *From*; saying, *From Gilead*
which was on the outside of Jordan, towards the Sunne
rising, wherein Moses was standing; unto Dan, which
is the border of the land of Israel, as it is written, from
Dan even to Beersheba, (1 Sam. 3. 20.) Chazkuni
 on Deut. 34. Others referre it to a spirituall vi-
 sion of things to be done after in this Countrey;
 as Jonathan in his Thargum paraphraseth. *The*
Word of the Lord shewed him all the mighties of the land;
the valiant actes which should be done by Iephthe of
Gilead, and the victories of Sampson sonne of Manah of
the tribe of Dan, Likewise Sol. Jarchi expoundeth
it, Hee sheweth him the finnes of Dan committing ido-
latry, as it is written (in Judg. 18. 30.) and the finnes
of Dan set up the graven image: and he shewed him
Sampson, that should come out of him for a Saviour.
 By Dan here we are to understand *Lessem*, or *Laish*,
 a city in the furthest part of the land Northward,
 called also *Dan*, Jos. 19. 47. Judg. 18. 27, 29.

Verse 2. *all Naphtali*] in Greeke, *all the land of*
Nephtali, which lay also Northward in Galilee,
 Matth. 4. 15. *of Ephraim and Manasseh*] meaning
 the halfe tribe of Manasseh that dwelt
 within Jordan; this was the middest of the land
 in Samaria: see Jos. 16. and 17. 7, 11. *of Ju-*
dah] which was the Southerne part of the Coun-
 trey, Jos. 15. 1. &c. for the land was farre more
 long than broad: and by naming these few chiefe
 countries, he implieth all the rest with them.
 These also in Thargum Jonathan, and Sol. Jarchi,
 are applied to the captaines of the house of Naphtali,
 that were joynted with Barak, and the Kings which Lo-
 sua the sonne of Nun, of the tribe of Ephraim, should kill;
 and the valiant acts of Gedeon sonne of Joash, of the
 tribe of Manasseh, and all the Kings of Israel, and
 kingdome of the house of Judah, that should rule in the
 land, untill the Sanctuary should be destroyed at the last.
the hindmost] or, *utmost sea*, that is, the maine
 sea, which was the Western coast: see the notes
 on Deut. 11. 24.

Verse 3. *the south*] in Greeke, *the Wildernesse*:
 the utmost Cities of the tribe of the sons of Ju-
 dah, towards the coasts of Edom, described in Jos.
 15. 21. &c. So in Num. 34. 3. *your south quarter*
shall be from the wildernesse of Zin, along by the coast
of Edom, &c. Thus Moses viewed the land after the
 order that Abraham did at the first: see Gen.
 12. 6, 7, 8, 9. with the Annotations there. God
 here sheweth Moses all the kingdomes, and glory
 of Canaan, from an high mountaine, for his com-
 fort and strengthening of his faith, who saw the
 promises a farre off, saluted them and dyed, as did
 his godly forefathers, Heb. 11. 9, 13. On the con-
 trary, the Devill taketh Christ up into an exceed-
 ing high mountaine, & sheweth him all the king-
 domes of the world, & the glory of them, to draw
 him

him (if he had beene able) from the faith and service of God, unto the worship of Satan, Matth. 4.8,9. *the plaine of the valley of Iericho*] in Greeke, *the regions about Iericho*: this last part which *Moses* viewed, was the first which the Israelites possessed, Jos. 2. 1. and 3. 16. and 4. 13, 19. Sol. Jarchi here saith, God shewed to *Moses*, *Salomon* casting the vessels of the Sanctuary, as it is said, *In the plaine of Iordan did the King cast them*, 2 Chronicles 4. 17. *Citie of palma-trees*] so Iericho is called here, and in 2 Chr. 28. 15. Judg. 1. 16. and 3. 13. and of them and other fragrant fruits there growing, as Balm and the like; the Citie had the name *Iericho*, by interpretation, *O-doriferous*, or *Fragrant*. *unto Zoar*] in Greeke, *Segor*. Thus the last part which *Moses* viewed, was both nearest unto him, and the pleasantest of all the land of Canaan: for *all the plaine of Iordan was well watered*, it was as the garden of the Lord, Gen. 13. 10.

4 Ver. 4. *I swore*] that is, I promised by oath: see Gen. 12. 7. and 22. 16, 17. Psal. 105. 9, 10, 11. *thy seed*] in Greeke, *your seed*: in Chaldee, *thy sonnes*. *caused thee to see*] in Greeke, *I have shewed it to thine eyes*. This view was by the marvellous worke and grace of God towards his servant; that in one place and time he should behold so large a countrey; and in it (by the eye of his spirit) so many mysteries as in that *holy Land* (so called in Zach. 2. 12.) were comprehended: and it being *th: Land of Immanuel* (or of Christ) Esa. 8. 8. the beholding thereof was the beholding of the blessings to be enjoyed by Christ Jesus; unto whom *Moses* and his Law is a Schoolemaster, Gal. 3. 24. *not goe over*] to wit, over the river Jordan, because *Moses* had not beleev'd to sanctifie the Lord in the eyes of the sonnes of Israel, Numb. 20. 12. And as he and others could not enter into the good land, because of their *unbelief*, Heb. 3. 19. so all that are of the workes of the Law, and not of the faith of Christ, though they may behold the blessing a farre off, yet shall they not enter in to enjoy the same, Gal. 3. 9, 12. Rom. 9. 31, 32.

5 Ver. 5. *servant*] so he is often called, even of God himselfe, Jos. 1. 2. and in the New Testament, as Rev. 15. 3. *The song of Moses the servant of God*. This title he had in respect of his office, being governour of Israel: as *David* also had, in Psal. 18. 1. and 36. 1. See Numb. 12. *died there*] in the mountaine, Deut. 32. 50. as *Aaron* died on the top of mount Hor, Numb. 20. 28. In that the death of *Moses* immediately followed after his viewing of the promised land, it foreshew'd the end and abrogation of *Moses* Law, when men are come to the Gospel of Christ: for, *after that saith is come, we are no longer under the Schoolemaster*, Gal. 3. 25. *The Law hath dominion over a man as long as he liveth*. for the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead she is loosed from the Law of the husband: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead, Rom. 7. 1, 2, 4. Therefore upon this death of *Moses*, God speaketh

unto Israel, to go over Jordan into the Land, Jos. 1. *according to the month*] in Greeke and Chaldee, *by the word*. The day of his death, by the Jewes tradition, was the seventh of Adar, (which we call February:) so Jonathan in his Thargum on this place saith; *On the seventh day of the month of Adar, Moses the Master of Israel was borne; and on the seventh day of the month of Adar he was taken out of the world*.

Ver. 6. *he buried him*] that is *Jehovah* buried him, or *Michael*, (that is, Christ, who is *Jehovah*, one with the Father,) Jude verse 9. Signifying that none but Christ should abolish the Law and Ordinances given by *Moses*, Rom. 8. 3. Gal. 3. 13, 14. Col. 2. 14, 16, 17. Heb. 9. 9, 10, 11, &c. and 10. 1, 9. And this was a speciall honour unto *Moses* person, whom the Lord loved when he was dead, and buried his corps (which we find not done to any man else in the world,) *wh* he will also raise up incorruptible & glorious, at the day of his appearing. *in a valley*] he died in the mountain, Deut. 32. 50. but was buried a valley. *over against Beth-Pehor*] the Greeke saith, *neere to the house of Phogor*; of which place, see Deut. 3. 28. *no man knoweth*] God would not have *Moses* sepulchre to be knowne (though the Devill contended with him hereabout, Jude verse 9.) because there should be no occasion of superstition or idolatry thereby, as is thought of some. Chazkuni saith, *that none which inquire of the dead* (as Deut. 18. 11.) *might seeke unto him*. The chiefe cause seemeth to be a mysterie, that the Law (whereof *Moses* was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live & reign alone. See Gal. 4. 9, 10, 11, and 5. 4. Also that the legall rudiments should by the coming of the Gospel be taken away from Israel, never to be found or enjoyed by them any more. For Christ destroyed both their City and Sanctuary, as was foretold in Dan 9. and they have beene many daies without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim; and so shall be untill they returne and seeke the Lord their God, and [the sonne of] David their King, Hos. 3. 4, 5.

Ver. 7. *yeares old*] Hebr. *some of 120 yeares*: so the yeare of his death fell out in the 2553 yeare of the world: and his yeares accord with Noes preaching and preparing of the Arke, Genes. 6. 3. *his eye*] in Greeke, *his eyes*: his eye-sight failed him not, as did *Isaack*, Gen. 27. 1. The eye is also used for the outward appearance and color of a thing, as Exod. 10. 5. Num. 11. 7. so it may be meant here also, *his visage was not wrinkled*. Chazkuni here expoundeth it, *the shining of his face*, mentioned in Ex. 34. 30. *his naturall moisture*] his radicall humour, wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dyeth. The Greeke translateth, *his lips were not corrupted*: the Chaldee saith, *the brightness of the glory of his face was not changed*: having reference to Exod. 34. 30, &c. *dead*] that is, departed

parted from him. This outwardly and inwardly *Moses* retained his vigour, beauty and naturall strength; that he dyed not through feebleness, or defect of nature, as most men did at his age, though he had beene a man of sorrowes, and broken with many cares for the people. And hereby the continuall force of the Law is signified; the power whereof decayeth not in the conscience of sinners by number of daies, or multitude of workes, till God take it away, and abolish it by grace in Christ. *The Law hath dominion over a man as long as he liueth*: whiles we are in the flesh, the passions of sins which are by the Law, doe worke in our members, to bring forth fruit unto death. Rom. 7. 1, 5.

8 Verſ. 8. *the plaines of Moab*] in Greeke, *Araboth Moab* by *Jordan*, over against *Iericho*; as v. 1. *thirty dayes*] so long they mourned also for *Aaron*: see Numb. 20. 28.

9 Verſ. 9. *Iofua*] in Greeke, *Iesus the sonne of Nave*. of *wisdomes*] in Greeke, of *underſtanding* the spirit of wisdomes, meaneth wisdomes ministred by the spirit of God, wherein he was a figure of *Iesus Christ*, who being full of the holy Spirit, entred upon the worke of his ministration here on earth, Luk. 4. 1, &c. On him the Spirit of the Lord rested, the spirit of wisdomes and understanding, the spirit of counsell and might, the spirit of knowledge, and of the feare of the Lord, Esa. 11. 2. laid] or, imposed his hands upon him: of this see Numb. 27. 18, 23. As *Moses* by imposition of hands authorized *Iesus* the sonne of *Nave*, and bare record unto him: so the Law of *Moses* which was in the heart and bowels of *Iesus* the sonne of God, gave authority and bare record unto him, Heb. 7. Acts 26. 22, 23. and *Moses* himſelfe appeared talking with *Iesus*, and speaking of his decaſe, which he ſhould accompliſh at *Ieruſalem*, Luke 9. 30, 31. hearkened unto him] that is, obeyed him: as after also they promiſed, in *Jof. 1. 16, 17, 18*. See the notes on Numb. 27. 20.

10 Verſ. 10. *knew face to face*] the Chaldees ſaith,

was revealed unto him face to face. So in *Exod. 33. 11*, it is ſaid, *Iehovah ſpoke unto Moſes face to face, as a man ſpeaketh unto his friend*: and in *Numb. 8*. he ſaid, *with him will I ſpeake mouth to mouth*. See the Annotations there.

Verſ. 12. *the mighty hand*] that is, workes wrought with a mighty hand, and powerfull government; and adminiſtration; according to that which is ſaid, *Humble your ſelves therefore, under the mighty hand of God*, &c. 1 *Pet. 5. 6*. great ter-

rour] that is, workes done with great terrour; which the Greeke tranſlateth, *great marvels*: the Chaldees, *great viſions*. Theſe things doe magnifie *Moses* office and adminiſtration, that the Lawes which he hath written and confirmed by ſuch ſignes and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himſelfe, Num. 12. 7, 8. approved and expounded by all the Prophets after him, by *Christ*, himſelfe & his Apoſtles; ſo that they which beare not him, will not be perſwaded though one ſhould come from the dead, Luke 16. 31. But unto us God hath raiſed up a Prophet like unto *Moses*, as he promiſed, Deut. 18. 18. Acts 3. 21. even *Iesus* the ſonne of the Moſt High, a man approved of God among the *Iſraelites*, by miracles, wonders and ſignes, which God did by him in the middeſt of them Acts 2. 22. Heb. 2. 4. in whom God was reconciling the world unto himſelf, 2 *Cor. 5. 19*. whom God buried not, as he did *Moses*, but raiſed him from the dead, that he ſaw no corruption. Of him *Moses* wrote, and to him gave all the Prophets witneſſe, that through his name, whoeſoever believeth in him ſhall receive remiſſion of ſinnes, Acts 10. 40, 43. And by him, all that beleere are juſtified from all things, from which we could not be juſtified by the Law of *Moses*, Acts 13. 19. This is the true God and eternall life, 1 *Joh. 5. 20*. To him be honour, and glory, and praiſe, throughout all generations; and let all the earth be filled with his glory, Amen, and Amen.

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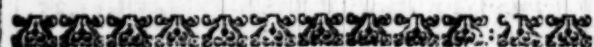
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AN
ADVERTISEMENT
TO
THE READER,

Touching
SOME OBJECTIONS MADE
against the sinceritie of the Hebrew Text, and Allegation
of the Rabbins, in these former ANNOTATIONS.



Mongst other vanities and vexations of spirit, Solomon observed all travell, and every right worke, that for this a man is envied of his neighbour, Eccles. 4. 4. And against this kind of worke of interpreting the Scriptures, there have at all times beene Carpers and Opposers, of whom Gods Labourers have complained. To me therefore it is not strange, that being the least of Gods servants, and having so many ignorances and infirmities, such things have befallen me. And had the Exceptions been against my labour onely, I would have made use of them, and kept silence: but when the Adversarie (besides the wounds which thorow my sides he giveth unto many worthy men) striketh at the very Text it selfe, so weakening our common Faith, I could not but speake, and helpe to remove the stumbling blocks, whereat the ignorant might be offended.

There are above eight hundred words in the Hebrew Bible, which have Marginall Readings, differing from the words in the line, some of great and good use in all Translations, other some of speciall use for the Hebrew Tongue and Grammar. The words in the line have usually the prickles or vowels of the words in the Margine, and so the Marginall words are noted to be read. Some have judged this to be a corruption of the Text, through negligence or oversight of the Scribes that wrote out Copies, whiles Printing was unknowne: others of better judgement (as I suppose) esteeme both Line and Margine to be of Divine Authoritie.

Vpon this occasion, difference and seeming contrarietie sometimes are to be seene in Translations, while some follow the Line, some the Margine, as they thinke best, and sometime note both, yea, and translate both as the authenticke Text: and the same Interpreters (revising their owne labours) doe change the one for the other, otherwise than they did at first. To begin with our owne; In Ex. 21. 8. our ancient English Bibles read, *If she please not her Master, and he give her to no man to wife*; where they followed the Hebrew in the line: but the other, called the Geneva Version, and the last set forth by authoritie, translate according to the Margine, *If she please not her Master, who hath betrothed her to himselfe*. The ancient English in 2 Sam. 22. 51. readeth, *Which sheweth great salvation for his King*: The Geneva,

Geneva, and our latest version read, *He is the tower of salvation for his King*. In *Iob* 6. 21. the Geneva saith, *Surely now ye are like unto it*, following the Hebrew Margine: but our late version, according to the line, rendreth it thus, *For now ye are nothing (or are not.)* In *1 Chron.* 11. 11. the Geneva version, following the Margine, saith, *the chiefe among thirtie*, as the Gr. also of old translated it: our latter Bibles respecting the Hebrew in the line, say, *the chiefe of the Captaines*; which may be confirmed by *2 Sam.* 23. 8. In *Dan.* 9. 24. the Geneva translating the line, saith, *and to scale up the sins*: our new version, according to the Hebr. Margine, giveth it thus, *and to make an end of sins*: yet noteth in the Margine, *Or, to scale up*; and sundry the like. Examples in the same Translatours, are these. Tremellius and Junius, who joyntly laboured in setting over the Hebrew into Latine, and are esteemed among the best; in their first Edition, following the Margine, say, *Abi die ei, &c. Goe, say unto him, thou maist certainly recover, 2 King.* 8. 10. but Junius in his latter worke, chuseth rather the line, saying, *Abi die non, &c. Goe say, thou shalt not certainly recover*. So in *Ezra* 4. 2. their first version hath, *Et eadem sacrificamus*; and we sacrifice unto him: the latter thus, *non enim (alteri) sacrificamus*; for we sacrifice not to any other: that, according to the Margine: this, to the line. In *1 Chron.* 11. 20. it was first rendred, *eratque nominatissimus*, and he had a name among these three: in the last Edition, *Sed non (fuit ei) nomen*, but he had no name among these three. In *1 King.* 22. 48. they first followed the Margine, *Iehoshaphat paravit classem, Iehoshaphat made ships*: afterward Junius keepeth the line, *Iehoshaphat decem (fuerunt) naues, Iehoshaphat had ten ships*: and sundry other of like sort, where the latter version differeth from the former, by reason of the difference betweene the line and the Margine in the Hebrew Text.

These things, not commonly knowne, may cause the Readers to marvell and be offended at such varietie and seeming contrarietie, both in these and other common versions set forth in vulgar tongues: for no translation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it selfe, upon this occasion. Now I, (without prejudice to any of better judgement) setting downe both, as the Reader may see, in *Exod.* 21. 8. *Levit.* 11. 21. and 25. 30. and otherwhere: and according to the measure of knowledge which God hath given me, indeavouring in the Annotations to cleare the Scripture of that seeming contradiction, am publicquely taxed, as setting downe that which the Hebrew hath not; as making *God like unto Ianus Bifrons, the Idol with two faces, to looke two divers waies at once*; with other like hard imputations: and this diversity of writing and reading, is from the authoritie of some late Rabbines, said to arise from corruption, confusion, doubting and uncertainty of Scribes, &c.

I will set downe the reason of my contrary judgement, vvithout purpose of further contention; let the discreet Reader approve of vvhat liketh him best.

If those divers Readings, vvhich the Hebrews call *Keri* and *Cethib*, be corruptions of the Scripture, they have been many of them done voluntarily and purposely, as is apparant to all of understanding that looke upon them. For beside that the * Affirmative and the * Negative in this vvord *Lo*, are not one like another to deceive the eye, so often in Moses and the Prophets; it could not arise from mistaking of letters, to vvrite *Gnapholim*, for *Techorim*, the *Emerods*, as in *Deut.* 28. 27. and *1 Sam.* 5. or *Shagal* for *Shacab*, as in *Deut.* 28. 30. *Esey* 13. 16. and *Zach.* 14. 2. *Chorejonim*, for *Dibjonim*, as in *2 Kings* 6. 25. *Chorachem* for *Tsamtham*; and *Shenehem*, for *Meme raglehem*, as in *Esay* 36. 12. and *2 King.* 18. 17. *Macharath*, for *Mosath*, as in *2 Kings* 10. 27. And when *Naurah a Tongwonan*, is but 22. times used by Moses, that it should 21. times be written with want of the last letter, so that in Copies wanting prickles (as many have done, and doe) it might be read *Naar, a Tong man*: that these and sundry the like should be of negligence or oversight, cannot vvith reason be supposed. Besides that those vvords in the line, have there and usually the prickles or vvowels of the vvords in the Margine, after vvhich they were read.

1. It standeth not vvith the vvildome, goodnesse and providence of God, vvho preserveth all his creatures, and hath magnified his Word above all his name, *Psal.* 138. 2. that he should suffer his Word, in the originall and fountaine thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved, and that in many hundred places, to the scorne of Infidels, and offence of his weake people. The Jewes vvhich hold that God hath more care of the letters and syllables of the Law, than of the stars of heaven, vvill loathe them that shall seeke so to disgrace the holy Scripture.

2 It is noted by the Apostle, for a chiefe priviledge of the Jewes, *that unto them were committed the Oracles of God*, Ro. 3.1.2. And from them we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them) if they have through negligence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosie over all the Bible; there being scarce any one little book, but hath the markes of their violent hands upon it. Not any one of Moses books; not Iosua, Judges Ruth, Samuel, or the Kings: not Iob, the Psalmes, Proverbs, Ecclesiastes, or the Song of Songs: not Esai, Ezekiel, Jeremy, the Lamentations, or almost any of the final Prophets. Not the bookes written after the captivity of Babylon, as the Chronicles, Ezra, Esther, Daniel, Haggai, Zacharie: no not so much but the ten Commandements (as in *Deu. 5.10.*) are tainted with this pollution. Where then is the praise of the Jew? Or where is the faithfulness of the Church of God, (the pillar & stay of Truth, *1 Tim. 3.15.*) if we cannot have the Oracles of God from them, with so much fidelity as we have human writings from many heathens.

3 These sixteen hundred yeeres, whiles the Jewes have bin cast off from being the Church of God, and have been scattered for their sinnes upon the face of the earth, and have bent their studies to disprove Christianity; yet can they not justly be charged (to my knowledge) that they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles dayes; & may we think that they were lesse carefull or conscionable in former times, whiles they were Gods Church, & had alwaies some good people among them, that would have care of the Law? They have been these many yeeres so watchfull, that if any fault escape the Scribe, the book is not allowable to be read in their Synagogues til it be corrected. They have these rules, that if the book of the Law *doe want but a letter*; or, *if it have but one letter more than it should*; or, *if one letter touch another*; or, *if the forme of any letter be so corrupted that it cannot be read*; it is a booke which Children may learne on, but it may not be read publickly. Maim. in *Sepher Torah. c. 10.* And for these divers readings called *Keri* and *Cethib* (which with them are accounted of Divine Authority) they say, *If the word which is full be written defective; or that which is defective, full: or if a word which is to be read (in the margin) be written (in the line) as it is to be read; as, if Iishcabennah be written in the place of Iishgalennah (Deut. 28.30.) or Techorim in the place of Gnapholim (Deut. 28.27.) or the like; the booke is not allowable, neither hath in it the holinesse of the booke of the Law at all; but is as a booke on which children learne.* Maim. *ibidem, c. 7. f. 11.* Yea so farre hath their diligence extended this way, that they have reckoned every letter how often it is found thorowout the Bible: no people on earth have shewed like religious care of any booke, as they have of the holy Scriptrue: that we have no reason to suspect them in former ages, whiles they inhabited Sion, out of which the Law was to come forth unto all nations, *Esay 2.3.*

4 Kimchi, Arias Montanus, and such as think that these divers readings were occasioned by the captivity of Babylon, and calamities then upon the Jewes, have little shew of reason. For (beside that Kimshi himselfe sometimes alleageth both readings without condemning of either, and sheweth the meaning of both, as is to be seen in his Commentaries on *Esay 9.3. Ios. 19.33. Esay 61.1, &c.* and Arias translateth now the line and then the margin; and sometimes noteth both) what are 70 yeeres to corrupt all Copies? When as a Copie written on Parchment (as was their manner) will endure many 70 yeeres intire. Jeremy with some Jewes remained a while in the land; Ezekiel, Daniel, and many godly men were in Babylon: may wee suppose that none of them would keepe the Scriptures pure? Ezra, the learned Priest and Scribe, came with the people out of Babylon; they also had Prophets, Haggai, Zacharie, & Malachie, by whom these errors (if they had bin such) might have bin corrected, & a pure Bible preserved for the Churches use. Yea, even the Books which Ezra, Daniel, Zacharie, &c. wrote, have divers readings, as hath Moses and the former Prophets.

Our Saviour blameth the Priests, Scribes and Pharisees, for corrupting the Law by wrong interpretation, *Mat. 5. & 15. & 23.* if they had violated & falsified the writing of the Scripture, would he have spared them? Or, would not he, by himselfe, or by his Apostles, have provided a perfect canon of the Word to be left unto his Church? But we find no blame laid upon them for marring the Text: yea, Christ and his Apostles send all to reade the Scriptures, *Luk. 16.29. Iob. 5.29. 2 Pet. 1.19.* & our Saviour confirmeth the Law unto every jot and tittle, *Mat. 5.18.* al which things doe perswade that the holy Text was not then corrupted: and they that most labour to discredit it, cannot shew how it should be corrupted since, there being besides the Apostles, many thousands of the Jewes, & Churches of the Jewes,

that came to the Christian faith, *Act. 21. 20. Iam. 1. 1.* and so could bring uncorrupted copies of the Scriptures with them, unto the Christian Gentiles.

6 The divers readings fore-spoken of, are such as favour not of humane superstition, but to men of understanding, doe shew Gods wisdom, as the residue of the Scripture; and good reasons have beene rendred by many, as well Christian as Jewish Expositors, of both line and margin, being in stead of brieve Commentaries one to another: and if we cannot doe the like of all, yet ought we not to condemne that we know not, but in humility to seeke for further light.

7 The holy Ghost in many places approveth the Keties or readings in the margin, as where one Prophet writeth *Tamor*, 1 *King. 9. 18.* (in Greek *Thamor*) and noteth in the margin to read it *Tadmor*; another Prophet after confirmeth it, writing only *Tadmor*, 2 *Chron. 8. 4.* and there the Greek also hath *Thedmor. Ieish* in *Gen. 36. 5. 14.* is noted in the margin to be read *Ieush*, and so the line writeth his name in *Gen. 36. 18.* and in 1 *Chron. 1. 35.* When one writeth *Ish chai*, a lively man (as Vatablus noteth and interpreteth it) but warneth in the margin to read *Ish chajil*, a valiant man, 2 *Sam. 23. 20.* another Prophet writeth this marginall text only, *Ish chajil*, 1 *Chron. 11. 22.* When in speech of the first person, there is a sudden change to the third, as in 2 *Sam. 12. 33. 34.* *his way*, & *his feet*: that this should not seem strange, the Hebrew margin there readeth it, *my way*, and *my feet*: and this is confirmed by the Hebrew line in *Psal. 18. 33. 34.* Neither may we say that the former place is corrupted, seeing the Scripture useth such change of person other where, as in *Dent. 5. 10. Job 18. 4. Mic. 1. 2. Psal. 59. 10 & 65. 7. Dan. 9. 4.* So Duke *Aljah* in 1 *Chro. 1. 51.* is there in the margin to be read *Alvah*; and so Moses wrote his name in *Gen. 36. 40. Hezrai* in the Hebrew margin, 2 *Sam. 23. 35.* is by the letters in the line *Hezro*, & in 1 *Chro. 11. 37.* only *Hezro*, *Zaanaim* in *Judg. 4. 11.* is read in the Hebrew margin *Zaanaunim*, and so the name is written in *Ios. 19. 33.* In 2 *Sam. 23. 13.* whereby the letters in the line, *Shalishim*, the Captaines of the thirty went downe, the margin and vowels read it *Sheloshah*, three of the thirty; and so it is after written *Sheloshah*, three, in 1 *Chron. 11. 15.* So, *he shall take*, 2 *King. 20. 18.* is by the vowels and margin read, *they shall take*; and approved in *Esay 39. 7.* *Hee had not the name*, 1 *Chron. 11. 20.* is read in the Hebrew margin, *He had the name*: and so it is written affirmatively in 2 *Sam. 23. 18.* In 1 *Chron. 11. 11.* where the Hebrew letters in the line say, *Chiefe of the thirty*, and so it is translated in the Greeke Bible, and in our first English, and the Geneva version after it, and in the old Latine and the Spanish translations, and by Pagnine; there by the vowels, and by the Keri in the margin, it is read *Chiefe of the Captaines*: for confirmation of this, another Prophet writeth it *Chiefe of the Captaines*, or the *Chiefe Captaine*, 2 *Sam. 23. 8.* & sundry other examples might be shewed. The new Testament approveth also the marginall readings, for whereas *Guanijim*, that is, *Poore* or *afflicted*, in *Prov. 3. 34.* is to be read in the margin *Gnanavim*, that is, *Lowly*, or *Humble*; the Holy Ghost translateth according to the margin, in *Iam. 4. 6.* and in 1 *Pet. 5. 5.* *giveth grace to the Humble.* Where *Chasidea* is written in the line with *jod*, a signe of the plurall number, *Psal. 16. 10.* (so that in Bibles unvowelled it may be taken for *Chadsideca*, *thine Holy ones*; which in sundry other examples may also be observed, as in *Psal. 145. 6. Eccles. 5. 1. Iudg. 13. 17. 1 Sam. 24. 5. and 26. 8. Dan. 3. 12. 18. Ezra 10. 12. Esay 26. 20. Ezek. 9. 5.*) there in the margin, that signe of the plurall number *jod* is noted to be redundant: and accordingly it is interpreted by the Spirit of God, in *Act. 2. 27. and 13. 35.* *ton Hosion sou*, *thine Holy one.*

8 As the Jewish nation (a few late men excepted) approve of those readings in the margin, and yet hold the word in the line uncorrupted: so among Christians of all languages they have beene revered, & Translators from the Hebrew have at their discretion taken sometimes the one, sometimes the other, without condemning that which they omit. Our last English version translateth the margin commonly, yet often noteth the other; sometimes the line, and noteth also that which is in the margin, as is to be seene in 1 *King. 22. 48. Ios. 8. 12. & 15. 53. 2 King. 20. 4. & 23. 33. 2 Sam. 14. 20. Psal. 100. 3. Prov. 17. 27. Ier. 2. 20. Dan. 9. 24. Esay 9. 3. & 30. 32. & sundry other places.* The French version set out by the Pastors & Doctors of Geneva, in *Exod. 21. 8.* readeth the negative, & in the margin noteth the affirmative: also in *Prov. 26. 2. & Psal. 100. 3.* Againe, in *Lev. 11. 21. & 1 Sam. 2. 3. & Esay 63. 9.* reads the affirmative, & in the margin noteth the negative, & often other where translateth the one, noting the other in the margin: as in 2 *Sam. 22. 51. Eccl. 9. 4. Ier. 2. 20. & other places.* The ancient Dutch version likewise observeth these readings by noting the different in their margin,

margin, as in 1 Sam. 2. 3. 1 King. 22. 48. 2 King. 10. 4. &c. The German Bible set forth by Piscator, followeth sometime the line, as in Levit. 11. 21. 2 Sam. 2. 51. Psalm. 100. 3. 2 King. 20. 4. Esay 9. 3. & 49. 5. and 63. 9. Job 6. 21. &c. sometime the margin, as in Ex. 21. 8. Lev. 25. 30. Job 13. 15. 2 Sam. 23. 13. &c. sometime by the annotations explaineth both, as in Jer. 2. 20. 2 Sam. 14. 21. and 18. 13. Dan. 3. 12. Nehem. 3. 30. 31. The Spanish translation also followeth the line, in Exod. 21. 8. Psalm. 100. 3. 2 Sam. 14. 22. Esay 9. 3. and 49. 5. and 63. 9. &c. Again it followeth the Hebrew margin, in Lev. 11. 21. and 25. 30. 1 Sam. 2. 3. 2 King. 8. 10. Ezra 4. 2. Job 6. 21. and sometime by marginall annotations also toucheth them both, as Job 13. 15. Ezek. 32. 32.

The Latine versions differ not from this. Tremellius and Iunius follow the one, or the other indifferently, as they like best; and sometimes note both, as in Psalm. 11. 1. *Flee thou*, or, *Flee yee*: and Junius afterward changeth the one for the other, as in some instances is before shewed, and moe might be produced.

The Tigurine Latine version dealeth as the former, but more frequently noteth the other reading, as in Dan. 9. 24. *ad consummandum*, to make an end: or, *ad obsequium*, to scale up: in Job 13. 15. *non expectarem*; or, *eum expectarem*: so in Esay 63. 9. 1 Sam. 2. 3. Pro. 17. 27. and other places.

Pagnine followeth the line in Exod. 21. 8. Ios. 8. 12. 16. 2 King. 8. 10. Psalm. 100. 3. Pro. 19. 7. Eccles. 9. 4. & 12. 6. Esay 49. 5. Jer. 2. 20. againe he leaveth the line, and followeth the Hebrew in the margin, in Lev. 11. 21. Ios. 5. 1. 1 Sam. 2. 3. 2 Sam. 16. 18. Dan. 9. 24. 2 King. 20. 4. 1 King. 22. 48. Pro. 17. 27. Ezek. 42. 16. and 3. 15. &c. Arias Montanus and his assistants that laboured to reduce Pagnines version to a more exact agreement with the Hebrew, doe with him sometime translate the line, as in Psalm. 100. 3. 2 King. 8. 10. Pro. 19. 7. Eccles. 9. 4. Esay 49. 5. Jer. 2. 20. sometime they render the margin, not the line, as in Lev. 11. 21. 1 King. 22. 48. Pro. 17. 27. 1 King. 12. 33. Ezek. 3. 15. & 42. 10. Sometime they change the one for the other, as in Levit. 25. 30. 1 Sam. 2. 3. & 20. 2. 2 Sam. 16. 18. Dan. 9. 24. and often. Yet sometime they doe by a marginall note warne of both readings, as in Exod. 21. 8. Eccles. 12. 6. 2 Sam. 12. 9.

Vatablus in his Latine annotations giveth notice often of these divers readings, as may be seene on 1 Sam. 2. 3. 2 Sam. 23. 20. Psalm. 11. 1. Ezra 4. 2. Job 13. 15. Eccles. 9. 4. & 12. 6. Esay 9. 3. Pro. 17. 27, &c.

Expositors in their Commentaries do the like. Calvin in his Comment on Moses, on Ex. 21. 8. scanneth the two contrary senses of *Lo* the affirmative, & *Lo* the negative, shewing the meaning if it be taken affirmatively, or if it be taken negatively, which later he liketh best. Likewise in his Prelections on Esay 63. 9. reading the affirmative, he noteth in the margin the negative: & on Jer. 2. 20. *I will not serve*, or, *I will not transgresse*, for there is (saith he) a double reading. Peter Martyr in his Commentary on 1 Sam. 2. 3. saith, *Sed quantum ex Hebraeo liquet*, &c. It appeareth by the Hebrew, that this clause may be read both affirmatively and negatively, because of the word *Lo*. If it affirmeth, it must be referred unto God, whose workes are firme and constant: but if it denieth, it respecteth mens endeavours, which come to nought, &c. Hierom the learnedst of the Fathers in his age, reading that in Esay 63. 9. according to the line, *In all their affliction he was not afflicted*, saith in his Commentary on this place, *Lo*, is an adverb of denying, and may be read *Not*, and also *He*: that the meaning may be, *In all their affliction he was afflicted*, to wit, God: so that he should bear not our sins only, but also our afflictions.

Now if these (and other Interpreters which might further be alleaged) had judged these divers readings in the Hebrew, to be Jewish corruptions, they might not, and it is to bee thought they would not have taught men sometime the one, sometime the other, and sometime either of both, for the pure Word of God, and Text of holy Scripture.

Come we to the ancient versions, & we shal see the like. The old Latine, though in sundry places of these divers readings it followeth the word in the Hebrew line, as in Esay 9. 3. & 49. 5. & 63. 9. Psalm. 100. 3. Pro. 19. 7. 2 Sam. 23. 51. Jer. 2. 20. 2 King. 5. 12. yet doth it most commonly translate the word that now standeth in the Hebrew margin, as in Ex. 11. 8. Lev. 11. 21. 2 Sam. 2. 3. 2 King. 8. 10. Job 13. 15. Pro. 26. 2. Ios. 5. 1. & 8. 12. & 15. 47. 1 King. 22. 48. 2 King. 20. 4. Jer. 21. 12. Ezek. 3. 15. & 25. 7. and 42. 16. and in many other places.

The Chaldee Interpreters (of whom Jonathan that translated the Prophets, is as ancient as the Apostles dayes, if not more) they likewise sometime expresse the word in the line,

as in *Ios. 9. 7. & 18. 24. 2 Sam. 22. 51. 2 King. 20. 18. Iob 6. 21. Pro. 26. 2. & 19. 7. Esay 63. 9.* but usually they follow the Hebrew margin, as in *Exod. 21. 8. Lev. 11. 21. & 25. 30. Gen. 30. 11. Dent. 28. 27. 30. Ios. 5. 1. & 8. 12. 16. & 15. 47. 2 Sam. 16. 18. & 23. 21. Psal. 100. 3. Eccles. 9. 4. 2 King. 8. 10. Esay 9. 2. & 49. 5. Iob 13. 15. Ier. 2. 20. & 21. 12. Ezek. 3. 15. & 25. 7. & 42. 16.* and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in *Exod. 21. 8. Ios. 9. 7. Psal. 100. 3. 2 Sam. 22. 51. 1 King. 9. 18. 2 King. 5. 12. Esay 63. 9. Prov. 17. 27. & 19. 7. Ier. 2. 20.* and in many places according to the margine, as *Levit. 11. 21. & 25. 30. Ezra 4. 2. 2 King. 20. 4. & 8. 10. 1 Sam. 20. 2. 1 King. 1. 47. & 22. 48. Esay 9. 3. & 49. 5. 2 Sam. 23. 18. 21. 35.* and otherwhere. So that whether wee respect the later, or the most ancient Translators, we shall find these marginall readings to be many of them regarded as the authentike text: and if we may not refuse them all (except we will goe against all that ever interpreted Scripture) what warrant have we to condemn any, being all of like authority?

„ Object. *But if these translate according to the margine only, or according to the Text only, then doe they afford unto us not both the divers readings, but one only, &c.*

„ Answer. Were it so, that they never yeilded us but one only, yet seeing they take that one sometime from the Text in the line, but most commonly from the margine, it may teach us not to reject those marginal notes, as the Rabbines fictions; unlesse we will say, that all men in all ages, have delivered the Rabbines traditions in stead of the pure Word of God. And it would be known of this Excepter (for he hath not shewed his mind) whether he would have men alwaies to follow the word in the line, or that in the margin, or to take that which they think best of either, & to condemne the other; and what warrant men have so to doe. But many of the best translations do afford us both, if not in the line (which is not easie to be done) yet by an *or* in the margin, as may be seene in our last English Bible, where in many of the places before alleaged they do by a marginal note compared with a line, give us a different, & sometimes (in seeming) a contrary reading: and the like (though perhaps not so frequently) is done by Bibles in other languages. Yea sometimes (when both readings may be joyned in one) they doe give us both joyntly for the Text of Scripture. Witnesse our last English Bible, which in *Pro. 19. 7.* rendreth both negative & affirmative (according both to the Hebrew line & margine) *they are wanting to him:* whereas our former version was only after the negative in the line, *they will not.* And before them, the Pastors of Geneva in their French version, translate both line and margine in the same place, though in another sense, *Il n'y a que paroles pour lui.* Likewise in *Esay 9. 3.* reading in French according to the Hebrew margin, *Tu lui as accru la joye:* they note thereby another translation implying both line & margine, *Ou, mais tu ne lui as point baillé plus grande joye.* Againe, in *2 Sam. 23. 13.* they first translate according to the margent reading, *trois d'entre les trente capitaines:* and by it they note, according to both margine & line, *Ou les trois principaux capitaines par dessus les trente.*

Tremellius and Junius, besides that they translate either indifferently (as is before shewed) & sometime note the Massorites observation, as on *1 Sam. 27. 8. Girzeum, pro Gexeo, transpositus literis, ut notant Massorites;* and likewise expresse the Hebrew line in their line, and the margine in their margine, as *Abana* and *Amana*, in *2 King. 5. 12.* and read the word which is written in the margin, and hath but the vowels only in the line, as in *2 King. 19. 31. Iehovah of hosts;* & in *Ruth 3. 5. & 3. 17. 2 Sam. 16. 23. 2 King. 19. 37.* they also joyne both line and margine in their text, when commodiously they can; as in *Ios. 8. 12.* where the line hath *Ir*, the Citie; and the margine *At*, the proper name; they put both in their Text, *the citie At*, and so againe in *v. 16.* In *Prov. 23. 26.* where the word in the line is derived of *Rasab* to be willing; and that in the margine noted to be read, is of *Nasfar* to keepe; they joyne both in their version, *studiosè custodiant, studiously (or willingly) keepe:* where the Greek and Chaldean, and most translations follow the margine only. In *1 King. 16. 26.* where the line hath the forme plurall, *in his sins*, and the margine the singular, *in his sin;* they render both in their translation, *in singulis peccatis ejus*, in all or every of his sins. So in *Dan. 9. 17. every of his words;* where both line and margine are joyned in one. Likewise in *Eccles. 5. 1. Keepe thy foot, or, thy feet:* they expresse it, *Pedem utrumque tuum.* Also in *Ezek. 42. 16.* where the margine hath *Meoth, hundred;* and the line *ammoth, cubits;* Tremellius and Junius give these both as the Text of God, *Quingentorum cubitorum calamis, reeds of five hundred cubits.*

The Tigurine Latine version, in *1 King. 22. 48.* where the marginall Hebrew is *Asah, bee made;*

made; and the I neall *Asar*, ten; putteth these both for divine Scripture, *Fecit decem naves*, he made ten ships. Again in 2 Sam. 23. 13. from the marginall word *Sheloshah*, three; and the other in the line *Shalishim*, Princes or Captaines; it giveth a translation compounded of both *tres isti principes*, the sethree Princes. There also our last English Interpreter translating *And three of the thirty*, put in their margine; Or, the three Captaines over the thirty. Moreover in *Esay* 61. 2. where *Pekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind; the said Tigurine version following the Evangelist, *Luke* 4. 18. rendreth both, *vincit aperitionem*, & (*cacis*) *visum*: opening (or deliverance) to the captives, and recovery of sight to the blind. And those two interpretations of the Evangelist, may give light to this controversie: and by this meanes (rather than by any other that I know) may that place in the new Testament bee cleared. Zuinglius in his Latine version of the Psalmes, expresseth both the marginall Hebrew *Carn*, and the word in the line *Caari*, in *Psal.* 22. 17. translating *frangit manus & pedes meos instar leonis*, breaketh my hands and my feet like a Lion. And Arias Montanus (one whom my adversary citeth on his side) in his poetickall Psalmes, doth the like, *Perfodere meas cum pedibus manus Frendens unguibus ut leo*.

Munsteron 2 Sam. 23. 13. giveth both readings together, as doth the Tigurine version, of *Sheloshah* and *Shalishim*, saying, *Descenderunt vero tres isti principes*, &c. And in 1 King. 22. 48. *fecit decem naves*. The Gr. Bible in *Dan.* 9. 24. rendreth first the line, *Kai tou sphragisai hanartias*, and to seale up sinnes; then the margine, *Kai apaleipsai tas anomias*, & to wipe out (or do away) iniquities: & then proceedeth with the sentence following, & to make reconciliation for iniquity. So it seemeth to have reference unto both readings in *Judg.* 19. 3. & *Pro.* 26. 3.

The Chaldee paraphrast in *Psa* 22. 17. translateth both *Carn* the margine, & *Caari* the line, saying, *Nichthin hec cearya*, they did bite like a Lion: & in 2 Sam. 23. 13. (the place before mentioned) by *Tlasha gibbaraja*, three mighty men, it expresseth both readings. Now seeing all these have thus done before me, how is it that I only should have such blame imputed unto me?

„ Object. You make God like unto *Ianus Bifrons*, the idoll with two faces, to looke two divers wayes at once, in these divers and contrary readings of the same Text.

Ans. 1. A Turke or Infidell might thus object against all Christian translations, which some read one contrary to another, sometime contrary to themselves, and sometime give both readings, as before is shewed.

2. A Jew may so object against the new Testament, which alleaging the testimony of the Prophet, *thou Bethlehem Ephratah art little*, *Mic.* 5. 2. expresseth it by the negative, *thou Bethlehem art not the least*, *Mat.* 2. 6.

3 If it please God in the same speech to look divers or contrary wayes, in divers respects; What is man that hee should plead against the Lord? There is no absurdity, to a modest mind, whether with the Greek & other common Interpreters we read the negative in the line, *He hath made us*, and not we: or, the affirmative in the margine, *He hath made us*, and his we are, *Psal.* 100. 3. as the Chaldee, Hierom, and some other doe explaine it. Whether according to the line, we read *Though he slay me, should I not trust?* or after the margin, *Though he slay me, I will trust in him*, *Iob* 13. 15. for both these are one in effect; as, *bath not my hand made all these things?* *Act.* 7. 50. is the same that *My hand hath made all these things*, *Esay* 66. 2. So in 2 Sam. 2. 3. the negative in the line may be referred unto men, the affirmative in the margin unto God, as Peter Martyr accordeth them. So other seeming contrarieties in *Esay* 9. 3. & 49. 5. & 63. 9. and other places have bin both by Christian and Jewish Expositors reconciled by referring them to divers things or persons. Yeathus the Holy Ghost himselfe teacheth us: for in 2 Sam. 23. 18. *Abishai* is said to * *have the name among the three*: but after in 1 Chron. 11. 20. it is written, that he had *not the name among the three*: and so Iunius and Arias Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second he had the name, *Howbeit he attained not unto the (first) three*, as is expressly said in 2 Sam. 23. 19. To signifie this, God by the later Prophet saith, *he had not the name*; yet noteth therewith in the margin, that *he had the name*, 1 Chron. 20. and sheweth the reason in *vers.* 21: *Of the three* (to wit, the later three) *he was more honourable than the two*, and was their captaine; *howbeit he attained not to the three*, to wit, the first three. Thus we see how both readings are approved of God himselfe, & even such as in shew may seem one repugnant to another. The like I have before shewed in sundry other places.

“ Object. many Hebrew Bibles want these readings you speake of; as that by Sebast. Munster;
“ the great Edition by Plantine; those by Rob. Stephanus, Raphelengius, and R. Isaak bar Shime-
“ on: so that we may say with as good reason as you, that the Hebrew hath them not.

Ans. It followeth not; because some have printed the Bible without these marginall notes, therefore they were not in the originall Copies. Some of our latter small English Editions have none of the marginall notes, or signification of both readings: to say therefore that the Translators affixed no notes of those divers readings, (as in the former Editions are to be seene,) were to doe them wrong. 2 Many Hebrew Bibles are printed also, and heretofore written without any prickles, vowels, or accents: if we shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine authority; we magnifie the Jewish Rabbins greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also, that without the vowels and accents, many words & sentences may otherwise be interpreted than they are. And all Translators in all languages do now follow the Hebrew as it is vowelled. 3 The Editions spoken of by Munster, Plantine, and the rest, such of them as I have seene, have the vowels which properly belong to the words in the margin, and agree not with the words in the line, as in 2 King. 6. 25. & 10. 27. and 18. 27. and many other places, which argue those bookes to be unperfect, which have vowels to be read with consonants that are not expressed, or fit for them. 4 If the marginall readings be omitted, some Scriptures will not easily be read with any true and perfect sense, as in Ezek. 42. 16. *five cubits*, for *five hundred*: so 2 Chron. 11. 18. 1 King. 22. 33. Psal. 22. 17. 1 Sam. 4. 13. and other like, which no Interpreter that ever I saw hath expounded without the margine. 5 Munster (who is first named) omitteth not the marginal readings wholly; for in the Hebrew Bible which he set forth with his Latine version and annotations, there he conjoyneth both line & margine in his translation, 2 Sam. 23. 13. and 1 King. 22. 48. and often he expresseth both the line and margine in his Hebrew, and translateth after the margine, as in 1 Sam. 23. 18. 20. 21. 2 King. 19. 31. 37. and elsewhere.

“ Object. But the Massorites Bible have a thousand superstitions more, which by like warrant
“ are there recorded unto us as divine traditions, &c. The Thalmudists also have another vile
“ practise, their *altikri*, in changing and altring the reading of the Scripture according to their
“ lust, as in Gen. 2. 4. Psal. 3. 7. and 68. 18. &c.

Ans. It cannot be shewed (for ought that I know) that ever the Jewish nation received the other Masoriticall notes, or the *altikries*, for part of the Canon, or text of Scriptures, as they have done all the bookes of the old Testament, with the *Keries* in the margine, which they reckon 848 in number. Neither can it be shewed that Translators old or new, have rendred them for divine Scripture, as I have before shewed all of them to have translated the *Keries*, or marginall readings in very many, yea in the most places. Neither are those notes and *altikries* approved by the Holy Ghost in other Scriptures, as sundry of the marginall readings are before shewed to be. Neither have the Thalmudists, or any Jew (to my knowledge) put the *altikri* for the word in the Text: but leave the Scripture intire as it is, and give the other but as their glosse or exposition, after that their manner of phrase, which is not to be approved. And the Massorites many notes, have their Grammaticall use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages need them not.

“ Object. If these (divers readings) were written by the Spirit of God as you will have it,
“ then must they be for our learning and instruction, for increase of our comfort and hope, Rom.
“ 15. 4. but if you cannot shew that there is a certaine and sure way to gather necessary doctrine
“ from them for our edification then have we no reason to thinke with you, that they are any part
“ of the Scriptures of God, or written by the Spirit of God.

Ans. All Translators old & new wil have many of them to be written by the Spirit of God, as by their versions & notes hath bin manifested; yea, and the Spirit of God himselfe by other Prophets hath confirmed sundry of them: & they are all (for ought that hath bin yet shewed) of equall authority. 2 If I, or another man cannot shew a sure way to gather necessary doctrine from every one of them, it followeth not that therefore a sure way could not heretofore, or cannot now, or shal not hereafter be shewed by any. 3 From many of them, both doctrine & comfort hath soundly bin gathered by sundry men: the like (I doubt not) may be done from the rest, as God shall furnish men with more abundance of his Spirit.

Object.

“ Object. If it were true, that Keri and Chethib were both written by the Spirit of God, &c.
“ then doe you herein declare your selfe to be guilty of great sinne, treachery and unfaithfull dealing with the Scriptures, in that you doe leave out divers parts of the same at your pleasure,
“ &c. as in Gen. 8. 17. and 10. 19. and 25. 23. and 27. 3, &c.

Ans. 1. This reason (if it be of weight) wounderth not me alone, but thorow my sides, all ancient and later Interpreters, that have read, noted, or expounded some of them, as is formerly manifested; for none hath ever read or noted them all. Though this be no excuse for me, wherein I have done amisse.

2 Those marginal readings doe many of them concerne the Hebrew tongue & Grammar, which however they may be of great and good use for the Hebrewes, & such as know that tongue; yet are they not of such use in other languages. When *Arjeb* a Lion, is noted to be read *Ari* a Lion, in 2 Sam. 23. 20. it sheweth in the Hebrew tongue an agreement with 1 Chron. 11. 22. where it is written only *Ari*: but in other tongues which write the name of a Lion but one way, it hath not such use. When *Shenajim* (in statu absoluto, as Grammarians call it) is noted to be read *Shene* (in statu constructo) 2 King. 17. 16. both which in English signifie two, which word with us varieth not the forme as doth the Hebrew: when *Anu* is by the margin to be read *Anachnu* in Jer. 42. 6. both which in our language signifie Wee: when in the night, Lam. 2. 19. is by the letters in the line *beleb*, & by the vowels and margin *ballajlah*, both which signifie one thing; and many the like; as in 1 King. 18. 5. & 19. 4. and 21. 8. 2 King. 7. 12. and 11. 20. and 15. 25. Esay 54. 16, &c. these differences may be profitably observed by them that know that first tongue; but in other speeches cannot so be discerned. So the order of the Hebrew Alphabet is set downe of God in some Psalmes, and in Jeremies Lamentations: which when the Hebrew is turned into other tongues, wil not so appeare. And thus *Hofse* in Gen. 8. 17. being to be read by the vowels and margin *Hajise*, bring forth; *Gojim*, nations, being written in the line with *jod*, and read in the margin with *vau*, in Gen. 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speake of. And if this reason be not of weight, let me beare my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader judge of that which hath bin said.

Of the Hebrew Records.

VV Hiles the Iewes Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Publike & Divine authority) other civill Monuments, & private Records, (as all Kingdomes for the most part have,) for their use; some of which are mentioned in the holy Scriptures, 1os. 10. 13. 1 King 11. 41. & 14. 19. 29. But those ancient stories are now lost; some that were written betwene the times of the last Prophets, & the Apostles, yet remaine; as the two bookes of the Maccabees, and that which Iunius calleth the booke of Simeon (others, the third of the Maccabees,) the writings of Josephus, Philo, and the like. When the second Temple was destroyed by the Romans, and the Jewes Common-wealth overthrowne, & their people scattered, about the yeer of Christ 150. R. Judah hannasi began to gather the private writings, notes, records and observations which were in the hands of the Doctors of his time, & to compile them in one volume: others after him added moe unto them, with their own Commentaries; which worke they called the *Thalmud*, or Doctrinall. In which they have recorded the practise of the Law from old time, in their Common-wealth & Church, according to their understanding: but so, as many Jewish fables, vaine traditions received from their fathers, and false expositions of the Scriptures, are mixed with other things of better note and use. The *Thalmud* called *Ierusalemi*, was finished about the yeer of our Lord 230. and the other called *Babeli*, about the yeere 500. according to the Canons and constitutions whereof the Jewes live to this day. These longsome volumes were after abridged by Moses sonne of Maimon, (called Maimony, and Rambam) who lived 1100. years after our

our Lords birth; and he set downe in plainer Hebrew, the expositions, canons and traditions according to which they had interpreted the Law of God given by Moses, and practised the same: omitting the discourses, fables, disputes, &c. wherewith the Thalmud is referred. And this Maimony is of such esteeme among the Jewish nation, that of him it is said, *From Moses (the Prophet) to Moses (sonne of Maimon) there was none like thus Moses.* Other Expositors they have, some ancient as the Chaldee paraphrasts, of which Iorathan that interpreted the Prophets, is reported to be the Scholler of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and falsehoods that are found generally in them, yet for the many good things and probable truths which from elder dayes they doe record, they have beene and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they doe well, they are the best Expositors; and when they doe evil, they are the worst.*

Now whereas I have alleaged many of their interpretations, especially from the Greek and Chaldee, and Maimony the chiefe of esteeme among them; I am for this blamed, those Writers generally condemned; and to make them the more odious, their heresies, fables, falsehoods are displayed, by him, that from two or three late Rabbines, and one Papist, disputed against the sincerity of the Hebrew Text, as before is to be seene. I will not speake of the things by me noted, but leave them to the judgement of the indifferent Reader; nor justifie my selfe for all their allegations, because they being taken from that confused heape of the Jewes traditions, some of them may haply favour too much of their leaven: They that have laboured in this kind before me, have had their second thoughts, and altered both their owne Annotations and translations in sundry points, as their publike writings manifest. But that such a generall censure should passe upon them all, (for my sake) and the Wheat should be plucked up because of the Tares, seemeth not to proceed from love, nor from a sound judgement.

And first, the esteeme which all Christian Churches have had, & yet have, of such books of the Jewish Rabbins as were written in Greek, & so came to be knowne more easily than other Chaldee and Hebrew workes, might somewhat allay the rigour of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdome, and the other Apocryphall writings of the Jewes, notwithstanding the evils in them, have beene, and are translated, commented upon, and commended to be read for instruction.

2 Other of the Rabbines, as the Thalmud, Maimony, and the like, have beene also by Expositors of the Scriptures (and those of the best esteeme) occasionally alleaged: as Tremellius in his notes upon his version of the New Testament out of Syriak, sundry times produceth them. Beza in his large Annotations on *Matt. 26.* noteth from Josephus, Paulus Burgensis, Tremellius, and Scaliger, sundry rituals of the Jewes about the Pascheover, and some such as I am taxed for, because I name them on *Exod. 12.* Vatablus often recordeth the expositions of the Chaldee and learned Hebrewes. And how many other have done the like in their notes and Commentaries, all men of learning and reading doe well know.

3 To object the Jewes heresies, fables, and false expositions of many Scriptures, is no sound reason to condemne the good things which are found in them. For even among Christian writers (and those of the ancients) sundry such things are to be seen: yet many profitable things are found in them for the opening of the Scriptures. In the Apostles dayes the Jewes were guilty of these finnes, *Matth. 15.* and *23. chap.* *Rom. 10. 3.* *Tit. 1. 14.* *2 Pet. 1. 16.* Yet Christ commanded to heare the Scribes and Pharisees sitting in Moses chaire, *Matth. 23. 1. 2.* Now the eare trieth words, as the mouth tasteth meat, *Iob 34. 3.* and as by hearing their speeches, the godly wise might discern when they taught according to Moses, and when they spake of themselves; so by reading their writings, men of understanding may doe the like at this day.

4 The Apostles also in alleaging sometimes the Testimonies of the Rabbines, do teach us that their writings are not wholly to be despised. Paul nameth *Iannes and Iambres* the chief forcerers of Egypt, *2 Tim. 3. 8.* out of the private Records of the Jewes, as may yet be read in their Thalmud. He rehearseth the persecutions of the godly under Antiochus, recorded in the book of the Maccabees, *Heb. 11. 35* &c. Others speake of the content on between Michael and the devill, about the body of Moses; and of the prophesie of Enoch, *Iude v. 9.*

14, 15. of the marriage betweene Salmon and Rachab, *Math. 1. 5.* and the like, *Act. 5. 36, 37.*

5 The Gentiles were fallen from God, and turned his truth into a lie, and corrupted religion with their fables and vanities, *Rom. 1.* yet the Holy Ghost citeth and maketh use of their sayings in the Scriptures, *Acts 17. 28. 29. 1 Cor. 15. 33. Tit. 1. 12.* And who hath ever interpreted the visions of Daniel, and of the Apostle Iohn in the Revelation, without the helpe of the stories of the Maccabees, Josephus, Polybius, Eusebius, and other humane Writers? Wherefore, as I my selfe have reaped light and profit by the things which I have read in such, so have I noted sundry of them, for the good of others. As for the Exceptions taken against the Greeke version of the Bible, (so much approved by the Holy Ghost in the new Testament) and the Chaldee paraphrases, they are such, as before men of knowledge and understanding need no further reply.

Of the Interpretation of the Stone Iahalom, in *Exod. 28. 18.*

I Will only annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom*, in *Exod. 28. 18.* by the Greeke name *Sardonix*, as I understand the Holy Ghost to expound it, in *Revel. 21. 20.* I am asked for *prooffe or shew of prooffe*, that Iohn did translate all the 12 stones from *Natons* breast, to the heavenly Ierusalem, (in *Rev. 21.*) and am charged with *presumption in obstruding my conceits upon the Holy Ghost, and taking the name of God in vaine*: and it is affirmed, that *Iahalom* should be translated *the Adamant or Diamond*, according to the example of the best Translators both new and old.

All men of any reading doe know how diversly those 12 stones in *Exod. 28.* are expressed by Interpreters, that scarcely any two agree together; if then among many I have somewhere missed in interpreting them, it might be imputed to humane infirmity, rather than to *presumption*, especially seeing I ground my exposition upon that other Scripture, *Revel. 21.* My *prooffe, or shew of prooffe*, that the Holy Ghost there translateth the 12 stones from *Exod. 28.* is this:

1 The continuall course of the Spirit of God throughout the booke of the *Revelation*, which is to take matters, words and phrases, from Moses and the Prophets, and apply them to the things there prophesied. As in *Revel. 4.* the Church is described from the ancient figure the Tabernacle of Moses, and from the visions of other Prophets, *Esay 6. Ezek. 1.* The number of 24 Elders, according to the lots & divisions of the Priests and Levites by David, in *1 Chron 24. 3. -- 19. and 25. 7. -- 31.* The foure living creatures answerable in number to the foure standards in the campe of Israel, *Numb 2.* in shape, to the living creatures, in *Ezek. 1.* In *Rev. 5.* Christ is shewed like a Lambe slaine, according to the sacrifice under the old Testament. In *Rev. 6.* Gods administration is set forth by the similitude of horses and riders, as in *Zach. 1. and 6.* and with such judgement as the Prophets threatned of old *Esay 34. 4.* In *Revel. 7.* Gods people are sealed on their foreheads, according to *Ezek. 9. 4.* & the twelve tribes of Israel are expressed by their names. And so in other things throughout that booke, as the studious Reader may observe, which for brevity I will now omit. If then the whole tenour of that Revelation be to prophesie of matters from former types and predictions, it is consonant and proportionable that the like is done in *Revel 21.*

2 And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, & withall (as the best Expositors have opened it) of the calling againe of the Jewes, according to the prophesies of old, and of our Apostle in *Rom. 11.* it is not likely, but the holy Ghost, who throughout those visions, & in matters concerning the Gentiles, alludeth to the old Testament, would much rather doe the like where he prophesieth of the Jewes.

3 Many particulars in that Chapter confirme this, as when the Church is called by the old name *Ierusalem*, *Rev. 21. vers. 2. 10.* and the *Tabernacle of God*, *vers. 3.* when expresse mention

mention is made of the names of *the twelve tribes* of Israel; to be at the twelve gates, *ver.* 12. when the Citie is measured (according to the visions of old, *Ezek.* 40. 3.) with a reed, *ver.* 16. when God and the Lambe are called *the Temple* of it, *vers.* 22. and sundry the like.

4. It will not be denied (I suppose) by men of understanding which compare the Scriptures, that these last visions of Iohn have reference in many things to the last visions of Ezekiel. As the gates of the Citie have their names of the tribes of Israel, which there are expressed, one of *Reuben*, one of *Judah*, one of *Levi*, &c. *Ezek.* 48. 31, &c. so the gates of the Citie which Iohn saw, have at them the names of *the twelve tribes of the sons of Israel*, *Rev.* 21. 12. There, waters issue out of Gods house, *Ezek.* 47. 1. &c. so here is a pure river of water of life, *Rev.* 22. 1. There, trees grow by the river, *Ezek.* 47. 12. here, the tree of life, *Rev.* 22. 2. with other things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek.* 48. yeeldeth strong probability of the like allusions here; and consequently of the twelve precious stones, to the stones of the tribes, which are no where named but by Moses in Exodus.

5. And this the rather, because as Aarons ornaments were for glory and beauty, *Exod.* 28. 2. so these stones are for garnishment to the foundations of the walls of the Citie, *Rev.* 21. 19. And the Tabernacle of Moses was walled (as we may say) with the twelve Tribes which compassed it in a square, *Num.* 2. Now, seeing the Saints are compared to precious stones, *Lam.* 4. 1, 2, 7. *1 Pet.* 2. 5. unto what company rather than to the 12 tribes, described by the precious stones in Aarons Ephod, may we think hath the Lord reference in *Rev.* 21.

6. Again, seeing the names of *the Lambs twelve Apostles* are in the foundations of this wall, *Rev.* 21. 14. which Apostles are answerable to the twelve Patriarchs of the tribes, both in number (so noted by the Spirit of God, *v.* 12. 14.) and in propagation of the Church spiritually by the Gospel, *1 Cor.* 4. 15. *Gal.* 4. 19. 3. *Ioh.* v. 4. as the Patriarchs were fathers of the ancient Church, both in the flesh, and in the Lord; and in government, as the other governed the Tribes, *Psal.* 45. 16. *Matt.* 19. 28. *1 Cor.* 4. 19. 21. besides other things wherein they may be compared, it seemeth most fit, & according to the things both in this Chapter, & whole Book, that the precious stones by which these twelve foundations are described, should be answerable to the 12 precious stones whereon the names of the Patriarchs were graven, *Ex.* 28. for there is no place else in the Scripture whereto they can have reference.

7. Moreover, there is in the Prophets another name of the *Adamant*, or *Diamond*, called in Hebrew *Shamir*, which is noted of the Holy Ghost to be hard, even *harder than flint*, *Zac.* 7. 12. *Ezek.* 3. 9. and to be of use for graving, *Ier.* 17. 1. so that the speciall things which mine Opposite observeth from *Plinie* an heathen writer, of the nature of the *Adamant*, are by the testimony of God found in this *Shamir*. And it is translated the *Adamant*, by consent of the most Interpreters both old and new, & by the Greeke version in *Ier.* 17. 1. that if the voices of learned men may end this controversie, there be as many or moe for *Shamir* to be the *Adamant*, than can (I suppose) be brought for *Iahalom*. And the same Prophet which useth *Shamir* for the *Adamant*, when he hath reference to the stones on the Ephod, retaineth the names in Exodus, & the *Iahalom* among them, *Ezek.* 3. 9. & 28. 13. Wherefore if *Shamir* be the Hebrew name of the *Adamant*, the stone *Iahalom* in *Ex.* 28, may well be another than it; and if another, where may we safer seek it than in *Rev.* 21. for the reasons before shewed?

That which is alleaged for the contrary, from the notation of the word *Iahalom*, & consent of many Interpreters, and the like, hath (I confesse) probability; and were it not for the causes above shewed, I would thinke it to be the *Adamant*, though the notation likewise of *Shamir*, and agreement of Interpreters, may also perswade it to be the *Adamant*; and for *Plinies* testimony of the *Adamants*, that they are desired of engravers, it accordeth to this *Shamir*, as we may learne of the Prophet, *Ier.* 17. 1. And for the price of the *Adamant* above the *Sardonix*, or any gem, or other humane things, as the same *Plinie* reporteth, it wil not (though so it be) end this question; seeing it is not necessary to conclude, that God would chuse the most precious thing to signifie grace in men, which have it but in part; especially, seeing he putteth this stone not in the first, but in the sixth place, as the *Iahalom* is ordered in *Ex.* 28. 18. Yea, it is plainly without likelihood, that God would impart the most precious thing among the Patriarchs, & take it away from among the Apostles, (for it is sure, no *Adamant* is to be found in *Rev.* 21.) This were to preferre the old Testament before the New the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2 Cor.* 3. and to make the

the holy Jerusalem, the Bride the Lambs wife, (which is said to have the glory of God, and her walls garnished with all manner of precious stones, and many other like excellencies, *Rev. 21. 9. 10. 19. &c.*) to be inferiour in glory to Moses Sanctuary, & the earthly Jerusalem, & those that ministred in the same; which a man of sound judgement will not easily beleewe. And whatsoever *Plinie* saith of the preciousnesse of the *Adamant*, we are assured from God that the *Sardonix* is precious, *Revel. 21. 19. 20.* & *Plinie* himselfe confirmeth it, by the example of the Tyrant *Polycrates*, who so greatly esteemed the *Sardonix* in his ring, that he valued the losse thereof, with all his wealth and felicity, which hee confessed to be exceeding great, *Nat. Hist. l. 37. c. 1.* And *Claudius* the Romane Emperour used to weare *Emeralds and Sardonyches*, *Plin. ibidem c. 6.* so that the Latine Poets when they noted men for their stateliness, spake of their hands garnished with *Sardonyches*, *Martial. l. 3. Iuvenal. Sat. 6.* and shew of what esteeme they were, in saying, *gemmaq; princeps Sardonychus, loculis qua custoditur eburnis, Iuvenal. Sat. 13.*

The reason from *Rev. 7. 5-8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan*, otherwise than they are reckoned in any place of the old Testament; weakneth not, but rather confirmeth that which I have said. For as there is no new person put in stead of any tribe, or new name given to any tribe, but such as was given before in the old Testament: so neither is it likely that in *Rev. 21.* any other new stone should be placed, than such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exo. 28.* among the rest. Againe, the omission of *Dan* in *Rev. 7.* accordeth very well with the old Testament; for though *Josephs* sonnes *Ephraim* and *Manasses* made two tribes, *Genes. 48. 5. 6. Num. 1. 30. 33. 35.* so that after a sort there were thirteene; yet the Scripture usually nameth and reckoneth them but twelve, that the name of the twelve tribes is famous also in the new Testament, *Luk. 22. 30. Act. 26. 7. Iam. 1. 1. Rev. 21. 12.* And when they are reckoned by the Prophets, one commonly is omitted; for either *Joseph* is named in stead of his two sonnes, as in *Gen. 49.* or if they two be mentioned, *Levi* (for his separation to the Lords service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both he & they be expressed, some one of the other is let passe, as *Simeon* is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming *Levi*, and *Manasses*, and *Joseph* for his sonne *Ephraim*, wasto omit the name of some other; unlesse hee should have counted 13. tribes, contrary to the course of the Scriptures, and scope of the matter therein hand. Why *Dan* is not named in *Rev. 7.* or *Simeon* in *Deut. 33.* belongeth not to this question; it sufficeth that there is no new practise in *Revel. 7.* differing from the Prophets; neither need we looke for any innovation among the precious stones, *Rev. 21*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chiefe matters objected, especially such as concerne the Scriptures, and may by them be decided. Other things wherein I have shewed either mine owne, or other mens judgement, I will not contend about. Let not any thing which I have written be accepted without triall, or further than it agree h with the truth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, & altered both their versions & Expositions in sundry places, as al men know but in part. For things wherein I have missed, I humbly crave pardon of God, & of his people; to such as have the spirit in them that lusteth after envie,

I wish a better mind; to such as love the truth, encrease of knowledge & grace:

and for ought that is good and profitable in my labours, the praise there-

fore be unto him that is Author of every good gift and

worke; the benefit thereof unto those that

love his Name, which be blessed

for ever, Amen.

ANNOTATIONS
V P O N
THE BOOKE
O F
P S A L M E S:

Wherein
THE HEBREVV VVORDS AND
Sentences are compared with, and explained by the
ancient Greeke and Chaldee Versions: But chiefly by
conference with the Holy SCRIPTURES.

By HENRY AINSWORTH.

2 SAM. 23. 1, 2.

*David the sonne of Iesse, said; And the man who was raised up on high, the anointed of the God of Iakob, and the
sweet Psalmist of Israel, said; The Spirit of Iehouah spake by me, and his word was in my tongue.*

LUKE 24. 44.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms.



LONDON,
Printed by *M. Parsons* for *John Bellamie*, and are to be sold
at his Shop neere the ROYALL EXCHANGE. 1639.

ANNOTATIONS

UPON

THE BOOK

OF

PSALMS:

With

THE HERBARY WORDS AND

Explanations of the same, as they are found in the

original Hebrew and Chaldee, with the

original Greek and Latin, and the



LONDON

Printed by A. P. Russell for J. B. Bellamy, and more to be sold

at his shop near the Royal Exchange, 1830.

A PREFACE CONCERNING DAVID, his Life and Acts.

DAVID the son of Iesse, of the tribe of Iudah, of the lineage of Abraham in the ^afourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudah, in the land of Canaan,) about 2917 yeeres after the creation of the World, in the dayes when Samuel the Prophet was Iudge of Israel. He was the ^bseventh and youngest of all Iesses sons, of least esteeme among them, and set to keepe his fathers ^csheepe. In the 23. yeere of his life, hee was by Samuel the Prophet privately in Bethlehem anointed ^dKing over Israel, in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward. Hee was ^eruddy, of a beautifull countenance, and goodly to looke to; a ^fcunning player on the Harpe, a mighty valiant man of warre, and prudent in speech, and a comely person, and the Lord was with him: Who also gave him these testimonies and promises; ^gI have found David, the son of Iesse, a man after mine owne heart, which shall fulfill all my will. ^hI have laid helpe on one that is mighty, I have exalted one chosen out of the people, with whom my hand shall be established, mine arme also shall strengthen him; I will ⁱbeat downe his foes before his face, and plague them that hate him. In my name shall his borne be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first borne, higher than the Kings of the earth. My mercy will I keepe for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, and his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he went againe and fed his ^lfatthers sheepe: but the Spirit of God wrought mightily in him. Hee killed ^mGoliath the Philistian Giant, from whose face ⁿall the men of Israel fled away for feare: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning Musician; and ^oplaying on his Harpe with his hand, he refreshed King Saul, who was vexed with an evill spirit from the Lord. He was imployed in wars against the Philistines: and ^pwhither soever Saul sent him, he behaved himselfe wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him, ^qSaul hath slaine his thousands, and David his ten thousands. But that praise ^rprocured him envie from Saul ever after, and he sought to slay him: but ^sal Israel loved him. And though he after tooke to wife Michal, Sauls daughter, yet ^tSaul continued his hatred against his sonne in law; and first secretly, then openly sought his life: so that David was faine to flee and hide himselfe in the land of Israel, and in strange countries, to the ^ugreat affliction of his soule.

When Saul was dead, and David ^vthirtie yeeres of age, the men of Iudah ^wanointed him King the second time, in Hebron, over the house of Iudah. Ishbosbeth, Sauls son, resisted him; but David waxed stronger and stronger. Then ^xall Israel anointed

^a 1 Chron. 2.
Matt. 1. 1. 17.

^b 1 Chron. 2.
15.

^c 1 Sam. 16. 11

^d 1 Sam. 16. 13

^e Verf. 18
^f Verf. 18.

^g A. 13. 22.

^h Psal. 69. 19.

ⁱ Verf. 21.

^k Verf. 23. &c.

^l 1 Sam. 16. 19.

^m 1 Sam. 17.

ⁿ Verf. 24.

^o 1 Sam. 21. 5.

^p 1 Sam. 18. 5.

^q Verf. 7.

^r Verf. 8. 9.

^s Verf. 16.

^t 1 Sam. 19.

&c.

^u Psal. 120.

^v 1 Sam. 16. 19.

^w 2 Sam. 5. 4.

^x 2 Sam. 2. 4.

^y 1 Chron. 11.
1. 3.

A Preface concerning D A V I D, his life, and acts

a 2 Sam. 54. 5. ted him King over them, and he reigned in Jerusalem. So the time of all his reigne
 b 1 Chron. 14. was^a forty yeeres. In Hebron he reigned over Iudah seven yeeres and six monethes,
 & 18. & 19. and in Jerusalem he reigned 33. yeeres over all Israel and Iudah. During which
 c 2 Sam. 13. space, the Lord still exercised him with many^b wars abroad, and troubles at home, as
 &c. by the defiling of his daughter^c Thamar, the killing of his son Amnon, the treason and
 d 2 Sam. 12. death of his son Absalon, the rebellion of Sheba, and other like sorrowes which God
 10. for his sins chastised him with, so many and so great, that the^d pangs of death compas-
 e 2 Sam. 22. 5. sed him about, the fouds of Belial (the ungodly men) made him afraid, the cords of
 6. hell compassed him, the snares of death prevented him, his^e heart was sore pained
 f Psal. 55. 4, 5 within him, and the terrours of death fell upon him; fearfulness and trembling came
 g Psal. 31. 11. upon him, and horreur overwhelmed him. His^f life was spent with griefe, his yeeres
 with fighting, his strength failed, and his bones were consumed.

h Psal. 56. 3, 4. But alwaies in his feares^h he trusted in God, and was not afraid what flesh could
 i 2 Sam. 22. 7. doe unto him; in his distresseⁱ he called upon the Lord, and cried to his God, who heard
 k Vers. 17. 18. his voice out of his Temple, and drew him out of^k many waters, from his strong ene-
 &c. mie, and from them that hated him, and brought him forth into a large place, and deli-
 l Vers. 36. &c. vered him, because hee delighted in him. Hee gave him the^l shield of his salvation,
 m Vers. 50. and girded him with strength to battell, and gave him the necks of his enemies, that he
 n Psal. 57. 8. destroyd those that hated him. Therefore he gave thanks unto the Lord^m among the
 o Psal. 59. 16. nations, and sang praises unto his name;ⁿ awaking up his glory, awaking up his Psal-
 tery and Harpe, awaking himselfe early, to praise the Lord among the peoples; and to
 sing unto him among the nations: so he sang of his^o power, he sang loud of his mercy
 in the morning, that God had beene his defence and refuge in the day of his distresse.

And hereof this booke of Psalmes (most whereof David made) is a glorious testi-
 mony; wherein by manifold Psalmes, and Hymnes, and spirituall Songs, hee set forth
 the praises of God, his owne faith in his Word, exercise and delight in his Law, with
 narrations of Gods former and present mercies, and prophecies of future graces to
 be fulfilled in Christ, whom he (being a Prophet)^p knew that he should be the fruit of
 his loines concerning the flesh, and should sit upon his throne, whose incarnation, af-
 flictions, death, resurrection, ascension, and eternall glorious kingdome and priest-
 hood, he sang by the Spirit, with such heavenly melody, as may not only delight, but
 draw into admiration every understanding heart, and comfort the afflicted soule
 with such consolation as David himselfe was comforted of the Lord.

q Mar. 21. 16. And these his Psalmes have ever since, by the Church of Israel, by^q Christ and his
 42. Apostles, & by the Saints in all ages, bin received and honoured as the oracles of God,
 Rom. 4. 6. & cited for confirmation of true religion, and sung in the publike assemblies, as in Gods
 11. 9. Tabernacle & Temple, where they sang praise unto the Lord, with the^r words of
 r 2 Chron. 29. David, & with the instruments which^r he had made over their^r burnt-offerings and
 30. sacrifices.
 s 2 Chron. 7. 6. &
 t 2 Chron. 29. 25, 27, 28.

Now because many things, both for phrase and matter, are difficult to such as are
 not acquainted with Davids language, I have (out of my slender store) annexed a
 few briefe notes, comparing the Scriptures, and conferring the best Expositors, espe-
 cially the ancient Greeke and Chaldee versions, whereby if any helpe of understand-
 ing may arise, the praise be to God, the comfort to his people.



THE BOOKE OF PSALMES, OR HYMNES.

PSALME I.

¹ The happinesse of the godly, whose conversation is described, and their prosperity like a fruitfull tree. ⁴ The contrary course of the wicked, for which they and their way doe perishe.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. But *hath* his delight in the law of Jehovah, & in his law doth hee meditate day and night. And he shall be as a tree planted by brooks of waters, which shall give his fruit in his time, and his leafe shall not fade, and whatsoever he shall doe, shall prosper. Not so the wicked; but as the chaffe which the wind driveth it away. Therefore the wicked shall not stand up in judgement, and sinners in the assembly of the just. For Jehovah knoweth the way of the just, and the way of the wicked shall perish.

Annotations.

THE Booke of Psalmes] so our Lord himselfe intitlesh it, Luke 20. 42. but the Hebrew title *Tebillim*, signifieth *Hymnes* or *Praises*. According to the Greeke, it is called the *Psalter*.

Verf. 1. *O blessed*] or *O Happy*, or *Well fares the man*. A joyfull acclamation for the mans welfare and felicitie, as going right forward, and so having good successe, Contrary hereunto is *Woe*, or *Alas*, Eccles. 10. 16, 17. Luk. 6. 20, 24. This word

Ashrei in the Hebrew, is alwayes applied to men and so differeth from another word, *Barnu*, blessed; which is ascribed both to God and men, Psal. 115. 15, 18. the contrary whereto is, *cursed*, Psal. 37. 22. *doth not walke*] or, *hath not walked*. But the time past, and time to come, are in the Hebrew often used for to expresse continued actions: *Walking* signifieth ones *conversation*, both touching faith and workes, Psalm. 119. 1. Gen. 5. 24. compared with Hebr. 11. 5, 6. 2 Pet. 2. 10. Iud. 11. To *walke in the counsell* of any, is either to doe as they advise and suggest, as did Ahaziah, 2 Chron. 22. 3, 4, 5, or by imitation to doe like others before, as did Israel, Mich. 6. 16. But in every respect the *counsell of the wicked* should bee farre from us, Iob 21. 16. and 22. 18. *Wicked*] that is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*; or we may call them according to the originall, *Restlesse, turbulent, unjust, ungracious*. The Hebrew *rasbangh*, signifieth *restlesse*, and is opposed to *quietnesse*, Iob 34. 29. Such men are without peace in themselves, and seeke to disturbe and molest others, Prov. 4. 16. likened therefore to the raging sea, Esay 47. 20, 21. And because for their evill deeds they are often brought forth to judgement, & condemned; therefore is this name given to *condemned* persons, Psal. 109. 7. Iob 27. 7. And as to *make just*, or *justifie*, is to acquit or absolve in judgement, Psal. 82. 3. so, to *make* or pronounce *wicked*, is to *condemne*, Psal. 37. 33. and 94. 21. Deut. 25. 1. *Way*] track, or *trade*. This word also signifieth any *religion, doctrine, manners, actions, administration, or course of life*, Psal. 5. 9. and 25. 4. and 86. 11. Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2. 15. 21. *Sinners*] or *misdoers, erroneous, enormous*. Though there is no man just on earth, that doth good, & sinneth not, Eccle. 7. 22. yet such are usually called *sinners*, as be given to vice, & have the course of their life evil,

Gen. 13. 13. 1 Sam. 15. 18. Psal. 26. 9. and 104. 36. Matt. 26. 45. Luke 7. 37. Ioh. 9. 16. 31. In this respect, they that are borne of God, are said *not to sinne*, 1 Ioh. 3. 9. and *Solomon* opposeth the *sinner* to the *good man*, Eccles. 9. 3. See the note on Psal. 4. 5.

not sit in the seat] or, *and hath not sitten*, &c. To sit is to abide, continue, dwell, Psal. 2. 4. and 101. 6, 7. and 132. 14. or to company, and have familiarity with any, Psal. 26. 4, 5. And the originall *moshab* here Englished *seat*, is diversly used, as, for a seat or chaire to sit on, 1 Sam. 20. 25. Iob 29. 7. (which noteth authority;) sometime, an habitation or dwelling, Psal. 107. 4. 7. and 132. 13. sometime an assise, session, or assembly, Psal. 107. 32. And so may it be here taken for the assembly of the scornfull, and their society, as the Chaldee version explaineth it.

The scornfull] Proud rhetorical mockers, *Losels*. The word importeth pride, as, the Lord scorneth the scorners, Prov. 3. 34. that is, resisteth the proud, Iam. 4. 6. 1 Pet. 5. 5. It implieth also eloquence, often used in mockes, Iob 16. 20. The Greeke translateth them *pestilent*; they are of the worst sort of sinners, which admit of no reproof: therefore it is said, *Rubinke not a scorner, lest hee hate thee*, Prov. 9. 7. 8.

Verf. 2. *hath his delight*] or *his pleasure is*.

Law] or *doctrine*. See the notes on Psal. 19. 8.

Jehovah] or the Lord, as the Greek and the new Testament usually expresseth it. The opening of this name, see on Psal. 83. 19. and Gen. 2. 4.

doth meditate] or *shall meditate*, that is, *usually meditateth*. This word importeth study and exercise of the mind, which often bursteth out into voice. It is used for *musings* in the mind or heart, Prov. 24. 2. Esay 33. 18. for *musering* with the mouth, that which the heart mindeth, Psal. 3. 1. and 37. 30. Prov. 8. 2. Isa. 59. 3. but with a low imperfect voice, Isay 8. 19. *day and night*] or, *by day and by night*, that is, *continually*.

3 Verf. 3. *Brookes*] or, *beckes*, *riverets*; in Hebrew called *Plagim*, that is, *divisions* or *partitions*, being little streames derived either from a great river, as Psal. 46. 5. or from a well or fountaine, as Prov. 5. 16. or from any other head, Iob 39. 6. In hot countries they use to plant gardens neere well-springs of water, from which the husband-man deriveth many little becks or riverets, to run on the roots of the trees set in a row, whereby they are moistned and made fruitfull. See Ezek. 31. 3. 4. Eccles. 2. 6. According to this, Christ is called the *fountain of the gardens*, that is, of the Churches, Song. 4. 15. Also in Ier. 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feeleth not when the heat commeth, and careth not for the yeere of drought, nor ceaseth from making (or yeelding) fruit. *in his time*] that is, *in due time* or *season*; so Psal. 104. 27. and 145. 15. Lev. 26. 4. The Chaldee translateth, *whose fruit is ripe in his time*. *whatsoever he shall doe*] or, *all that he shall make or yeeld*, meaning the tree, the resemblance of the man. For a tree is said to *make fruit*, when it beareth or yeeldeth it, Ier. 17. 8. So in Matth. 3. 8. 10. where men are trees, & their workes fruits, which

they make or yeeld. *Shall prosper*] or *thrive*, and so be of good use. And this is in a tree, when the fruit is for meat, and the leafe for medicine; as Ezek. 47. 12. *The just mans fruit*, is the fruit of the tree of life, Prov. 11. 30. So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, *the tree of life*.

Verf. 4. *drizeth it away*] or *tosseth away*; therefore the Chaldee, for *wind*, translateth *whirle-wind*, or *tempest*; and in Iob 21. 18. it is said, *such are as chaffe*, *that the tempest stealeth away*. Compare also Psal. 35. 5. Hos. 13. 3. The word it is added for vehemencie sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 Chro. 28. 3. compared with 2 King. 16. 3. yet such manner of speeches the Greeke also in the New Testament useth, Revel. 7. 2. 9.

Verf. 5. *stand up*] or *rise up*, *consist*, *stand sure*; opposed to *lying* or *falling downe*, Psal. 18. 39. and 20. 9. God is hee that riseth up to judgements, Psal. 76. 10. & men doe stand or fall therein, when they are justified or condemned. See Mat. 12. 41. Rev. 6. 16. So the Chaldee (in the Masorites Bible) expoundeth it, *they shall not be justified in the great day of judgement*. *and sinners*] to wit, *shall not stand up*. The former deniall, *not*, is againe to be understood, as in Psal. 9. 19.

Verf. 6. *knoweth*] or *acknowledgeth*. This word also importeth regard and care of; as, the just man *knoweth* (that is, *regardeth*) his beasts life, Prov. 12. 10. so Iob 9. 21. 1 Thess. 5. 12. Also to approve, or allow, as Psal. 10. 1. 4. Rom. 7. 15. 1 Ioh. 3. 2. And as Gods knowledge of his, implieth their election, 2 Tim. 2. 19. so his *not knowing* of the wicked, implieth their rejection, Mat. 25. 12. & 7. 23.

shall perish] or, *be done away*, *decay*, *be lost*. To this way of the wicked, which *perisheth*, is opposed the good way, which is *everlasting*; wherein David desired God to lead him, Psal. 139. 24.



PSALME II.

1 David prophesieth of the rage of Iewes and Gentiles against Christ. 4 Gods wrath against them for it. 6 Christ is established King, 7 declared to be the Sonne of God, 8 heire and ruler of the world. 10 Kings are exhorted to submit unto him.

1 VVhy doe the heathens tumultuously rage; & the peoples meditate vanity? The Kings 2 of the earth set themselves, and the Princes doe plot together against Jehovah, & against his Christ. Let us break their bands, & cast 3 their cords from us. He that sitteth in the heavens laugheth, the Lord mocketh at 4 them. Then will he speake unto them in his anger, & in his wrath he will suddenly trouble them. And I have anointed my King up- 5 on Sion, the mountaine of my holinesse. 6

7 I will tell the decree; Jehovah said unto me, thou art my son; I this day begat thee.
8 Aske of mee and I will give the Heathens for thine inheritance, & the ends of the earth for thy firme possession. Thou shalt roughly rule them with a rod of iron, as the vessel of a potter thou shalt scatter them in peeces.
10 And now, O ye Kings, be prudent, be nurtured ye Judges of the earth. Serve yee Jehovah with feare, and be glad with trembling. Kisse yee the sonne lest he be angry, and ye perish in the way, when his anger shall burne suddenly; O blessed are all that hope for safety in him.

Annotations.

1 **WHY** or, For what? David was the writer of this Psalm, (as the Greeke prefixeth this title, *A Psalm of David*;) and hee beginneth with marvelling at the rage and folly of the Iewes and Gentiles, in persecuting Christ and his Church, *Act. 4. 25, &c.* And as David himselfe was a figure of Christ in his kingdome, and a father of him according to the flesh: so suffered he the like opposition at the hands of his owne people, and of the nations round about him, *2 Sam. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c.* *Tumultuously rage* or, *battle together, converse with rage and up-rore mutinously.* This word is also used in *Daniels case*, *Dan. 6. 6. 11.* and after in *Psalm. 64. 3.* The Greeke *ephraxan*, whereby the Holy Ghost translateth it, *Act. 4. 25.* denoteth rage, pride, and fiercenesse, as of horses that neigh and rush into the battell. *peoples* or *nations*: under these names are comprehended the Iewes with the Gentiles, *Act. 4. 27. 28.* *meditate vanity* mutter a vaine or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doth very often elsewhere) *will meditate*, noting by such phrase a continuance of the action, as they that did still or usually meditate vaine things. But the holy Ghost in *Act. 4. 25.* keepeth like time here as before: whose example I follow, according to the propriety of our tongue. So after in this *Psalm* and many other. The Hebrew text it selfe sometime doth the like, as *Isai. 37. 33.* compared with *1 King. 19. 33.* See the notes on *Psalm. 18. 7.*

2 *Verf. 2. Set themselves* or *present themselves*, will stand up, noting a settled purpose in the heart, with a standing up in person to act the same, *1 Chron. 11. 14.* *princes* rulers, or privie counsellors, subtle, prudent, and employed in making decrees, *Prov. 8. 15.* next therefore in place to *Kings*, and joynd with them, as here, so in *Judg. 5. 3.* *Hab. 1. 10.* *Prov. 31. 4.* *plot* conspire, or, are founded, that is, have their foundation, plot, or groundworke laid, as, *Exod. 9. 18.* *Isa. 44. 28.* and this by assembling and consulting, and is therefore interpreted, *gathered together*, *Act. 4. 26.* So the Chaldee

translateth it, *conspire* (or *joynd together*) to rebell before the Lord, and to fight against his anointed.

Christ or *Anointed*, in Hebrew, *Masbiach* or *Messias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anointed with oyle, (*Psalm. 89. 21.* and *105. 15.* *Isa. 45. 1.* *Numb. 3. 3.* *1 King. 19. 16.*) yet is it principally the name of the Son of God, our Saviour, *Dan. 9. 25. 26.* who was knowne in Israel by the name *Messias*, *Ioh. 1. 41.* and *4. 25.* and among Greekes, by the name *Christ*; of whom wee that beleeve in his name, are also called *Christians*, *Act. 11. 26.* because we have an *Anointing from him that is holy*, *1 Joh. 3. 20. 27.* himselfe being first anointed with the Spirit, and with the oyle of gladnesse above his fellowes, *Luke 4. 18.* *Psalm. 45. 8.* Of him is this Psalm interpreted by his Apostles, saying; *Of a truth, Lord, against thy holy Child Iesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsell had fore-determined to be done*, *Act. 4. 27. 28.*

Verf. 3. their bands These were signes of subjection, *Ier. 27. 2, 3, 6. 7.* And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easie, *Matt. 11. 29. 30.* *Ier. 5. 5.* The Hebrew phrase *mo*, importeth *their bands* and *his*; speaking of the Father and the Son joyntly, and of the Son in speciall: but hee that honoureth not the Sonne, he honoureth not the Father which sent him, *Ioh. 5. 23.* So in the verse following, *the Lord mocketh at them and at him*; meaning them all joyntly, and each severally. The like manner of speech see in *Esay 53. 8.* and *44. 15.* *Lam. 4. 10.* *Psalm. 5. 12.* and *11. 7.* and *49. 14.* and *59. 9.* *Iob 22. 19.* *Exod. 15. 15.* *Deut. 32. 23 32 35. 37* cords or ropes, thick twisted bands: signes also of subjection and restraint. *Iob 39. 15.* *Ezek. 4. 8.* and sometime of love, *Hosea 11. 4.*

Verf. 4. The Lord in Hebrew, *Adonai*; which in this forme is the peculiar title of God; having the forme plurall, and vowels of *Jehovah*, myttically signifying *my staies*, or *my sustainers*, *my pillars*. And where in one place *Adonai* is used, another speaking of the same thing hath sometime *Jehovah*. See *Psalm. 57. 10.* with *Psalm. 108. 4.* It cometh of *Aeden*, a base or pillar which sustaineth any thing. The Chaldee translateth it, *the Word of the Lord*, that is, the title of Christ, *Iohn 1. 1.* *Revel. 19. 13.* Our English word *Lord* hath much like force, being contracted of the old Saxon *Laeford*, or *Hlaeford*, which cometh of *Laef*, to *sustaine*, *refresh*, *cherish*. *mocketh* will mocke, deride. This implieth both their folly, their punishment for it, and how God will leave them helpelesse in their miserie, *Psalm. 59. 9.* *Prov. 26. 28.* It is spoken of God, after the manner of men, that he *laugheth*, *mocketh*, is *angry*, and the like, not that he hath such passions as men, but because hee doth such things as men use to do when they are moved with such passions: and as the Hebrew Doctors say, *The law speaketh* (of God) according to the language of the formes of *Adam*. See the Annotations on *Gen. 6. 6.*

5 Verse 5. *anger*] ire, outward in the face, *grame*, grimnesse or fiercenesse of countenance. The originall *aph* signifieth both the Nose by which one breatheth, Psal. 115. 6. and *Anger* which appeareth in the snuffing or breathing of the nose; as Saul is said to *breath out threatnings and slaughter*, Acts 9. 1. The circumstances of the Text will shew which of the two is meant: though sometime it is doubtfull, as Psalme 138. 7. *wrath*] *seruent* ire, inflamed displeasure. This word *Charon*, noteth burning or inflammation of choler; sometime of griefe, Gen. 4. 5. Ier. 4. 10. sometime of other affections, Nehem. 3. 20. *suddenly trouble*] or vex, *apall fright* make them to start. It noteth hastinesse of feare and trouble: opposed to firme staiednesse.

6 Verse 6 *And I*] The word *And* is here a signe of indignation stirred, as was in the Apostle, when he said, *And sittest thou to judge me, &c.* Acts 23. 3. or *and* may be used here for *but*, as in Genes. 42. 10. Isai. 10. 20. and often otherwhere. *have anointed*] or *powred out*, that is, *ordained*, *authorized*: by powring out the oyle of the spirit, the oyle of gladnesse, as is noted on verse 2. Of this word *Nasac* that signifieth to *shed* or *powre out*, *Nasick* is used for a *governour*, or *one in authority*, Psalme 83. 12. Ios. 13. 21. Mic. 5. 5. Dan. 11. 8. According hereto, the wisdom of God saith, Prov. 8. 23. *I was anointed* (or *authorized* from everlasting. In David Christs figure, this was outwardly performed, when hee was anointed King, with oyle, 1 Sam. 16. 1. 13. and 2 Sam. 2. 4. and 5. 3. *upon Sion*] or, *over Tsjon*, the name of an high mountaine in Ierusalem, on top whereof was a strong fort, which the heathen Iebusites kept by force from Israel, till Davids dayes, Ios. 15. 63. 2 Sam. 5. 6, 7. but he tooke it from them, fortified it, and called it Davids citie, 1 Chron. 11. 4, 5, 7. Neere unto this was mount *Marijab*, whereon *Solomon* built the Temple, 2 Chron. 3. 1. Hereupon Ierusalem was called the *holy citie*, Nehem. 11. 1. Esay 53. 1. and 48. 2. Matt. 4. 5, with Luke 4. 9. and *Sion* is named the *Lords holy mountaine*, Ioel 3. 17. which he loved, Psal. 78. 68. from which the law should come forth, Isay 2. 3. and where he would dwell for ever, Psa. 132. 13, 14. Therefore was it a figure of Christ Church, Heb. 12. 22. Revel. 14. 1. Isai. 60. 14. *mountaine of my holinesse*] or *my mount of holinesse*, that is, *my holy mount*, as the Greeke turneth it. So the Temple of Gods holinesse Psalme 79. 1. and people of his holinesse, Esay 63. 18. And in speech to Daniel, Ierusalem is called, the *citie of his holinesse*, that is, *his holy citie*, by him so esteemed and regarded, Dan. 9. 24. Such Hebrew phrases, because they are more forcible, the Apostle often used in Greeke, to inure the Gentiles with them: as Christ is called the *Sonne of Gods love*, that is, *his beloved sonne*, Col. 1. 13. *our Lord Iesus Christ of glory*, that is, *our glorious Lord*, Iames 2. 1. and many the like.

7 Verse 7. *I will tell*] *telling* is often used for *preaching*, *declaring*, *shewing*, as Psalme 32. 23. with Hebr. 2. 12. Exod. 9. 16. with Rom. 9. 17. So hereby Christ noteth his propheticall office. *the decree*] Here the Hebrew *el* seemeth to be used for *etb*: as *el badereb*, 2 Chron. 6. 27, is the same that

etb badereb, 1 King. 8. 36. we may also read it thus, *I will tell of the decree*; *el* being many times used for *of*, as Gen. 20. 2. Job 43. 27. 2 King. 19. 32. Ier. 51. 60. So the Greeke *pros* (answering to the Hebrew *el*) is used for *of*, or *concerning*, Heb. 1. 7. and 4. 13. *decree*] *prescript*, *law* or *statute*: the Greeke translateth it, *the ordinance of the Lord*; the Chaldee, *the Covenant of God*. The Hebrew *Cbook* usually denoteth the *rules*, *decrees*, and *ordinances* about Gods worship, as the *decree of the Passover*, Exodus 12. 24. 43. the *decree of dressing the lamps*, Exodus 27. 21. of the *Priests office and garments*, Exodus 29. 9. of their *washing*, Exodus 30. 21. of the *sacrifices*, Levit. 3. 17. and 6. 18. 22. and many other things about Gods service. So may it here be taken, that Christ *preacheth the decree* or *rule* of his calling to the office of Priesthood, as the Apostle gathereth from this place, Hebr. 5. 5. or of serving God, fulfilled of us by faith and obedience to his Gospel, when these legall ordinances had an end, Ioh. 4. 21, &c. *thou art my sonne*] Though holy men bee called the *sonnes* of God, Deut. 14. 1. 1 Ioh. 3. 1. and likewise Angels, Iob 1. 6. and 38. 7. yet is this title naturall & peculiar to our Lord Iesus, the only begotten of the Father; whereupon the Apostle saith, *to which of the Angels said he this at any time?* Heb. 1. 5. The word *art* is supplied by the Apostle, in Acts 13. 33. the like is sometime in the Hebrew Text it selfe; as, *True was the word*, 1 King. 10. 6, which in 2 Chro. 9. 5. is, *True the word*: so, *Thou leading out*, 1 Chron. 11. 2. *Thou wast leading out*, 2 Sam. 5. 2. Also in the Greeke of the New Testament, *Summer neere*, Mat. 24. 32. *Summer is neere*, Luk. 21. 30.

I, this day] or, *to day* *begat thee*, The word *this* is often omitted in the Hebrew; as Deut. 4. 4. 8. 39. and 5. 1. 3. and 26. 17, 18, and often is expressed, as Deut. 2. 25. 30, and 4. 20, and 26. 16. and 27. 9. Of this point. thus speaketh the Apostle: *Tou- ching the promise made to the Fathers*, God hath fulfilled it unto us their children, in that he raised up Iesus, as it is written in the second Psalme, *Thou art my sonne*, *I this day begat thee*, Acts 13. 32. 33. See also Rom. 1. 4 and Hebr. 5. 5. where Christs calling to bee our high Priest, is from hence proved.

8 Verse 8. for *thine inheritance*] or, to be *thine inheritance*. This noteth the subjection of the nations to the Sonne of God; as the like manner of speech importeth, Esay 14. 2. Zeph. 2. 9. Levit. 25. 46. Hereupon Christ is called *beire*, that is, *Lord of all*, Heb. 1. 2. See Psalme 82. 8. Ier. 49. 2.

for *thy firme possession*] or, to bee *thy sonement*, to have and to hold. It implieth Christs government of the world; and so the Chaldee expoundeth it, *the dominion of the ends of the earth for thy possession*. The word *for*, or *sonne* such like, is here to bee understood, and sometime the Hebrew expresseth it: as *the house*, 1 King. 7. 51. in stead of, *for the house*, 2 Chron. 5. 1. *servants*, 1 Chron. 18. 6, in stead of *for servants*; 2 Sam. 8. 6, and sundry the like.

9 Verse 9. *roughly rule them*] or, *bruse*, *crush* them. The word signifieth to *increase evil*, or *rigorously*: and this is meant of Christs enemies. *potter*] or *former* of the clay: this signifieth their utter destruction;

destruction; for a potters vessell broken cannot be made whole againe. Ier. 9. 11. Esay 30. 14. So in Dan. 2. 44. it is prophesied, that Christs kingdom should breake in peeces and consume all those kingdomes, and it shall stand for ever.

10 Ver. 10. be prudent] be skilfull, or, beaue your selues skilfully, prudently, wisely. be nurtured] or, restrained, chastised, disciplined: and so the Chaldee translateth, receive chastisement yee governours (the Greeke saith, all yee Iudges) of the earth.

11 Ver. 11. be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladnesse and trembling are here joynd together, as feare and joy, Matth. 28. 8. The Greeke sheweth in whom this gladnesse should be, saying, shew gladnesse unto him; the Chaldee translateth, pray with trembling.

12 Ver. 12. Kisse the sonne] Kissing was used in signe of love and of obedience, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hof. 13. 2. Iob 31. 27. All these are due to Christ: but Iudas betrayed the Sonne of man with a kisse, Luke 22. 48. The Greeke translateth, Receive nourture (or instruction) and the Chaldee, receive doctrine; both are implied in kissing of the Sonne, Prov. 24. 26. perish in the way] or, from the way. To perish or be lost in the way, importeth sudden destruction, whiles they are doing their actions: to perish from the way, is to wander or lose the right way, and not know whither to goe. So Deut. 32. 28. perishing in (or from) counsels, is to bee void of counsell, not knowing what to deliberate. The Chaldee translateth it, and yee lose the way: the Greeke, and yee perish from the just way. when his anger shall] or for his anger will burne; or, his angry countenance. suddenly] or very soone, or a very little: this manner of speech sometime meaneth a short time, speedily, Psal. 81. 15. Esay 26. 20. 2 Chron. 12. 7. sometime, a little deale, as Isa. 1. 9. The Greeke here turneth it, soone or suddenly. See also Psalme 8. 6. that hope for safety] or, that shewd, that relie confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternall salvation to all that obey him, Heb. 5. 9.



PSAL. III.

1 David in Absaloms rebellion complaineth to God of his many enemies: 4 Comforteth himselfe in Gods protection: 6 Testifieth his security therein. 8 Prayeth for full deliverance, 9 and a blessing upon Gods people.

1 A Psalme of David when he fled from the face of Absalom his sonne.

2 **I**ehovah, how many are my distresses?
3 many that rise up against me. Many,
4 saying of my soute, There is no salvation
5 for him in God, Selah. But thou Jehovah
art a shield about me, my glory, & the lifter
up of my head. With my voicc I called un-

to Jehovah, and hee answered me from the mountaine of his holinesse, Selah. I lay
6 downe and slept, I waked up, for Jehovah
7 sustained me. I will not feare for ten thou-
8 sands of people, which round about doe set
against me. Rise up, Jehovah, save me, O
9 my God; for thou hast smitten all mine
enemies on the cheeke bone: thou hast broken
thee teeth of the wicked. To Jehovah
the salvation. upon thy people thy blessing,
Selah.

Annotations.

A Psalme] called in Hebrew Mizmor, which
hath the signification of pruning or cutting off
superfluous twigs, and is applied to songs made of
short sentences or verses; where many superfluous
words are cut away. There be three kinds of
songs mentioned in this booke; 1 Mizmor, in
Greek Psalms, a Psalme: 2 Tehillah, in Greek him-
nos, a hymne or praise: 3 and Shir, in Greek Ode, a
song or Laie. All these three the Apostle mentioneth
together, where he willet us to speak to our
selves with Psalmes, and Hymnes, and spirituall
Songs, Ephes. 5. 19. of David] or to David:
and so after in this booke usually. But the He-
brew speech useth these indifferently; as Iasde-
roth, 2 King. 11. 15. and hasderoth, 2 Chron. 23. 14.
Lammagbaloib and hammagbaloib, Psal. 120. 1. and
121. 1. So the sword of Iehovah, Ier. 47. 6. the
Prophet of Iehovah, 1 Kings 22. 7. 2 Kings 3. 11.
and many the like. So in the Greeke, Disciples to
thee, Marke 2. 18. and Disciples of thee, Matthew 9.
14. are one and the same. from the face] or,
presence, or for feare of: So the woman fled from the
face of the serpent, Rev. 12. 14. Of Davids flight
it is thus written; Then David said to all his ser-
vants that were with him in Ierusalem, Rise up and let
us flee, for we shall not escape else from the face of Absa-
lon; make speed to depart, lest hee come suddenly and take
us, and bring evil upon us, and smite the citie with the edge
of the sword. So the King departed, and all his household
after him, 2 Sam. 15. 14. 16. his sonne] David
having sinned in defiling Bathsheba, and killing
her husband Uriah, 2 Sam. 11. was threatned
therefore of God, that hee would raise up e-
vill against him, out of his owne house,
2 Sam. 12. 11. which was fulfilled in this rebellion
of Absalom.

Verse 2. how many are] or, how multiplied are. For,
the conspiracie was great, and the people multiplied still
with Absalom, 2 Sam. 15. 12.

Verse 3. Ad any saying] or, how many doe say?
of my soule] that is, of me, of my life, concerning me;
or, to my soule, and so the Greeke translateth it,
no salvation] or, no manner salvation; no bealib, helpe
or deliverance at all. The Hebrew hath a letter
more than ordinary, to increase the significati-
on. The like is in many other places, as Psal 44.

lateth it, *to sing*. The originall word *Menasseach* signifieth one that *urgeth the continuance of any thing unto the end*, or the going forward with a worke till it be overcome, 2 Chronic. 2. 2, 18. and 34. 12, 13. Ezra 3. 8, 9. and such as in 2 Chron. 2. 18. are called *Menassechim*, masters, are in 1 King. 5. 16. called *Rodim*, rulers. And in musick, there were Levites appointed for severall duties, and some *menassech*, to ply, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites singers that attended therunto, and had no other charge, 1 Chron. 9. 31. *on Neginoth* that is, *stringed instruments of musick*, played on with the band. See the note on Psal. 33. 3.

2 Vers. 2. *when I call* or, *in my calling*; which the Chaldee expoundeth, *In the time of my prayer, receive thou it of me.* *God of my justice* that is, *my just God, author of my justice, and avenger of my just cause.* *in distresse* or *in straitnesse*, thou hast widened or enlarged for me. *prayer* appeale, interpellation or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebr. word *Tephillath* commeth of *Pillel* to judge or determine causes for which appeales are made, 1 Sam. 2. 25. and *Pelilim*, are Judges or Arbiters, Exo. 21. 22. whereupon to pray, is in Hebrew, *bishpallel*, as it were *to appeale or present himselfe and his cause unto the Judge, or to judge ones selfe.*

3 Vers. 3. *Sons of men* Hereby is meant, *Great men*, the Hebrew being *Ish*, which is the name of *Man*, in respect of his power and dignitie, as appeareth after in Psal. 49. 3. *shall my glory be to ignominie* or, *will ye turne my honour to defamation, slander, and calumnie.* God had promised David the honour of the kingdom, which *Saul* with his Nobles sought to defame and calumnieate, and so turne it to shame and reproach. *will yee seeke a lye?* or, *ye seeke a lye, or deceivable falsehood; ye seeke that which shall not come to passe.* The Hebrew *Cazab* (here used) is such a lie as deceiveth mens expectation, Job 40. 28. Psal. 89. 36. Isa. 58. 11. 2 Kings 4. 16.

4 Vers. 4. *marvellously separated* or *separated in wondrous sort*, exempted as with some signe of excellencie, called out. So God marvellously severed the Israelites from the Egyptians, Exo. 8. 22. and 9. 4. and 11. 7. See also Psal. 17. 7. Exo. 33. 16. *a gracious Saint* or *pious, holy, mercifull one*, meaning himselfe. The Hebrew *Chasid*, (which the New Testament in Greeke calleth *bosios*, that is, *pious* or *holy*, Acts 13. 35.) signifieth one that hath obtained mercie, goodnesse, pietie, grace and benigneitie from the Lord, and is againe (after Gods example) *pious, kind, gracious and mercifull* to others, Neh. 13. 14. See Psal. 136. 1. *to him* that is, *his gracious Saint*, as the Greeke explaineth it; or referring it to the former, *be hath separated to himselfe a gracious man.*

5 Vers. 5. *Be stirred* or *Be commoved*, which may be understood, *Be angry, be grieved, or tremble*: and

the Chaldee addeth *for him*, meaning God. The originall word *Ragaz*, noteth any stirring or moving, Job 9. 6. as to be moved or tremble with feare, Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. *to be moved with griefe*, 2 Sam. 18. 33. *to be stirred with anger*, Prov. 29. 9. 2 Kings 19. 27, 28. Ezek. 16. 43. This latter the Greeke here followeth, saying, *Be angry, and sin not*, and the Apostle hath the same words, Eph. 4. 26.

sin not for *misdoe not*. This word signifieth to misse of the way or marke: as in Jud. 20. 16. men could sling stones at an haire bredth and *not sin*, that is, *not misse*: and Pro. 19. 2. he that is haffie with his foot *sinnet*, that is, *misseth* or *swarseth*. In religion Gods law is our way and mark, from which when we swarve we sin. Therefore *sin* is defined to be *transgression of law, or unlawfulness*, 1 Joh. 3. 4. *say in your heart* that is *mind seriously what you do*, and what the end will be; *Consider with your selves*. The like phrased is in Psal. 14. 1. and 35. 25. Mat. 24. 48. Rom. 10. 6. Revel. 18. 7. *be still* or *silence, stay, pause*; as 1 Sam. 14. 9. Jos. 10. 12, 13. By this word is often meant in Scripture a modest quietnes of the mind, the troubled affections being allayed. See Psal. 131. 2. & 37. 7. & 62. 2. Lam. 3. 26. The Chaldee paraphraseth thus; *Say your request with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death for ever.*

6 Vers. 6. *Sacrifice* The word signifieth *killing* or *slaughtering*; as beasts were killed for offerings to God, figuring mans mortification, or dying to sin, Pl. 5. 19. *sacrifices of justice* such *Moses* speaketh of, Deut. 33. 19. and David afterward, Psal. 51. 21. meaning *sacrifices just and right*, and in faith, according to the intendment of Gods law: contrary to those which the Prophet reproveth Mal. 1. 14. So *sacrifices of triumph or joy*, Psal. 27. 6. are joyful sacrifices offered with gladnesse. And *the way of justice*, Mat. 21. 32. for a just or right way. The Chaldee giveth this sense, *Subdue your lusts, and it shall be counted unto you as a sacrifice of justice.* *trust* or *be confident*, have stedfast hope, secure and firme confidence; and it is opposed to feeblenesse of mind, feare and doubt, Isa. 12. 2. Prov. 28. 1.

7 Vers. 7. *Many doe say* Hebr. are saying: which may be turned, *doe say*, as in Mat. 22. 23. *boi legontes, saying*, is in Marke 12. 18. *boi times legontes, which say.* *who will cause us to see* that is, *to enjoy*, or have the fruition of good, Psal. 50. 23. And this is the forme of a wish; as David desired and said, *Who will give me drinke of the water*, &c. 1 Chron. 11. 17. and, *who will give me wings as a dove*, Psal. 55. 7. and many the like. *the light of thy face* that is, *thy lightsome chearfull face or lookes*, meaning Gods favour, grace, and the blessings of knowledge, comfort, joy, &c. that flow therefrom. This is in Christ, who is both the *Light* and the *Face* or *Presence* of God, Luke 2. 32. Exod. 33. 14. and the *Angell of his face*, Isa. 63. 9. According to this phrased *Solomon* saith, *In the light of the Kings face is life, and his favour is as a cloud of the latter raine*, Prov. 16. 15. See also Psal. 44. 4. and 31. 17, 21. and 67. 2. Job 29. 3.

8 Vers. 8. *hast given joy* or *shalt give* or *put joy*: so giving is used for putting, often times, Psalm 8. 2. and

which hath the signification of paine or sorrow, is of large use, denoting all sinfull and unjust actions, or endeavours, which cause paine or sorrow, or be painfully done, and is applied in speciall to idolatry joyned with Teraphim or images, 1 Sam. 15. 22. And Beth-el, that is, Gods house, is called of the Prophets, Beth-aven, an Idols house, or place of iniquitie, Hof. 4. 15. and 10. 5. because Ierobam had there set up false worship, 1 Kings 12. 29. And in Isa. 66. 3. he that blesseth Aven, or an Idoll, is turned in Greeke, a blasphemor. Thus Pogmakel-aven, be such as worke practise, or commit idolatry, superstition, or other sin and iniquitie, wherof comes sorrow, griefe, miserie, and at last confusion, however such evill workers doe polish and trim their evill actions; for they shall be rejected that worke unlawfulnessse (boiergaxomenai ton anomian) Mat. 7. 23. or are workers of iniquitie, (boiergatai tes adikias) Luke 13. 27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from Job, chap. 31. 3. and 34. 8, 22. The Chaldee translateth, them that doe falsehood.

7 Verse 7. *Thou wilt bring to perdition*] or wilt doe quite away, wilt fordoe, or make perishe. *man of blouds*] that is, bloody man, or murderor, as the Chaldee expoundeth it, the man that sheddeth innocent blood. When blood is used in the plurall number, it usually noteth murder or manslaughter, and the guilt following it: as Gen. 4. 11. the voice of thy brothers blood crieth, 1 Chron. 22. 8. thou hast shed many bloods: so after in Psal. 9. 13. and 106. 38. and 51. 16. Sometime it signifieth naturall uncleannesse, as we are born in sin, or sin deserving death, Ezek. 16. 6, 9. I saw thee polluted in thine owne bloods, &c. Hereto we may compare the Apostles speech, John 1. 13. which are borne not of bloods, &c. A man of bloods, is one that is defiled therewith, or given thereto, 2 Sam. 16. 7. Psal. 26. 9. and 55. 24. and 59. 3. and 139. 19. See the like phrase, opened, Psal. 140. 12. and of deceit] that is, man of deceit, (as is expressed, Psal. 43. 1.) meaning the deceitfull man, saylor, or impostor: so noting hereby the secret sinner, as by the former speech the open and violent. Deceit, dolo, or guile, called in Hebrew Mirmah, is named of Ramah, to heave, or cast, or shoot with bow. And as warpen bowes doe cast and shoot awry, and deceive the Archer, Psal. 78. 57. so impostors or men of guile, doe first as it were lift up a man with vaine hope, that being disappointed he may have the more heave overthrow. See 1 Chron. 12. 17. Gen. 29. 25. So in another phrase, to lift up the soule, signifieth, to deceive with vaine hope, Jer. 37. 9.

8 Verse 8. *mercie*] or kindnesse, benignitie: in Chaldee, goodnesse. See the note on Psal. 136. 1. *thy house*] or edifice, named in the Hebrew of building, beith: in Greeke, of dwelling, aikos: in English, of tuition and custodie, a house: of the Almein buis, which is of bu, to defend. By house here is meant Gods Tabernacle, called his house, 1 Chron. 9. 23. Mar. 2. 26. for the Temple was not built in Davids daies. *will doe worship*] or bow downe my selfe, in signe of honour. *towards the palace*] for the worshippers entred not into the Sanctuarie it selfe, but into the Court-yard, and at the doore

offered their gifts, Psal. 116. 19. Lev. 1. 3. Heb. 9. 6. A palace (Heikal) is the name of Kings houses, Psal. 45. 9, 16. Prov. 30. 28. attributed to the places where Gods Majestie was said to dwell, as the tabernacle, 1 Sam. 1. 9. and 3. 3. the temple, 1 Kings 6. 17. and heaven it selfe, Psal. 11. 4. Mic. 1. 2.

Verse 9 *in thy justice*] that is, in the religion and conversation set forth in thy Law, called the paths of justice, Psal. 23. 3. or, for thy justice sake. *envious*] or spiteful, observers that pry for evill. So Psal. 27. 11.

Verse 10. *no certainty*] no certaine stable thing, no firme truth, which one may trust unto: or no true word. *his mouth*] that is, the mouth of any of them; which the Chaldee explaineth thus, the mouth of the wicked men. *inward part*] properly, that which is nearest unto them: this the Gr. translateth bari. And these in parts, are put for the thoughts, affections, purposes in them: as Psal. 49. 12. *wofull evils*] barvob the originall signifieth woes, sorrows, heave annoyances, mischiefs, and wofull evils: so named of boi or bowah, which signifieth wee, Ezek. 7. 26. *they make smoothe*] or make flattering, and consequently deceitfull, as the Greeke translateth, which the Apostle followeth, Rom. 3. 13.

Verse 11. *Condemne them as guilty*] Asham, is a guilt, sin or trespass, Lev. 5. 19. whereof the word here used, is to make guiltie, or damne of trespass: and so the Greek here hath it, Iudge or damne, and the Chaldee, make guiltie (or condemne.) And because destruction and desolation abideth such as are damned for crime, therefore is this word used also for desolating, abolishing, destroying, Ezek. 6. 6. Joel 1. 18. And so may it be here meant, punish or make them desolate, O God. So Psal. 34. 20, 23. and 69. 6.

with the multitude] or for the multitude, the manie. *trespasses*] or sedition iniquities, desertions, done purposely and disloyally, and are therefore heinous and criminall. The Greeke often translateth it unlawfulnessse, or transgression of Law, which the Apostle following, Rom. 4. 7. from Psal. 32. 1. It is more than sin, as may be gathered by Gen. 31. 36. Exod. 34. 7. and Job 34. 37. *be added trespass to his sin.* *drive them away*] or drive him, that is, each of them. A like phrase as was before, Psal. 2. 3. So after in verse 12. *upon them and him.*

turned rebellious] or turned bitter, and so are very distastfull unto thee, by reason of their disobedience and stubbornnesse, and consequently doe provoke to bitterness and wrath, doe exasperate. The Hebrew word Marah hath properly the signification of changing and of bitterness applied to apostasie, rebellion and disobedience, Deut. 1. 26. and 31. 7, 20. Jos. 1. 18. *against thee*] which the Chaldee expoundeth, against thy Word.

Verse 12. *for ever*] or to eternitie. *shout*] or shrill out, sing joyfully, for so commonly the Hebrew Rann signifieth; & is therefore by the holy Ghost interpreted, to be merry or joyfull Rom. 15. 10. from Deut. 32. 43 & Gal. 4. 27. from Isa. 54. 1. yet sometime this word is to shout, shrill, or cry aloud for sorrow; as Pla. 142. 7. A loud shrill noise or shouting was used in thanksgivings and prayers, Levit. 9. 24. 1 King. 3. 28. Psal. 17. 1 and 118. 15. and 126. 2. and 33. 1. *and thou shalt cover*] or, for thou wilt cover,

cover, protect, or cast a covering over them: and this is answerable to their hope or seeking covert in God before mentioned, and signifieth a safe protection from all hurt or evill; as Exo. 33. 22. Psa. 140. 8. *be glad*] or *leape for joy, exult*. The word signifieth outward gladnesse in gesture and countenance. So also doth the Greeke answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*, Mat. 5. 12. another saith, *Rejoyce and leape*, Luke 6. 23. The Chaldee here againe translateth, *they shall be glad in thy Word*.

13 Verle 13. *buckler*] a picked shield called *tsimab*, of the sharpe pickednesse: as another kinde of Scutcheon is called *Magen*, Psa. 3. 4. of fencing or protecting. *favourable acceptation*] or good will, gracious liking or acceptance. So the Hebrew *Raisin* meaneth, derived of a word which by the Apostle signifieth to *accept*, Hebr. 12. 6. from Prov. 3. 12. and to be *well pleased* or *delighted*, Mat. 12. 18. from Isa. 42. 1. So the *yeare of acceptation* is the *acceptable yeare*, Luke 4. 19. from Isa. 61. 2. and the *time of acceptation*, is the *acceptable time*, 2 Cor. 6. 2. from Isa. 49. 8. It is also interpreted *will* or *pleasure*, Heb. 10. 7. from Psa. 40. 9.



PSAL. VI.

Dauids complaint in his sicknesse, with prayer for release. 9 By faith he triumpheth over his enemies.

1 To the Master of the Musicke on Neginoth, upon the eight; a Psalm of David.
2 **I**ehovah, rebuke mee not in thine anger, neither chastise me in thy wrathfull heat.
3 Be gracious unto me, Jehovah, for I *am* weake; heale me, Jehovah, for my bones are troubled. And my soule is troubled vehemently: and thou, Jehovah, how long? Returne Jehovah, release my soule: lave me for thy mercies sake. For in the death is no memorie of thee: in hell who shall confesse to thee? I faint with my sighing, I make my bed to swim in every night, I water my bedstead with my teares. Mine eye is gnawne with indignation: it is waxen old because of all my distressers. Away from me, all ye that worke painfull iniquitie, for Jehovah hath heard the voice of my weeping. Jehovah hath heard my supplication for grace,
11 Jehovah hath accepted my prayer. All my enemies let be abasht and troubled vehemently; let them returne, be abasht in a moment.

Annotations.

1 **V**pon the eight] or after the eight: meaning the eight time, which was grave, as that which we call the Befe. So David fetching home Gods Arke, appointed some Levites with harps upon the eighth, for the honour and service of God, 1 Chron. 15.

21. And so the Chaldee here translateth, *To sing with playing upon the Harpe of eight strings*.

Verle 2. *wrathfull heat*] or *choller*. This word noteth the inward affliction, as the former doth the outward appearance. David prayeth not simply against correction, (for, as many as God loveth, he doth rebuke and chastise, Rev. 3. 19.) but would have his nurture with moderation, lest it broke him in pieces; as Jeremie likewise prayeth, Jer. 10. 24. So after in Psa. 38. 2.

Verle 3. *heale me*] *recure me*. Though this may have reference here to bodily sicknesse, Psa. 107. 18, 20. yet is it also applied to soule-sicknesse, and curing of it; as Psa. 41. 5. *heale thou my soule, for I have sinned against thee*.

Verle 4. *how long?*] or *till when?* An imperfect speech, through trouble of minde, which may thus be supplied: *how long wilt thou cease, or deferre to helpe, or how long wilt thou afflict me?* So Psa. 90. 13. The Chaldee supplieth the want thus, *Let me have a refreshing*.

Verle 5. *release*] *loosen, or deliver my soule or me*, meaning from death, as is expressed, Psa. 116. 8.

Verle 6. *for in the death*] This Doctrine King Hezekiah explaineth thus; *For hell shall not confesse thee; death shall not praise thee; they that goe downe the pit shall not hope for thy truth: the living the living, be shall confesse thee as I doe this day: the father to the children shall make knowne thy truth*, Isa. 38. 18, 19. So after in Psa. 115. 17, 18. *hell*] or *the greiv*, the place or state of the dead. See the note on Psa. 16. 10. *confesse*] or *give thanks, celebrate with praise and commendation*. This same word is also used for confessing of sins, Psa. 32. 5.

Verle 7. *I faint*] or *am over awed with my sighing*; the like speech Barnab useth, Jer. 45. 3. The originall word *Iagabon*, signifieth *swimming, toile, turmoile* and *fore labour* of body or minde, and consequently *fainting* through wearinesse, and is opposed to *rest* or *quietnesse*, Lam. 5. 5. *every night*] or *the whole night*. The Chaldee expoundeth it, *I speake in my sorrow all the night* (or *every night*) *upon my bed*. *I water*] that is, *bathe*, or *dissolve into water*; or *I melt my bedstead*. These are excessive figurative speeches, to expresse the greatnesse of his sorrow. In the Hebrew they are also in the future time, *I shall melt, I shall make swim*, that is, *I usually melt and bathe*, noting the continuance of his affliction.

Verle 8. *mine eye*] this may be taken for the whole face or visage: as in Num. 11. 7. the eye is used for the colour or appearance. *gnawne*] in Gr. *troubled*. The Hebrew *Gbnasht*, is *to gnaw* and *fret*, and so to make deformed and ugly, and so consume. Hereof *Gbnasht* is a moth-worme, Psalm. 39. 12. that fretteth garments. A like speech Job useth, *mine eye is dimmed with indignation*, Job 17. 7. but *gnawne* here, is a word more vehement. So after in Psalm. 31. 10, 11. *with indignation*] for griefe that I take, being provoked by the enemies.

Verle 11. *let be abasht*] or *shall be abasht*. The Hebrew *Bosh* signifieth to be *abasht*, *wax pale* and *worn*, as when the colour fadeth and withereth; and noteth both *disappointment* of ones expectation, Job 6. 20. and *confusion* or *destruction*, Jer. 48. 1, 20. opposed

led unto joy, Esay. 65. 13. *let them returne*] or, *recoile*; a signe also of *discomfiture and shame*: so Psa. 56. 10. *in a moment*] or in a minute, that is, a short space, or suddenly.



PSAL. VII.

David prayeth against the malice of his enemies, professing his innocencie. 11 By faith he seeth his defence, and the destruction of his enemies.

1 Shigajon of David, which he sang to Jehovah, upon the words of Cush, sonne of Jemini.

2 **I**ehovah my God, in thee I hope for safety: save thou me from all that persecute me, and deliver thou me. Left he teare
3 in peeces my soule like a Lion; breaking,
4 while *there is* none delivering. Jehovah my
5 God, if I have done this, if there be injurious
6 evill in my hands: If I have rewarded evill
7 to him that had peace with me: (yea, I have
8 released my distresser without cause:) Let
9 the enemy pursue my soule and take it, and
10 tread downe my life on the earth, and my
11 glory let him make it dwel in the dust. Selah.
12 Rise up Jehovah in thy anger, be thou lifted
13 up, for the rages of my distressers, and wake
14 thou up unto me, the judgement thou hast
15 commanded. And the congregation of
16 peoples shall compasse thee about, and for
17 it returne thou to the high place. Jehovah
18 will judge the peoples: judge thou me Jehovah according to my justice, and according to my perfection in me. Oh let the malice of the wicked be at an end, and stablish thou the just: for *thou* triest the hearts and reines, just God. My shield *is* in God, the Saviour of the upright in heart. God *is* a just Judge, and God angerly threatneth every day. If he turne not, he will whet his sword: he hath bent his bow and made it ready. And for him he hath made ready the instruments of death: his arrows he worketh for the hot persecutors. Lo he shall be in travell of painfull iniquitie; for he hath conceived molestation, and shall bring forth a lie. He hath digged a pit and delved it, and is fallen into the corrupting ditch hee wrought. His molestation shall returne upon his head, and upon his crowne shall his violent wrong descend. I will confesse Jehovah according to his justice, and will sing Psalme to the name of Jehovah most High.

Annotations.

Shigajon] An artificiall song of David, or Davids delight. The word properly signifieth *Aberration*, or, *Ignoration*; & is here, and in Hab. 3. 1. onely used in the title of songs, which seeme to be made of sundry variable and wandring verses, which being composed by art, cause the more delight. The Hebrew word (*Shagab*) whereof this is derived, is used for *delight*, or *wandring in pleasure*, Pro. 3. 19, 20. According to which we may name this song, *Davids delight*, or *solace*. Or in the other signification, *Davids error*; as setting forth the sum of his cares, which made him almost to goe astray. The Chaldee expoundeth it, *Davids interpretation of the Law*: upon the words] or concerning the words, or matters, affaires. Word, is both in Hebrew and Greeke often used for a thing or matter, Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 65.

Of Cush] This may be meant of K. Saul himselfe, who was of Kish, and of Jemini, 1 Sam. 9. 1. called closely *Cush*, that is, an *Aethiopian*, or *Blackemore*, for his blacke and ill conditions, his heart not being changed, as the *Blackmore* changeth not his skin, Jer. 13. 22. Or else it might be one of Sauls retinue, whose name indeed was *Cush*, but we find no mention of him elsewhere. The Chaldee saith plainly thus, upon the destruction of Saul the sonne of Kish, which was of the tribe of Benjamin.

Verf. 3. Lion] called here in Hebrew, *Arjeb*, that is, a renter or Tearer; and elsewhere, *Laby*, that is, hearty and courageous, Psa. 57. 5. and *Keppir*, that is, lurking, or couchant Psa. 91. 13. the reason of these names is shewed, Psa. 17. 12. The renting Lion (*Arjeb*) as greedy to teare; and the lurking Lion (*Keppir*), as biding in covert places. Other names are also given to this kind, as *Shachal*, of ramping, or fierce nature, Psa. 91. 13. and *Lajish*, of subduing his prey, Pro. 30. 30. *my soule*] that is, mee, or my life. *breaking*] this may be referred to the Lion, breaking a sinder, or renting his prey: the word also is used for breaking of jokes of affliction, that is, saving, rescuing, redeeming, or delivering; as, Psa. 136. 24. Lam. 5. 8. The Greeke so turneth it here, *there being none redeeming nor saving*. Thus the deniall none let after in the Hebrew, serveth for both words; (as after in Psa. 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1 King. 10. 21. there be two denials, when in 2 Chron. 9. 20. there is but one, in the same narration.

Verf. 4. done this] which *Cush* accuseth me of. He speaketh of some common slander. *injurious evill in my hands*] or, *in my palmes*, that is, bad, dishonest dealings in secret: the *palm* or *hollow of the hand*, being a place where filthinesse may be hidden: the *hand* also is put for the actions. So Im. 3. 8. Psa. 109. 27. and 78. 42.

Verf. 5. that had peace with me] my friend and confederate. Such treachery David much blameth in his foes, that in time of peace made war, Psa. 41. 10. and 55. 13. 15. 21. *yea I*] Hebr. and I; which

which may be resolved; *yea, or when I released my distresseder*: which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. 24. 6, 7, 8, 11, 12. and 26. 9, 10, 11. &c. *without cause* or *without effect* and fruit in vaine.

6 Verſ.6. *my life*] in Hebrew, *lives*; ſo uſually cal-
led for the many faculties and operations that
are in life; the many yeares, degrees, eſtates there-
of. The Apoſtles in Greeke retain the ſingular
number *life*, *Act.* 2. 28 from *Pſa.* 16. 11. *1 Pet.* 3. 10.
from *Pſal.* 34. 13. *my glory*] or *honour*; meaning
either his *honourable eſtate*, *renowne*, and *poſteritie*,
as *Hſ.* 9. 11. *Iob* 19. 9. or his *ſoule*, as *Gen* 49. 6.
in the duſt] that is, in *baſe eſtate* and *ignominie*, as
Pſ. 113. 7. *Iob* 16. 3. or, the *duſt of death*, the *grave*,
as *Pſal.* 22. 16. *Iſa.* 26. 19.

7 Vers. 7. *in the rages*] or, because of the outrages, surpassing indignations, so called of the passing out of the heat and choler. *wake up*] or, raise up, to wit, thy selfe, and come unto me; for judgement thou hast commanded or appointed. It may also be read, raise up to me the judgement which thou hast commanded: so the Chaldee paraphrase here supplieth the word which, saying; Hasten unto me, (or for me) th: judgement which thou hast commanded; the Hebrew it selfe sometime doth the like; as 1 King. 9. 8. *this house is high*, 2 Chr. 7. 21. *this house which is high*.

8 Verſ. 8. for it] for the ſame emigrations ſake, which cometh about thee expecting judgement. to the high place, or to the height, that is, the throne of Judgment, for thrones were ſet high, 1 King. 13. 19. This word height is alſo uſed for heaven, Pſal 93. 4. and there Gods throne is, Pſa. 11. 4. The Chaldee ſaith, *returne to the houſe of thy diuine habitation* (or *Majeſtie*)

9 Verse 9. *Iehovah*] The Chaldee translateth it, *The word of the Lord shall judge, &c.* *judge*] two words are here used in Hebrew for *judging*, 1 *Dan*, and 2 *Shaphat*; the first is more speciall to give doom or sentence in controversies: the latter more generall, for *judging* or *doing right* in all causes. The Apostles expresse these two by one Greeke word *krino*, *judge*, as *Heb.* 10.30. from *Dent.* 32.36. and *Rom.* 3.4. from *Psal.* 51.6. *my justice*] *the justice and equitie of my cause*, in respect of my persecutors, So *Psal.* 18.21,—25. Elsewhere he appealeth to Gods justice, *Psal.* 35.24. *my perfection*] or *integritie*, the simplicitie of my wayes, and simplicitie of my heart. See *Psa.* 26.1. *in me*] or *unto me*, to wit, *reward thou*, as the Chaldee explaineth it.

10 *Verf. 10. for thou triest* [or, *he trieth. God who is possessor of the reines, Pſal. 139. 13. doth alſo trie them as mettall in the fire. The heart may ſignifie the cogitations, and the reines the affections. So Pſal. 26. 2. Jer. 11. 20. and 20. 12 Rev. 2. 23.*

12 Verſ. 12. *angrily threatneth*] or *deſteth*, *diſdaineth* in *wrath*, namely the wicked, and *menaceth* their deſtruction. So the Chaldee paraphraſeth, *he is mightily angry againſt the wicked every day.*

13 Verſ. 13. *If he* that is, If the wicked turne not
as the Chaldee explaineth it, *If he turne not unto his*
fear. The Greeke tranſlateth, *if ye turne not.*

14 Verſ. 14. he worketh for the ~~boſ~~ ^{poſ}perſecutors] or poliſeth, to wit, to ſhoot at them that fervently perſe-

cure, namely the just, as the Chaldee addeth. The Hebrew *delak*, which signifieth *burning*, Ezek. 34. 10. is applied to *hot persecution*: see Psal. 10. 2. Gen. 31:35. Lam. 4. 19.

Verf. 15. *he shall be in travel*] or, continually tra-
velleth, that is, *taketh great paines to accomplish iniqui-*
ty, as a woman with childe to be delivered. mole-
station] or *moyle, miserie*. The Hebrew *glamal*
signifieth *toilſome labour* and *moleſtation*, both which
a man endureth himſelfe, *Pſa. 25. 18.* and *73. 5.* and
which he cauſeth another to endure, *Pſal. 94. 20.*
and *55. 11.* And thus it is here meant, as the 17.
verſe ſheweth. *bring forth a lie*] or *ſalfbood*, mean-
ing either *calummie* and *ſlander* of others, (which
in verſe 17 ſeemeth to be called *violent wrong*;) or
a *deceit* of himſelfe, frustrating his owne expecta-
tion. This ſimilitude of the *conception, travel, and*
birth of ſin, is memorable, mentioned alſo in *Iob*
15. 35. Iſa. 59. 4. Lam. 1. 15. much like another ſi-
milie of *ploughing, ſowing, and reaping* iniquitie,
Iob 4. 8.

Verf. 16. *is fallen*] to wit, unto his owne perdition, as Prov. 26. 27. *Elkef. 10. 8.* or, to lurke there for the perdition of others. See P^{sa}. 10. 10. *the corrupting ditch be wrought*] or, pit of corruption which he made. The original *Shachath* signifieth corruption, P^{sa}. 16. 10. and is applied to any pit or ditch where one perisheeth and corrupteeth, P^{sa}. 57. 7. and 94. 13. and sometime the word *pit* is plainly added, as in P^{sa}. 55. 24. *the pit of corruption.*

Ver. 17. *his crowne*] the scalp, or heads top : mea-
ning also abundantly, and apparently in the view of all.
See Esth. 9. 25. *Violent wrong*] The word *Chama*
signifieth injurie done by force and rapine, violation
of right and justice.

Verf. 18. *ſing Pſalme to*] or *praiſe with Pſalme*, and
this importeth a ſong artificiall and ſkilfully
compoſed. See *Pſal.* 3. 1.

PSAL. VIII.

Gods glory is magnified by his works. 6 A prophesie
of Christ his humiliation, glorie and dominion.

To the Master of the Musicke upon Git-
tith; a Psalm of David.

I Ehovah our Lord, how wondrous excellent is thy name in all the earth; which hast given thy glorious Majestie above the heavens. Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the enemy and self-avenger. When I behold thy heavens, the work of thy fingers, the moone and the stars which thou hast stably constituted; What is sorry man that thou remembrest him, and the son of Adam that thou visitest him? For thou hast made him lesser a little than the Gods, and crowned him with glory and comely honor. Thou gavest him dominion over the works of thy hands; all thou

8 thou didst set under his feet. Sheep and ox-
 9 en all of them, and also the beasts of the
 10 field. The fowle of the heavens, and the fi-
 shes of the sea, that which passeth thorow
 the paths of the seas. Jehovah our Lord,
 how wondrous excellent is thy name in all
 the earth.

Annotations.

1 **G**ittib] or the Gittib, which title is also gi-
 ven to the 81 and 84 Psalms. Gath in He-
 brew is a wine-press, Isa. 63. 2. It is also the name
 of a citie of the Philistines, 1 Sam. 17. 4. A citie also
 of the Levites was called Gath-rimmon, Jos. 21. 25.
 whereupon Obed-Edom the son of Jeduthun, a Le-
 vite and singer in Israel, was called a Gittite,
 2 Sam. 6. 10. So by Gittib here may be meant, ei-
 ther such instruments as were used by the posterie of O-
 bed-Edom the Gittite, or that these Psalms were
 made upon occasion of transporting Gods arke
 from the house of that Obed-Edom, the history
 whereof is in 2 Sam. 6. 6, 10, 11, 12, &c. or that
 these Psalms were to be sung for praise of God
 at the Vintage when grapes were pressed. And
 according to this the Greeke translateth it the
 wine-presser. Or it may be the same musick instrument;
 and so the Chaldee Paraphrast translateth it, To
 sing upon the harpe that came from Gath.

2 Ver. 2. our Lord] or, our sustainers: See the note
 on Psal. 2. 4. wondrous excellent] or wondrous am-
 ple, illustrious and magnificent. The originall word
 signifieth ample or large, and excellent withall, cleare
 and splendour in glory: The Greeke turneth it won-
 derfull: the Chaldee, high and laudable. So in v. 10.

name] this word is often used for renowne or
 glory, Gen. 6. 4. Eccl. 7. 3. Phil. 2. 9. as on the contrary,
 vile persons are called men without name, Job. 30. 8.
 Gods name is also used for his kingdome and Gospel,
 Mat. 19. 29. compared with Luk. 18. 29. Mar. 10.
 29. And this Psalm treateth of the spreading of
 Christs Kingdome and Gospel, as after is manife-
 sted. hast given] that is, put or set; as, I have given,
 Isa. 42. 1. is by the Evangelist in Greeke, I will put.
 Mat. 12. 18. & in the Hebrew text, as he hath given
 thee over them for king, 2 Chro. 9. 8 for which is writ-
 ten in 1 Kings 10. 9. he hath set (or put.) It may al-
 so import a setting sure or stablishing; as, thou hast gi-
 ven thy people, 1 Chron. 17. 22. that is, thou hast stabi-
 lished thy people, 2 Sam. 7. 24. Here also is a gram-
 maticall change in the Hebrew; to give, for thou hast
 given. glorious majestie] venerable or praise-worthy
 glory. The word Hodh, is generall for any laudable
 grace or vertue for which one is celebrated, revered
 and commended. above] or over, or upon the heavens.
 This phrase is used of God, Numb. 27. 20. where
 he willeth Moses to give of his glorious majestie upon
 Iosua: and may have use in the mysticall apply-
 ing of this Psalm to Christs kingdome, as Mat. 21.
 26. teacheth us: heavens being also often used in
 Scripture for the Church of Christ, Isa. 65. 17. and
 66. 22. Rev. 21. 1.

3 Verfe 3. hast founded] that is, firmly decreed, ap-
 pointed, and consequently fitted and perfected, as the

Greeke *ketertiso*, (which the Apostle useth) signi-
 fieth, Mat. 21. 16. So in Esther 1. 8. the king had
 founded, that is, decreed, appointed. See also before,
 Psal. 2. 2.

strength] that is, strong praise, for so
 this word seemeth often to be used, as Psal. 29. 1.
 & 96. 7. & 118. 14. therefore the Greeke, which
 the Apostle followeth, Mat. 21. 16. translateth it
 praise. This word strength or firmnesse, may be taken
 or kingdome firmly strengthened, as in this place, so in
 Psal. 110. 2. & 86. 16. & 89. 11. so make cease]
 that is, put to silence, or do away, abolish and destroy.
 So after in Psal. 119. 119. & 89. 45. & 46. 10.
 selfe-avenger] or, him that avengeth himselfe; the
 proud and mighty which will not suffer his ho-
 nour or gaine to be diminished. So Psalm. 44. 17.
 This was fulfilled, when children crying Hosanna
 to welcome Christ, the chiefe Priests and Scribes
 disdained, and sought to destroy him: but hee
 stopped their mouths by alleaging this Scrip-
 ture, Mat. 21. 15, 16. Marke 11. 18. Gods people
 are taught though they suffer wrong, not to avenge
 themselves, but to give place unto wrath, Rom. 12. 19.

Verse 5. what is sorry man] to wit, thus thinke I
 with my selfe, what is man, &c. Here man is called
Enosh, (the name of Adams Nephew, Gen. 4. 26.)
 which signifieth dolefull, sorry sorrowfull, wretched,
 and sicke incurably. And this name is given to all
 men, to put them in mind of their misery and mor-
 talitie; as Psal. 9. 21. let the heavens know that they be
Enosh. son of Adam] or of earthly man. As be-
 fore men are called *Enosh* for their dolefull estate
 by sin; so are they called Adam, and sons of Adam,
 that is, earthly, to put them in minde of their ori-
 ginall and end, which were made of Adamab the
 earth, even of the dust, and to dust shall againe re-
 turne, Gen. 2. 7. & 3. 19. Adam was the name both
 of man and woman, Gen. 5. 2. and is also the name
 of all their children, Psal. 22. 7. & 36. 7. & 39. 6.
 and in many other places. See the note on Pla. 49.
 3. visitest him] that is, hast care of, providest for, and
 lookest to him. The originall word thus largely sig-
 nifieth, and is used indifferently for visiting with
 favour, as Psal. 65. 10. or with displeasure, as Psal. 59.
 6. Here it is meant for good; for Gods provid-
 ence is singular towards man, and his visitation
 preserveth our spirits, Job 10. 12. Compare also here-
 with, Psal. 144. 3. Job 7. 17, 18.

Verse 6. For thou madest him lesse] or, And thou
 madest him lesse; or, I though thou madest him to want
 a little of the Gods. a little] The originall word
 signifieth either a little while, Psal. 37. 10. or a little
 deale, Psal. 37. 16. 1 Sam. 14. 29. The Greeke *brachy-
 si* (which the Apostle useth) also signifieth both,
 Act 5. 34. Job. 6. 7. howbeit, by his applying this
 to Christ, he seemeth to mean a little or short time,
 Heb. 2. 7, 9. than the Gods] or than God; but by
 Gods here is meant the Angels, as the Apostle ex-
 poundeth it, according both to the Gr. version &
 Chaldee paraphrase. And those heavenly spirits
 are for their office & service called Angels, that is,
 messengers; but for their honourable dignity they
 are called Gods, here and in Psal. 97. 7. and the sons
 of God, Job 1. 6. & 38. 7. The Princes of the earth are
 named Gods, Psal. 82. 6. how much more may the

Angels be called so, that are *Chiefe Princes*, Dan. 10. 13. *and crowndst him*] This may be understood of man as he was first made in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Vnto him the Apostle applieth this Psalm, thus: *Wee see Iesus crowned with glory and honour, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he might taste death for all*, Hebr. 2. 9. *Glory seemeth to respect inward vertues; as wisdom, holinesse, &c. and Honour for his outward good estate in ruling over the creatures, as verse 7, 8, 9.* *comely honour*] The Hebrew *badar* denoteth all *honourable comelinesse, bonest, grave, adorned decencie.*

7 Verse 7. *all, didst thou set*] in the first creation, God gave man rule over *fishes, fowles, beasts, and all that moue on the earth*, Gen. 1. 26. but after, for his sake and sin, the earth was cursed, and he enioyed it with sorrow, Gen. 3. 17. But the *Son of man*, who is *heire of all things*, Hebr. 1. 2. restoreth our losse, & will cause the *remnants* of the people, even *whosoever overcometh, to inherit all things*, Zach. 8. 12. Rev. 21. 7. though unto man living here in sorrowes, *wee yet see not all things subdued*, Hebr. 2. 8.

8 Verse 8. *Sheepe and oxen*] or *Flocks and herds*; the *flocke* comprehending both *sheepe and goats*, Levit. 1. 10.

9 Verse 9. *The fowle*] that is, *fowles or birds*; one is used for *many or all*; so the Hebrew often speaketh of other things, as *ship*, for *ships*, 1 King. 10. 22. with 2 Chron. 9. 21. *spear*, for *speares*, 2 King. 11. 10. with 2 Chron. 23. 9. So Psal. 20. 8. & 34. 8. *of the heavens*] that is, of the *aire*, for al this *Outspread or firmament spread over the face of the earth*, God called *Heavens*, Gen. 1. 17. the place also above where the Sun and stars are, be called *heavens*, Gen. 1. 17. and the highest place where the Angels dwell, (and God himselfe is said to sit in) is likewise called *heaven*, Matt. 5. 9. and 24. 36. and by the Apostle named *the third heaven*, 2 Cor. 12. 2. So other Scriptures mention *the birds of heaven*, Matt. 13. 32. *the winds of heaven*, Dan. 7. 2. *the clouds of heaven*, Dan. 7. 13. *the dew of heaven*, Dan. 4. 12. &c. The Hebrew name *Shamajim*, hath the forme of the duall number: but the Evangelists expresse it indifferently by the singular or plurall; as where one saith, *your reward is great in the heavens*, Matt. 5. 12. another saith, *it is much in heaven*, Luke 6. 23.



PSAL. IX

David praiseth God for executing of judgement. 12 Hee inciteth others to praise him. 14 Hee prayeth that hee may haue cause to praise him. 16 The judgements that shall come upon the wicked.

I To the Master of the Musicke upon Muth labben; a Psalm of David.

I Will confesse Jehovah with al my heart, 2
I will tel all thy marvellous *workes*. I will 3
rejoyce and shew gladnesse in thee, I will 4
sing Psalme to thy name, O most high. 5
When mine enemies turned backward, they 6
stumbled and perished from thy face. For 7
thou hast done my judgement & my doom, 8
hast sitten on the throne, judge of justice. 9
Thou hast rebuked the heathens, hast 10
brought to perdition the wicked one; their 11
name thou hast wiped out for ever and aie. 12
The dolations of the enemy are wholly 13
ended to perpetuity, and the cities thou hast 14
pulled up, perished is the memoriall of them 15
of them. And Jehovah shall sit for ever, he 16
hath prepared his throne for judgement. 17
And hee will judge the world with justice, 18
will iudge the peoples with righteousnesse. 19
And Jehovah will be an high refuge for the 20
oppressed, an high refuge at times in distresse. 21
And they that know thy name will trust in thee, for thou forsakest not them that 2
seeke thee Jehovah. Sing Psalme to Jehovah that dwelleth in Sion, thew forth among 3
the peoples his doings. For he that seeketh 4
out bloods remembreth them, forgetteth 5
not the cry of the meeke afflicted. Be gracious to me, Jehovah, see mine affliction from 6
my haters, lifting up me from the gates of 7
death. That I may tell all thy praises in the 8
gates of the daughter of Sion, may be glad 9
in thy salvation. The heathens are sunke 10
downe in the corrupting pit that they made; 11
in the net that they hid caught is their foot. 12
Knowne is Jehovah, judgement hee hath 13
done: in the worke of his hands insnares is 14
the wicked one: Meditation, Selah. The 15
wicked shall turne into hell, all the heathens 16
that forget God. For not to perpetuity 17
forgotten shall be the needy one, nor the expectation of the poore afflicted ones perish 18
for aie. Rise up Jehovah, let not sory man 19
be strong; let the heathens be judged before 20
thy face. Put thou, Jehovah, a feare in them, 21
let the heathens know that they be sory men, Selah.

Annotations.

Vpon Muth labben] This, if it be referred to the musicke, seemeth to be a kind of tune like that we call the *Comuer-temur*. Otherwise it may be read, *For the death of Labben*; but who he was, is uncertaine: some thinke it was Goliath; the Chaldee saith, *for the death of the Son*. It seemeth to me, as the former Psalm was of the propagation of

of Christs kingdome, so this is of the destruction of Antichrists.

Verse 1. *marvellous workes*] or *wonderfull things, miracles*. The originall word signifieth high and hidden, such as mans power cannot performe, nor reason reach unto, and therefore are admired.

Verse 3. *in thee*] the Chaldee saith, *in thy word*.

Verse 4. *when my enemies turned*] This may be taken for a summe of his praise for deliverances past, or, in faith for like to come, and may be read, *when my foes turne backe, they shall stumble and perishe*. *from thy face*] *from before thee, because of thy presence*, that is, for feare of thee, and shut out from thy face or presence. So after Psal. 68. 2, 3, 9. So the Apottle speaketh of the wickeds perdition *from the face of the Lord*, 2 Thess. 1. 9.

Verse 5. *done my judgements*] that is, given sentence, and executed according to the right of my cause: See Psalme 7. 9. The Chaldee expoundeth it, *my vengeance*. *sitten on the throne*] or, *set thee downe on the throne*, the seat of judgement or tribunall. This noteth both kingly authority, Psalme 132. 11, 12. and the acting or executing of the same, 2 Chron. 18. 18. Esay 6. 1. Dan. 7. 9. Rev. 20. 11.

Verse 6. *hast rebuked*] with rough and severe words: but this, when God doth it, commonly importeth *confusion*, as being to his enemies, and therefore joyned with the curse, Psal. 119. 31. and 68. 31. and 76. 7. & 18. 16. Zach. 3. 2. So elsewhere he saith, *at the rebuke of thy face they perishe*, Psalme 80. 17. *wiped out*] or, *wiped away*, as with the hand. And this *wiping out the name*, no- teth an utter abolishing with great wrath, Deut. 9. 14. & 29. 20. Psa. 109. 13. *for ever and aye*] or, *for ever and yet*; or, *to eternity and perpetuity*. The Hebrew *Ghned, yet*, is added to *eternity* or *ever*, to increase the durance of it, and to note all eternities, Psal. 10. 16. and 21. 5. and 104. 5. & 145. 1, 2. taken from Moses, Exod. 15. 18.

Verse 7. *The desolations*] which the enemy made in spoyling our land; or *the desolate places* which the enemy builded for himselfe, as in Iob 3. 14. great men are said to *build themselves desolate places*. *of the enemy*] So the Greeke turned it. We may also reade it, *O enemy, the desolations are quite ended* (which thou madest;) or, *are they ended?* *to perpetuity*] or, *to victory*, that is, so as it continueth for ever. Ever or Eternity hath the name *Ghnoham* in Hebrew, of being *hid*, and so unknowne: *perpetuity*, *Nesach*, is named of *prevailing* and *getting victory* by perpetual durance. Here- upon that speech of the Prophet, *bee hath swal- lowed up death to perpetuity*, or *victorious aye*, Esay 25. 8. is translated by the Apottle, *Death is swal- lowed up to victory*, that is, *for ever*, as the same word in Amos 8. 7. and Lam. 5. 20. is also turned in Greeke by the LXXij. Interpreters.

Pulled up] a similitude taken from trees, applyed here to the *pulling downe of cities*: so *planting* and *pulling up* of a people, are set one against another, Ier. 24. 6. and 42. 10. & 45. 4. *of them*] twice repeated, for more vehemencie; meaning, *all and every of them*: or, *with themselves, their memory in*

gone: the Greeke translateth, *their memoriall is per- ished with a sound*.

Verse 9. *will judge*] or *give downe unto*. Two severall words for *judging* are here used, as before, Psal. 7. 9. *with righteousnesses*] that is, *all manner righteousnesses* and *equitie*, or *most righteously, most equal- ly*. See the like speech after, Psal. 98. 9. and 96. 13. and often otherwhere.

Verse 10. *an high refuge*] in Hebrew *Misgab*, which is, *an exaltation*; that is, *an high place, tower*, or *fort* to resist the enemy, Ier. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 36. *for the oppressed*] or *to the beaten downe*, the poore is so called, as being *pounded* or *stamped* by the adversary. So Psal. 10. 18. and 74. 21.

at times] or *in seasons*, that is, *seasonably* at all times when they be in distresse. So Psal. 10. 1.

Verse 11. *that know*] or *that acknowledge thy name*: such are Gods people, Esay 52. 6. and shall by him be delivered and advanced, Psal. 91. 14.

Verse 12. *dwelleth in Sion*] or *sitteth in Sion*. The Chaldee saith, *hath placed his divine habitation* (or *Majestie*) *in Sion*. *Sitting* is often used for *dwell- ing*, as is noted Psal. 11. The word *in* is many times omitted in Hebrew, but necessarily to be understood, as the Text it selfe sheweth, as *Beit*, *house*, for *habeth*, in *the house*; 2 King. 14. 14. com- pared with 2 Chron. 35. 24. and 2 Chron. 26. 21. with 2 King. 15. 5. and 2 Chron. 34. 30. with 2 King. 23. 2. *his doings*] *his practises*, or *won- tered workes*. The originall word signifieth actions done naturally, or purposely and studiously; *de- signs*, *gests*, or *exercises* enterprised advisedly, and prosecuted studiously, of naturall disposition and inclination, as Prov. 20. 11. 1 Sam. 25. 3.

Verse 13. *seeketh out*] or *requireth blouds*, that is, God, who followeth, findeth out, punisheth and avengeth bloudshed or murder, according to the Law, Gen. 9. 5, 6. See the Annotations there. The Chaldee expoundeth it, *be that requireth the bloud of the innocent, remembreth his just ones*. *mecke affli- cted*] The originall here hath a double reading, *Ghnanajim*, that is, *afflicted, poore*; and *Ghnanavim*, *meke, modest, lowly*: for affliction often causeth meeknesse. Therefore also *Ghnanai*, that is, *afflicted*, is translated *Praun*, *Adeske*, Matt. 21. 5. from Za- charie 9. 9.

Verse 14. *from my huters*] that is, which com- meth upon me from them. *lifting up*] or, *O- lister up* (*exalter*) *of me*. *gates of death*] This no- teth present perill and feare of death, as being now nere at the very doore or gate thereof, Gen. 4. 7. Judg. 5. 8. It noteth also power, strength, and jurisdiction which death hath; (even reigning, as the Apottle saith, Rom. 5. 14.) because Magistrates sate, and Judgements were executed at the gates of Cities, Deut. 21. 15. Job 31. 21. Amos 5. 10, 15. So in other Scriptures the *gates* of death and of hell denote their perill, strength and horror, Psal. 107. 18. Esay 38. 10. Mat. 16. 18. Job 38. 17.

Verse 15. *gates of the daughters of Sion*] these are opposed to the former *gates of death* and meane the publike places where Gods people come to- gether at Sion gates, where God sate, verse 12. and

which

which he loved most, *Psal. 87. 2.* The daughter of *Sion* signifieth the Church or Congregation there gathered; as also the Chaldee Paraphrase here sheweth, translating it *the congregation of Sion*, for every chiefe citie was counted as a mother, *2 Sam. 20. 19.* (whereupon the Apostle calleth *Ierusalem*, *the mother of us all, Gal. 4. 26.*) the villages that were neere and pertained unto such cities, are called *daughters*; *Ios. 15. 45.* *2 Chron. 13. 19.* *Psal. 48. 12.* and the inhabitants there seated, or assemblies of people resorting thither, are likewise named *daughters*, as being bred, borne, nourished there, and subject therto. Such speeches are often in the Scripture, as, *daughter of Ierusalem, Lam. 2. 19.* *daughter of Sion, Mat. 21. 5.* from *Zach. 9. 9.* *daughter of my people, Ier. 4. 11.* *daughter of Tirus, Psalm. 45. 13.* *daughter of Babel, Psal. 137. 8.* and the like.

17 Vers. 17. Judgement he hath done] or, by the
judgements that he hath executed. his hands] or
his palmes, the wicked owne hands, called the palmes
or bowlowes, for the secret manner of working. So
Psal. 7. 4. Meditation Selah] meaning, that
this is a matter of deepe meditation, worthy to be
well minded, and spoken or sung with earnest con-
sideration alwaies Some retainē the Hebrew word,
Higgajon Selah, for that it may import a kinde of
Song or tune, (as the Greeke turneth it,) being
found in this forme, onely here, and in Psal. 92. 4.
The Chaldee interpreteth it, the just shall joyfully
shout for ever.

18 *Verſ. 18. into bell] into bell it ſelfe: for the word into is in effect twice put in the Hebrew for more vehemencie. forgets God] the Chaldee addeth, that forgets the feare of God.*

19 Verſ. 19. *needy one*] two names are here given to the poore, *Aſſion*, *needy* and *deſirous*, which importeth want of things needfull, to be ſupplied by liberalitie, *Pſa.* 132. 15. and 112. 9. *Gbnani*, *poore afflicted*, which need helpe and deliverance from vexation as before, *verſ.* 13. yet this precise difference is not alwaies obſerved in Scripture. *perish for aye*] that is, *ſhall never periſh*. Here the word *not*, ſet in the beginning, ſerveth for a deniall of all that followeth, *ſhall not be forgotten*, *ſhall not periſh*, or *be loſt*; So in *Iob* 30. 20, 25. and 31. 20. And the Chaldee here repeateth the word *not*, for more plainneſſe. Contrary to this is the *wicked's hope* and expectation, which *ſhall periſh*, *Prov.* 10. 28. *Iob* 8. 13. and 11. 20. *be ſtrong*] or, *ſtrengthen*, *confirm* and *harden* himſelfe, and ſo *prevaiſe*. This *is fitly oppoſed both to the name and nature of man, which is *infirm*, *ſorrowfull*, and *mortal*.

21 Verſ. 21. *Put a feare in them*] The originall
morab (uſed in this place onely) ſeemeth to be put
for *Mora*, which is *Feare* or *Terrour*, *Pſal.* 76. 12.
theſe two Hebrew letters being often put one for
another, as *Amor*, *Ier.* 52. 15. for *Hamor*, *2 King.*
25. 11. *Shinna*, *2 King.* 25. 29. for *Shinnah*, *Ier.* 52.
33. Or according to the Letters it may come of
Horab, to teach, and ſignifie a *law* or *doctrine*, and
this the Gr. favoureth, translating *ſet a Law-giver*
(or teacher) *over them.* *ſory men*] in Hebrew *En-*
noſh, the proper name of *Adan*is nephew, *Gen.* 4.
26. ſignifying *Sorrowfull*; and is after commonly gi-

ven to every man for his dolefull state and mortali-
tie, *Psal.* 8. 5. and here collectively is the name of
man kinde.

PSAL. X.

11 The Prophet complaineth to God of the outrage
of the wicked against God himselfe and his poore peo-
ple. 12 He prayeth for remedie. 16. He professeth
his confidence.

VWherefore Jehovah dost thou stand
in a place farre off, dost thou hide at
times in distresse? In the haughtinesse of
the wicked, he hotly pursueth the poore
afflicted, let them be taken in the crafty pur-
poses that they have thought. For praise
doth the wicked for the desire of his soule,
and the coverous he blesseth, he dispirith Je-
hovah. The wicked, such is the loslineffe of
his nose, *that* he seeketh not: *there is* no God,
in all his craftie purposes. His waies do well
succeed in all time, thy judgements *are* on
high above his sight, all his distresses he pus-
seth at them. He saith in his heart, I shall
not be removed, for that *I shall* not be in evill
to generation and generation. His mouth is
full of cursing, and of deceits and fraud; un-
der his tongue *is* molestation and painful ini-
quitie. He sitteth in the waiting place of
the villages, in the secret places doth he mur-
der the innocent, his eies lurk for the poore.
He lieth in wait in the secret place, as a Li-
on in his den he lieth in wait to snatch away
the poore afflicted; he snatcheth away the
poore afflicted, in drawing him into his net.
Hee croucheth, he boweth downe, that fall
may into his strong *pawes* a troop of poore.
He saith in his heart, God hath forgotten,
he hideth his face, he will not see to perpetu-
itie. Rise up Jehovah, ô God lift up the hand,
forget not the meeke afflicted. Wherefore
doth the wicked despise God? he saith in
his heart, thou wilt not enquire. Thou seest,
for thou beholdest molestation and indigna-
tion, to give *it* into thy hand, unto thee the
poore doth leave *it*: thou art the helper of
the fatherlesse. Breake thou the arme of the
wicked one, and of the evil *man*; seek out his
wickednesse, *till* thou findest none. Jehovah
is King for ever and aye; perished are the
heathens out of his land. Jehovah thou hast
heard the desire of the meek, thou preparest
firme their heart, thou makest attentive thine
care. To judge the fatherlesse and the op-
pressed, *that* he adde not any more to daunt
with terrour sory man out of the earth.

Annotations.

THis Psalm is in the Greek version a continuance and part of the former ninth. Whereupon the count of the Psalmes following, doth in the Greeke books, and such as follow them, differ from the Hebrew; the 11. Psalm being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalmes, they divide the 147. into two. Likewise the 114. and 115. Psalmes they make one, and the 116. they part in two.

1 Vers. 1. *wherefore dost thou stand*] or, *wilt thou stand* ? This forme of expostulation implieth an earnest prayer, *Lord stand not farre off*. For questions may be resolved into plaine affirmations, or denials: as where one Evangelist saith, *why diseasest thou the Master*, Mark. 5. 35. another saith, *Disease not the Master*, Luke 8. 49. See the notes on Exod. 32. 11. *dost thou hide*] to wit, *thine eyes*, as Esay 1. 15. or, *thine eare*, as Lm. 3. 56. or *thy selfe*.

times in distresse] that is, when we are in distresse. So Psal. 9. 10. *Times*, may specially note *troubled times*. See Psal. 31. 16.

2 Vers. 2. *he hotly pursueth*] or, *burne doth the poore*, doth *broile* in affliction, *is hotly persecuted*. See Psal. 7. 14. The Apostle useth like speech for exceeding griefe, 2 Cor. 11. 19. *Who is offended and I burne not* ? *craftie purposes*] or, *devices, policies*; The word noting sometime good purposes, and sometime evill. See also Psal. 26. 10. The Greeke translateth, *they are taken in the counsels*.

3 Vers. 3. *praise doth the wicked*] to wit, *himselfe*, or his fortune, for that he hath what his soule desireth. And *the soule of the wicked desireth evill*, Prov. 21. 10. *the covetous*] or *gain-thirsty*, *he blest*] to wit, *himselfe*, and his fortune. The *covetous* hath his name of a word which sometime signifieth to pierce or wound, Ier. 2. 8. And fitly is the *gain-thirsty* so called, both for the hurt he doth to others, whose life oft he would take away, Pro. 1. 19. and for that he woundeth himselfe with his greedy carke; the holy Ghost testifying that such as lust after gaine, *doe pierce themselves thorow with many sorrows*, 1 Tim. 6. 10. *he despiseth*] or *contemptuously provoketh* with evill words or carriage, and so *incenseth* or *stirreth him to wrath*. So vers. 13. The Chaldee expoundeth it thus, *he thus blesteth the unrighteous man*, *abhorreth the word of the Lord*.

4 Vers. 4. *such is the loftinesse of his nose*] or, *according to the height of his countenance*, or, *of his anger*. The nose and casting up of it, signifieth a proud, *carnefull*, and sometime an *angry countenance*; For as the *highnesse of the heart*, Psal. 131. 1. and of the spirit, Prov. 16. 18. noteth inward pride: so the *loftinesse of the eyes*, Psal. 101. 5. and here of the nose, noteth outward pride and *disdainfull behaviour*. The Hebrew hath one word, for the nose, and for anger, (as is observed, Psal. 2. 5.) the Greeke here saith, *according to the multitude of his anger*, meaning that whereby he persecuteth the poore. The Chaldee translateth it, *in the pride of his spirit*. *he seeketh not*] *nothing regardeth or careth*, to wit, for God, or

his will. Or it may be translated, *The wicked inquire not into the height of his anger*, that is, into Gods anger, he careth not nor feareth his wrath.

in all his craftie purposes] or, *in all his presumptuous cogitations*; meaning that he doth not once thinke of God, whiles he purpoeth against the poore; or he persuadeth in heart, andaine would so perswade himselfe that there is no God. He studieth Atheisme, as Psal. 14. 1. The Chaldee expounds it, *He saith in his heart, that all his cogitations are not manifest before the Lord*.

Vers. 5. *His waies, &c.*] or, *bring forth do his waies*; a similitude from bringing forth children with paine, which being effected, causeth joy, Job. 16. 21. Therefore here, (as in Job 20. 21.) it is used for good successe and (as the Chaldee explaineth it,) *prosperitie*. Or referring it to the poore whom he persecuteth, we may reade, *his waies in the sorrowfull*, or *are grievous*; the Greeke saith, *are polluted*.

in all time] or, *in every time*, that is, *always continually*. So Psal. 34. 2. and 62. 9. and 106. 3. so the Apostle in Greeke saith, *praying in all time*, that is, *always*, Ephes. 6. 18. like phrase is, *in all day*, that is, *dayly*, Psal. 145. 2. *above his sight*] or *out of his presence*, *from before him*.

he passeth] that is, *despise* and *setteth them at nought*, *dominiers over them* (as the Greeke translateth it) as if he could overthrow them with his breath. Or *he puffeth*, *bloweth*, and consequently *setteth them on fire*, and *consumeth them*: as, *fornefull men puffed* (that is, *inflamed*, or as the Greeke saith, *burne*) *the citie*, Prov. 29. 8. So Ezek. 21. 31. The Chaldee expoundeth it, *he is angry at them*.

Vers. 6. *I shall not be in evill*:] or, *that am not in evill*; that is, I who am not now in evill, shall never be; meaning by *evill*, *trouble* or *affliction*; as the Israelites *saw themselves in evill*, Exod. 5. 19. Or, perhaps, by *evill*, he meaneth *sinne* and *maliciousnesse*, (as when Aaron said, *the people were in evill*, Exod. 32. 22) and then he boasteth here of his innocencie, for which he promiseth to himselfe a *settle estate*. The Chaldee giveth this sense; *I will not be moved from generation to generation, from doing evill*.

Vers. 7. *of cursing*] or, *of execration* or *adjuration*. The Hebrew *Alah* signifieth an oath with execration or cursing, Numb. 5. 21. for cursing was added to an oath, for to confirme it the more, Neh. 10. 29. Dent. 29. 12, 21. therefore one and the same thing is called both an oath, and a curse, Gen. 24. 8. 41. This here the Apostle calleth in Greeke *Arz*, *Cursing*, Rom. 3. 14. *deceits and fraud*] or *impostures and inward guile*, that is, outward deceitfull shewes and promises, and privie guile lurking in the heart.

Vers. 8. *in the waiting place of the rillages*] or, *the ambush of the court-yards*, both which have their name in Hebrew of the grasse that groweth in them, as it were *grasse-yards*. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greeke translateth, *in the waiting place with the rich*.

Vers. 10. *He croucheth*] or, *And he croucheth*, to wit, *himselfe*, lest he should be espied. See this spoken

ken of the Lion, Iob 39.2. *that fall may into his strong pawes a troope*] or, *and he falleth with his strong pawes on the troope of poore.* Strong pawes] or,

Strong members; Here wanteth a word to be supplied, as often in this and other tongues; as, a full for a full cup, Psa. 73.10 a new, for a new sword, 2 Sam. 21.16. cold, for cold water, Matth. 10. 42.

This want sometime the Scripture it selfe supplieth in repeating histories; as, *he set in Aram*, 1 Chr. 18.6. for *he set garrisons in Aram*, 2 Sam. 8.6. the first of the feast, Matth. 26.17. for the first day of the feast, Mark. 14.12. So after, Psa. 22.13. and 27.4.

troope of poore] or, *the weake, the poore*; called here by a name that noteth their power, wealth, and facultie, to be dimmed or decayed, or, a company of obscure persons. This word is no where found, but thrise in this Psalme, in the eight verse before, in this, and againe in the fourteenth.

11 Ver. 11. *he will not see*] or, *not at all respect*. The like prophane speeches of the wicked are set downe, Psa. 94. 7. Ezek. 8. 12. and 9. 9. Isay 29.15.

12 Ver. 12. *lift up thy hand*] that is, *shew openly thy power for helpe of thy people, and confusion of thy foes.* *Lifting up the hand* is applied to the publishing and manifesting of the Gospell, Isay 49.22. sometime for signe of helpe, Ezek. 20.5. sometime for hurt, 2 Sam. 18.28. and sometime for signe of an oath, as Psa. 106.26. Deut. 32.40. In this latter sense the Chaldee Paraphrast taketh it here, *Confirme the oath of thy hand.*

14 Ver. 14. *to give it into thine hand*] that is, *to take the matter into thy hand, to manage it, or, to give with thy hand, that is, liberally to recompence the evill that is done.* The Chaldee paraphraseth thus, *It is manifest before thee, that thou wilt send upon the wicked sorrow and wrath, thou lookest to pay a good reward to the just with thy hand.* *unto thee*] or, upon thee the poore leaveth, to wit, his cause, or himselfe. To leave, isto commit unto ones fidelitie, Gen. 39.6. Esa 10.3. Iob 39.14. And so the Chaldee saith, *thy poore, trust in thee.* See also 2 Tim. 1.12.

15 Ver. 15. *Breake the arme*] the arme noteth strength, meanes, power, and helpe. Ezek. 30.21,25. Isa. 33.2. Dan. 11.6.22. also violence, Iob 35.9. In respect of all these, the armes of the wicked men shall be broken, Psa. 37.17. *till thou findeest none.*] In Jer. 50.20. the finnes of Gods people being sought for, are not found, because of his mercy in pardoning them: but here of the wicked they are not found, because of his judgment in consuming them, as he saith in Ezek. 23.48. *thus will I cause wickednesse to cease out of the land.*

16 Ver. 16. *beathens out of his land*] the land of Canaan, whose peoples the Lord droye out, Psa. 44.3. and of which he said, *the land is mine*, Levit. 25.23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and borne of them, Ezek. 16.3. such were also called beathens, Psa. 2.1. as appeareth by Act. 4.27.

17 Ver. 17. *thou preparest firme*] to wit, *by thy Spirit*, which helpeth the infirmities of men that know not what to pray as they ought, Rom. 8.26. Or we may reade it prayer-wise, *prepare thou their*

heart, apply &c. for prayers are often made in faith, as if they were already done; as, where one saith, *it hath pleased thee to blesse*, 1 Chron. 17.27. another saith, *let it please thee to blesse*, 2 Sam. 7.29 *thing care*] the Chaldee addeth, *to their prayers.* The Greeke thus, *to the preparation of their heart thing care attendeth.*

Ver. 18. *that he adde not*] he, that is, the wicked man spoken of before, ver. 15. unlesse we refer it to that which followeth, *the man of the earth.* *to daunt with terror*] or, *to breake with feare, to dismay or terrifie.* The word is indifferent, applied sometime to God, Psa. 89.8. sometime to wicked men, Psa. 37.35. The Apostle following the Greek version, saith, *be not troubled*, 1 Pet. 3.14. for, *be not daunted with feare*, Esay 8.12. but more fully the word is opened by Paul, saying, *in nothing be terrified (or daunted) of your adversaries*, Phi. 1.28. *pturōmenoi sory man, out of the earth*] or *sory men*, (Amsb.) as Psa. 9.21. This may be referred to the fatherlesse and oppressed, whom the wicked would daunt and skare out of the earth, or land. Or, changing the order of the words, thus, *that man of the earth* (that is, earthly man,) *doe no more terrifie the meeke.* The Chaldee explaineth it thus, *Let the sons of men not any more be broken (or daunted) from before the wicked of the earth.*



PSAL. XI.

David being counselled to flee, encourageth himselfe in God against his enemies. 4 He sheweth the providence and justice of God.

To the Master of the Musick, a Psalm of David.

IN Jehovah doe I hope for safety; how say ye to my soule, flee to your mountain as a bird? For loe the wicked bend the bow, they prepare their arrow upon the string to shoot in the darknesse at them that are upright in heart. For the foundations are cast down, the just what hath he done? Jehovah in the palace of his holinesse, Jehovah in the heavens his throne; his eyes will view, his eye-lids will prove the sonnes of Adam. Jehovah will prove the just one, and the wicked one; and him that loveth violent wrong his soule doth hate. He will raine upon the wicked, snares, fire and brimstone, and wind of burning stormes shall bee the portion of their cup. For just Jehovah hee loveth justices, his face will view the righteous.

Annotations.

A Psalm of David:] this word Psalm waiting in the Hebrew, is supplied in the Greek. So

So in Psal. 14. and 25. and 26. and 27. and many other. See the note on Psal. 10. 10. *fit* or *fit*. In the Hebrew there is a double reading, *see thou*, and *see ye*, meaning David in speciall, and his retinue with him. *to your mount* or, from your mount; but the Greeke and Chaldee supplieth the word *to*. In mounts, rocks and caves, David hid himselfe from Sauls persecution, 1 Sam. 23. 14. and 24. 3, 4. *as a bird*] This noteth his danger, who was hunted *as a partridge on the mount-ynes*, 1 Sam. 26. 20. and his *feare*, as in Isa. 16. 2. Hereupon is that proverb, *As a bird fleeing from her nest, so is a man fleeing from his place*, Prov. 27. 8.

3 Verse 3. *For the foundations* or *the things set up*. The originall word *Shaitoth* signifieth *things orderly set and disposed*, and may be applied to many things; as in buildings, to the *foundation*; in hunting, unto *nets or snares*; in the Common-wealth, unto *constitutions or positive lawes*; in warres, unto *engines or leagers*, as Psal. 3. 7. in the minde of man, unto *purposes, plots, deliberations*; in Religion, unto *Faith*, which is the *foundation and beginning of the hypostasie*, or *the hypostasie* (that is, the *subsistence and expectation*) of things hoped for, Hebr. 3. 14. and 11. 1. According to all, or most of these, may this sentence be applied, either to the *plots, purposes, snares*, set for Davids ruine, but pulled downe by the Lord; or to Sauls estate and *kingdome* which seemed settled, but by the Lord was overthrowne; or, to Davids estate and *faith*, which the enemies boasted to be come to nought. The Greeke version of the Lxx. translateth thus, *for the things that thou hast perfected, they have destroyed. are cast down* or *shall be broken downe, destroyed*. The Chaldee giveth this interpretation. *For if the foundations be destroyed, why doth the just doe innocencie?*

4 Verse 4. *Palace of his holinesse* or *his holy palace* or *Temple*, which here may be taken for *very heaven*, as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true Sanctuarie, Hebr. 9. 24.

5 Verse 5. *prove the just* or *trie them*; by the persecution of the wicked, as well as by other afflictions, Psal. 66. 10, 11, 12. *his soule*] that is, Gods soule doth hate. This is attributed to God after the manner of men; as he is also said to have eyes, hands, eares, &c. So Leviticus 26. 11. *my soule shall not loath you*.

6 Verse 6. *snares*] hereby is often meant in Scripture, *strange, sudden, and inevitable judgements*, Job 22. 10. and 18. 9, 10. Isa. 8. 14. and 24. 17, 18. The Chaldee expounds it, *He will send downe the raine of vengeance on the wicked that breathe fire, &c.* *fire and brimstone*] such was the wrath that fell on Sodom and the Cities by it, Genes. 19. 24. and was threatned unto Gog, Ezek. 38. 22. and figureth the vengeance of eternall fire, Jude 7. Revelat. 20. 10.

wind of burning stormes] or, of *blasting tempests*, that is, a *horrible blasting whirlwind*. David felt such from his persecutours, Psalm. 119. 53. and here they feelee such from God, for persecuting him. Ieremie applieth this word to the *burning storme* of hunger, Lam. 5. 10. but it is properly a *bideous burning tempest*, rushing out of the dark-

some cloud; such as the Evangelist calleth *animos torbidos*, a *smouldring burning wind*, named in Greeke *Eurochdon*, Act. 27. 14. *the portion of their cup*] that is, the *due measure of their punishment*. See Psal. 75. 9. and 16. 5.

Verse 7. *loveth justices*] that is, all manner justice, both to punish the evil, and preserve the good, both just causes and persons. *his face* or *their faces*, in myserie of the holy Trinitie; as often in the Scripture. See Psal. 149. 3. The Hebrew here may be Englished, *the face (the aspects) of them*, or of him: See the note on Psalm. 2. 3. *will view the righteous*] usually vieweth the right. And this noteth the manifesting of Gods care and favour towards the righteous, both cause and person. The Greeke translateth, *His face seeth righteousness*: the Chaldee thus, *The just shall see the sight of his face*.



PSAL. XII.

David destitute of humane comfort, craveth helpe of God. 4 He comforteth himselfe with Gods judgements on the wicked; and confidence in Gods tried promiser.

To the master of the musicke upon the eight, 1
a Psalme of David.

SAVE O Jehovah, for the gracious Saint 2
is ended, for the faithfull are diminished 3
from the sons of Adam. They speake 3
false vanitie, each man with his next friend, 4
with lip of flatteries; with a heart and a 4
heart they speake. Jehovah cut off all lips 4
of flatteries, the tongue that speaketh great 5
things. Which have said, with our tongue 5
we will prevaile, our lips are with us, who is 6
Lord over us? For the wastfull spoile of 6
the poore afflicted, for the groaning of the 7
needy ones: now will I rise up, saith Jeho- 7
vah; I will set in salvation, he shall have 8
breathing. The sayings of Jehovah are pure 7
sayings: as silver tried in a subliming fur- 8
nace of earth, fined seven times. Thou Jeho- 8
vah wilt keep them, wilt preserve him from 9
this generation for ever. The wicked walke 9
on every side, when vilenesse is exalted of 9
the sonnes of Adam.

Annotations.

Verse 1. *upon the eight*] which the Chaldee expoundeth, *upon the eight stringed harpe*: See Psalm 6. 1.

SAVE] or helpe. This word is largely used, for 2
all manner saving, helping, delivering, preserving, &c.,

&c. as to helpe or defend from injury, Exod. 2. 17. 2 King. 6. 26. 27. to deliver from all aduersities, Psal. 34. 7. as from sicknesse, Mat. 9. 21. Marke 6. 56. from drowning, Mat. 8. 25. from shipwrack, Act. 27. 31. from hands of enemies, Psal. 18. 4. Iude 5. from sinne, Mat. 1. 21. from death, Matt. 27. 40. from wrath, Rom. 5. 9. & infinite the like. And is not onely a helping in trouble, but a riddance not of it, as one Evangelist saith, Let us see if Elias will come *and save him*, Mat. 27. 49. another saith, if Elias will come *and take him downe*, Marke 15. 36. *the faulshull are diminished*] or, *faulsh, fidelities are ceased*. The originall word is used both for true and faulshull persons, 2 Sam. 20. 19. & for truths or fidelities, Esay 26. 2. The Greeke translateth, *the truths*.

3 Verse 3. *false vanity*] or *vaine falshood*; in Greeke, *vaine things*. The word (*shav*) noteth *vanity* both of words and deeds, Exod. 20. 7. Ier. 2. 30. and often that which is also *false*, Exod. 23. 1. as that which Moses in Exod. 20. 16 calleth witnesse of *falsehood*, (*Shaker*) relating it he calleth *false vanity*, (*Shav*) Deut. 5. 20. *with his next friend*] or *his neighbour, his friend with whom he is associate*. Sometime this word is used for a speciall friend, 2 Sam. 13. 3. Psalm. 35. 14. Prov. 17. 17. but often generally for a neighbour, or next, as the new Testament translateth it in Greeke, Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luke 10. 29. ~ 36. *with lip of flatteries*] that is, *smooth deceitfull speeches*, as the Greeke translateth, *deceitfull lips*, a lip being sometime put for a speech or language, Gen. 11. 1. Of such deceivers, that had taught their tongues to speake lies, Ieremy also complaineth, chap. 9. verse 4. 5. *a heart and a heart*] that is, *a double heart*, and deceitfull. So stone and stone, Ephab and Ephab, Deut. 23. 13. 14. meaning double and deceitfull weighs and measures. The men of Zabulun are commended for that they were not thus of a heart and a heart, 1 Chron. 12. 33. The Greeke translateth, *with a heart and a heart he speaketh evil things*.

5 Verse 5. *our lips are with us*] or, *are ours*, that is, *we have skill, power, and liberty to speake*; *who shall controul us*?

6 Verse 6. *I will rise up*] the Chaldee addeth, *will rise up to judgement*. *set in salvation*] that is, *deliver out of all misery, and safely settle in health and prosperous estate*. *he shall have breathing*] or, *he* (meaning God) *will give breathing, or respiration to him*, that is, *to every poore man*, (as after in verse 8.) or, *hee will breathe out*, that is, *speake plainly to him*. The Greeke, changing the person, translateth, *parresia somai*, that is, *I will speake plainly with him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted, whose faithfull word is therefore commended in the verse following. This word sometime is used for *plaine and confident breathing out*, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, *I will set in salvation him whom he puffeth at*, that is, *whom the wicked boldly defiecth*, (as this word was used before, Psal. 10. 5.) or, *whom he bath insnared*. The Chaldee ex-

poundeth it, *I will appoint salvation for my people, but against the wicked I will testifie evil*.

Verse 7. *The sayings*] or, *the words, promises, tried*] examined, *fined*, as in fire. The like praise of Gods pure word is in Psalme 18. 31 and 119. 140. Prov. 30. 5. *a subliming furnace of earth*] This furnace, called *Ghnatil*, a *sublimatory*, of *subliming* or *causing to ascend upward*, is the best and choicest vessell for trying and subliming of mettall, called therefore in Greeke *Dokimion*, a *Trial*. And the Apostle hath the like word for a *Trial* of faith, better than gold, 1 Pet. 1. 7. *seven times*] or *seven fold*, that is, *many times, fully and sufficiently*. Seven is a perfect number used for many, 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.

Verse 8. *preserve him*] that is, *every one of them*: so before in the end of the sixth verse, and often in the Scripture, like sudden change of number may be observed. It may also be read prayer-wise, *keep them, preserve him*. The Greeke changeth person also, saying, *will keepe us, and preserve us*. *from this generation*] that is, from the men of this generation; as when Christ said, *Whether shall I liken this generation?* Matt. 11. 16: he meant, *Whether shall I liken the men of this generation?* Luke 7. 31. The like may be scene in Matt. 11. 12. 42. compared with Luk 11. 31. The originall word *Dor*, that is, *generation*, *race* or *age*, hath the signification of *durance*, or *durable dwelling and abiding*, Psal. 84. 11. and so noteth the whole age or time *that a man dureth in this world*, Eccles. 1. 4. and so consequently for a multitude of men *that live together in any age*, as here, and Dent. 1. 35. and in many other places.

Verse 9. *vilenesse*] or, *vile luxuriousnesse, riotize*. The word *Zullush* here used, is derived from *Zol*, that is, a *rioter, glutton, or luxurious person*, Deut. 21. 20. Prov. 23. 21. and consequently one *vile, contemptible and nought worthe*, opposed unto the precious, Ier. 15. 19. And here *vilenesse* or *riotize* may either be meant the vice it selfe, or of vicious doctrine, opposed to Gods precious word, before spoken of, ver. 7. or a *vile and riotous person*, may so be called, for more vehemencie sake, as *Pride for the Proud man*, Psal. 36. 12. The Greeke translateth thus; *according to thine highnesse, thou hast much increased* (or *made abundant*) *the sons of men*. The Chaldee thus; *the wicked walke round about, as an horseth that sucketh the blood of the sonnes of men*.



PSAL. XIII.

David complaineth of delay in helpe; 4 prayes, for mercy 6 and glorieth therein.

To the Master of the Musicke, a Psalme of David.

HOW long Jehovah wilt thou forget me for ever: how long wilt thou hide thy face from me? How long shall I set counsels in my soule, sorow in my heart by

by day: how long shall my enemy be exalted above me? Behold, answer thou me, Jehovah my God; lighten thou mine eyes, lest I sleep the death. Lest my enemy say, I have prevailed against him; my distressers be glad when I am moved. But I, in thy mercie doe I trust, my heart shall be glad in thy salvation: I will sing to Jehovah, for he hath bounteously rewarded unto me.

Annotations.

2 **H**ide thy face] that is, withdraw thy favourable countenance and comfort; which the Chalde expoundeth, the brightness of thy face. This is contrary to the lifting up of the light of Gods face, Psalm. 4. 7. and importeth trouble and griefe, and is caused by sinne, and is the cause of many adversities and discomforts, Deut. 31. 17, 18. Isa. 59. 2. Ezek. 39. 23, 24, 29. therefore this Prophet doth often complaine hereof, and pray against it, Psal. 30. 8. and 104. 29. and 88. 15. and 69. 18. and 102. 3. and 145. 7. and 27. 9.

3 **V**erse 3. *for confesse]* that is, confesse and drive with my selfe how to escape. *by day]* that is, daily; in Greeke, *day and night.*

4 **V**erse 4. *lighten my eyes]* that is, make them see cleere; and consequently, make me joyfull; for, the light of the eyes rejoiceth the heart, Prov. 15. 30. Or, keepe me alive: which sense the words following seeme to imply, and the like speeches in Prov. 29. 13. Eccles. 1. 7, 8. The eyes are said to be enlightened, when penurie, sorrow, sicknesse, or other affliction whereby they were dulled, is done away, and the senses by some meanes refreshed, 1 Sam. 14. 27, 29. Esra 9. 8. also when ignorance is by Gods Word and Spirit done out of the minde, Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11. *lest I sleepe]* or, that I sleepe not the death, meaning, the sleepe of death, that is, lest I die. For death is often called sleepe in the Scripture, Psal. 76. 6. Job 3. 13. and 14. 12. Act. 7. 60. and 13. 36. the sleepe of eternitie, Jer. 51. 39. The Chaldee paraphraseth thus, *Enlighten mine eyes in thy Law, lest I sinne, and sleepe with them which are guiltie of death.*

6 **V**erse 6. *But I]* or, *And I, as for me.* *bounteously rewarded]* The originall word *Gamal* signifieth to give one thing for another; as prosperitie, after one hath bene in adversitie, &c. And though it be sometime used for rewarding evill for good, Psal. 7. 5. or evill for evill, Psal. 137. 8. yet from God to his people, it commonly signifieth a bountifull rewarding of good things, in stead of evill, which we rather doe deserve. So Psal. 116. 7. and 119. 17. and 142. 8. and 103. 2, 10. The Greek translateth *deus bounteously*; the Chaldee, *rewarded me good.*



PSALME XIV.

1 David describeth the corruption of all naturall men; 4. and convinceth them by the light of their con-

science. 6 He sheweth their enmities against Gods people, who wish for, and glory in his salvation.

To the Master of the Musicke, a Psalm of David.

THe foole saith in his heart, there is no God: they have corrupted, they have made abominable their practise; there is none that doth good! Jehovah from the heavens looked downe upon the sons of Adam, to see if there were any that understand, any that seeketh God. All is departed, together they are become unprofitable: there is none that doth good, none nor one. Doe they not know, all that worke painful iniquity, that eat my people as they eat bread; they call not on Jehovah. There dread they a dread, because God is in the just generation.

The counsell of the poore afflicted yee would make abashed, because Jehovah is his hope. Who will give out of Sion the salvation of Israel: when Jehovah returneth the captivitie of his people, Jakob shall be glad, Israel shall rejoyce.

Annotations.

THe foole] *Nabal* (which hath the signification of fading, dying, or falling away, as doth a leafe or flower, Isa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having lost the joyce and sap of wisdom, reason, honestie, and liness; being fallen from grace ungratefull, without the life of God; as a dead carcasse, (which of this word is called *Nabalab*, Lev. 11. 40.) and therefore ignoble, and of vile esteeme; opposed to the noble man, Isa. 32. 5. The Apostle in Greeke turneth it *imprudent* or *without understanding*, Rom. 10. 19. from Deut. 32. 21.

saith in his heart] that is, mindeth, and perswadeb himselfe in secret. So Psalm. 10. 4. and 53. *no God]* the Chaldee expoundeth it, *no power (or dominion) of God in the earth.* *they have corrupted]* marred, to wit, themselves; therefore the Greeke saith, *they are corrupted*; the Chaldee saith, *corrupted their workes.* This word is used for corruption both of religion and manners, by idolatry and other vices, Exod. 32. 7. Deut. 31. 29. Gen. 6. 12. And that which he spake before as of one man, he now applieth to all mankind. *made abominable]* or made loathsome to wit, their action or themselves; as the Greeke saith, *they are abominable*, or become loathsome. So in 1 King. 21. 26. The Chaldee interpreteth, *they abhorre good.* *practise]* meaning their evill actions: therefore in Psalm. 53. 2. it is *gnavel, evill*; which here is *guisish, action.*

Vers. 3. *All in]* or, the all, that is, the whole universall multitude is departed; all in generall, and every one in particular, as is expressed, Psalm 53. 4. *become unprofitable]* or fit for no use; so the Apostle expresseth it in Greeke: the word here

used, being rare, and taken from Job 15. 16. and betokeneth a thing *loathsome, stinking, and so unfit for use.*

4 Verse 4. *Do they not know?* meaning, *doubtlesse they know,* and cannot pleade ignorance. A question hath often the force of an earnest asseveration. *eat my people* that is, *the poore,* as is added for explanation in Exod. 22. 25. for Gods people commonly are the poorer sort, Jam. 2. 5, 6 Luke 6. 20. and such are *eaten or devoured* of the wicked; Psalm. 79. 7. *who eat their flesh, and flay off their skin, and chop them in pieces as flesh for the Caudron,* Mic. 3. 3. *as they eat bread* the word *eat* seemeth here to be understood, or without it, we may reade, *they eat bread,* that is, *are secure, and without remorse,* doe give themselves to eating and drinking. So *eating of bread* is used for *banqueting,* Exod. 18. 12.

5 Verse 5. *There dread they a dread* that is, *they are sore adread, or feare a great feare,* as Luke 2. 9. So, *bath feared a sinne,* Lam. 1. 8. that is, *bath grievously feared.* And by *there,* he meaneth the suddenesse of it, as also in Psal. 36. 13. or *there,* that is, in their heart and conscience. The Greeke translateth, *they dreaded with feare, where no feare was:* the Chaldee, *they feared with a false feare, with which it was not meet to feare.* *because God is* this may be taken as a cause of their foresaid feare, as Saul was afraid of David, 1 Sam. 18. 14, 15. or it is an opposition to their dread, *but God is in the just generation,* and therefore they dread not, but are defended from the siege of their enemies, as Psa. 53. 6. The Chaldee saith, *because the word of the Lord is in the generation of the just.*

Verse 6. *ye would make abashed* that is, *ye reproach it, and would confound, frustrate, and bring it to nothing.* *abasing and shame* is often used for frustration of ones purpose and hope, Psal. 6. 11. *because Jehovah* or, *but Jehovah is his shelter and hope,* therefore he shall not be abashed, Psal. 25. 3. Contrariwise, *the wicked shall be abashed, because God refuseth them,* Psal. 53. 6.

7 Verse 7. *Who will give* or, *O that some would give!* it is a forme of wishing often used in the Scripture, as Psal. 55. 7. Deut. 5. 59. Job 6. 8. *out of Zion* this is meant of Christ the salvation of God to Israel, who was expected out of Zion; as it is written, *the Redeemer shall come out of Zion, and shall turne away impieties from Jakob,* Rom. 11. 26. *returneth the captivitee* that is, *bringeth againe those that were led captives:* according to the promise, Deut. 30. 3. and this was performed by Christ, Luke 4. 18. Ephes. 4. 8. *Captivity or leading away,* is here used for *the people led away;* as another word of like signification is so used, Ezek. 11. 24, 25. So Psal. 126. *Jakob, Israel* that is, *Gods people, the posteritie of Jakob,* who also was called *Israel.* (So Aaron was put for his posteritie, the *Aaronites,* 1 Chron. 12. 27. and 27. 17. and David, for his children, 1 Chro. 4. 31.) *Jakob* is a name that noteth infirmities; for he strove for the first birthright, but obtained it not, when he took his brother by the heele in the wombe; and thereupon was called *Jakob,* Gen. 25. 22, 26. But *Israel* is a name of power and

principality; for after he had wraisted with the Angel, behaved himselfe princely, wept, prayed and prevailed, his name was changed from *Jakob* to *Israel,* as a Prince or prevailer with God, Gen. 32. 24, 26, 28. Hof. 12. 3, 4. Therefore is the name *Israel* given to all Gods people, even the Gentiles also, that have *Jakobs* faith, Galat. 6. 16. as long before *Isaiah,* who was by nature an *Ismaelite,* 1 Chron. 7. 17. was for his faith and religion called an *Israelite,* 2 Sam. 17. 25. It may also be observed, how in this word *ISRAEL* are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isaak* and *Rebekah* his wife, of *Jakob* and of both his wives, *Leah* and *Rachel:* all which persons (except *Rachel*) were also buried together in one cave, Gen. 49. 29, 31.



PSAL. XV.

David describeth a Citizen of Zion, by his godly and righteous conversation.

A Psalme of David; Jehovah, who shall sojourn in thy Tent, who shall dwell in the mountaine of thy holinesse? He that walketh perfect, and worketh justice, and speaketh truth in his heart. Slandereyth not with his tongue, doth not evill to his next friend, and taketh not up a reproach against his neighbour. In whose eyes an abject is contemned, but he honoureth them that feare Jehovah: sweareth to his hurt, and changeth not. Giveth not his money to biting usury, and taketh not a bribe against the innocent: he that doth these things shall not be moved for ever.

Annotations.

IN thy Tent] or Pavilion, called in Hebrew Obel, or of spreading over. God caused an habitation to be made in the wilderness, wherein he dwelt among men, Exod. 26. Psal. 78. 60. that Mansion, made of ten curtaines, he called *Mishcan*, an Habitation, or Tabernacle, Exod. 26. 1. Psalm. 26. 8. over which, other curtaines were made and cast for a covering, called *Obel*, a Tent or covering, Exod. 26. 7. Hereupon the whole place is called sometime *Obel*, a Tent, sometime *Mishcan*, a Tabernacle. To this Tent all Gods people were to come for his publike worship, Levit. 17. 4, 5. Deut. 12. 5, 6. It was a moveable place, and so differed from an house or settled habitation, 2 Sam. 7. 1, 6. 1 Chron. 17. 5. yet for the use, it is sometime called a house, as is noted on Psal. 5. 8. *mountaine* the mountaine of Zion, whereof see Psal. 2. 6. The Chaldee calleth it, *the mount of the house of thy holinesse.*

Verse 2. *walketh perfect* that is, *leadeth his life perfect, entire, simple, sincere, and unblemished.* It noteth

noteth the integritie that is before God, in heart and spirit; according to the covenant, *walk before me, and be perfect*, Gen. 17.1. and, *thou shalt be perfect with Jehovah thy God*, Deut. 18.13. Mat. 5.48. Therefore this perfectnesse must first be in the heart, Psal. 119.80: then in the waies, Psal. 18.33. and 119.1. *worketh*] or *effecteth* justice; this is wrought by faith, Hebr. 11.33. and such a man is acceptable to God, Act. 10.35.

3 Verſ. 3. *Slandereſt not*] or *deſameſt not*, *backbiteth not*. This word *Ragal*, (from whence *Regeſt*, a ſow, is derived) properly noteth a going to and fro, prying and ſpying, and carrying tales and rumours, and is uſed for *deſaming*, or *calumniating* by craft and guile, 2 Sam. 19.27. and here generally for all *buſie*, *craftie*, *deceitfull* or *malicious* abuſe of the tongue: which the Greeke expreſſeth by *uſing fraud* or *dole*, *taketh not up a reproach*] or *layeth not on*, or *beareth not a reproach*. This importeth both the firſt *raiſing*, and the after *receiving* and *reporting* of a reproachfull tale, Exod. 23.1. Levit. 19.16. The like phraſe is uſed ſometime for *bearing* or *ſuffering* reproach, Psal. 69.8. Ezek. 36.15. that ſenſe is not amiſſe here; *beareth not reproach upon his neighbour*, that is, ſuffereth not his neighbour to be reproached: as elſe-where he ſaith, *beare not ſinne upon thy neighbour*, or *ſuffer him not to ſinne*, Levit. 19.17.

4 Verſ. 4. *In whoſe eyes an abject*] or, *In his eyes a reprobate is contemned*. The order alſo may be changed thus, *in whoſe eyes the contemptible* (or vile perſon, as Dan. 11.21.) *is rejected*. See examples of ſuch carriage, 2 King. 3.14. Eſth. 3.2. Luke 23.9. The Greeke tranſlateth it, *an evill doer is ſet as nought before him*: the Chaldee thus, *He that is deſpiſed in his owne eyes, and contemned*. *ſweareth to his hurt*] or *to his evill*, *his hinderance*, or *to afflicte himſelfe*. Which may be underſtood of oathes to men, turning to his owne loſſe and dammage, which yet he keepeth; or of oathes to God, vowing to *afflicte* himſelfe, by abſtinence. The Hebrew word which ſignifieth *evill*, is often uſed for *affliction*; as in Ruth 1.21. *the Almighty hath done evill unto me*, that is, *hath afflicted me*. Otherwiſe if we underſtand it of doing evill to another, the meaning is, *ſweareth to doe evill, but doth not recompence it*; that is, *performeth it not*: for the word *change*, here uſed, ſometime ſignifieth *recompence*, as Job 15.31. compare this place with the Law for *ſwearing to doe evill, or good*, Levit. 5.4. The Greeke tranſlateth *ſweareth to his neighbour*: for *raugh*, *evill*, reading *reangb*; a *neighbour*: this ſenſe is good. And *raugh*, though not uſuall, may be taken for a *neighbour* here, and in Prov. 6.24.

5 Verſ. 5. *money*] Hebr. *ſilver*, that is, *money* uſually made of ſilver. *to biting uſury*] or *with biting*, that is, *uſury*, fitly ſo called, becauſe it *bites* and *conſumeth* the borrower and his ſubſtance. See the notes on Exod. 22.25. *be moved*] or *ſhaken*, *removed*. And commonly it implieth in it ſome evill to the thing moved, Psal. 38.17. and 94.18. and 135.5. and 60.4. and often in the Pſalmes; therefore the juſt have this privilege of God, *never to be moved*, Psal. 55.23. Prov. 10.30. and 12.3.



PSAL. XVI.

David propheſieſh of Chriſts confidence in God, and love to the Saints on earth. 4. *The ſorrowes of Idolaters, with whom he hath no communion*. 5. *He is content with his lot and heritage*, 7. *bleſſeth God in his afflictions*, 9. *profelleth his hope of reſurrection from the dead, and eternall joyes at the right hand of God*.

Michtam of David: Preserve mee O God, for I hope for ſafetie in thee. Thou haſt ſaid to Jehovah, thou art my Lord; my good not unto thee. To the Saints which are in the earth, and the excellent, all my delight in them. Their ſorrowes ſhall be multiplied *that* endow another: I will not powre out their powred out oblations of bloud; neither will I take up their names upon my lips. Jehovah the portion of my part and of my cup, thou ſuſtainest my lot. The lines are fallen to me in the pleaſant places, yea the heritage is faire for me. I will bleſſe Jehovah, which hath counſelled me, yea in the nights my reines doe chaſtiſe me. I have propoſed Jehovah before me continually, for he is at my right hand, I ſhall not be moved. Therefore my heart rejoyceth, and my glory is glad; alſo my fleſh ſhall dwell in confidence. For thou wilt not leave my ſoule to hell, thou wilt not give thy gracious Saint to ſee corruption: Thou wilt make me know the way of life: ſatiety of joyes before thy face; pleaſures at thy right hand to perpetuallie.

Annotations.

Michtam of David:] *David's jewell*, or *notable Song*. *Cethem* is *fine glistening gold*, Psal. 45.10. of that this *Michtam* may be derived; for a *golden jewell*: and ſo note the excellencie of this Pſalme. The like title is before the 56, 57, 58, 59 & 60. Pſalmes. *Preserve me O God*] Chriſt ſpeaketh this Pſalme by David his figure, as wee are taught in the New Teſtament, Act. 2.25, 31. & 13.35. and here is handled his mediatorſhip, death, reſurrection and aſcenſion. *in thee*] Chaldee in thy word. Verſe 2. *Thou haſt ſaid*] he ſpeaketh this to himſelfe; *Thou O my ſoule ſayeſt*: to the Chaldee Paraphraſe explaineth it; and the Greeke to make it plainer, tranſlateth, *I have ſaid*. Or, it may be ſpoken to the Spouſe or Church of Chriſt. *my good not unto thee*] underſtand, *extendeth not*, or *pertaineth not to thee*, or *is not for thee*; which the Greeke expoundeth thus, *of my goods thou haſt needed*. For, if man be juſt, what giveth he to God? or what receiveth

receiveth he at his hand? Job 35.7. The Chaldee saith, *my good is not given but of thee.*

3 Verse 3. *To the Saints*] to wit, *my good extendeth*, as elsewhere Christ saith, *for their sakes sanctifie I my selfe*, that they also may be sanctified through the truth, Joh. 17. 19. *are in the earth*] such is the meaning of the Hebrew phrase, *in earth they*; the relative being put for the verbe, which sometime the Hebrew it selfe explaineth: as, *he not the King of Israel*, 1 Kin. 22. 33. for, *it was not the King*, 2 Chr. 18. 32. *so he overseer*, 2 King. 25. 19. for, *was overseer*, Jer. 52. 25. and sundry the like. *excellent*] or *noble, glorious, wonderfull*: an honorable title given to Christians. See Pl. 8. 3. The Chaldee addeth, *excellent in good works.* *all my delight in them*] or, *in whom all my pleasure is*; Heb. *Chephisibam*, that is, *my pleasure in them*; so in Esay 62. 4. the Church is called *Chephisibab*, that is, *my pleasure in her.*

4 Verse 4. *Their sorrowes shall be multiplied.*] This is meant of Idolaters, who *hastily endow*, that is, *offer sacrifice to another God*, and so increase their griefes; which may be understood of afflictions, or of grievous Idols: for the Hebrew *gmatsabim*, *sorrowes*, is often used for Idols, as in Plal. 115. 4. and so the Chaldee Paraphrast taketh it here, saying, *the wicked they multiply their Idols, and after they hasten to offer their gifts.* Accordingly the sense may be this, *They whose grievous Idols are multiplied, they endow another God; I will not powre out their oblations*, that is, *I will not partake with them, or be a mediatur for them.* *endow another*] or *hasten to another.* A similitude from dowries given in marriages, meaning gifts and oblations hastily brought for divine worship. *powred out oblations*] or *shed-offerings*; *effusions* properly, put by figure of speech for *effused* or *powred out liquor*, commonly called *Drinke-offerings*, which were wont to be powred out upon the sacrifices, and by Gods law were to be of *wine* or *Shecar*, Numb. 15. 5, 7, 10. and 28. 7. but among idolaters were of *bloud*. The Chaldee giveth this sense, *I will not receive with favour their drinke-offerings, nor the bloud of their sacrifices.* *take up their names*] that is, *not mention or speake of them*, according to the Law, Exodus 23. 13. Job. 23. 7.

5 Verse 5. *of my part*] or, *of my partage*, that is, *of the inheritance parted, shared, and dealt unto me.* So the Greeke turneth it, *of mine inheritance.* The word is generally used for lands, cities, goods, spoiles, &c. that are *shared out*. And this here hath reference to the Law of the Priests, which had no part among the people, for that *the Lord was their part and inheritance*, Numb. 18. 20. The Lord is *his peoples part*, Jer. 10. 16. and 51. 19. and againe, his people are called *his part*, Deut. 32. 9. *my cup*] that is, *measure and portion of joyes or afflictions*, Plal. 23. 5. and 11. 6. *my lot*] this also is used for *an inheritance obtained by lot*, Job. 18. 11. Judg. 1. 3. The Apostle calleth Christs Church by this name, 1 Pet. 5. 3. The Greeke translateth, *thou arte that restorest mine inheritance to me.*

6 Verse 6. *The lines*] or *Cords*, such were used in measuring of lands or heritages, Plal. 105. 11. and 78. 55. 2 Sam. 8. 2. and figuratively *a line* is put for

the portion measured, Job. 17. 5, 14. *is faire for me*] or, *which is faire unto me*, that is, *which pleaseth me well.*

7 Verse 7. *counsell me*] given me counsell by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 Pet. 1. 11. Luke 24. 35, 26. God is *wonderfull in counsell*, and *excellent in work*, Esay 28. 29.

8 Verse 8. *I have proposed*] or *equally set*: the Greeke (which the Apostle followeth) saith, *I beheld before*, Act. 1. 25. *he is at my right hand*] The word *is*, is supplied, Act. 2. 25. For God *to be at the right hand*, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, Plal. 109. 6. Zach. 3. 1. *I shall not be moved*] or, *that I be not moved*, Act. 2. 35.

9 Verse 9. *my glory*] this by the Apostle is applied to the tongue, Act. 2. 26. which is the instrument wherewith we glorifie God. See Plal. 30. 13. and 57. 9. Gen. 49. 6. *dwell in confidence*] or *abide with hope*, that is, *boldly, safely, and securely*; meaning that his flesh (his body) should abide (or rest) in the grave, with sure hope of rising againe from death the third day.

10 Verse 10. *my soule*] The Hebrew *Nepheesh*, and Greeke *Psychē*, which we call *soule*, hath the name of *breathing* or *respiring*, and is therefore sometime used for the *breath*, Job 41. 12. it is the vitall spirit that all quick things move by; therefore beastes, birds, fish and creeping things, are called in Scripture, *living soules*, Genes. 1. 20, 24. And this *soule* is sometime called the *bloud*, Gen. 9. 4. because it is in the bloud of all quicke things, Lev. 17. 11. it is often put for the *life* of creatures; as, *keepe his soule*, Job 2. 6. that is, *spare his life*: a righteous man regardeth the soule of his beast, Prov. 12. 10. that is, *the life*: so to seeke the soule, is to seeke ones life, to take it away, Plal. 54. 5. Mat. 2. 20. It is also many times used for *ones selfe*; as, *Job justified his soule*, that is, *himselfe*, Job 32. 2. *Take heed to your soules*, that is, *to your selves*, Deut. 4. 15. so Gen. 19. 20. Luke 12. 19. And thus it is put for the *person*, or *whole man*; as, *give me the soules*, that is, *the persons*, Gen. 14. 21. so an *hungrie soule*, Plalm. 107. 9. a *full soule*, Prov. 27. 7. a *wearie soule*, Prov. 25. 25. *eight soules*, 1 Pet. 3. 20. *seventie five soules*, Act. 7. 14. and many the like. It is used also for the *lust*, *will* or *desire*, as Plal. 41. 3. Exod. 15. 9. for the *affections of the heart*, Plal. 25. 1. for the *body of man* that hath life and sense, Plal. 105. 18. and 35. 13. and finally, it is sometime a *dead body* or *corps*, Num. 5. 2. and 9. 10. and 19. 11, 13. though this be figurative and very improper, for at ones death the soule goeth out, Gen. 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalme, compare it with the like in other places, Plalm 30. 4. and 116. 8. and 89. 49. and 88. 4. and 94. 17. Christ gave his *soule* for the ransome of the world, and powred it out unto death, Isa. 53. 12. Matthew 20. 28. Joh. 10. 11, 15, 17. and 15. 13. *is bell*] or *in hell*, in *deaths estate*, or *deadly-bell*. This word *Hell* properly signifieth *deepe*; whether it be *high* or *low*; and though by custome it is usually taken for

for the place of devils and damned wights; yet the word is more large: and as *heaven* is not onely the dwelling place of God and his Saints, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is shewed, *Psal.* 8. 9. so *hell* is all places beneath. Wherefore it may in this large sense serve to expresse the Hebrew word *Sheol* here used; which *Sheol* is a deep place, *Job* 11. 8. *Prov.* 9. 18. and said in Scripture to be beneath, *Psal.* 86. 13. *Deut.* 32. 22. *Isa.* 14. 9. as *heaven* is above, and it; with the Greeke word *haides*, is opposed to *heaven*, *Psal.* 139. 8. *Amos.* 9. 2. *Mat.* 11. 23. it commeth of *Shaal*, to *grave*, *take*, or *require*, because it requireth all men to come unto it, and is never satisfied, *Psa.* 89. 49. *Prov.* 30. 15, 16. & 27. 20. It is a place or estate which all men, even the best, come unto; for *Iakob* made account to goe thither, *Gen.* 37. 35. and *Iob* desired to be there, *Job* 14. 13. (for he knew it should be his house, *Job* 17. 13.) and our Lord Christ was there, as this *Psalm*, with *Act.* 2. 31. sheweth; and *Solomon* telleth, that all goe thither, *Eccles.* 9. 10. It is usually joyned with *grave*, *pit*, *corruption*, *destruction*, and the like words pertaining to death, with which *Sheol* or *haides* is joyned as a companion thereof, *Rev.* 1. 18. & 6. 8. *Dathan* and *Abiram*, when the earth swallowed them up, are said to go down quicke into *Sheol*, *Num.* 16. 30, 32, 33. *Ionas* in the Whales belly, was in the belly of *Sheol*, *Jon.* 2. 3. and other holy men that were delivered from great miseries and perils of death, are said to be delivered from *Sheol* or *hell*, *Psal.* 86. 13. & 30. 4. & 18. 6. & 116. 3. and those that are dead, are gone to *Sheol*, *Ezek.* 32. 21, 27. And as death is said figuratively to have gates, *Psal.* 9. 14. so *Sheol*, *haides*, *hell*, hath gates, *Isa.* 38. 10. *Mat.* 16. 18. and a *soule*, *Isa.* 5. 14. & a *band*, *Psal.* 49. 16. & 89. 49. and a *minn*, *Psal.* 141. 7. and a *fling*, which by Christ is done away, *1 Cor.* 15. 55. so that as he was not left to *Sheol*, but rose from death (from the heart of the earth, *Matth.* 12. 40.) the third day: so all the Saints shall likewise be delivered from *Sheol*, or *haides*, *Psal.* 49. 16. *Hos.* 13. 14. and it with death shall be abolished, *Rev.* 20. 14. So by the Hebrew word *Sheol*, the Greeke *haides*, and our English *hell*, we are to understand the place, estate, or depth of death, *deadlied*. See the Annotations on *Gen.* 37. 35. And these words, *thou wilt not leave my soule to hell*, teach us Christs resurrection; as if hee should say, thou wilt not leave me to the power of death or grave, to be consumed, but wilt raise me from the dead, as the words following, & the Apostles explanation doe manifest, *Act.* 2. 24, 31. & 13. 34, 35. *thou wilt not give* not *grant* or *suffer*. An Hebrew phrase often used, as, *I gave thee not to touch her*, *Gen.* 26. 6. *God gave thee not to hurt me*, *Gen.* 31. 7. *he will not give you to goe*, *Exod.* 3. 19. So *Psal.* 55. 23. and 66. 9. and 118. 18. and many the like. *to see corruption* that is, *to feele corruption*, or, *to corrupt*, *to rot*. As *to see death*, is *to die*, *Psal.* 89. 49. *Luke.* 2. 26 *Joh.* 8. 51, 52. so, *to see evill*, *Psal.* 90. 15. and *to see good*, *Psal.* 34. 13. is *to feele and enjoy it*, and *to see the grave*, *Psal.* 49. 10. *corruption* the Hebrew *Shachath* properly signifi-

eth *corruption* or *rottenesse*; and is so to be taken here, as the Apostle urgeth the force of the word, *Act.* 13. 36, 37. *David saw corruption, but he whom God raised up, saw not corruption*. Yet often the word is used for a *pit* or *ditch*, wherein carcases doe corrupt. See the note on *Psal.* 7. 16.

Verse 11. *Thou wilt make me know* or, *hast made me know*, (as *Act.* 2. 28.) that is, *gives me experience of the way of life* or *journey of lives*: the way or course to life from death, and to continue in life eternall; the Apostle saith, *waies of life*, *Act.* 2. 28. And hereby, life in heaven with God is implied; as, *to enter into life*, *Mat.* 18. 9. is *to enter into the kingdom of God*, *Marke.* 9. 47. *before thy face* or *with thy face*, that is, *in thy presence* I shall have fulnesse of joyes. The Greeke, which the Apostle followeth, *Acts.* 2. 28. saith, *Thou wilt fill me with joy, with thy face*. The Hebrew *an penei* and *lipnei*, *with* or *before the face*, are both one, and sometime put one for another; as *1 Kings.* 12. 6. with *2 Chronicles.* 10. 6. *Gods face* or *presence*, as it is our greatest joy in this life, *Exodus.* 33. 14, 15, 16. so shall it be in the next, *Psal.* 17. 15. Wherefore the wicked shall then be punished, *from his presence*, *2 Thess.* 1. 9. *pleasures* or *pleasantnesses*, (that is, *pleasant joyes*) *at thy right hand*, the place of honour, delights and joyes eternall, *Matth.* 25. 33, 34, 46.



PSAL. XVII.

David in confidence of his integritie, craveth defence of God against his enemies. 10 He sheweth their pride, craft and eagernes. 13 He prayeth to be delivered from them who have their portion in this life; but his hope is for the life to come.

A Prayer of David.

Hear thou Jehovah, justice; attend to my shrill crie: hearken to my prayer, without lips of deceit. From before thy face, let my judgement come forth; let thine eyes view righteousnesses. Thou hast proved my heart, hast visited by night; thou hast tried me, but hast not found: I have purposed, my mouth shall not transgresse. For the workes of men by the word of thy lips, I have observed the paths of the breaker thorow. Sustaine thou my steps in thy beaten paths, that my footsteps be not removed. I call upon thee, for thou wilt answer me, O God: bow thine eare to me, heare my saying. Marvellously separate thy mercies, O Saviour of them that hope for safety; from them that raise up themselves with thy right hand. Keepe thou me as the blacke of the apple of the eye; in the shadow of thy wings hide thou me. From faces of the wicked

- ked that waste me, my enemies in soule, *that*
 10 inviron round against me. *With* their fat
 11 they have closed up, *with* their mouth they
 12 speake in pride. *In* our steps now they com-
 13 passe us; their eyes they set bending downe
 14 into the earth. His likenesse *is* as a renting
 15 Lion *that* is greedy to teare, and as a lurking
 Lion sitting in secret places. Rise up Jeho-
 vah, prevent thou his face, make him bow
 down, deliver my soule from the wicked one
 with thy sword. From mortall men *with*
 thine hand, Jehovah, from mortall men of
 the transitory world, *who* have their part in
 this life, and their belly thou fillest with
 thine hid treasure; satisfied are the sons, and
 they lay up their overplus for their babes.
 I, in justice shall view thy face, shall be satis-
 fied when I awake *with* thine image.

Annotations.

- 1 **I** *Justice*] that is, my justice, as the Greek explaineth
 it, my just cause and complaint. The Chaldee saith,
 accept Lord my prayer in justice. *shrill cry*] or
 shouting, that is, loud complaint: See Psal. 5. 12.
without lips] or, not with lips of deceit, that is, which
 prayer is unfained, not uttered with guile.
- 2 Verse 2. *come forth*] or proceed, that is, let my
 judgement be clearly pronounced and executed. There-
 fore in Hof. 6. 5. he addeth the similitude of
 the light or Sonne. *righteousnesses*] or equities:
 this is all righteous causes and persons, or my most right-
 eous cause.
- 3 Verse 3. *hast tried*] or examined me, to wit, as
 metal in the fire: So Psal. 66. 10. *hast not found*]
 or, shalt not at all finde, to wit, any dross, or deceit, or,
 as the Chaldee addeth, corruption. The Greeke
 translateth, iniquitie was not found in me. *shalt*
not transgresse] or, transgresseth not, that is, I purposed
 not to transgresse with my mouth, by murmuring against
 thy fierie triall of me; or that which I purposed, my mouth
 transgresseth not, but my thoughts and words agree. The
 Chaldee thus, I have thought evil, it hath not passed
 my mouth.
- 4 Verse 4. *For the workes*] or concerning the workes
 of men: *Adam* is here used for all earthly men.
have observed] or taken heed of, to wit, lest they should
 hurt me, or, that I should not walke in them, as the next
 verse sheweth: otherwise, sometime to observe
 waies, is to walke in them, Psal. 18. 22. *the breaker*
thorow] that is, the robber or thief, as this word is
 expounded in Greek, Mat. 21. 13. from Jer. 7. 11.
 one that breaketh bounds or limits, houses, hedges, lawes,
 &c. So Ezek. 18. 10.
- 5 Verse 5. *Sustaine*] Hold up, or containe; this is
 spoken prayerwise to God, as the next verse ma-
 nifesteth: the Greeke turneth it, Make perfect. It
 may also be read, Sustaining, or To sustaine; and so
 have reference to the former verse, I observed the
 robbers paths, not to walke in them, but to sustaine

(or sustaining, holding fast) my steps in thy paths.
 The Hebrew *Tamoch* may be Englished *Sustaine*
thou; as *Zachor* is remember thou, Exodus 20. 8.
Shamor, observe thou, Deuteron. 5. 12. *Halec*, is Go
thou, 2 Sam. 24. 12. for which in 1 Chron. 21. 10.
 is written *Lec, Go thou*. *my steps*] or, my stepping
 forward, my right-forth steps. So Psal. 37. 31. and
 40. 2. *beaten paths*] or round paths; properly the
 word signifieth paths beaten with wagon wheels;
 here used generally for strait, direct and beaten waies.
 So Psal. 23. 3. and 65. 12. and 140. 6.

Verse 7. *marvellously separate*] or make marvel-
 lous, that is, in wondrous and excellent sort shew me thy
 mercies, which are common unto all, let them now pecu-
 liarly be bestowed on me. See Psal. 4. 4. The Greeke
 saith, Make marvellous. When Christ cometh,
 he will be made marvellous in them that beleve, 2 Thel-
 salonians 1. 10. *hope for safety*] or, trust, to
 wit, in thee, as the Greeke explaineth it, or in thy
 right hand, as is after expressed. God is Saviour of
 all men, specially of them that beleve, 1 Timoth. 4. 10.

with thy right hand] this seemeth to have re-
 ference to the first, O Saviour (or thou which seest)
 with thy right hand; as Psal. 138. 7. and 60. 7. It may
 also be referred to the second, them that hope in thy
 right hand; or to the last, them that raise up them-
 selves against thy right hand: And thus the Greeke
 turneth it. But the Chaldee otherwise, Avenge
 them on those which rise up against them, with thy
 right hand.

Verse 8. *the blacke*] that is, the sight in the midst
 of the eye, wherein appeareth the resemblance of a little
 man; and thereupon seemeth to be called in He-
 brew, *Ishon*, of *Ish*, which is a man. And as that
 part is blackish, so this word is also used for other
 blacke things, as the blacknesse of the night, Prov. 7. 9.
 and blacknesse of darknesse, Prov. 20. 20. *of the apple*]
 so we call that which the Hebrew here calleth
bath; and in Zach. 2. 8. *babath*, that is, the little image
 appearing in the eye, as before is noted. The word
bath also signifieth a daughter, whereto the Gr. *corae*
 doth agree. By this is meant the tender care of God
 for his people: and David here useth both words
 for more vehemencie; whereas else-where one of
 them only is used, *Ishon*, the blacke, in Deut. 32. 10.
 Pro. 7. 2. *babath* and *bath*, the apple, in Zac. 2. 8. Lam.
 2. 18. *hide thou me*] Hebr. *thou shalt hide*, or
 keepe me secret. It is the property of the Hebrew
 tongue, often to set down a prayer in this forme,
 especially in the end of a sentence, as noting
 some assurance to have the request fulfilled. So in
 Psal. 54. 3. & 59. 2. & 64. 2. Job 6. 23. & 21. 3. and
 40. 5. See also the note on Psal. 10. 17.

Verse 9. *from faces*] or because of the wicked. See
 Psal. 3. 1. *enemies in soule*] or, for the soule; mean-
 ing deadly enemies, that seeke the soule or life. See Psal.
 35. 4. The Chaldee expoundeth it, in the will (or
 desire) of their soule.

Verse 10. *They have closed up*] to wit, their face or
 body; (much like that speech in Job 15. 27. he hath
 covered his face with his fatnesse) or their face they close
 up, meaning that they pamper and barden themselves
 in pride] that is, proudly or haughtily.

Verse 11. *In our steps*] or in our going, that is,
 where.

wherever we go, thy grace our footing, they compass me and us: the Hebrew hath both these readings, meaning David, with his compaignie. *they set]* to wit, upon us. *bending downe]* to wit, themselves, that they be not eschewed: as Psal. 10. 10. or to bend downe, to wit, us, to overthrow us, or to set downe their nets and snares.

12 Verse 12. *His likeness]* that is, the likeness (or view) of every one of them; or he may seeme some principall one, as Saul.

13 Verse 13. *prevent his face]* that is, first come to helpe me, and suddenly and unlookt for come upon him, and disappoint him. *with thy sword]* that is, thy judgement and vengeance, for all meanes of destruction are the Lords sword, Isa. 66. 16. and 27. 1. Jer. 47. 6. Zeph. 2. 12. The Chaldees expoundeth it, the wicked which deserve to be killed with thy sword; or understand, which wicked man is thy sword, as Ashtur is called the rod of his wrath, Esay 10. 5. and so in the verse following, from mortall men, which are thy hand; or with thy hand, that is, thy judgement or plague, for so Gods hand often signifieth, Exo. 7. 4. Act. 13. 11.

14 Verse 14. *of the transitorie world]* that is, worldlings, as they of the Citie are Citizens, Psalm. 72. 16. The word Cheled is used also for the short time of mans age and durance, Psal. 39. 6. and 89. 48. Here and in Psal. 49. 1. it is the world, named of the transitorinesse, for the fashion of this world passeth away, 1 Cor. 7. 31. *in this life]* according to Abrahams speech, *Some remember that thou in thy life time receivedst thy good things,* Luke 16. 25. Of the wicked prosperitie here, see Job 21. 78, &c. *the sonnes]* to wit, of those worldlings, meaning that both they and their children have their fill. Or, satisfied are they with sonnes, as in Job 21. 11. they send forth their children like a flocke. *their overplus]* the residue of their store, or their excellencie. For this word Iether is used sometime for overplus in quantity, Exod. 23. 11. 1 Kings 11. 41. sometime it noteth also the excellencie or dignitie, Genesis. 49. 3.

15 Verse 15. *in justice]* meaning in the justice (or righteousness) which is of God by faith in Christ, as Phil. 3. 9. *View thy face]* that is, enjoy thy comfortable favour, as Psal. 4. 7. and 19. 11. or shall see and know thee plainly and perfectly, as 1 Corinth. 13. 12. 2 Corinth. 3. 18. 1 Joh. 3. 2. *when I awake]* to wit, out of the dust of the earth, from the sleepe of death, as Esay 26. 19. *with thy image]* to wit, I shall be satisfied with it; so meaning by image, Gods glorie, or, with thy image, that is, having it upon me: for, as we have borne the image of the earthly man, so shall we beare the image of the heavenly, 1 Cor. 15. 49. Compare herewith Psal. 73. 20. The Hebrew Doctors expound this in justice, to be meant of the Garden of Eden (the heavenly Paradise) called justice, and that in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image; and this is that (in Psalm 17.) I shall be satisfied when I awake, with thine Image, saith R. Menachem on Deuteronomie 4. But the same Rabbine on Leviticus 10. giveth a better exposition of this word justice, saying, For there is no coming before

the most high and blessed King, without the Shecinah (that is, the divine Majestie of God in Christ) to signifie which thing (it is said) I in justice shall view thy face.



PSAL. XVIII.

David having been delivered from all his enemies, professeth his love unto God therefore. 5 He remembreth the great dangers wherein he had been, 7 his cries unto God, 8 the Lords wonderfull judgements upon his enemies, 17 and deliverance of David. 21 He sheweth his integritie if life, 27 Gods justice towards all men, 33 the victories which he gave unto David, 44 and dominion over peoples. 50 The glorie of Gods name among the Gentiles, for his salvation of Christ (whom David figured) and of all nations by him.

To the Master of the Musick, a Psalm of the servant of Jehovah, of David, which spake to Jehovah the words of this song, in the day that Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul.

And hee said;

I Will dearly love thee, Jehovah my firme strength. Jehovah, my Rocke and my fortresse, and my deliverer, my God, my Rocke, in whom I hope for shelter, my shield and horne of my salvation, mine high defence. I called upon the praised Jehovah, and from mine enemies I was saved. The pangs of death compassed mee, and the streames of Belial frightened me. The pangs of hell went round about me, the snares of death prevented me. In the distresse upon me, I called upon Jehovah, and unto my God I cried out: he heard my voice out of his Palace, and my out-crie before him entred into his eares. And the earth shaked and quaked, and the foundations of the mountaines were stirred, and they shooke themselves, because he was wroth. Smoke ascended in his anger, and fire out of his mouth did eat, coales burned from it. And he bowed the heavens and came downe, and gloomy darknesse was under his feet. And he rode upon the Cherub, and did fly; and he flew swiftly upon the wings of the wind. He set darknesse his secret place, round about him his pavilion: darknesse of waters, thick clouds of the skies. From the brightness that was before him his thick clouds passed away, haile, and coales of fire. And Jehovah thundred in the heavens, and the Most high gave his voice, haile and coales of fire. And he sent his arrows, and

and scattered them asunder: and lightnings he hurled forth, and terribly stricke them
 16 downe. And the channels of waters were scene, and the foundations of the world were revealed: at thy rebuke, Jehovah, at the
 17 breath of the wind of thine anger. He sent from the high place, he tooke me, he drew
 18 mee out of many waters. Hee rid mee from my strong enemy, and from my haters, for
 19 they were mightier than I. They prevented me in the day of my cloudy calamitie:
 20 and Jehovah was for a staffe unto me. And he brought me forth to a large room: he released me because hee delighted in mee.
 21 Jehovah rewarded me according to my justice: according to the purenesse of my hands rendred he unto me. Because I observed the waies of Jehovah, and did not
 22 wickedly from my God. For all his judgments were before me, and his decrees I did
 23 not turne away from me. And I was perfect with him, and kept my selfe from mine iniquitie. And Jehovah rendred to me according to my justice, according to the purenesse of my hands before his eyes.
 24 With the gracious Saint thou wilt shew thy selfe gracious: with the perfect man thou wilt shew thy selfe perfect. With the pure thou wilt shew thy selfe pure: and with the froward thou wilt shew thy selfe wry. For thou wilt save the poore afflicted people, and wilt bring low the lofty eyes. For thou hast lighted my candle, Jehovah my
 30 God hath brightned my darknesse. For by thee I have broken thorow an host, and by my God I have leaped over a wall. God his way is perfect, the saying of Jehovah is tried, he is a shield to all that hope for safety in him. For who is God besides Jehovah? and who is a Rocke except our God? God that girdeth me with valour, and giveth my way perfect. He matcheth my feet as Hindes feet: and upon my high places hee maketh me stand. He learneth my hands to the warre, and a bow of brasse is broken
 36 with mine armes. And thou hast given to me the shield of thy salvation: and thy right hand hath upheld me, and thy meeknesse hath made me to increase. Thou hast widened my passage under me: and my legs have not staggered. I followed mine enemies, and overtooke them, and turned not till I had consumed them. I wounded them, and they could not rise up: they fell under my feet. And thou hast girded me with valour to the warre: them that rose against me

thou hast made to stoope downe under me. And thou hast given to mee the necke of mine enemies: and them that hated me I have suppressed. They cried out, but *there* was none to save; unto Jehovah, but he answered them not. And I did beat them small as dust before the wind: as the clay of the streets, I did powre them out. Thou hast delivered me from the contentions of the people: thou hast put me for the head of the heathens: a people whom I have not knowne doe serve me. At the hearing of the eare they obey me: the sons of the stranger falsly denie unto me. The sons of the stranger fade away and shrinke for feare, out of their closets. Jehovah live, and blessed be my rock, and exalted be the God of my salvation. The God that giveth vengeance to me, and subdueth peoples under me. My deliverer from mine enemies, also from them that rose up against me, thou hast exalted me, from the man of violent wrong thou hast rid me. Therefore I will confesse thee among the heathens, Jehovah, and to thy name I will sing Psalme. Hee maketh great the salvations of his King, and doth mercie to his annointed; to David and to his seed for ever.

Annotations.

THe servant of Jehovah] So he intituleth himselfe here, and in Psal. 36. 1. for his service in administering the kingdome. This song is also written in 2 Sam. 22. with some little change of a few words which shall be observed. *hand of Saul*] which noteth the power of the King, above that which is noted by the *hand* or *palm* of other enemies: yet for this word *hand*, in 2 Sam. 22. 1. is used *palm*: the Chaldee expoundeth it, the sword of Saul.

Verse 2. *I will dearly love*] or, *I love heartily with my inmost bowels*. The originall word is in this place for *inire love*; but otherwhere is often used for *tender mercie*, or *bowels of compassion*, Psal. 25. 6. and 102. 14. and 103. 13. This verse is added here, more than in 1 Sam. 22.

Verse 3. *fortresse*] or, *munition*, a place or hold to flee unto, when one is hunted and chased. See Psal. 31. 3. *rocke*] Two names of a Rocke are in this verse; the first *Sela*, a firme stonie Rocke or cliffe; the latter *Tsur*, a strong or sharpe rocke, and is often the title of God himselfe, and turned in Greeke, *Theos*, that is, God, as in the 32 and 47 verses of this Psalme, Deut. 32. 4, 18, 30, 31. Psal. 71. 3. and in many other places. *borne of my salvation*] that is, the borne that saveth me. A borne signifieth power and glory, Psal. 92. 11. Amos 6. 13. Hab 3. 4. therefore

therefore *hornes* are used to signifie Kings, Dan. 8. 21. Rev. 17. 12. And Christ is called the *horne of salvation*, Luke 1. 69. *high defence*] or *tower, refuge*. See Psal. 9. 10. In 2 Sam. 22. 3. there is added more, *and my refuge, my Saviour from violent wrong thou hast set me*.

4 Verse 4. *Prised*] that is, *glorious, excellent, praiseworthy*; and accordingly for his mercies usually praised of his people. So Psal. 48. 2. The Chaldee expoundeth it, *with a praise (or Hymne) I prayed before the Lord*. And the Greeke, *praising I will call upon the Lord*.

5 Verse 5. *the pang*] *paines, throves, sorrowes*, as of a woman in childbirth; so the originall word signifieth, Hof. 13. 13. Esay 13. 8. and 66. 7. and so the Chaldee explaineth it, *Anguish compassed me as of a woman which sitteth in the birth, and hath no strength to bring forth, and she is in danger of death*. Or, *The bands, the cords*: (as the word also signifieth, Job 36. 8. Proverbs 5. 12.) For this in 2 Sam. 22. 5. another word is used, that signifieth *breaches*; which also is applied to the breaking forth of children at the birth, Hof. 13. 13. Esay 37. 3. and to the billows of the sea, Psal. 42. 8. *streames*] or *brookes, bournes*. The originall word *Naghal* is used as our English *bourne*, both for a brooke or stream running in a valley, and for the valley it selfe, 1 King. 17. 3, 4. *Waters* doe often figure out *afflictions*, Psal. 69. 2, 3. *ournes* or *streames* of waters, meane *vehement and violent afflictions*, Psal. 124. 4. Jer. 47. 2.

Belial] or *ungodlinesse*. The Hebrew *Belijagmal*, (which the Apostle in Greek calleth *Belial*, 2 Cor. 6. 15.) is used to denote extreme mischief and wickednesse, or most impious and mischievous persons, called *sonnes of Belial*, Deutero. 13. 13. *daughters of Belial*, 1 Sam. 1. 16. *men of Belial*, 1 Sam. 25. 25. and sometime *Belial* it selfe; as in Nah. 1. 25. *Belial shall no more passe thorow thee*; and 2 Sam. 23. 6. *Belial shall be to every one as thornes thrust away*: and Job 34. 18. *Wilt thou say to a King, Belial?* It is also applied to speciall sinnes and sinners, as a *witnesse of Belial*, Prov. 19. 28. *a counsellour of Belial*, Nah. 1. 15. Also to mischievous thoughts, words or things, Deut. 15. 9. Psal. 41. 9. and 101. 3. The Apostle opposeth *Belial* to Christ, 2 Cor. 6. 15. and it seemeth to be put for the *Devill or Satan*, (as the Syriak and Arabik translations there explain *Pauls terme*;) or for *Antichrist*; for so *Belial* is opposed to Christ and his kingdome, 2 Sam. 23. 6. By interpretation, *Belial* signifieth an *Unbride*, or *Without yoke, lawlesse*; as *Antichrist* is called the *lawlesse man*, 2 Thess. 2. 8. and in this Psalme the Greeke translate *streames of lawlesse*, or *iniquitie*: which the Chaldee Paraphrast calleth *the company of the unrighteous*. *frighted me*] *shred, or vexed with terror*. This word is used of *Sauls vexation by an evil spirit*, 1 Sam. 16. 14, 15.

6 Verse 6. *of bell*] which the Chaldee expoundeth, *a company of wicked persons*. *snare of death*] *deadly snares, engines set for by death*; a similitude taken from *fowlers snare*, Eccles. 9. 12. So Prov. 13. 14. & 14. 27. The Chaldee explaineth it, *men armed with weapons of slaughter*. *Prevented me*] that is, *were ready to take hold on me suddenly and unawares*.

Verse 7. *distresse upon me*] or *to me*, that is, *in that my distresse, or while it was upon me*. So Psal. 96. 13.

be heard] The Hebrew properly is, *will beare*; but the time to come is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, *and he heard*: so after in the 12. verse, *he will set*, which in Samuel is written, *and he set*: againe in the 14. verse, *thunder*; for which in Samuel is written, *will thunder*: the like may be observed of the Hebrew phrase, in the 16, 39, 41. and 44. verses of this Psalme, compared with the same in 2 Sam. 22. So often in other Scriptures, which the Hebrew text it selfe sometime sheweth, as *bikkibu*, *they smote him*, 2 Chron. 22. 6. for which in 2 King. 8. 29. is written, *jakkubu*. See also the note on Psal. 3. 1. *his palace*] or *his Temple*: which the Chaldee explaineth thus; *He received my prayer from the Palace of his Sanctuary which is in heaven*. *entred*] or *came into*; this word is omitted in 2 Sam. 22. 7. suppld here; as oftentimes there want words, which are to be understood. So verse 29. and Psal. 69. 11.

8 Verse 8. *foundations of the mounts*] that is, the roots and bottomes of the mountaines. By those and the words following, under the similitude of a fore tempestuous weather; Gods judgements against the wicked are excellently set forth. Compare herewith Psal. 82. 5. and Deut. 32. 21. where the foundations of the mountaines are set on fire. For mountaines, in 2 Sam. 22. 8. is written *heavens*, either for that the mountains reaching high, seeme to be the foundation, and as they are called in Job 26. 11. *the pillars of heaven*; or in a mysticall sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions, Heb. 12. 26, 27. *be was wroth*] or *kindled to him was his anger*; or *burnt with his nose*: for in the Hebrew another word is sometimes added, which signifieth *anger* or *nose*, Deut. 6. 15. Exod. 32. 11. See the notes on Psal. 2. 5. and the note following. The Greeke translate, *for God was angry with them*.

9 Verse 9. *in his anger*] or, *in his nose*: the like speech is in Esay. 65. 5. *these are a smoke in my anger*, or, for *those a smoke is in my nose*: and it noteth fore indignation; for *smoke* is a signe of vehement anger, Psal. 74. 1. and 80. 5. Deut. 29. 26. This narration here may be compared with the giving of the Law, Exod. 19. 18, &c. where was *smoke, fire, earthquake, thunder, lightning*, and the like. For these with the speeches following of *clouds, winds, tempests, thunderbolts, hail, &c.* doe lively describe Gods Majestie, appearing in his workes, and for punishment of his enemies, as Exod. 9. 23, 24. Josh. 10. 11. Judg. 5. 20. 1 Sam. 2. 10. and 7. 10. and 12. 17. Rev. 16. 18, 21. *did eat*] that is, *consume*. See Psal. 50. 3. The Chaldee expoundeth it, *he sent his wrath like burning fire, scales of fire were kindled at his Word*.

10 Verse 10. *he bowed the heavens*] This was for the helpe of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like againe, Psal. 144. 5, 6. Esay. 64. 1, 2. *and came downe*] that is, *as the Chaldee openeth it, his glorie appeared*. *glorie darknesse*] *myrke and shick dark*.

darknesse, or a darke cloud: as 2 Chron. 6. 1. Job 22. 13. such as was on mount Sinai, when God came downe on it, Deuteronomie 4. 11. and 5. 22. a signe of terrour, as the Apostle sheweth, Hebrews 12. 18. So Psal. 97. 2.

- 11 Verse 11. *on the Cherub*] a Cherub, and the plurall number, *Cherubim* or *Cherubines*, is a name given to the *Angels*, Gen. 3. 25. and to the *golden winged images* which were in the Tabernacle and Temple, Exod. 25. 18, 19, 20. 1 King. 6. 23, 24, 25, 29, 32. The living creatures also which Ezekiel saw in vision, Ezek. 1. 5. are called *Cherubims*, Ezek. 12. 1, 15. Likewise the King of Tyre is called an *anointed* and a *covering Cherub*, Ezek. 28. 14, 16. The Hebrew name hath affinitie with *Reebub* a *Chariot*, used in Psal. 104. 3. almost in like sense as *Cherub* is here; and the *Cherubines* are called a *Chariot*, 1 Chron. 28. 18. and Gods *Angels* are his *Chariots*, Psal. 68. 18. and they seeme to be meant in this place; for as the *Angels* are said to *flie*, Dan. 9. 21. so the *Cherubines* had *wings*, Exod. 25. 20. and are of the Apostle called *Cherubines of glory*, Heb. 9. 5. In Psal. 80. 2. God is said to *sit on the Cherubines*; as here, *to ride*: and a *Cherub* may be put for many, or all the *Cherubims*; as *chariot* for *chariots*, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseth thus; *And he was seene in his strength upon the light Cherubims; and brought his power upon the wings of the whirlwinde.* *flew swiftly*] or *glanced*; a similitude taken from Eagles and like swift fowles that flie with a swinge, Deut. 28. 49. Jer. 48. 40. For this, in 2 Sam. 22. 11. is written *iera*, that is, *he was seene*: which here with little difference of one letter is *jede*, that is, *he flew swiftly*. So in Psal. 104. 3. God is said to *walk upon the wings of the wind*.

- 12 Verse 12. *his pavilion*] or *covert, tabernacle*. In the Chaldee it is explained thus; *He placed his divine Presence in the darknesse, and his glory was compassed with clouds as a pavilion: and he made raine to come downe upon his people, and mighty waters from the moving of the darke clouds upon the wicked, from the heighth of the world.* *darknesse of waters*] that is, *darke blacke waters*: meaning *watrye clouds*, as Psal. 104. 3. & 29. 3. In 2 Sam. 22. 12. this is thus set downe: *and he set darknesse round about him, for booties: blacknesse of waters, &c.* *the skies*] that is, *the heavens*, named in Hebrew *Shebakim*, of their thin, fine and subtil substance.
- 13 Verse 13. *passed away*] that is, *vanished*; for Gods brightnesse expelled them. So *passing away*, is used for *vanishing*, Esay 29. 5. *baile and coales*] that is, *there was, or there came baile*, to wit, from his brightnesse, as in 2 Sam. 22. 13. it is written, *From the brightnesse before him there burned coales of fire. Haile and fire are instruments of Gods war and punishments*, Job 38. 22, 23. Josh. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek. 10. 2.
- 14 Verse 14. *thundred*] this also is a signe of Gods anger, 1 Sam. 2. 10. and 7. 10. Isa. 29. 6. and of his power and glory, Psal. 29. 3. and 77. 19. Job 26. 14. and 37. 4, 5. and 40. 4. *gave his voice*] a common phraze for all *loud and high speech, cry, noise, thundring, &c.* Psal. 46. 7. and 68. 36. and 77. 18. and

104. 12. Jer. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, *the most High lifted up his Word, he cast baile and coales of fire. coales of fire*] that is, *fiery vapours, lightning, &c.* This sentence is omitted, in 2 Sam. 22. 14. and is wanting also in the Greeke version here.

Verse 15. *his arrowes*] the instruments of his wrath and judgements; for God hath *arrowes of pestilence*, Psal. 91. 5. of *famine*, Ezek. 5. 16. and other arrowes to wound the hearts of his enemies, Psal. 45. 6. and 64. 8. or to afflict his children, Psal. 38. 3. Job 6. 4. Here and in Psal. 144. 6. by *arrowes* may be meant *thunderbolts*, or the *bailestones* forementioned; as the *bailestones* that fell, Jos. 10. 11. are called *arrowes*, Hab. 3. 11. The Chaldee saith, *he sent his Word as arrowes.* *he hurled*] or *he shot*, as the word signifieth, Gen. 49. 23. it may also be turned, *he multiplied*. This is omitted in 2 Sam. 22. 15. *terribly stricke them downe*] *discomfited, troubled, and felled them downe with dread, noise and tumult*. This word is used in the examples of his wrath, Exod. 14. 24. Josh. 10. 10. Judg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

Verse 16. *channels of water*] that is, *of the sea*, 2 Sam. 22. 16. *channels* signifie *violent currents, or forcible streames, running rivers*. So Psal. 42. 2. and 126. 4. The Greeke here translateth them, *fountains of waters.* *foundations of the world*] that is, *the deepe waters and maine Seas, whereon the world is founded*, Psal. 24. 2. *wind of thine anger*] or, *of thy nose*, as before, verse 9. meaning a *blast, storme, or whirlwinde which God in anger sent forth*. This manner of speech is taken from Job 4. 9.

Verse 17. *drew me out, &c.*] this hath reference to Moses case, who was *drowne out of the water*, and thereupon called *Mosheh*, Exod. 2. 10. that word *Mosheh*, is used here by David, and no where else in Scripture. *Waters* signifie *troubles*, as is noted verse 5. and sometime *multitudes of peoples*, Rev. 17. 15. so the Chaldee turneth it here, *he delivered me from many peoples*.

Verse 19. *cloudy calamitie*] The Hebrew *Aid* is a *fog, vapour or mistie cloud*, Gen. 2. 6. Job 36. 27. by figure it is put for *calamitie, or miserie of man*, Deuteronomie. 32. 35. As elsewhere, *the cloudy and darke day*, Ezek. 34. 12.

Verse 22. *from my God*] meaning *by swearing, or turning away from him*; which the Chaldee expresth thus, *I walked not in wickednesse before my GOD*.

Verse 23. *not turne away from me*] in 2 Sam. 22. 23. it is, *turned not away from it*, that is, *from any of his statutes*. The Greeke translateth, *they departed not from me*.

Verse 24. *from mine iniquitie*] that is, *from the iniquitie that I am prone to fall into*. The Hebrew word signifieth that which is *unright, unequal, crooked or perverse*; opposed to that which is *right*; and is fitly applied to *sin*, and so translated by the Apostle, Rom. 4. 8. from Psal. 32. 2. In this estate we all are borne, Psal. 51. 7. so it noteth the *viciositie or crookednesse of nature and originall sin*, which the Apostle called *the sinne dwelling in him*, Rom. 7. 17. and he that was first borne, first applied this

this word to himselfe, Gen. 4. 13. It is figuratively used oft times for punishment due to sinne: whereof see Psal. 31. 11. The Chaldee openeth this verse thus; *And I was perfect in his feare, and he was the saviour of my soule from sinnes.*

25 Verse 25. *purenesse of my hands*] in 2 Sam. 22. 25. *my purenesse.*

26 Verse 26. *graciously*] or *mercifully*, pious, godly. See Psal. 4. 4. *man*] or *mightie one*; called Giber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put Giber, that is, *Strong*, or a *Champion*: a *mightie man*, Psal. 19. 6. and 45. 4.

with the forward thou wilt shew thy selfe wry] A like speech is used in Moses, Levit. 26. 27. 28. *if ye walke stubbornly against me, I will walke stubbornly in anger against you*: But here David useth two words, whereof the first, *forward* or *crooked*, is alwaies spoken of doing evill and wrong; the latter word *wry*, not so, but is a similitude taken from *warstlers*, and noteth a *writing of ones selfe against an adversarie*. The Chaldee Paraphrast applieth this *graciously* Saint to Abraham; the *perfect man*, to Isaac; the *pure*, unto Iacob; and the *forward*, unto Pharaoh and the Egyptians.

28 Verse 28. *the lofty eyes*] In 2 Sam. 22. 28. it is thus set downe: *and thine eyes are upon the lofty, that thou maist bring them low.*

29 Verse 29. *hast lighted my candle*] or, *dost lighten my lampe*, that is, *givest me comfort, joy, prosperitie after troubles*; as on the contrary, the *wicked candle shall be put out*, Job 18. 6. and 21. 17. Proverbs 13. 9. and 24. 20. and 20. 20. In 2 Sam. 22. 29. this word *lighted* is left out to be understood, as before in the 7. verse. Sometime the eye is called the *candle of the body*, Matthew 6. 22. and Solomon saith, that *a mans minde (or soule) is the candle of the LORD*, Prov. 20. 27. sometime ones *ebilde* succeeding him in Government, is his *candle*, Psal. 132. 17. 1 King. 11. 36. and 15. 4. Num. 21. 30. All these in David were *lighted*; and Christ his son according to the flesh, is the *candle of the new Jerusalem*, Rev. 21. 23. *the true Light, which lighteth every man that cometh into the world*, Joh. 1. 9. *brightned my darknesse*] that is, *turned my griefe and affliction into joy and comfort*, Job 29. 3. Esther 8. 16. Luke 1. 79.

30 Verse 30. *broken thorow an host*] Hebr. *shall breake, or run thorow an host*, or *troope*. This, and the *leaping over a wall* which followeth, may be understood both of *escaping danger himselfe*, and of *quelling his foes, and winning their walled cities*, and both these speedily. The Chaldee explaineth it thus; *For by thy word I shall multiply armies, and by the word of my God subdue fenced towers.*

31 Verse 31. *in him*] the Chaldee saith, *in his word.*

32 Verse 32. *who is a rocke*] that is, a *mighty Saviour and defender*. The Greeke here for *Rocke* hath a *God*; and in 2 Sam. 22. 32. a *Creator*. And this hath reference to the words of Anna, *there is no Rocke like our God*, 1 Sam. 2. 2.

33 Verse 33. *that girdeth me*] that is, *prepareth and strengtheneth me*: therefore in 2 Sam. 22. 33. it is written, *my strength*: elsewhere he speaketh of being girded with joy, Psal. 30. 12. *valour*] or

power, force, prowess. And this word is used both for *valour, activitie and courage of body and minde*; also for a *power*, or *armie of men*, Psal. 33. 16. and 136. 15. and also for *wealth gotten by industrie*, whereby men are able to doe much, Psal. 49. 7. 11. and 62. 11.

and giveth] that is, *maketh or disposeth my way to be perfect*, that is, *without impediment*; or, as the Greeke translateth, *without blemish*. For giveth, in 2 Samuel 22. is, *looseneth*, which also freeth from let.

34 Verse 34. *He matcheth my feet as bindes*] that is, *maketh me swift to runne like the Hinds*, and so to escape danger, and stand safe upon my high places; which usually denoteth *securitie, honour and prosperitie*, Deuter. 32. 13. and 33. 29. Isa. 58. 14. The like speech Habakuk hath in the end of his Song, Hab. 3. 19.

35 Verse 35. *bow of brasse*] or of *steell*, and this is observed to be *stronger than iron*, Job 20. 24.

36 Verse 36. *thy right hand hath upheld me*] or, *firmly stayed (and strengthened) me*. This sentence is added here, more than in 2 Sam. 22. 36. *thy meeknesse*] or *modestie, lenitie, humilitie*, whereby thou abasest thy selfe to regard me; and deale meekly with me; even gently chastising and nurturing me. Wherefore the Greeke turneth it thus, *thy chastisement hath redified me*. The Chaldee saith, *and by thy word thou hast made me to increase.*

37 Verse 37. *hast widened my passage*] or *enlarged my pase*, that is, *given me room to walke steadily and safe*. Contrary to that which is said of the wicked, that *his strong (or violent) passages are straightened*; (or *made narrow*) Job 18. 7.

38 Verse 38. *overtooke them*] and consequently *quelled*, or *cut them off*, as is expressed 2 Samuel 22. 38.

39 Verse 39. *I wounded them*] or *strucke thorow, embrewed with blood*. This verse in 2 Sam. 22. 39. is read thus; *And I consumed them, and wounded them, and they rose not, but fell under my feet.*

41 Verse 41. *the rage of mine enemies*] that is, *put them to flight, and subdued them*, 2 Chronicles 29. 6. Genesis 49. 8. And this respecteth Gods promise, Exodus 23. 27.

42 Verse 42. *They cried out*] for an *helper*, as the Chaldee addeth. For this, in 2 Sam. 22. 42. is, *They looked. answered*] in Chaldee, *they prayed to the Lord, and he received not their prayer.*

43 Verse 43. *powre them out*] or *emptie them*, that is, *tumble them downe, to be trodden, as dirt*; I spread them abroad; as in 2 Samuel 22. this verse is written, *And I did beat them small as the dust of the earth: as the clay of the streets I pounded them, I spread them abroad.*

44 Verse 44. *of the people*] in 2 Sam. 22. it is, *the contentions of my people, hast kept me for the head*, &c. and hereby Christs headship over the Church of the Gentiles is signified, and the contradiction of his owne people the Jewes, Rom. 10. 20, 21. See after in verse 50.

45 Verse 45. *At the bearing of the eare*] that is, *speedily, so soon as they beare*, without further adoe; or *By the bearing of the eare*, that is, *with diligent bearkening and attendance.* *sonnes of the stronger*]

ger] of the aliant, or of alienation: that is, aliens, outlanders, strangers from the commonwealth of Israel, they and their progenitors: So Psal. 144. 7. Isa. 62. 8.

falsly denie] or dissemble. In the Greeke, they lie: meaning, they fainedly submit themselves, for feare or other sinister respect, against their wils. And this agreeth with the last promise of Moses, Deut. 32. 29. *thy enemies shall falsly deny to thee.* The originall word is used both for denying, Gen. 18. 15. and for hying or falsifying, 1 King. 13. 18. See after, Psal. 59. 13. and 66. 3.

46 Verse 46. *fade away*] or fall, to wit, or leaves of trees that wither.

47 Verse 47. *my Rocke*] in Greeke, *my God.*

48 Verse 48. *that giveth vengeance to me*] that is, giveth me power to be avenged of my foes; or, giveth vengeance for me, that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeance, Psa. 94. 1. So to give vengeance, is to execute it, Num. 31. 3. *subdueth*] bringeth into good order and subjection, therefore in 2 Sam. 22. it is said, *subdeth* or *bringeth downe.* And sometime this word signifieth a *subduing by overthrow and destruction*; as 2 Chronicles 32. 10. *she subdued*: for which in 2 King. 19. 17. is written, *she brought to perdition, or destroyed.*

50 Verse 50. *I will confesse thee*] that is, give thee publike and solenne praise and thanks. This verse is applied in Romans 15. 9. to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdom this Psalme is chiefly intended.

51 Verse 51. *He maketh great*] or magnifieth; He is the magnifier of the salvations, that is, of the full salvation and deliverance. In stead of *Magdil*, that is, magnifier, in 2 Samuel 22. 51. there is *Migdol*, which is so written, as by the vowels signifieth a tower of salvations, and by the consonants a magnifier. Hereupon the Hebrew Doctors (in *Midrash* tillin upon this place) say, *One Scripture saith, MAGNIFIER, and another saith, TOWER: and what tower is made for them? The King Christ is as a tower, as it is said, the tower of salvations: it is also written, The name of the LORD is a strong tower, &c. Prov. 18. 10. his anointed*] or his Messiah, his Christ, as before in Psal. 2. 2. *David and his seed*] this may be referred both to the first David and his posteritie, on whom God shewed great mercie; and also to our Lord Christ, who is called by the Prophets, *David*, Ezek. 34. 23, 24. Hos. 3. 5. and his seed are his disciples, the children which God hath given him, Hebr. 2. 13. or himselfe is the seed here mentioned, Act. 13. 23. Rom. 1. 3. as hee also is called *Abrahams seed*, Gal. 3. 16.



PSAL. XIX.

2 The creatures shew Gods glorie. 8 The Law more cleerely revealeth his will. 13 His grace cleanseth and sanctifieth through Christ the Redeemer.

To the master of the musicke, a Psalme of David.

THE heavens doe tell the glory of God, and the out-spred firmament sheweth the worke of his hands. Day unto day uttereth speech, and night unto night manifesteth knowledge. There is no speech and no words; nor heard is their voice. Thorow all the earth gone out is their line, and to the utmost end of the world their speakings; he hath put a tent in them for the Sunne. And he is as a bridegroom, going forth out of his privie chamber; joyeth as a mighty man to run a race. From the utmost end of the heavens is his egress, and his compassing regress is unto the utmost ends of them, and none is hid from his heat. The Law of Jehovah is perfect, returning the soule: the testimony of Jehovah is faithful making wise the simple. The precepts of Jehovah are right, giving joy to the heart: the commandment of Jehovah is pure, giving light to the eyes. The feare of Jehovah is cleane, standing to perpetuall aye; the judgements of Jehovah are truth, just they are together. To be desired more than gold, and than much fine gold, and sweeter than honey and liquor of the honey combs. Also thy servant is cleerly admonished by them; in keeping of them there is much reward. Unadvised errours who dorch understand from secret faults cleanse thou mee. Also from presumptuous sinnes withhold thou thy servant, let them not have dominion in me, then shall I be perfect and made cleane from much trespasse. Let the words of my mouth, and the meditation of my heart be before thee, be to favourable acception, Jehovah my Rocke and my Redeemer.

Annotations.

DOE tell] to wit, unto men, and so give occasion unto them to tell; as the Chaldee translates, *They that looke upon the heavens doe tell, &c. the glory*] that is, the glorious worke, so in Exod. 16. 7. Num. 14. 21, 22. Joh. 1. 40. *the out-spred firmament*] the whole cope of heaven, with the aire, as the Chaldee saith, *they that behold the aire*: which though it be soft & liquid, and spred over the earth, yet is it fast and firme, and therefore called of us according to the common Greeke version, a firmament: the holy Ghost expresseth it by another terme, *Mid-heaven*, Rev. 8. 13. and 14. 6. and 19. 17. This out-spred firmament, or expansion, God

God made amidst the waters for a separation, and named it *Heavens*, Gen. 1.7. 8. which of David is said to be *stretched out as a curtaine or tent*, Psal. 104. 2. and elsewhere is said to be *firme, as molten glasse*, Job 37. 18. So under this name *Firmament*, bee comprised the orbs of the heavens, and the aire, and the whole spacious roomth above the earth.

3 Verse 3. *Day unto day*] one day unto and after another: so *unto* is used for *after*, in Exod. 16. 1. and 19. 1. *Uttereth*] or *wellets out*, as a fountaine continually and plenteously. *manifesteth*] or *sheweth lively*.

4 Verse 4. *not heard is their voice*] that is, *whose voice is not heard or understood*: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and *Paul* plainly confirmeth, Rom. 1. 19. 20. and the Greeke version here leadeth us so to understand this sentence, together with the Apostles allegation, Rom. 10. 19. and the like Hebraismes are usuall, as Job 3. 3. *Let the day perish, I was borne in it*, that is, *wherein I was borne*: and *hearing* is often put for *understanding*, Gen. 11. 7. 2 King. 18. 26. 1 Cor. 14. 2. Compare also herewith the Hebrew phrase in Jer. 38. 5. Or we may read it thus: There is *no speech nor words*: *not heard is their voice*: that is, the heavens make *no speech*, or *Sermon*, nor utter any reasonable words, no nor any voice (or sound) at all of theirs is heard: but *their line is gone forth*, &c. Or, (taking words for peoples that speake them,) there is *no speech nor words*, where the voice of the heavens is not heard.

5 Verse 5. *their line*] or, *their rule, their delineation*: which is a meane to teach the rude and simple; as Esay 28. 10. or by *line* is meant a *building, frame or edifice*, which is made by line and rule, Zach. 1. 16. Job 38. 5. The Greeke translateth it, *their sound*; which word the Apostle also useth, Rom. 10. 18. where he speaketh of the preaching of the Gospel, by which the Church is taught and edified.

their speakings] or, *their words*: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. *he speaketh* (that is, *signifieth*) *with his feet*. And taking him before to have shewed how the heavens have no speeches, words nor voyce; this here may be meant of *their significations*, by the wonderfull frame, course, order, &c. that all men may see in them. *he hath put a tent*]

God hath put (or set) in the heavens a *tabernacle*, that is, a fitting habitation: for that the sunne never stayeth in one place. The *Sunne* is in Hebrew called *Shemesh*, that is, a *minister or servant*; which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19.

6 Verse 6. *as a bridegroom*] the Chaldee addeth, *in the morning as a bridegroom*. The Sunne when hee riseth is gloriously adorned with beautiful rayes, and seemeth most cheerfull; which two things are set for by similitude of a bridegroom, Esay 61. 10. & 62. 5. *to run a race*] a long way, journey, or course. The swift course of the Sun is joyfully performed, as when a Champion runneth for a game.

8 Verse 8. *The law*] or *Doctrinall*: an orderly manner of instruction, an institution, or disposition, called in Hebrew *Torah*, which implieth both *doctrine*, & an orderly disposition of the same, therefore, where one Prophet relating Davids words, saith, *the law of man*, 2 Sam. 7. 19. another saith, *the orderly estate (or course) of man*, 1 Cor. 17. 17. The Holy Ghost in Greeke calleth it *Nomos*, a Law, Heb. 8. 10. from Jer. 31. 33. This name is most commonly ascribed to the precepts given by *Moses* at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Job. 1. 17. and 7. 19. it is also largely used for all his writings. For the history of Genesis is called *Law*, Gal. 4. 2. from Gen. 16. And though sometime the *Law* bee distinguished from the Psalms and Prophets, Luk. 16. 16. and 24. 44. yet the other Prophets books are called *Law*, 1 Cor. 14. 21. from Esay 28. 11. the Psalms are also thus named. Ioh. 10. 24. & 15. 25. from Psal. 83. 6. & 35. 19. Yea one Psalme is called a *Law*, Psal. 78. 1. and the many branches of *Moses doctrine*; as the *Law of the sin-offering*, &c. Levit. 6. 25. and generally it is used for any *doctrine*; as, the *Law of workes*, the *Law of faith*, &c. Rom. 3. 27. *is perfect*] or, *is a perfect Law*. The word before is againe understood here and in the speeches following: as sometime it is fully expressed, Psal. 119. 7. *returning the soule*] or, *restoring the life*. To *returne the soule* is sometime to deliver it from evils, Psal. 35. 17. Job. 33. 30. sometime to refresh it with food that keepe in-life, Lam. 1. 11. 19. to refresh it with rest, comfort, and the like, Ruth. 4. 15. Psal. 23. 3. Prov. 25. 13. All which may be found in the law of God.

the testimony] God called the two tables of his law, *the testimony*, Exod. 25. 16. 21. and 31. 18. and the *Arke* wherein they were kept, had thereupon the like name, Num. 17. 4. Exod. 25. 22. and so the *tabernacle* wherein the Arke was, Exod. 38. 21. Rev. 15. 5. Gods Law hath this title because of the testimony, contestation, and earnest charge which he & his Prophets gave concerning it, as Psal. 81. 9. 2 King. 17. 15. Neh. 9. 29. 30. Deut. 31. 28. and 32. 4. and as a record it testifieth what is Gods will & covenant, Ioh. 5. 39. And as the Law, so the Gospel (yea Christ himselfe) is called a *testimony*, 1 Cor. 2. 1. 2 Thess. 1. 10. 1 Tim. 2. 6. *faithfull*] or, *a faithfull testimony*: this word meaneth also, *sure, certaine, firme and constant*; as *faithfull plagues*, Deut. 28. 59. are *sure and durable*: a *faithfull house*, 2 Sam. 7. 16. is *seised, firme and stable*, &c. Gods word hath like commendations, Psal. 93. 5. & 111. 7. *the simple*] or *filly*. The originall *peibi*, meaneth one that is *easily persuaded, or entised, credulous*, and light of beleete, according to the proverbe, *Peibi, The simple beleeveth every thing*, Prov. 14. 15. Consequently it is used for *Vnskilfull*, and applied sometime to evill foolish persons, Prov. 9. 6. and 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greeke often translateth it, *a babe*, and so Christ calleth such, Mat. 11. 25. This verse and the two next following, which treat of Gods Law, are in Hebrew written every of them with ten words, according to the number of the ten commandments, which are called *ten words*, Exod. 34. 28.

D d d d d

Verse

9 V. 9. *The Precepts*] or *Commissions, Charges*. This word is by David only applyed to Gods commandements, called of him *Pikkudim*, of *Paked*, to *Visit*; as if we should say *Visitations*, or precepts, the transgressions whereof God hath threatned to visit or punish; as *Exod.* 20. 5. and 32. 34. Or of *hipkud*, to *commend* or *commit* unto ones charge and custody, because these are committed unto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts to be kept vehemently*, *Psalm* 119. 4. the *commandements*] that is, the *commandements*: one put for all; as *judgements*, 2 *King* 25. 6. for *judgements*, *Ier.* 52. 9. and many the like.

10 Verse 10. *The feare*] or *reverence*, that is, the religion and worship prescribed of God; as in *Matth.* 15. 9. that is called *Worship*, which in *Isa.* 29. 13. is named *Feare*; and this is said to be cleane from all filthinesse, because he requireth to be worshipped in spirit and truth, and with pure hands, *Ioh.* 4. 24. 1 *Tim.* 2. 8. Or, as God himselfe is called *Feare*, *Psalm* 76. 12. so his law may also here be called *Feare*, for that it was given with fearefull majesty, and worketh in men the feare and reverence of God, *Exod.* 20. 18. 19. 20. *Deut.* 5. 24. - 29. *standing*] or *abiding*, *continuing* firme, yet and perpetually. *judgements*]

Such lawes as were annexed to the ten commandements, for punishing the offenders, have this title prefixed; as *Exod.* 21. 11. *These are the judgements which thou shalt set before them*, &c. And as *decrees* or *statutes* are often put for the ordinances of Gods worship; (as is noted on *Psalm* 2. 7.) in stead whereof David here seemeth to use the former word *feare*; so *judgements* are lawes and rites for humane duties. These two Moses often joyneth together, saying; *Hearken O Israel to the statutes and to the judgements*, &c. *Deut.* 4. 1. 5. 8. 14. 45. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. *just together*] that is, *all of them together*, and each of them apart, i. *just*, or *justified*.

11 Verse 11. *fine gold*] or *solid gold*, called *Paz*, which hath the name of *strength*, *fastnesse*, or *solidity*: such gold was rare and precious, *Esay* 13. 12. *Lam.* 4. 2. The Arabians now call gold *Phez*. It was very fine: therefore when one Prophet calleth it *gold Napbax*, 2 *King.* 10. 18. another calleth it *tabor*; that is, *fine* or *cleane gold*, 2 *Chron.* 9. 97. *liquor of the honey combs*] or *liquid honey of the combs*. Each of these words is used by Solomon for the dropping honeycombe, *Prov.* 5. 3. and 16. 24. and both are joyned for more vehemencie.

12 Verse 12. *clearely admonished*] The word signifieth *illustrating*, *making bright* or *shining*, *Dan.* 12. 3. and so by *warning* or *information*, to make the soule cleare and circumspect, *Exod.* 18. 20. 2 *King.* 6. 10. *Eccles.* 4. 13. *Ezek.* 3. 17. 18, 19, 20. *much reward*] or *much end*: that is, *great profit* or *reward*, as the Greeke translateth it. The Chaldee applieth this peculiarly to David, saying, *and because he kept them, he was made the Prince of Israel*. The Hebrew *Ghamekeb*, signifying the *beck* or *foot sole*, is used figuratively for the *end* of a thing, (as the *head*, for the *beginning*, *Psalm* 119. 160.) and so for

the *success*, *event* and *recompence* that followeth thereupon. As another word, *acharith*, which signifieth *end*, is used also for *reward*, *Prov.* 23. 18. and 1 *Pet.* 1. 9.

Verse 13. *Unadvised errors*] or, *Ignorant faults*, *Unwitting* and *inconsiderate finnes*. The law for which is given, *Levit.* 4. 2. &c. *who doth understand*] or, *who can discern*? meaning, no man can. So *Psalm* 77. 5. *I spake not*, for, *I could not speake*. See the Annotations there. *cleane*] *cleane* *from me*] or, *make me innocent*, *free*, *guiltlesse*, *empty*. The word is also used for *exempting* or *absolving*, *free* from punishment due to *finne*, *Exod.* 20. 6. & 34. 7.

Verse 15. *be to favourable acceptation*] that is, *be acceptable* or *well-pleasing*; or, as before, *they shall be acceptable*. For the Hebrew will beare either interpretation. Therefore also in the Greeke, these two phrases are used as one, *He shall be*, *Marke* 10. 44. and *Let him be*, *Mat.* 20. 27. Of the word *acceptation*, see the notes on *Psalm* 5. 13. *my redeemer*] or *deliverer*; the Hebrew *Goei* is interpreted in the Greeke by both these, *Rom.* 11. 26. from *Esay* 59. 20. *Act.* 7. 35. The word is of large use, for *redeming* of things sold or mortgaged, *Levit.* 25. but applied to redemption or deliverance from danger, *Psalm* 69. 19. from violence, *Psalm* 72. 14. from corruption, *Psalm* 103. 4. from the enemies hand, *Psalm* 106. 10. from death, *Hos.* 13. 14. and from all evill, *Gen.* 48. 16. And in speciall, one that *challenges* or *redeemeth* any person, or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, 1 *King.* 16. 11. *Ruth.* 39. 12. 13. and 4. 1. 3. &c. Therefore is this title given to God and Christ, who is our *redeemer*, and allied unto us, as concerning the flesh, *Esay* 43. 14. and 44. 6. and 47. 4. 1 *Thess.* 1. 10. *Heb.* 2. 14. 15.



PSALME XX.

The Church blesteth the Kings in his exproits: 6 Promiseth thankfulnesse, 7 testifieth confidence in Gods succour; 8 and triumpheth by faith in Christ.

To the master of the musicke, a Psalm of David.

Iehovah answer thee in day of distresse, the name of the God of Jakob set thee on high. Send thy helpe from the Sanctuary, and uphold thee out of Sion. He remember all thy oblations, and thy burnt-offering he turne to ashes, *Selah*. Hee give to thee, according to thy heart, and fulfill all thy counsell. We will flout in thy salvation, and in the name of our God set up the banner; Jehovah fulfill all thy petitions. Now I know that Jehovah saveth his anointed, answereth him out of the Heavens of his holinesse.

holinesse, with powers the salvation of his
8 right hand. These (*make mention*) of cha-
9 riors, and these of horses: but we make men-
10 tion of the name of Jehovah our God. They
stoope downe and fall, but we rise up and
stand upright. Jehovah save thou the King,
he answer us in the day we call.

Annotations.

1 **A** Nswer *thee*] *hee* O King, whom after he calleth
Messias, or Anointed, verse 7. And this sen-
tence is let downe in Iakobs words, Gen. 35. 3.
as after he mentioneth the God of Iakob. And the
whole Psalm is a prophesie of Christs sufferings,
and his deliverances out of them, for which the
Church with him triumpheth. For answer, the
Church saith, *accept thy prayer.* *set thee on high*
in a high refuge, and so defend and keepe thee safe:
see Psalm 9. 10. As Gods name, even his only is ad-
vanced high, Psalm 148. 13. so is it also a strong
tower which the righteous runneth unto, and is set on high,
Prov. 18. 10.

3 Ver. 3. *from the Sanctuary*] or *sanctity*; Thus the
tabernacle was called; Levit. 16. 2. and the tem-
ple, 1 King. 8. 10. as being the place of holinesse,
for the presence of God there.

4 Ver. 4. *remember all thy oblations*] This hath re-
spect to the Law, which appointeth part of the
oblation (or meat-offering) to be burnt on the al-
tar unto God, with oile and incense for a memoriall,
Levit. 2. 2. The Hebrew *Minchah*, is generally a
gift or present carried to any, Psal. 45. 13. and 72.
10. Gen. 32. 13. and in speciall, a gift or oblation
presented to God, Gen. 4. 3. 4. 5. Psal. 96. 8. most
specially the oblation of corne or floure, called the
meat-offering, Levit. 2. Numb. 29. The Apostle in
Greeke turneth it *Prophora*, an oblation, Heb. 10. 5.
8. 10. from Psalm. 40. 6. *burnt-offering*] which
according to the originall word *Gholah*, signifi-
eth an ascension, because this kind of sacrifice was
wholly given up to God in fire, Levit. 1. 3. 9. 13.
Therefore in Greeke it is translated *holocaustoma*,
that is, a whole burnt-offering. *turne to ashes*] that
is, consume to ashes with heavenly fire: for so God
approved and accepted the sacrifices of his peo-
ple, Levit. 9. 24. 1 King. 18. 28.

5 Ver. 5. *fulfill all thy counsel*] or *accomplish it*: Coun-
sell is as empty if it bee not effected and accom-
plished; and the performance is as the filling
thereof. So to fill or accomplish petitions in the
verse following: to fulfill joy, Ioh. 3. 29. and 15.
11. to fulfill words, is to confirme them, 1 King. 1
14. and to performe or effect them, 1 King. 2. 27.

6 Ver. 6. *Wee will shew*] or, *that we may shew*, or
shrill. For these two phrases are used indifferent-
ly: See the note on Psalm 43. 4. *thy salvation*] which
thou (O King) hast received; or which
thou (O God) hast given. *set up the banner*] or,
display the flag or ensigne, which was for triumph
and victory, to honour God, and to terrifie the
enemies, Song. 6. 3. 9.

Ver. 7. *thy anointed*] or *Messias*, that is, *thy King*,
7 verse 10. Psalm. 2. 6. *with powers the salvation*] that
is, *with full power* (or *puissance*), even with the
salvation of his right hand. For Gods right hand is
of wondrous excellent force, and doth valiantly,
Exod 15. 6. Psalm. 118. 16. and 89. 14.

V. 8. *These*] that is, *Some mention chariots and*
8 *some horses*. Chariot is used for chariots, as also in
Psalm. 68. 18. so bird for birds, Psalm. 8. 9. *Angell* for
Angels, Psalm. 34. 8. *make mention of the name*] that
is, *make it to be knowne and to be remembred with*
honour, Psalm. 45. 18. Esay 49. 1. 2 Sam. 18. 18.

Verse 9. *stand upright*] or, *set our selves sure to*
9 *continue yet*. So after in Psalm 146. 9. and
147. 6.

Ver. 10. *the King, be answer us*] By the King
10 here seemeth to bee meant Christ, of whom this
whole Psalm is composed: as also the Chaldee
Paraphrast understood it, and therefore explai-
ned this verse thus; *O word of the Lord, redeme us;*
O mighty King, receive our prayer in the day of our
invocation. But the Seventy (not keeping the di-
stinctions) turne it in Greeke thus; *Lord save the*
King, and beare us in the day that we call upon thee.



PSAL. XXI.

The King giveth thanks for many blessings received.
8 *He professeth his confidence of further grace, and pro-*
phesieth the destruction of the wicked.

To the master of the musicke, a
Psalm of David.

1 **J**ehovah, in thy strength the King shal re-
2 joyce, & in thy salvation how vehement
3 glad shall hee be! Thou hast given to
him his hearts desire, & the earnest request
of his lips thou hast not kept backe, Selah.
4 For thou preventest him with blessings of
goodnesse, thou settest on his head a crowne
5 of fine gold. Life he asked of thee, thou ga-
vest it him; length of dayes, ever and aye.
6 Great is his honour in thy salvation; glo-
rious Majestic and comely honour hast thou
7 put upon him. For thou hast set him to bee
8 blessings to perpetuall aye; thou hast made
him chearefull with joy, with thy face. For
9 the King trusteth in Jehovah, and through
the mercy of the most high hee shall not be
10 moved. Thy hand shall find out all thine
enemies; thy right hand shall find out them
that hate thee. Thou wilt set them as an o-
11 ven of fire at the time of thy face; Jehovah
in his anger wil swallow them up, & fire shal
eat them. Their fruit from the earth thou wilt
destroy,

D d d d d 1 destroy,

- 12 destroy, and their seed from the sons of A-
dam. For they have intended evill against
13 thee: they have thought a crafty purpose,
but they shall not be able. For thou wilt set
14 them as a Butt, with thy strings thou wilt
make ready against their faces. Be thou ex-
alted Jehovah in thy strength, wee will sing
and praise with Psalme thy power.

Annotations.

- 2 **I**N thy strength] or, for thy strength, thy kingdome,
strong helpe and deliverance. This Psalme, as
the former, gratulateth the victory and salvation
of Christ, and is by the Chaldee Paraphrast ap-
plied to the reigne of King *Messias*. Also the He-
brew *Iismach*, (*shall rejoyce*), hath the letters (be-
ing transplaced) of the name *Masbiach*, Christ.
shall rejoyce] or, *rejoyceth* continually.

- 4 Verse 4. a *crowne*] a signe of glorious victory,
and of the Kingdome.

- 5 Verse 5. *length of dayes*] that is, a long continued
life time, Isa. 53. 10. Iob 12. 12. So Psal. 23. 6. & 93.
5. and 91. 16. On the contrary, *short of dayes*, is
short lived, Iob 14. 1. *ever and aie*] to eternall and
perpetuall aie. Christ being raised from death, di-
eth no more; death hath no more dominion over
him, Rom. 6. 9. But behold hee is alive for ever-
more, Amen, Rev. 1. 18. and ever liveth to make
intercession for them that come to God by him,
Heb. 7. 25.

- 7 Verse 7. *hast set him blessings*] that is, *made him to*
abound with all manner blessings himselfe, and to be an
example of, or to impart blessings unto others. So to A-
bram it was said, *be thou a blessing*, Gen. 12. 2. the
like promise is to his children, Ezek. 24. 36. Esay,
19. 20. *with thy face*] or, *before thy face*, in thy
presence, as Psal. 16. 11.

- 9 Verse 9. *shall find out all thy enemies*] to wit, to pu-
nish them, as the like phraze importeth, Esay 10.
10. or, *shall find for all*, that is, *shall bee enough for all*
thy foes, that is, *sufficiently able to overcome them*: so
finding is used for *sufficiencie* Numb. 11. 22. Iudg. 21.
14. For band, the Chaldee saith, *the stroke of thine*
hand.

- 10 Verse 10. *wilt set them*] or, *put them all and every*
one, as is noted on Psal. 2. 3. So also after in verse
11. and 13. *an oven of fire*] a fiery furnace;
meaning in great affliction, Lam. 5. 10. *the time*
of thy face] that is, *of thine anger*, as the Chaldee Pa-
raphrast explaineth it, for the *face* sheweth forth
pleasure or displeasure, favour or wrath: so *face*
is used for *anger*, Psal. 34. 17. Levit. 20. 6. Gen. 32.
20. Lam. 4. 16. Ier. 3. 12. *swallow them*] that
is, *destroy or abolish them*: so Psal. 35. 25. and 52. 6.
and 55. 10. *fire*] the Chaldee expoundeth
it, *the fire of Gehenna*, (or of Hell.)

- 11 Verse 11. *Their fruit*] that is, *their children*, cal-
led the *fruit of the body and wombe*, Psalme 127. 3.
and 132. 11. Dent. 28. 4. or *their labour*, and that
which comes thereof; as Prov. 31. 16. 31. *their*
seed] that is, *children, or posterity*, Psal. 22. 24. 31. and
37. 25. Gen. 17. 7. 10.

Verf. 12. *shall not be able*] to wit, to establish, (as
the Greeke explaineth) or, to effect it. After this
word *can*, or *able*, there often wanteth a word to
be understood: see Psalme 101. 5.

Verf. 13. a *Butt*] to shoot at, Hebr. a *shoulder*;
because the earth is heaped up like shoulders. The
Chaldee paraphraseth, *thou hast set them to thy peo-
ple as one shoulder. make ready*] or *fit*, namely *thine*
arrowes against their faces. The Chaldee otherwise,
in the cords of thy Tent thou wilt order thy law before
them.



PSAL. XXII.

David as a figure of Christ complaineth of his many
afflictions; 10 Prayeth with faith for deliverance;
13 Foresheweth the sundry evils which the wicked would
doe unto Christ at his death. 23 After deliverance, Christ
declareth Gods name and praises to his brethren, 27 Com-
municateth the fruits of his death and resurrection to the
ends of the earth. 31 Whereupon they shew forth their
obedience, and preach his justice.

To the master of the musicke, concerning the
Hind of the morning; a Psalme of David.

MY God, my God, wherefore hast
thou forsaken me, art farre off from
my salvation, from the words of my
roaring: My God, I call by day, & thou an-
swerest not, and by night, and there is no si-
lence to me. And thou art holy, sitting, the
praises of Israel. In thee our fathers trusted,
they trusted, & thou deliveredst them. Un-
to thee they cried out, and were safe deliv-
ered; in thee they trusted, and were not aba-
shed. But I am a worme, and not a man; the
reproach of men, and despised of the peo-
ple. All they that see mee doe scoffe at me,
they make a mow with the lip, they wag the
head. He confidently turned unto Jehovah,
let him deliver him, let him rid him, because
he delighteth in him. But thou art the draw-
er of me forth out of the belly, the maker of
me to trust, even at my mothers breasts. Vp-
on thee I have beene cast from the wombe;
from my mothers belly, thou art my God.
Be not thou gone farre off from mee, for dis-
tresse is neere; for there is no helper. Ma-
ny bullocks have compassed mee about;
mighty buls of Bashan have environed mee.
They have wide opened upon mee their
mouth, as a renting and roaring Lyon.
I am powred out as waters, and all my
bones dispart themselves; my heart is
as waxe, it is molten in the midst of
my bowels. My able strength is dried
up like a pot-sheard, and my tongue
cleaveth

17 cleaveth to my Jawes, & thou hast brought
me down to the dust of death. For dogs have
compassed me; the assembly of evill doers
have inclosed me, they lyon-like pierced my
18 hands and my feet. I may tell all my bones:
19 they did behold, they did view mee. They
parted my garments among them, and for
20 my coat they cast a lot. And thou Jehovah
be not farre off: my fortitude, hasten to my
21 helpe. Rid my soule from the sword, my
22 alonely soule from the hand of the dog. Save
me from the mouth of the Lion, and from
the hornes of Vnicornes, thou hast answered
23 mee. I will tell thy name to my bre-
thren; in the midst of the Church I will
24 praise thee. Yee that feare Jehovah, praise
him; all ye seed of Jakob, honour him; & be
25 afraid of him all ye seed of Israel. For hee
hath not despised nor abhorred the afflicti-
on of the poore afflicted, nor hid his face
from him. and when he cried out unto him
26 he heard. Of thee shall be my praise in the
great Church, my vowes I will pay before
27 them that feare him. The meeke shall eate
and be satisfied, they shall praise Jehovah
that seeke him, your heart shall live to per-
28 petuall aye. All the ends of the earth shal re-
member and turne unto Jehovah, and all fa-
29 milies of the heathens shal bow down them-
selves before thee. For to Jehovah pertaines
30 the Kingdome: and he is ruler among the
nations. Al the fat ones of the earth shal eat
and bow down themselves, all that go down
31 to the dust, shall bend downe before him: &
he that quickneth not his soule. A seed shal
32 serve him, it shal be accounted to the Lord
for a generation. They shall come and shall
declare his justice to a people that shall be
borne, that he hath done this.

Annotations.

I **T**He Hind of the morning] meaning Christ, who
as a Hind was by Jewes and Gentiles, the
dogs, verse 7. hunted and worreyed in the mor-
ning, Iohn 18. 28. and also rose from death the
third day early in the morning, Ioh. 20. 1. when
God had made his feet like Hindes feet, and set
him on his high places, Psalm. 18. 34. Compare
with this, Song. 2. 9. 17. & 8. 14. where Christ is
also likened to a young Hart. And in Psalm. 49. 15.
the resurrection is called, the morning; for then the
true light of comfort and salvation shall appear.
A Hind called in Hebrew *Aijeleth*, hath the name
of promise or fortitude, (as in the 20 verse of this
Psalm, *Aijeleth* is fortitude,) and so it may be
understood for the strength (or fortitude) of the mor-
ning, that is, the helpe and power of God to raise

up Christ from the dead; which may be the mea-
ning of the Greeke translation, for the morning
helpe. Some of the Jewes have interpreted it, the
morning starre; which (although the word be no
where else found in Scripture, for a star) agreeth
also to our Lord Christ, who is intituled, the
bright morning star, Revel. 20. 16. Others applying
this title to the Musicke, retaine the Hebrew
words still; *Aijeleth basbachar*. The Chaldees ex-
poundeth it, To praise (God) for the mighty continu-
all sacrifice.

Verse 2. *My God, my God, &c.*] Christ speaketh
this Psalm to God his Father. The Hebrew is,
El, El, lammah gbn. azabani; which words our
Lord uttered on the crosse, Mat. 27. 46. (save for
the later, hee used the Syriak, *sabachani*, of the
same signification.) At which the prophane
Jewes mocked, saying that hee called for *Eliar*,
Mat. 27. 47. 49. *Wherefore hast thou forsaken me?*
or, *why leavest thou me?* They are the words of
faith, striving in tentation, and do imply both a
hope of, and a prayer for deliverance, as it is no-
ted on Psalm 10. 1. See the like also in Psalm. 42.
10. & 43. 2. *my roaring*] this argueth great
griefe of heart, uttered with loud complaint: So
Psalm. 38. 9. and 32. 3. Job 3. 24. And Christ, in the
dayes of his flesh, offered up prayers, with strong
crying and teares, to him that was able to save
him from death, Heb. 5. 7.

Ver. 3. *no silence to me*] or, *but I have no silence*; and
consequently, *no rest or ease*. So Job 30. 20. 27.

Verse 4. *sitting*] or *sittest*, that is, *abidest* still one
and the same; as Psalm. 9. 8. and 55. 20. and 102.
13. or *sittest*, to wit, *still*; as Ruth. 3. 18. that is,
risest not up to helpe me: or *sittest*, that is, *inhabi-
test*, as Psalm. 9. 12. and 132. 15. The Chaldees tran-
slateth, *which stablisheth the world for the praises of Is-
rael.* *the praises*] in Greeke, *the praise of Israel*;
that is, *art he to whom Israel singeth all praises for deli-
verances, and of whom Israel glorieth in all time of need.*
So Moses said to Israel, *he is thy praise*, Deut. 10. 21.
and Ier. 17. 14.

Verse 7. *a worne*] that is, *wake*. (as the Chal-
dee explaineth it) *wretched*, and trodden under foot.
So Job 25. 6. Esay 41. 14.

Verse 8. *make a mow*] *make an opening with the lip*;
which may bee taken both for mowing or thru-
sting out of the lip, and for licentious opening
thereof to speake reproach. *wag the head*] a
signe also of scorne, Esay 37. 22. Matt. 27. 39:
Iob 16. 4. Psalm. 44. 15. Lam. 2. 15.

Verse 9. *He confidently turned*] or *rolled*; that is,
trusted, as in the New Testament this phrase is ex-
plained, Mat. 27. 43. where they mocke at Christ.
The Hebrew applyeth this word *roll* or *turne*, fi-
guratively to a confident committing of ones
selfe, wayes, or actions unto another; as here, so
in Psalm 37. 5. Proverbs 16. 3. and Col. pro-
perly is *Roll thou*, but put for *bee rolled*, or *trusted*,
as the like phrase, *make the hearts of this people fat*,
&c. Esay 6. 10. is thus resolved, *this peoples heart is
waxed fat*, &c. Matt. 13. 15. or it is the indefinite,
to turne for he turned, as in Elth. 9. 16. *to stand*, is
used for *thy stood*.

- 11 Verse 11. *beere cast from the wombe*] that is, from my infancie committed to thy care and custody. So else-where hee saith, *The Lord hath called me from the wombe, &c.* Esay 49. 1. Contrariwise, *the wicked are estranged from the wombe*, Psal. 58. 4.
- 13 Verse 13. *bullocks*] that is, strong and lusty persons, such as were the high Priests, Scribes, &c. that set against Christ. So the Chaldee expoundeth, *peoples like pushing bulls*. *mighty Bulls of Basan*] which was a fertile countrey, good to feed cattel, Numb. 32. 4. and such as there fed, were fat and strong, Deut. 32. 14. Ezek. 39. 18. The Jewes were the Bulls of Basan, as the Prophets foretold, Deut. 32. 15. Amos 4. 1. Hof. 4. 16. and the history sheweth, Mat. 27. Here the word *bulls* is to be supplied unto the word *mighty*, as also in Psal. 50. 13. and 68. 31. See the notes on Psal. 10. 10.
- 14 Verse 14. *wide opened*] or, *gaped*; and this also is a signe of reproach and contempt, Iob 16. 10. Lam. 3. 46. and 2. 16.
- 15 Verse 15. *dispart themselves*] or, *are sundred*, that is, out of joynt. *as waxe*] that is, tender, and melting through faintnesse, and feare, Psalm. 68. 3. and 57. 5. Like this is Iobs complaint, *God hath softened my heart*, Iob 23. 16. So the word following *molten*, noteth feare and discouragement, Ioh. 7. 3. and 14. 8. Deut. 20. 8. The Greeke translateth, *as molten wax*.
- 16 Verse 16. *cleaveth*] or, *is made cleave to my jawes*, which phrase meaneth inability to speake; Psal. 137. 6. Iob 29. 10. Ezek. 3. 25. and sometime extremity of thirst, Lam. 4. 4. and so may have reference here to that thirst, which our Saviour felt, Ioh. 19. 28. *hast brought me downe*] or *set and bounded me in the dust of death*, meaning death it selfe, or the grave which turneth men to dust, Gen. 3. 19. the Chaldee turneth it, *the house of the grave*. See Psal. 7. 6.
- 17 Verse 17. *dogges*] the Greeke addeth, *many dogs*, that is, *base and vile persons of rancorous disposition*, Iob 30. 1. Prov. 26. 11. Rev. 22. 15. Matt. 7. 6. Phil. 3. 2. Psal. 59. 7. 15. So the Chaldee paraphraseth, *a company of wicked sinners which are like to many dogs*. These were the high Priests and rulers of Israel, of whom it is said, that *Pilate knew well that for envie they had delivered Iesus*, Mat. 27. 18. *they Lyon-like pierced*] The originall hath a double reading, *Caari*, like a Lyon, and *Caru*, they digged or pierced. This later the Greeke followeth: but the Chaldee in the Masorites Bible keepeth both readings, *they did bite like a Lyon*. This was fulfilled in the nailing of our Lord to the crosse, by his feet and hands, Mat. 27. 35. Ioh. 20. 25.
- 18 Verse 18. *did view me*] or *see in me*; namely, their desire or lust, or the affliction upon me, they saw with delight. See the like phrase, Psal. 54. 9. and 59. 11. and 118. 7.
- 19 Verse 19. *for my coat*] or, *my vesture*: The Souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to every Souldier a part) and his coat; and the coat was without seam, woven from the top throughout. Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be, that the

Scripture might be fulfilled, &c. Ioh. 19. 23. 24.

Verse 21. *from the sword*] the Chaldee saith, *from them that kill with the sword*. *my alonely soule*] which is one alonie, solitary, and desolate. So after in Psal. 35. 17. and 25. 16. and 68. 7. the Chaldee expounds it, *the spirit of my body*. *band of the dog*] the power of the devill, the prince of this world, who then came to Christ, but had nought in him, Ioh. 14. 30. Or *dog* is put for *dogs* meaning the malicious Jewes spoken of before, verse 17. and *band* is often put for *power*: see Psal. 63. 11.

Verse 22. *mouth of the Lyon*] so the Devill is named, 1 Pet. 5. 8. and wicked rulers, Prov. 28. 15. Ier. 50. 17. The Chaldee here saith, *from the mouth of him that is strong as a Lyon, and from Kings mighty and proud like Vnicornes*. *horns of Vnicornes*] the Devils Angels, principalities, powers, worldly governours, princes of the darkenesse of this world, &c. Ephes. 6. 12. The Vnicorne is so fierce, and wild, that he will not be tamed, Job 39. 12. 13. &c. and his strength and pride is in his horn. See Psal. 92. 11. Numb. 23. 22. Deut. 33. 17. Esay 34. 7. *thou hast answered*] for *answer thou me*; a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. *Answering* is here used for *safe delivering* upon prayer: as the Chaldee translateth, *hast accepted my prayer*.

Verse 23. *to my brethren*] the disciples and beleivers of Christ: *for he that sanctifieth, and we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren*, Heb. 2. 11. 12. Iohn 20. 17. *the Church*] or, *Convocation, Assembly, Congregation*.

Verse 26. *Of thee, my praise*] or *From with thee*, shall be my praise: it shall begin and continue of thee, thou art the cause and ground thereof. *the great Church*] either that assembly where Christ after his resurrection personally appeared to more than five hundred brethren at once, 1 Cor. 15. 6. or the great Church of the Gentiles, with whom Christ is spiritually present, Mat. 28. 19. 20. So after in Psal. 40. 10. u.

Verse 27. *and be satisfied*] It was a curse of the Law, that men should eat and not be satisfied, Leviti. 26. 26. Mic. 6. 14. but it is a blessing of the Gospell, that *the meeke and needy shall eat and have enough*, Psal. 132. 15. *God filleth the hungry with good things, and sends away the rich empty*, Luke 1. 53. The meeke meaneth the regenerate, who are mortified with Christ, and their fierce nature made meeke and humble. *your heart shall live*] hee turneth his speech to the meeke and seekers of God, who should eat of Christs flesh that was given for the life of the world, and thereby live for ever, Iohn 6. 51. The living of the heart, importeth also the chearing, comfort and solace of the same, Gen. 45. 27. the contrary whereof is in the dying of the heart, 1 Sam. 25. 37. See also the like promise, Psalme 69. 33. The Chaldee yeeldeth this sense, *The spirit of prophesie shall rest in the thoughts of their hearts for ever*.

Verse 28. *All the ends, &c.*] that is, the dwellers in the utmost parts and ends of the world. A prophesie of the calling of the Gentiles, by the preaching

ching of the Gospell, Rom. 16.26. Ephes. 2.12. &c. remember] the Chaldee addeth, remember his miracles. families of the heathens] or kindreds of the nations; whereof see Genesis 10. 5. 18. 20. 31. 32.

29 Verie 29. ruler among the heathens] to reigne over them by his Word and Spirit, and so to be God, not of the Jewes only, but also of the Gentiles, Rom. 3.29.30.

30 Verie 30. All the fat ones] that is, the rich and mighty personages, fat with plenty, Deuteronomie 31. 20. For, Kings and Queenes, and men of authority and wealth, are also called to the participation of Christs grace in his Church, Esay 60.3.5. 10. Revel. 21. 24. 1 Tim. 2.1.2. Sometime fatnesse is used to note out Gods spirituall blessings, Psal. 36.9. and 63.6. and 65. 12. & 92.15. Prov. 28.25.

all that goe downe to the dust] that is, the poore base and wretched people, which for their misery and affliction, are said to goe downe and sit in the dust, as Psal. 113.7. Esay 47. and 29.4. Iob 30.19. Lament. 3. 29. but the Chaldee expounds it, the house of the grave. that quickeneth not] or cannot quicken; that is, the poore wretched man, that doth not, (or cannot, as Psal. 77.5.) keepe alive his soule; that cannot nourish himselfe, he shall eat. So to keepe alive, is to nourish, Esay 7.21. Or, he that revived, that is, cheered me, nor refreshed his soule with comfort, as before verie 27. or hee that cannot keepe alive his soule, that is, not save it from wrath and eternall death, by his owne workes, he shall live by faith in Christ. So this phrase to keepe the soule alive, is used, Ezek. 18. 27. The Chaldee giveth this sense, and hee will not keepe alive the soule of the wicked.

31 Verie 31. A seed] The posterity of those godly forementioned, for God chuseth the seed with the parents, Deut. 10. 15. and 30.6.19. Psal. 69. 37. and 102. 29. Esay 43. 5. and 44.3. Or the seed of Christ, the children which God giveth him, as Esay 53. 10. Hebr. 2.13. Or a seed, that is, a small remnant, as Rom. 9.29. the Chaldee saith, the seed of Abraham. for a generation] a race of Gods children, as Psalme 73.15. and 24.6. or, to generation, that is, for ever, through all ages.

32 Verie 32. They shall come] The Chaldee explaineth it, Their sinneres shall come. his justice] the justice of God, which is by faith in Christ, Psal. 71.15.16.24. Rom. 10.3.4. people that shall be borne] hereafter to come; or, a people borne, that is, regenerate, Psalme 87. 4.5. Iohn 1.13. 1 Pet. 1.33. So a people created, Psalme 102.19. that he hath done] hath performed, or accomplished that justice, and all things appertaining to it. The Greeke referreth it to the people, whom the Lord hath made: the Chaldee, to the marvellous workes which he hath done.



PSALME XXIII.

David under the similitude of a Shepheard, sheweth Gods love and mercies to his people, whereby their faith is confirmed.

A Psalme of David.

Iehovah feedeth mee, I shall not lacke. In folds of budding-grasse he maketh me lie downe; he easily leadeth me by the waters of rests. He returneth my soule, hee leadeth me in the beaten paths of justice, for his Name sake. Yea, though I should walke in the valley of the shade of death, I wil not feare evill, for thou wilt be with me; thy rod and thy staffe, they shall comfort me. Thou furnishest before me a table, in presence of my distressers: thou makest fat my head with oyle, my cup is abundant. Doubtlesse, good and mercy shall follow me all the daies of my life, and I shall converse in the house of Jehovah to length of dayes.

Annotations.

Feedeth me] or, is my Feeder, my Pastor. The word comprehendeth all duties of a good Herd, as together feeding, guiding, governing, and defending his flocke. Therefore Kings also have this title, and are said to feed their people, Psal. 78.71. 72. 2 Sam. 5.2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the Shepherd of their soules, Psal. 80.2. Ezek. 34.12, 14, 15. Esay 40.11. Iob. 10.11. 1 Pet. 2.25. The Chaldee referreth this to a former worke, saying, The Lord fed his people in the wilderness, they lacked nothing.

Verse 2. of budding grasse] pleasant pastures and leas, where greene and tender herbs doe spring. be maketh me] or, will make me to lie downe, to wit, for rest from beas. This also is another dutie of a good Herder, as, I will feed my flocke, and I will make them lie downe, saith the Lord, Ezek. 34. 15. and Shew me, O thou, whom my soule loveth, where thou feedest, where thou makest lie downe at noone, Song. 1.6. easily leadeth] or comfortably guideth me; it noteth a soft and gentle leading, with sustaining of infirmity, as Genesis 33.14. Esay 40.11. Therefore the Greeke turneth it, hee nourisheth mee. So Psalme 31. 4. by waters] or unto waters of rests, that is, most quiet (or calme) waters, and such as give rest and refreshing. All these things Christ performeth to his flocke, as it is written, They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any beat; for the Lambe which is in the midst of the throne shall feed them, and shall lead them to the lively fountaines of waters, Revel. 7.16.17.

Verse 3. returneth my soule] or, will returne or restore it, and consequently give it rest. See Psalme 19.8. Verse 4. shade of death] that is, darke and dreadful shadow; and in a manner, the very state of death. This speech denoteth imminent danger, Jer. 2. 6. sore affliction, Psal. 44.20. & 107. 10.14. feare and terror, Iob 24.17. and dreadful darknesse, Iob 10.21. 22. whereto spiritually is opposed the light and comfort

comfort of the Gospel and grace of Christ, Matt. 4. 16. Luke 1. 79. wilt bee with me] or, art with me: and this implieth his good, safety, and protection. As when God said, I will be with thee, Gen. 31. 3. Iakob understood it thus, I will doe thee good, Gen. 32. 9. for Gods presence is a singular favour, and our preheminance, Exod. 33. 15. 16. The Chaldee expoundeth it, thy Word shall be for my helpe. thy rod] with such shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is said to rule his people, Ezek. 20. 37. Wherefore the Prophet prayeth, feed thy people with thy rod, Mic. 7. 14. The rod is also for chastening and punishment, Psalm. 89. 33. And for the rebellious God hath a rod of iron and indignation, Psal. 2. 9. Lam. 3. 1. Of Christs rods or slaves where-with he feeds his flocke, see Zach. 11. 7. &c. The Chaldee translateth thy rod and thy law.

5 Verse 5. Thou furnishest] or wilt furnish, and make ready a table. This and the things following, note the abundant supply of all good things, for necessity and for delight, as at a sumptuous banquet, Prov. 9. 2. &c. So by Christ the good shepherd, his sheepe find pasture, have life, and have it in abundance, Joh. 10. 9, 10. in presence] or before them, which causeth the enemies that see, to grieve, as Psal. 112. 10. makest fat] that is, plentifully moistenest and supplest with oyle or balsam. In those countries they used to welcome and cheare their guests with powring out precious sweet oyles or balsam upon their heads, Luke 7. 46. Joh. 12. 3. It signifieth joy, Eccles. 9. 8. Esay 61. 3. The Chaldee applieth it to the Priests of Israel, thou hast made the Priests beads fat with the anointing oyle. is abundant] to wit, with liquor, (as the word importeth) for to drinke my fill.

6 Verse 6. converse] or, quietly repose my selfe, and dwell, as the Greeke translateth it. Likewise the Chaldee, saying, I shall dwell in the house of the Lords Sanctuary. to length of dayes] that is, a long life-time, or for ever. See Psal. 21. 5. and 93. 5.



P S A L. XXIV.

Gods Lordship in the world. 3 The Citizens of his spirituall kingdome. 7 An exhortation to receive him.

A Psalm of David.

1 **T**He earth is Jehovahs, and the plenty thereof; the world, and they that sit therein. For he hath founded it
2 upon the seas, and established it upon the rivers. Who shall ascend into the mountaine
3 of Jehovah, and who shall stand in the place of his holiness? The cleane in hands,
4 and pure in heart, which lifteth not up his soule to false vanity, neither sweareth to de-
5 ceit. He shall receive a blessing from Jehovah, & justice from the God of his salvation.

This is the generation of them that enquire for him, of them that seeke thy face, of Iakob Selah. Lift up ye gates your heads, and bee lifted up yee doores of eternity, that the King of glory may come in. Who is this King of glory? Jehovah, strong and valiant; Jehovah valiant in battell. Lift up yee gates your heads, and lift up yee doores of eternity, that the King of glory may come in. Who is he this King of glory? Jehovah of hosts, he is the King of glory Selah.

Annotations.

A Psalm of David] unto this title the Greeke addeth, of the first day of the weeke: meaning that this Psalm was wont to be sung in the Temple every first day of the weeke, which now with us is the Lords day, the Christians Sabbath: and of Christ his Church and kingdome, and the entertaining of his Gospel, doth this Psalm treat. In Solomons Temple God ordained Levites with Cymbals, Psalteries and Harpes, and Priests with Trumpets, and other Levites that were singers, & in the time that the burnt-offering began, the song of the Lord began with trumpets and instruments, and they sang praises with the words of David, and of Asaph, 2 Chron. 29. 25. — 30. The Hebrew Doctors recording their daily service in the Sanctuary, write thus; They said not the Song, but over the burnt-offerings of the Congregation, and the sacrifices of their peace-offerings that are spoken of in the Law, &c. The Song which the Levites said in the first day, was (Psalm 24.) The earth is the LORD S, and the plenty thereof. In the second (day) they said (the 48 Psalm.) Great is the LORD, and praised vehemently in the citie of our God, &c. In the third they said (the 82. Psalm,) God standeth in the assembly of God, hee judgeth in the midst of the gods. In the fourth they said (the 94. Psalm) O God of vengeance, &c. In the fifth they said (the 81. Psalm) Shout joyfully unto God our strength, &c. In the sixth they said (the 93. Psalm,) The Lord reigneth, hee is clothed with high Majesty, &c. In the Sabbath they said (the 92. Psalm,) A Psalm, a Song for the Sabbath day. Maimony in Misneh, tom. 3. in Tamidin, (or Treat. of the Daily sacrifices,) chap. 6. sect. 7, 8, 9. The earth is Jehovahs] or, To Jehovah the earth belongeth. Of him, and by him, and for him are all things; yet in speciall he hath chosen Iakobs posterity for to be his people, ver. 6. Thus David maketh use of Moses doctrine, who said, Lo, to Jehovah thy God pertaine the heavens, and the heavens of heavens, the earth and all that therein is: notwithstanding, Jehovah sit his delight in thy fathers to love them, and did chuse their seed after them, even you above all peoples, as appeareth this day, Deut. 10. 14, 15. See also another use of this doctrine, in 1 Cor. 10. 26, 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food.

food, or otherwise, because all is the Lords, and in Christ ours.

plenty] or, fulnesse, that is, all contained therein, as the Chaldee expoundeth it, *the creatures thereof*. So, *the plenty of the Sea*, Esay 42.10. *the plenty of the citie*, Amos 6.8. and sundry the like.

that sit] that is, dwell or inherit, as it is noted on Psal. 1.1. The like manner of speaking the holy Ghost useth also in Greek, Levit. 21. 35. *on all them that sit on the face of the whole earth*. So Psal 69.36. and often otherwhere.

2 Verse 2. *upon the seas*] or above them. The earth is said to be founded (or fast settled) upon the seas, (*the beapes of waters* were called seas; Gen. 1.10.) because the waters which naturally would sit and above the high mountaines, Psal. 104.6. are by the word of God gathered together, and thrust under the earth, that the dry land might appeare and be inhabited, Exod. 20.4. Gen. 1.9. And these which may seeme a most weake and flitting foundation, yet are firme bases, and mighty foundations, Psal. 104.5. Mic. 6.2. to magnifie Gods power, who as hee brought light out of darkenesse, so setleth he the solid earth on the liquid waters; yea, *hangeit the earth upon nothing*, Job 26.7.

3 Verse 3. *Who shall ascend*] The Chaldee paraphraseth, *Who shall be worthy to ascend into the mountaine of the house of the Sanctuary of the Lord?*

4 Verse 4. *The cleane in hands*] He whose hands or palmes are cleane, or free of evill. So Job 17.9. This noteth good workes, as purenesse of heart meaneth holy faith and affections, Act. 15.9. *not lifted up his soule*] or, my soule. The Hebrew hath two readings; by the letters in the line, *his soule*, and in the margine, *my soule*; as if this were spoken in the person of God, and of him; which then may be understood of *swearing*. For this forme of words is used in the third Commandement, Exod. 2. *Thou shalt not lift up (or take up) the name of Jehovah thy God to false vanity*. But forname, here is put *Soule*. And God is said to swear by his soule, that is, by himselfe, or his life, Ier 51.14. Amos 6.8. It was also the wont in Israel to take an oath thus, *As the Lord liveth, and as thy soule liveth*, 1 Sam. 20.3. 2 King. 2.2.4.6. Also concerning a mans owne soule, in swearing this forme was used, *I call God for a record against my soule*, 2 Cor. 1.23. And thus the Chaldee expounds it, *which hath not sworn in vaine to the condemnation of his soule*. Otherwise, if this bee not understood of vaine swearing, the meaning is, he that affecteth not, or, regardeth not vanity; for so the *lifting up of the soule* also signifieth; see Psal. 25.1. *to deceit*] or, deceitfully.

5 Verse 5. *He shall receive*] or shall take up, or beare away a blessing. *justice*] or, righteousness; whereof see Phil. 3.9. Psal 69.28. Hereby also may be meant a benefit, the fruit or reward of righteousness. The Greeke turneth it *mercy*, or *almes*: and by *justice*, *mercies* and *benefits* are sometimes meant, Iudg. 5.11. Psal. 112.9. Dan. 4.24.

6 Verse 6. *of Iakob*] understand, *this is the generation of Iakob*] or, *this is Iakob*; these are true Israelites, whom God will acknowledge for his, Ioh. 1.47. Rom. 9.6. Iakob when hee wraisted with an Angell, saw God face to face, and called

the place *Peniel*, that is, *Gods face or presence*; there hee wept and prayed, and bare away a blessing, Gen. 32.24.26.29.30. Hof. 12.4. That history hath use here.

7 Verse 7. *Lift up yee gates &c.*] This may first have reference to the gates and doores of the Temple; into which the Arke (the glory of Israel, 1 Sam. 4.21.) should enter; on which Arke, betweene the Cherubims, God was said to dwell, 1 Sam. 4.4. 1 King. 8.1. &c. So the Chaldee expoundeth it, *gates of the house of the Sanctuary*; though in the 9. verse otherwise, saying, *Lift up, O yee gates of the garden of Eden, your heads*. Secondly, it may be referred to Christian men, which are the true temple of God, 1 Cor. 3.17. at the doore of whose hearts he knocketh to have entrance, Rev. 3.10.

doores of eternity] that is, strong, durable, everlasting doores: which being referred to the doores of Solomons Temple, note the perpetuall abiding of Gods Arke therein, as 1 King. 9.3. Psal. 132.13.14. whereas before the Arke was removed from place to place, 1 Chron. 17.5. Or being applied to Christians, it noteth the eternall durance of the Church.

that enter may] or, *and enter shall the King of glory*, that is, the glorious King; So Christ is called the Lord of glory, 1 Cor. 2.8. Iam. 2.1. and the opening of the doores before him, signifieth his entrance into, and administration of the Kingdome, as Esay 45.1.

10 Verse 10. *Jehovah of hosts*] or, as the Hebrew is, *Jehovah Tsebaoth*, for so the word is used by the Apostles, untranslated in the Greeke, *Sabaoth*, Rom. 9.29. Iam. 5.4. It signifieth hosts or armies standing ready in martiall order, and in battell ray, and comprehendeth all creatures in heaven and in earth, which are prest to doe the will of God, Gen. 3.1. 1 King. 22.19 Exod. 12.41.



PSALME XXV.

Dauids desire and confidence in God. 4 Hee prayeth for instruction; 7 and for remission of finnes. 8 Hee celebrateth Gods goodnesse and mercy to such as feare him. 15 He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

1. A Psalm of David.

V Nto thee Jehovah, lift I up my soule,
2. My God, in thee doe I trust, let me not be abashed; let not my enemies shew gladnesse over me.

3. Yea all that earnestly expect thee, shall not be abashed; they shall be abashed, that unfaithfully transgresse in vaine.

4. Thy wayes, Jehovah, make thou mee to know; learne me thy paths.

5. Make me to tread in thy truth, & learn me, for thou art the God of my salvation; thee doe I earnestly expect all the day.

6. Remember thy tender mercies, Jehovah, and thy kind mercies, for they are from eternity.

7. The

- 7 The finnes of my youth, and my trespasses, remember thou not: according to thy mercy doe thou remember me, for thy goodnesse sake Jehovah.
8. Good and righteous Jehovah is, therefore will he teach sinners in the way.
9. He will make thee meeke to tread in judgement, and will learne the meeke his way.
10. All the paths of Jehovah are mercy and truth, to them that keepe his covenant, and testimonies.
11. For thy Namesake, Jehovah, even mercifully pardon wilt thou my iniquity, for it is much.
12. Who is the man that feareth Jehovah? he will teach him in the way that he shall chuse.
13. His soule shall lodge in good, and his seed shall inherit the land.
14. The secret of Jehovah is to them that feare him, and his covenant to make them for to know.
15. Mine eyes are continually unto Jehovah, for hee will bring forth my feet out of the net.
16. Turne the face unto me, and be gracious to mee, for I am solitary and poore afflicted.
17. The distresses of my heart are enlarged; bring thou me forth out of my vexations.
18. See mine affliction, and my molestation, and forgive all my finnes.
19. See mine enemies, for they are multiplied, and with hatred of violent wrong have they hated me.
20. Keepe thou my soule, and deliver me; let me not be ashamed, for I hope for safety in thee.
- 21 Let perfection and righteousness preserve me, for I earnestly expect thee.
22. Redeeme Israel, O God, from all his distresses.

Annotations.

OF David] This Psalme is composed after the order of the Hebrew letters or Alphabet: which care denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes, as the 34. and 37. & 111. and 112. and 119. and 145. Lift I up my soule] The Chaldee addeth, in prayer. This signifieth an earnest desire, with delight and expectation or hope to have what he would. For to lift up the soule, is to

desire, Ier. 22. 27. and 44. 14. and a like phrase in Ezek. 24. 25. implieth both desire and delight; and in Deut. 24. 15. the poore man is said to lift up his soule unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in Psal. 86. 4.

Verf. 2. In thee] the Chaldee expoundeth it, In thy Word: so in verf. 3. not be abashed] that is, not disappointed of my hope, nor vanquished by my foes. See Psal. 6. 11. shew gladnesse] insub or triumph for joy, as having got the victory, 2 Chro. 20. 27.

Verf. 3. yea all] or, Yea any: for, whosoever believeth in God, shall not be ashamed, Rom. 10. 10. earnestly expect] or, patiently hope. they shall be] or prayer wise, let them be. Vnsauisfully transgresse] that deale disloyally, contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that no grace be shewed to such, Psal. 59. 6. in vaine] or without cause, and without fruit, Psal. 7. 5.

Verf. 4. Thy wayes] that is, thy true faith and religion, as Act. 18. 25. 26. and thy guidance of me therein. So Moses prayed, Exod. 33. 13. learn me thy paths] inure me with thy paths, or journeyes. Learning implieth ure and exercise, and informing by customeable practise.

Verf. 5. Make me to tread] or to goe; guide my way in thy truth; that is, in thy word, for that is, the truth, Ioh. 17. 17. 3 Ioh. 3. So after, verf. 9.

Verf. 6. tender mercies] or bowels of compassion: See Psal. 18. 2. This word noteth the inward affections, as the next, kind mercies, imply the actions or effects of love. from eternity] or, from ever. This in humane affaires sometime meaneth but of old, or a long while, Gen. 6. 4. Esay 42. 14. But here and elsewhere it noteth the eternity of Gods love, which was firme unto his before the world was, 2 Tim. 1. 9. Ephes. 1. 4 so shewed throughout all generations, and is in like sort for ever, or to eternity, Psal. 100. 5. because our firme happinesse shall have no end, Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

Verf. 7. Sinnes of my youth] This imagination of mans heart is evill from his youth, Gen. 8. 21. and of all mans life, youth commonly is most vaine, Eccles. 11. 9. 10. for which God often punisheth men in their age, so making them (as Iob saith) to inherit the iniquities of their youth, Iob 13. 26. Ier. 3. 25.

Verf. 8. will be teach] or informe with the law; for of this word the Law is derived, Psal. 19. 8. sinners in the way] that is, such as sinne and misse the right way, God will teach and reduce them: thus the Greeke interpreteth it. Or, those that are sinners be will teach and informe in the way that is right, or in his way, as verse 9.

Verf. 9. to tread in judgement] to walke judiciously, and as is right and fit.

Verf. 10. his covenant] his testamentall bond or league, called in Hebrew Brith, which hath the signification of brotherly or friendly parting, and of explaining the conditions of agreement. For at the making of solemn covenants, beasts were killed and parted asunder.

asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting (or striking) a covenant, Psalme 50. 5. and 83. 6. and 89. 4. The Apostles in Greek call it *diatheke*, a testament, a testamentall covenant, or disposing of things, Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants or testaments; the first, *that which God made with our Fathers, when hee brought them out of Egypt; the summe whereof was contained in the ten Commandments written by the finger of God, Deuteronomie 4. 13. Exod. 24. 28. 1 King. 8. 21. and the other lawes written by Moses in a booke, called the booke of the covenant, 2 Kings 23. 2. Exod. 24. 4. 7. The second covenant is that new testamentall bond, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luke 22. 20. Hebr. 8. 6. 8. and 9. 16. 17. 18. &c.*

11 Verse 11. *even mercifully pardon] or, therefore thou wilt mercifully forgive.* This David taketh from Moses, who first used this word in a case of great offence, Exod. 34. 9. and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apostle in Greeke, *to be mercifull, propitious or appeased, Heb. 8. 12. from Ierem. 31. 34.* Often used in the Law, for forgiveness upon oblation or intercession made by the Priest, Leviticus 4. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

12 Verse 12. *Who is the man] or, What manner of man shall he be? The Hebrew phrase is, VVho is the man: which also may be resolved, Who soever is the man. he shall chuse] that is, which hee shall love and like; or, which he loveth. So chosen, Esay 42. 1. is translated in Greeke, beloved, Matt. 12. 18. Or, which hee shall require and command; for so choosing sometime signifieth, 2 Sam. 19. 38. and 15. 15.*

13 Verse 13. *lodge in good] that is, continue in good estate, ease and prosperity. So lodging is for continuance, Iob 17. 2. Prov. 19. 23. and for good, the Chaldee saith, the blessednesse of the world to come: the Greeke translateth, in good things. the land] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. and 12. 7. called therefore the land of promise, Hebr. 11. 9. and elsewhere, the holy land, Psalme 10. 16. the land of Immanuel, that is, of Christ, Esay 8. 8. a land flowing with milke and honey, and the pleasauntest of all lands, Ezek. 20. 6. the seat of Gods ancient Church, and figure of his Kingdome.*

14 Verse 14. *The secret] or The mysterie of the Lord; meaning that his secret favour is towards them, and his secret counsell and mysterie of the faith is revealed unto them: for so this word noteth, as when Iob saith, Gods secret was upon his tabernacle, meaning his favour and providence, Iob 29. 4. and Gods secret is his counsell, Iob 15. 8. Ier. 23. 18. 22. and the hid thing of Christ are often called a mysterie, Romanes 16. 25. 1 Cor. 2. 7. and 4. 1. 1 Tim. 3. 9. 16. Ephes. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.*

16 Verse 16. *turne the face] or Have respect unto me.* This was a blessing promised in the law, Levit. 26. 9. *I will turne the face unto you, and make you increase.* Contrary to this is the bidding of Gods face, Psalme

69. 17. 18. *solitary] alone or desolate; see Psalme 32. 21.*

Verse 17. *are enlarged] or doe enlarge themselves, doe make wide roomth. Hee sheweth his heart to be penned in with straights and distrelling sorrowes, which largely spread themselves over all. vexations] or anguishes, tribulations, which presse and wring.*

Verse 18. *See my affliction] This phrase is taken from Deuter. 26. 7. he saw our affliction. And it here meaneth, a seeing and regarding with compassion, and so a redresse and helpe, Gen. 29. 22. Exodus 3. 7. 8. Psalme 31. 8. and 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, See my enemies. forgive] or lift up, take away. This word which properly signifieth to take up or beare, is applyed to forgiveness of finnes, Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare and tooke away the finnes of the world, Ioh. 1. 29. For when it is applyed to a man himselfe, bearing his owne sinne, it meaneth guilt and punishment, Numb. 5. 31.*

Verse 19. *of violent wrong] that is, most violent, or wrongfull hatred.*

Verse 22. *his distresses] or their distresses, for Israel being put for the whole people, may have with it a word singular or plurall, which the Hebrew text also often useth; as, all Edom was, 2 Sam. 8. 14. or, all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 2 Chron. 36. 1. He tooke, or they tooke, speaking of the people.*



PSAL. XXVI.

David committeth the triall of himselfe unto God, in confidence of his integrity and good conversation. 9 Hee prayeth for mercy, 11 and promiseth upright walking and thankfulness.

A Psalme of David.

1 **I** Vdge me, Jehovah, for I walk in my perfection, and doe trust in Jehovah I shall not stagger. 2 Prove me, Jehovah, and 3 tempt me: try my reines and my heart. For 4 thy mercy is before mine eyes, and I walke 5 in thy truth. I doe not sit with mortall men 6 of false vanity, and with the hidden I enter 7 not. I hate the Church of evill doers, and 8 with the wicked I sit not. I will wash my 9 hands with cleannesse, and compasse thine 10 altar, Jehovah. To cause to heare with voice 11 of confession, and to tell al thy marvellous 12 workes. Jehovah, I love the mansion of thy house, and the place of the habitation of thy glory. Gather not my soule with sinners, and my life with men of bloods. In whose hands is a mischievous purpose, & their right hand is full of bribes. And I doe walke in my

- 12 my perfection, redeemethou me, & be gracious to me. My foot standeth in righteousness, in the Churches I wil blesse Jehovah.

Annotations.

- 1 **I**N my Perfection] or, integrity, simplicitie: and that is, when a man meaneth not, nor witteth of any evil, 2 Sam. 15. 11. Such a walker walketh confidently, and blessed shall be his children after him, Prov. 10. 9. and 20. 7. in Jehovah] Chaldee, in the word of the Lord.

- 2 Verse 2. try my reines] examine as in the fire my inmost affections. Thus Job also offered himselfe to triall, Job 31. 6.

- 3 Verse 2. I walke] to wit, continually, (as the forme of this word importeth,) or converse. The Greeke saith, I have pleased: so to walke with God, is to please God, Heb. 11. 5.

- 4 Verse 4. man of false vanity] that is, vaine most all men, or false persons, Job 11. 11. So Ieremie saith, be sate not in the secret assembly of mockers, Ier. 15. 17. the bidden] that is, hypocrites, dissemblers, secret evill doers: as the Chaldee saith, with them that bide themselves to doe evill. I enter not] or come not, that is, have no company, or conversation. So the word is also used, Ios. 23. 7.

- 5 Verse 5. church of evill doers] the malignant church, or congregation.

- 6 Verse 6. my hands with cleanness] or palmes in innocency. He hath respect to the washing which God appointed for such as came to his altar, Exod. 40. 32. Hereupon wee are willed to lift up pure hands when we pray unto God, 1 Tim. 2. 8. See also Isa. 1. 15. 16.

- 7 Verse 7. To cause to beare] that is, to sound forth, or proclaim so as may be heard. So Psal. 66. 8. and 106. 2. And in 1 Chron. 15. 16. David appointed Levites with instruments, to cause to beare, or to resound, lifting up the voyce with joy.

- 8 Verse 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in, 1 Sam. 2. 29. 32. and afterward to Solomons temple, 2 Chron. 36. 15. And heaven it selfe is also thus called, Deut. 26. 15. where there are many mansions, Ioh. 14. 2. of the habitation] or the habitacle, the tabernacle. The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomons house, 2 Chron. 29. 6. In Exod. 40. 34, 35. it is shewed, how Gods glory filled that tabernacle, when he first tooke possession of it; whereupon it is here called the habitacle of his glory (or honour:) and elsewhere, the habitacle of the Lord, Levit. 17. 4. and of his name, Psalme 74. 7.

- 9 Verse 9. Gather not my soule] Gathering is used for taking away, as Ier. 16. 5. Esay 4. 1. and so for death, Esay 57. 1. 1 Sam. 15. 6 Ezek. 34. 29. and sometime is expressed, to whom they are gathered; as, to their fathers, to their people, to the grave, 2 King. 22. 20. Numb. 20. 24. 26. and what is gathered, the soule, as here; or the ghost, the spirit, as Psalme 104. 29. So David here desireth that God would not take

away his life among sinners, that is, with such as for their crimes deserve to die: as 1 King. 1. 21. Contrariwise, gathering is sometime used for gracious receiving or succouring, as Psalme 27. 10. men of blood] blood-guilty persons. See Psalme 5. 7. The Chaldee expoundeth it, with men that shed innocent blood.

Verse 10. a mischievous purpose] craftily devised evill. The Chaldee translateth it, counsell of sinne; the Greeke, iniquities. See Psalme 10. 3. Sometime this word is generally used for any abominable evil. Levit. 18. 17. and 19. 29. and 20. 14. full of

bribes] and consequently, of injustice; for bribes cause justice to be perverted, Dent. 16. 19. Contrariwise, Gods right hand is full of justice, Psalme 48. 11.

Verse 12. in righteousness] or, in a right, even and plaine place, as the word signifieth, Deut. 3. 10. Ier. 21. 13. the Apostle expresseth the word by righteousness, Heb. 1. 8. from Psal. 45. 7. it is opposed to crookednesse, Esay 40. 4. See also Psal. 27. 11. in the churches] or congregations, assemblies, church-meetings, called in Greek ecclesiast; and so in the new testament, 1 Cor. 14. 34. So also Psal. 68. 27. The Chaldee translateth, the congregation of just men.

PSALME XXVII.

David sustaineth his faith by the power of God: 4 by his love to the service of God: 9 by prayer for Gods assistance and instruction. 13 The fruits of faith and patience.

A Psalme of David; Jehovah is my light 1
and my salvation, for whom should I 1
feare? Jehovah is the strength of my 2
life, for whom should I dread? When evill 2
doers made battel against me to eat my flesh, 3
my distressers and my enemies to me; them- 3
selves stumbled and fell. If a pitched host 3
shal pitch against me, my heart shal not fear: 4
if war shal rise up against me, in this, I trust.

One thing I have asked of Jehovah, the 4
same I wil request, that I may sit in the house 4
of Jehovah all the daies of my life, to view 5
the pleasantnesse of Jehovah, and to inquire 5
in his Palace. For he will keep me privily in 5
his pavilion, in the day of evill: he will keep 6
me secret, in the secret place of his tent; on a 6
rocke he wil exalt me. And now shall mine 6
head be lifted up above my enemies round 7
about me; and I will sacrifice in his tent, sa- 7
crifices of shouting: I wil sing, & sing Psalm 7
to Jehovah, Heare, Jehovah, my voyce when 7
I call, and be gracious to me, and answer me. 8
To thee, said my heart, seeke yee my face; 8
thy face, Jehovah, I doe seeke. Hide thou 9
not thy face from me, turn not aside in anger 9
thy servaint: thou hast bin my succour, leave 9
me

me not, neither forsake me, O God of my sal-
 10 vation. Though my father and my mother
 11 should forsake mee, yet Jehovah would ga-
 12 ther me. Teach me, Jehovah, thy way, and
 13 lead me in the path of righteousness, because
 14 of my enviers. Give me not to the loule of
 my distressers, for witnesses of falshood doe
 stand up against me, and he that breatheth
 violent wrong. Except I had believed to see
 the goodnesse of Jehovah in the land of the
 living. Earnestly expect thou for Jehovah, be
 confirmed, and let thine heart wax strong;
 and earnestly expect thou for Jehovah.

Annotations.

1 **O**F David] the Greeke addeth, before he was
 anointed. my light] that is, my comfort, joy,
 &c. So God and Christ are often called the light
 or illumination of his people, Mic. 7. 8. Esay 16.
 19, 20. and 10. 17. Luke 1. 79. and 2. 32. Revel.
 21. 23. Joh. 1. 4. and 8. 12. The Chaldee expound-
 2 eth it, The Word of the Lord in my Light. the
 strength] or strong fort, fortification: see Psal. 28. 8.

2 Verse 2. made battell] or came neere against me, to
 wit, in fight. So this word is used for battell, Psal.
 55. 19, 22. my enemies to me] a vehement
 manner of speech (as 2 Sam. 22. 2. my deliverer to
 mee:) noting against whom in speciall their ha-
 tred was bent.

3 Verse 3. if war] that is, warriors, or an armie, as
 the word is used, Josh. 8. 11. See also Psal. 76. 4.

4 Verse 4. One thing] or One request, as is expressed,
 1 King. 2. 20. 1 Sam. 2. 20. For such want of
 words to be supplied, see the notes on Psa. 10. 10.

that I may sit] that is, dwell, or abide. to
 view the pleasantnesse] to see the pleasantnesse or amenity
 of Jehovah, and consequently to enjoy it. The Ta-
 bernacle had the figure and patterne of heavenly
 things in Christ, Hebr. 8. 5. which David in spirit
 here desireth to contemplate. The Hebrew phrase
 is, view in the pleasantnesse; and after in the 13. verse
 see in the goodnesse; which signifieth, to have the fruition,
 use, and enjoying of pleasure and goodnesse, Eccles. 2. 1.
 And as to seeke in Jehovah, 2 Chron. 34. 26. is to
 seeke Jehovah, 2 Kings 21. 18. so to see in the good, is
 to see the good, and enjoy it. So in Psal. 106. 5. and
 128. 5. and 50. 23. to enquire] or seeke early, that
 is, diligently.

5 Verse 5. will keepe privily] or bide me, that is, keepe
 me safe as in the most holy of his Sanctuary, into which
 none might enter, Levit. 16. 2. called therefore
 Gods hidden place, Ezekiel 7. 22. and his Saints are
 his hidden ones, Psal. 83. 4.

6 Verse 6. sacrifices of shouting] or of triumph, of
 joyfull sounding and alarme. This hath respect to
 the Law, which appointed over the sacrifices,
 trumpets to be sounded, Num. 10. 10. whose chief-
 est, most loud, joyfull and triumphant sound was
 called Trugbnah, triumph, alarme or Iubilation, Num.

10. 5, 6, 7. So to other instruments this triumphant
 noise is adjoynd, Psa. 33. 3. and is applied some-
 time to mans voice or shouting, Jos. 6. 5: 1 Sam.
 4. 5. Ezra 3. 11. See also Psal. 89. 16. and 47. 6.
 and 81. 2. and 100. 1.

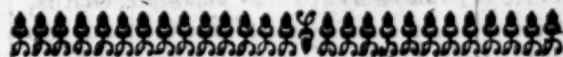
Verse 8. seeke ye my face] an imperfect speech, 8
 which we may supply and explaine thus, (thou
 saidest) seeke ye my face; and this thy commandment
 my heart minded, and spake of to thee in my tentations;
 and I made it a ground of my action and request follow-
 ing. See a much like defect of a word, in 1 Kings
 20. 34. To seeke the face, is of desire to see, heare, and
 know, 1 Kings 10. 24. and to pray and take counsell in
 doubts, distresses, &c. 2 Sam. 21. 1. Hof. 5. 15. So
 Psalme 105. 4.

Verse 10. Thou my father &c. should] see the like 10
 in Esay 49. 15. Or, For my father &c. have forsaken
 me, but Jehovah will gather me, that is, receive and take
 me to him. So the word gathering is also used, Judg.
 19. 15. Jos. 20. 4. Matth. 23. 37. He meaneth God
 would be a father unto him.

Verse 12. to the soule] that is, to the will, lust, or 12
 desire. So soule is for will, Psal. 41. 3, 5. and 105.
 22. Ezek. 16. 27. and for lust, Psal. 78. 18. the
 Chaldee expoundeth it the will. that breatheth]
 or puffeth out. See Psal. 105.

Verse 13. Except I had believed] an imperfect 13
 speech; where we may understand, I should have
 fainted, or They had overthrown me, if I had not belee-
 ved: but the Greeke saith, I beleeve to see the good
 things of the Lord. Land of the living] that is,
 where men live in this world, and in speciall, the land
 of Canaan, the seat of Gods Church, Ezek. 36. 20. So
 Psal. 52. 7. and 116. 9. and 142. 6. Job 28. 13.
 For by death, men are said to be cut out of the Land of
 the living, Esay 53. 8. and 38. 11. Jer. 11. 19. but the
 Chaldee expounds it, the land of life eternall: and
 that was figured by the land of Canaan.

Verse 14. be confirmed] be comfortable, bold fast, (as 14
 the Greeke hath) be manly, or quit thee as a man;
 which word the Apostle useth, 1 Cor. 16. 13. These
 are the words of encouragement against remis-
 nesse, feare, faintnesse of heart, or other infirmi-
 ties, as Deut. 31. 6, 7. Jos. 10. 25. 1 Chron. 22. 13.
 Dan. 10. 19. let thy heart wax strong] so also the
 Greeke turneth it: or we may reade it, be will
 strengthen thy heart. So after in Psal. 41. 25.



PSALME XXVIII.

David prayeth for deliverance from his enemies. 6 He
 bleseeth God for hearing and helping him. 9 He prayeth
 for the Lords people.

A Psalme of David. Vnto thee Jeho- 1
 vah do I call; my Rock, cease not as
 deafe from me, lest thou be silent frō
 me, & I be made like to them that go down
 the pit. Heare thou the voice of my supplica- 2
 tions for grace, whē I cry out unto thee, whē
 I lift up my hands unto the oracle of thine
 holinesse

E e e e e

- 3 holinesse. Draw mee not with the wicked,
and with the workers of iniquitie, that speak
4 peace with their neighbours, and malice is
in their heart. Give thou to them according
to their worke, and according to the evill of
their practises; according to the deed of their
5 hands give thou to them; render their re-
ward unto them. Because they will not dis-
creetly attend unto the works of Jehovah, &
to the deed of his hands, he will break them
6 downe, and will not build them up. Blessed
be Jehovah, for he hath heard the voice of
7 my supplications for grace. Jehovah is my
strength and my shield, in him my heart tru-
sted, and I was holpen, and my heart shew-
eth gladfomenesse; and with my song will I
8 confesse him. Jehovah is a strength to them,
and he is the strong fort of the salvations of
9 his Anointed. Save thou thy people, and
blesse thy inheritance, and feed them and
advance them even for ever.

Annotations.

- 1 **C**ease not, &c.] that is, cease not to speake unto
and answer me, be not silent as turned away from
me; so the like phrase meaneth, Job 13. 13. Jer. 38.
27. or, cease not to speake for me, as the phrase also
importeth, 1 Sam. 7. 8. and so by the *Rocke* fore-
mentioned he may meane Christ, 1 Cor. 10. 4. who
is our Advocate with the Father, 1 Joh. 2. 1. And to
be silent (or still) is not in words only, but deeds,
as in Judg. 18. 9. 1 King. 22. 3.
- 2 Verse 2. *oracle of thy holinesse*] thy holy oracle: The
inmost, and most holy place of the Temple was
thus named, 1 Kings 6. 5, 16. 19, 20. called the
Holy of Holies, 1 Kings 8. 6. and that which one
Prophet calleth the Oracle, 2 Kings 6. 23. another
calleth the house of the Holy of Holies, 2 Chronicles
3. 10. The Hebrew *Debir* hath the signification
of *Speaking*; for from the most Holy place God
spake to his people, Numbers 7. 89. The Apostle
seemeth to expresse it, by *that which is within the*
veile, Hebrews 6. 19.
- 3 Verse 3. *Draw me not*] to wit, unto death, that is,
destroy me not. So *drawing* is used, Ezek. 32. 20. Job
21. 33. and 24. 20. an example whereof see in
Sifera, Judg. 4. 7.
- 4 Verse 4. *the evill of their practises*] This hath re-
ference to the curse denounced against sinners,
Deuteron. 28. 20.
- 5 Verse 5. *not discreetly attend*] or consider, so as to
discerne and understand them. The like sinne is bla-
med, Isaiah 5. 12. *breake them downe*] or de-
stroy: opposed to *building up* or *edifying*; and appli-
ed figuratively to men: so Jer. 1. 10. and 42. 10.
2 Cor. 13. 10. *build*] that is, conserve, exalt, pro-
sper them. See the like phrase, Job 22. 23. Mal. 3.
15. Jer. 12. 16.
- 8 Verse 8. *strength to them*] or, to him, as Psal. 2. 3.
meaning, his people, (as the Greeke expresseth) and

his anointed King: both which follow. Cr, Jeho-
vab strength is his, that is, kingdome and power
belong to him. *the strong fort*] or fortification.
The former word strength is in Hebrew *Gibor*; and
this strong fort, *Magbor*; by addition of a letter,
adding to the force of the signification. And
this is often used for a fortification or strong defence
place, Dan. 11. 10. Judg. 6. 26. *of the salvations*
of his Anointed] or of the deliverances (the victories)
of his Anointed, that is, of me his anointed King. This
sentence may also be turned thus: and the strong
fort of salvations, his Anointed (Christ) is; mea-
ning, that the Christ of God is the saving strength of
his people. The last word He is often put for Is,
sometime in the Hebrew text it selfe, as is noted
in Psalme 16. 3.

Verse 9. *inheritance*] that is, people or Church, 9
Deut. 4. 20. and 32. 9. Psal. 33. 12. and 94. 5. 1 Pet.
5. 3. Sometime it is the land where they dwelt,
Psal. 79. 1. *advance them*] or beare them up, releeve
them. The word is used for advancing to honour, Est.
3. 1. & 9. 3. and for bearing up, supporting, helping, as
1 Kings 9. 11. Ezra 1. 4. and 8. 36.



P S A L M E XXIX.

David exhorteth Princes to give glorie to God.
3 The marvellous effects of the Lords Voice. 10 His
providence at the Flood, 11 and protection of his
people.

A Psalm of David.

1 **G**ive yee to Jehovah, sons of the migh-
ties, give yee to Jehovah glory and
strength. Give yee to Jehovah the
2 glory of his Name: bow downe your selves
to Jehovah, in the comely honour of the fan-
ctuary. The voice of Jehovah is upon the
3 waters, the God of glory thundereth: Jeho-
vab, upon many waters. The voice of Jeho-
4 vah is with able power; the voice of Jehovah
with comely honour. The voice of Jehovah
5 breaketh the Cedars; and Jehovah breaketh
asunder the Cedars of Lebanon. And hee
6 maketh them leap like a calfe: Lebanon and
Shirjon like a yong Vnicorne. The voice of
7 Jehovah striketh flames of fire. The voice
8 of Jehovah maketh the wildernesse to trem-
ble: Jehovah maketh the wildernesse of Ka-
9 desh to tremble. The voice of Jehovah ma-
keth the Hindes tremblingly to travell, and
maketh bare the forrests, and in his Palace
every one saith glory. Jehovah sate at the
10 Flood, and Jehovah shall sit King for ever.
Jehovah will give strength to his people; Je-
11 hovah will blesse his people with peace.

Annotations.

1 **A** Psalm of David] The Greeke addeth to this
title, *Exodion skenes*, that is, of the solemn assem-
bly

bly of the Tabernacle. (or Boote) for the solemn assembly at the Feast of Tabernacles, mentioned in Levit. 23. 36. called in Hebrew *Ghuasereib*, is there and in other places translated in Greeke *Exodion*: so this title intimateth that this Psalm was sung at the Feast of Tabernacles. And so *Maimony* in *Misneh*, tom. 3. in *Tamidin*, ch. 10. sect. 11. saith that every day of the daies of that Feast, they said a peculiar Song for the addition of the day; and in the first of the working daies of the solemn Feast, they said (Psalm 39.) Give ye unto the LORD, *sonnes of the Mighties*, &c. *Sonnes of the Mighties* that is, ye mightie men, or Potentates. So Psal. 89. 7. The Chaldee referreth it to the companie of Angels strength for strong praise. See Psal. 3. 8. and 1 Tim. 6. 16.

2 Verse 2. *honour of the Sanctuarie* that is, the honourable Sanctuarie, (as the Greeke explaineth it, in his holy Court) or with honour of sanctitie, that is, with holy honour. So Psal. 96. 9. 1 Chron. 16. 29. This phrase is sometime used of Gods holy Majestic, 2 Chron. 20. 21.

3 Verse 3. *The voice* that is, the thunder, as Exod. 20. 18. called Gods voice, Exod. 9. 28, 29. Yet voices and thundrings are sometimes distinct, as Revel. 4. 5. and 8. 5. and 11. 10. and 16. 18. This word voice is generally used for all noise or sound, 2 Kings 7. 6. 1 Cor. 14. 10. upon the waters which are above the firmament, Gen. 1. 7. where the thunder is heard. So waters meane watry clouds, in Psal. 18. 12. Or above the waters, that is, a louder voice than the roaring of the waters: whereof see Ezek. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6. Gods voice shakeb heavens and earth, Heb. 12. 26. *Iehovah upon* that is, thundereth upon, or his voice is above many waters.

5 Verse 5. *Cedars of Lebanon* The Cedar is a tree tall, strong and durable; and for the driness of it, the timber rotteth not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountaine in Canaan, high, pleasant, and fruitfull, full of Cedars and other trees, the glory of that Mount, 2 Chron. 2. 8. Song 3. 9. and 5. 15. Isa. 60. 13. Hof. 14. 6, 7, 8. It is called Lebanon, of whitenesse, for the snow that lieth on it, Jer. 18. 14. To this Mount, and to the goodly trees thereon, great kingdomes and personages are compared, Ezek. 31. 3. & 17. 3. Jer. 22. 23. Judg. 9. 15. 2 King. 14. 9. And the just mans estate in speciall, Psal. 92. 4.

6 Verse 6. *Shirjon* that is mount Hermon, called of the Sidonians, *Shirjon*, and of the Amorites, *Shenir*, Deut. 3. 9. and by another name *Sion*, (not *Tsijon*, spoken of in Psal. 2. 6.) Deut. 4. 48. for this *Shirjon* or *Hermon*, lay without the river Iarden, where *Og* reigned, Jos. 12. 15. 1 Chron. 5. 23. Here also grew goodly trees, and many wilde beasts kept in it, Ezek. 37. 5. Song 4. 8. Of Hermon see more in Psal. 89. 13. and 133. 3. and 42. 7. a young *Unicorne* a fierce untamed beast; see Psal. 22. 22. The Hebrew phrase is, *son of the Unicorne*; the like is also Psal. 114. 4. All yong creatures, and things that come of, or belong to another, are in Hebrew called *sons*: so the sons of the eagle, are *sparkes*, Job 5. 7. the sons of the quiver, are *arrowes*, Lam. 3. 13. the sonne of the morne, is the morning starre, Isa. 14. 12.

the sonnes of *Sion*, are the Citizens there, Psalme 149. 2. the sonnes of the wedding chamber, are the Bridegroomes friends, Matthew 9. 16. and many the like.

Verse 7. *strikerh* or *cutteib flames*, as the flashes of lightning with the thunder.

Verse 8. *makeib tremble* or *quake*, or *prineib the wilde nesse*, that is, the wilde beasts there, which being frightened by Gods voice or thunder, doe travell and bring forth her young with paine and trembling.

Kadesb called also *Paran* and *Zin*, a desert thorow which the Israelites passed from Egypt to Canaan, Numb. 13. 27. and 33. 36. and had the name of the citie *Kadesb* by which it lay, Numb. 20. 1. 16. The beasts of the wilderness were cruell, Deut. 8. 15. and 32. 10.

Verse 9. *the bindes* though of all other creatures they bring forth with great trouble, bowing themselves, brusing their young, and casting out their sorrowes, Iob 39. 4. 6. *makeib bare* by driving the beasts with the thunder into their dens; as the Chaldee addeth, the beasts of the forest; or, by beating off the leaves and fruits of the trees: So the figtree is said to be made bare, Joel 1. 7. every one]

so the Greke turneth it: or it may be read, every whit, or all of it, meaning of his people, ver. 11. which saith, glory to God, or all of it, that is, of his glory, he saith (that is God declarst) in his Temple. The Chaldee saith, and in the Temple of the house of his Sanctuarie which is above, all his ministers doe say his glory.

Verse 10. *as the flood* meaning Noahs flood, Gen. 6. and 7. for to that onely both the Hebrew and Greeke word is applied. And here the Chaldee paraphraseth thus, The Lord at the generation of the flood, sate on the seat of judgements, to take vengeance on them: he sate also upon the seat of mercies, and delivered Noah, and reigneth over his sonnes for ever and ever.

Verse 11. *with peace* or *in peace*; which word betokeneth integritie, perfection, a making whole and absolute; opposed both to warre and sword, Psal. 120 7. Matthew 10. 34. and to division, confusion, and tumultuous disorder, Luke 12. 51. 1 Corinthians 14. 33. It denoteth all prosperitie, safety, and welfare of soule and body, and specially that spoken of in Ephes. 2. 14, 15. where Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twaine, one new man in himselfe, so making peace.



PSAL. XXX.

David praiseth God for his deliverance. 5 He exhorteth others to praise him by example of Gods dealing with him.

A Psalme, a song of the dedication of the house of David. I will exalt thee Jehovah, for thou hast drawn up me, and hast not made my enemies to rejoyce at mee. Jehovah my God, I cried out unto thee,

- 4 thee, and thou healedst me. Jehovah, thou
 5 hast brought up my soule from hell, thou
 6 hast kept me alive from them that goe down
 7 the pit. Sing Psalme to Jehovah, ye his gra-
 8 cious Saints, and confesse ye to the remem-
 9 brance of his holinesse. For a moment is in
 10 his anger, life in his favourable acceptation;
 11 in the evening lodgeth weeping, and at the
 12 morning shouting joy. And I, I said in my
 13 safe quietnesse, I shall not be moved for
 ever. Jehovah, in thy favourable acceptati-
 on thou hast settled strength to my mountain:
 thou didst hide thy face, I was suddenly
 troubled. Vnto thee Jehovah I called, and
 unto Jehovah supplicated for grace. What
 profit *u* in my bloud, when I goe downe un-
 to corruption? shall dust confesse thee? shall
 it strew forth thy truth? Heare thou Jehovah,
 and be gracious to me; Ichovah, be thou an
 helper to me. Thou hast turned my mour-
 ning to a dance to me: thou hast loosed my
 sackcloth, and hast girded me with joy.
 That my glory may sing Psalme to thee, and
 not be silenced: Ichovah my God, I will
 confesse thee for ever.

Annotations.

- 1 **D**edication] or initiation, which is, when a new
 thing is first employed and put to that use for which
 it was made. It is applied to houses, as here, and
 Deut. 20. 5. to altars, as Num. 7. 84, 88. to walls, as
 Nehem. 12. 27. to images, as Dan. 3. 2. and to men, and
 then it meaneth instruction, or training up, as Prov.
 22. 6. Gen. 14. 14. It is recorded by the Hebrews,
 that when the Israelites brought their baskets of
 first-fruits into the Sanctuary, according to the
 Law in Deut. 26. and came thither in companies,
 as their manner was, they sang by the way the
 122. Psalm, and when they came to the Sanctuary,
 with every man his basket on his shoulder, they
 sang the 150. Psalme; and when they were come
 into the court-yard, the Levites said this 30. Psalm,
 I will exalt thee, &c. Maimony in Misn. tom. 3. in
 Bicurim (or Treat. of First-fruits) chap. 4. sect. 17.
 And the Chaldee expoundeth this title, For the
 dedication of the house of the Sanctuary an Hymne of
 David.

- 2 **Verf. 2. hast drawne up me]** as out of a pit of waters;
 for this word is used for drawing of waters, Exod.
 2. 16, 17. waters signifying troubles. **at me]** or
 over me, for my ruine. Or, my enemies to me, that is,
 my utter enemies, as Psal. 27. 2.

- 3 **Verf. 3. healedst me]** that is, helpedst me out of
 trouble: So Psal. 41. 5. and 60. 4. Hos. 7. 1. 2 Chron.
 7. 14. **my soule from hell]** me, or my life from the
 perill and estate of death. So Psal. 86. 13. Jonas
 meant the same, when he said, thou hast brought out
 my life from the pit, Ion. 2. 6. Of hell, See Psal. 16. 10.

them that goe downe] that is, which die, that
 I should not be among them: The Hebrew also hath
 another reading, that I should not goe downe the pit.
 The meaning is the same.

Verf. 5. to the remembrance] or for it, that is, that
 his holinesse may be had in remembrance, as Isa. 26. 17.
 So Psal. 67. 12.

Verf. 6. a moment] or little while. For Gods an-
 ger towards his, and their affliction, is short and mo-
 mentary, as Isa. 54. 7, 8. 2 Cor. 4. 17. **life]** or
 lives, meaning a blessing and the continuance of it, as
 Psal. 133. 3. and 21. 5. Life is here opposed to a mo-
 ment. So yeares of life, meane many good yeares,
 Prov. 3. 2. and the Chaldee here for life, saith life
 eternall. **lodgeth]** that is, abideth: or be (mean-
 ing God) causeth weeping to lodge, as if it should be
 an abiding guest. So another Prophet saith, At
 eventide loe there is trouble, but afore the morning it
 is gone, Isa. 17. 14. The Chaldee here translateth
 the latter part thus, in the morning be raised up with
 song.

Verf. 7. in my safe quietnesse] or tranquillitie. Gods
 children have so great infirmities, that in pro-
 sperity they are too secure, (as David sheweth
 here, and Job, in chap. 29. 18, 19, 20.) and in adver-
 sities they are too fearefull, as David elsewhere
 doth confesse, Psal. 31. 23. and 116. 11.

Verf. 8. seked] or made stand, that is, reared up,
 constituted and stablished sure. So this phrase impor-
 teth, Psal. 107. 25. and 31. 9. **to my mountaine]**
 that is, mount Sion, where Davids house or court was:
 or, figuratively, he meaneth his kingdome, as Isa.
 2. 2. Dan. 2. 35, 44. See Psal. 65. 7. **thy face]**
 thy favourable countenance; the Chaldee calleth
 it Shecinah, the divine Majestie of God.

Verf. 10. what profit] what gain (or use) will
 there be in my bloud; which here may meane his
 violent death, as in Psal. 72. 14. **unto corruption]**
 the grave, or place where the body rotteth. See Psal.
 16. 10. **shall dust]** that is, my body when it is tur-
 ned to dust. The Chaldee saith, they that lie in the
 dust. See the like in Psal. 6. 6. and 88. 11. and 115.
 17. Isa. 38. 18.

Verf. 12. to a dance] which is a signe of joy, Jer.
 31. 4, 13. therefore the Greeke turneth it here, joy.
 The contrary is in Lam. 5. 15. where their dance
 is turned into mourning. **loosed my sacke]** or, done off
 my sackcloth; which was wont to be worne in time
 of sorrow, Esth. 4. 1. Jon. 3. 6. Psal. 35. 13.

Verf. 13. my glory] so the Greeke putteth to
 the word my; by glory, meaning the tongue or soule.
 See Psal. 16. 9. But the Chaldee translateth, That
 the glorious ones of the world may praise thee. **silenced]**
 or made silent, which is, when men are cut off by death,
 as Psal. 31. 18.



P S A L. XXXI.

David shewing his confidence in God, craveth his helpe,
 9 rejoiceth in his mercies, 10 prayeth in his calamities,
 20 professeth Gods goodnesse to such as feare him: 22
 blesteth him for the mercies that he had found, 24 and
 encourageth all the Saints.

1 To the master of the musicke, a Psalm of David.

2 **I**N thee Jehovah do I hope for safety, let
me not be abashed for ever: in thy justice
3 deliver mee. Bow unto mee thine care,
speedily rid me: be thou to me for a rock of
4 firme strength, for a house of fortresses, to
save me. For thou art my firme rocke and
5 my fortress, and for thy Names sake wilt
guide me and lead me. Thou wilt bring me
6 forth out of the net that they have hid for
me, for thou art my firme strength. Into thy
7 hand doe I commit my spirit; thou hast re-
deemed me, Jehovah, God of truth. I have
8 hated them that observe vanities of vain fal-
shood; and I, unto Jehovah doe I trust. I
9 wil be glad and rejoyce in thy mercie, which
hast seen my affliction, hast knowne my soule
10 in distresses. And hast not shut me up in the
hand of the enemy, hast made my feet stand
in a large roomth. Be gracious to me, Jeho-
11 vah, for distresse is on me: gnawne is with in-
dignation mine eye, my soule, and my belly.
12 For my life is quite spent with pensivenesse,
& my yeeres with sighing: my able strength
is decayed with my iniquitie; and my bones
13 are gnawne. With all my distressers I am a
reproach, and to my neighbours vehement-
ly, and a dread to my knowne acquaintance;
14 seeing me in the street they fled from me. I
am forgotten, as a dead man out of heart; I
15 am as a vessell of perdition. For I heare the
infamie of many; fearfulnesse from every
16 side; when they plot together against me,
they craftily purpose to take my soule. But
17 I, unto thee doe I trust, Jehovah, I said thou
art my God. In thy hand are my times, rid
18 thou me from the hand of my enemies, and
from my persecutours. Make thy face to
19 shine upon thy servant; save me through thy
mercie. Jehovah, let me not be abashed, for
I doe call upon thee; let the wicked be aba-
20 shed, let them be silenced to hell. Let the
lips of falsehood be mute, that speake against
the just an hard word in haughtinesse and de-
21 spite. How much is thy goodnesse, which
thou hast laid up for them that feare thee,
hast wrought for them that hope for safety
22 in thee before the sons of Adam! Thou kee-
pest them secret, in the secret of thy face,
from the rough prides of man; dost lay them
up in a pavilion from the strife of tongues.
23 Blessed be Jehovah, for he hath made mar-
vellous his mercie to me in a citie of strong
defence. And I said in my hastening away, I
am cut downe from before thine eyes; yet

certainly thou heardest the voice of my sup-
plications for grace, when I cried out unto
thee. Love ye Jehovah, al his gracious saints: 24
Jehovah keepeth the faithfull, and repayeth
abundantly him that doth haughtinesse. Be 25
ye confirmed, and let your heart wax strong,
all that hopefully wait for Jehovah.

Annotations.

[IN thee] the Chaldee faith, in thy word.

Verse 3. a house of fortresses] a place of defence, a most safe hold, David being often forced to take such forts for his safetie, did not make them, but God his strength: see 1 Sam. 22. 4. and 23. 14, 19. and 24. 1, 23. 2 Sam. 5. 7, 9.

Verse 6. commit my spirit] or commend, dispose, of trust to be kept. Such words our Lord Christ uttered on the Crosse to his Father, Luke 23. 46.

Verse 7. I have hated] in Greeke, Thou hast hated. Compare Psalm 139. 21. Vanities of vaine

falschood] that is, most vaine, false, and lying vanities. The word vanitie (Hebel) here used, besides vaine worldly things, against which Solomon writeth, Eccles. 1, &c. meaneth in speciall idolatry, for Idols are often called vanities, as being light, vile, and things of nought, Deuteron. 32. 21. 1 King. 16. 26. 2 King. 17. 15. Jer. 2. 5. and 8. 19. and 10. 15. and 14. 22, &c. They that observe lying vanities, forsake their owne mercie, Jonas 2. 8.

Verse 8. hast knowne my soule] that is, acknowledged, cared for, and (as the Greeke translateth) saved it. See Psalm 1. 6.

Verse 9. not shut me up] or closed me, that is, not given me into their power: So Psalm. 78. 48, 50, 62. Deut. 32. 15. and 32. 30.

Verse 10. gnawen] that is, fretted, and consumed as with wormes: in Greeke, troubled: see Psalm 6. 8.

Verse 11. decayed] or weakened, so as one stumblith and falleth downe through weaknesse, Psalm 37. 2. So Psalm 109. 24. and 105. 17. with my iniquitie] that is, punishment due for iniquitie; so the word often is used, Genesis 19. 15. 2 Kings 7. 9. So, whoredome, for the punishment of whoredome, Numbers 14. 33.

Verse 12. knowne acquaintance] that is, such as I knew, respected and favoured, and to whom I made knowne my minde, estate, &c. my familiars.

Verse 13. out of heart] that is, out of minde, or memory; for the remembrance of the dead is forgotten, Eccles. 9. 5. therefore the grave is the land of forgetfulness, Psalm 88. 13. vessell of perdition] that is, a lost or broken vessell, or instrument. So Paul mentioneth vessels of perdition, Rom. 9. 22. Or, a vessell perishing, that is, ready to perish and be lost; as a perishing sheepe, Psalm 119. 176.

Verse 14. the infamie of many] or the diffamation (the ill report) of mightie men. The like complaint Jeremie maketh in his troubles, Jeremie 20. 10.

fearfulnesse from every side] or terror round about, In Hebrew, Magor missabub, which nameth

Jeremie gave to Pasbur the Priest, signifying that he should be a terror to himselfe, and to all his friends, Jer. 20. 3, 4. This phrased Jeremie often useth, Jer. 6. 25. and 46. 5. and 49. 29. Lam. 2. 22. when they plot for whiles they can rule: See Psal. 2. 2.

16 Verse 16. *my times*] Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Ecclesiastes 3. 1, 2.) were in the hand and disposition of God. Though times here, (as daies in Psalm. 119. 84.) may chiefly be meant of his troubles, as Psalm. 9. 10. and 10. 1. but the Chaldee expoundeth it, *the times of my redemption*. So in 1 Chron. 29. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the lands.

17 Verse 17. *Make thy face to shine*] that is, *cause thy favourable countenance to appear.* This is taken from the blessing prescribed, Numb. 6. 25. and is often used in requests for grace. See Psal. 4. 7. and 67. 2. and 80. 4, 8, 20. and 119. 135.

18 Verse 18. silenced] that is, through shame and feare
be confounded, tamed, quieted, and made still. The
word is sometime used for cut off, or destroyed, and
so may here be taken. So Psalm. 49. 13, 21. The
Greeke translateth, let them be brought downe.
to hell] understand, thrust downe to hell, or, to the
grave; as the Chaldee calleth it, the house (or place)
of buriall.

19 Verse 19. *an hard word*] or *durable* speech; a reproach *which lasteth long* to a mans infamie. The Hebrew *Ghnathak* signifieth *durance*, *hardnesse*, and *antiquitie*, Psal. 6. 8. and respecteth both antique things long agoe, 1 Chron. 4. 22. and things lasting or durable for time to come; Proverbs 8. 18. Isay 23. 18. And in speeches, it is put for an *old said saw*, taken up and applied to ones reproch, and so during long; and generally *for any hard or stout speech*, 1 Sam. 2. 3. Psal. 94. 4. and 75. 6. The Greeke here expoundeth it, *iniquitie*.

Verse 21. *Thou keepst them secret*] or, *hidest them in the hiding place of thy presence, where thou alwayes lookest vnto them, in secret fauour, which the world knoweth not of.* *rough prides*] or *knots, knobs, rough troubles.* The Hebrew *Racas* signifieth *Knitting or binding with knots*, Exodus 28. 28. and 39. 21. from which a word is derived, in Isa. 40. 4. signifying *knotty, knobby, or rough places*, opposed to *smooth or plaine.* Hereby *David* useth it figuratively for *rough affections or actions of men*, meaning *their pride; conspiracies or molestations*, as the Greeke translateth, *from the trouble of men.* *lay them up*] or *hide them.* Hereupon Gods people are called, his *stored or hidden ones*, Psal. 83. 4. *the strife of tongues*] *plea*, or *contradiction*, as the Greeke turneth it, and the Apostle, *Jude* verse 11.

22 Verse 22. *made marvellously his mercie*] or *marvellously favoured it*, as Psalm. 4. 4. *favoured his mercie in marvellous and hidden manner*. As contrariwise God threatned to *make marvellous the plague of sinners*, Deuteronomie 28. 59. *of strong defence*] or of *siege*, that is, *a fortified, defended citie*, as 2 Chronicles 8. 5. or *a besieged citie*, as 1 King. 24. 10. The Hebrew *Masir* signifieth both a *Fort* or *Skance*, and

a *siege* or *Leager*, Deuteronomie 20.20. and 28.53.

Verſe 23. *my haſtning away*] namely through
amazement or feare, as the word commonly inter-
deth, Deuteronomie 20.3, Pſalm.48.6, 2 Sam.4.
4. The Greeke calleth it an *extaſie* (or *trance*).
And that David *haſtened him away for feare*, is re-
corded 1 Samuel 23. 26. So Pſal.116.11. *and
downe*] *Jonas* in his affliction reſpected this ſpeech
of David, and changing a letter for *Nigratti*, ſaith
Nigratti, *I am driven away from before thy face*, &c.
Jonas 2.4. So the Greeke here tranſlateth it, *I
am caſt away*.

Verse 24. *the faithfull*] or, *keepest fidelities*, as
Isa. 26. 2. The originall word signifieth either
faithfull persons, or *truths*, fidelities, as Psalm. 12. 1.
The Gr. here hath *truths*. *payeth abundantly*] or
to abundance, with surplussage. *that doth haughtinesse*
This sense the Greeke giveth. The Hebrew may
also thus be Englished, *be* (that is, *God*) *doth haughti-*
nesse, that is, *high magnificent acts*. For the origi-
nall word *Gasab* sometime noteth Gods *high*
magnificence, Psalm. 68. 35. sometime mans *haught-*
pride, Psal. 10. 3.

Verse 25. *was strong*] or, *he will strengthen*. See
Psal. 27. 14. *hopefully wait*] or *persevere with hope*
and patience. The word *jaehal* implieth both a *pa-*
tient waiting, Gen. 8. 10. and a *hope or trusting*, as the
holy Ghost expoundeth it, Mat. 12. 23, from Isa
43. 4. *for Iehovah*] which the Chaldees expoun-
deth, *the word of the Lord*.

PSAL. XXXII.

David teacheth that blessednesse consisteth in remission of sinnes. 3 Hiding of sinnes causeth trouble, but confession giveth ease to the conscience. 8 An instruction unto voluntary obedience. 10 The different ends of the wrath of the just.

An instructing *Psalme* of David.

O Blessed he *whose* trespasse is forgiven, *whose* sinne is covered. O blessed is the man, to whom Jehovah imputeth not iniquitie, and in whose spirit is no deceit. Because I ceased speaking, my bones wore away with age in my roaring all the day. For day & night thy hand was heavy upō me; my moisture was turned into the droughts of summer Selah. My sin I acknowledged to thee, & my iniquity I covered not. I said, I will confesse against *me* my trespasses to Jehovah: and thou forgavest the iniquity of my sin Selah. For this shall every gracious Saint pray unto thee at the time of finding: surely, at the flood of many waters, unto him they shall not reach. Thou *art* a secret place to me, from distress thou wilt preserve me; with shouting songs of deliverance thou wilt compasse me Selah. I will make thee

thee prudent, and will teach thee in the way that thou shalt goe: I will give counsell, mine eye shall be upon thee. Be not ye as the horse, as the mule, without understanding, whose mouth must be stopped with bit and bridle, which come not neere unto thee. Many pains are for the wicked, but he that trusteth in Jehovah, mercie shall compasse him. Rejoyce ye in Jehovah, and be glad ye just, and shout joyfully all ye upright of heart.

Annotations.

AN instructing Psalme] or, A Psalme that maketh prudent, that causeth understanding. As in the 8. verse of this Psalme he saith, I will make thee prudent, or instruct thee. This title is set before sundry other Psalms. whose sinne is covered] meaning, by the Lord, Psal. 85. 3. not by a man himselfe, who must not cover, but acknowledge sinne, Psalme 32. 5. otherwise, he shall not prosper, Prov. 28. 13. Now God covereth sinne, when he imputeth it not, as the verse following sheweth: and as this is mans happinesse, so for God not to cover it, is woe and miserie, Nehem. 4. 5.

Verse 2. not impute] not thinke, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, 2 Corinthians 5. 19. And hereunto the Apostle applieth this Psalme thus; David saith, blessednesse is the mans unto whom God imputeth in sinnes without worke; saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man to whom the Lord shall not impute sinne, Romans 4. 6, 7, 8.

Verse 3. because I ceased speaking] or, when I kept silence, forbearing to confesse my sinnes, as after, verse 5. Like doctrine Eliahu teacheth, Job 33. 19, 22.

Verse 4. thy hand] in Chaldee, thy plague, moisture] the chiefe sap, or radicle moisture, which is an aery and oily substance, dispreed through the body, whereby the life is fostered, and which being spent, death ensueth. This word is used onely here and in Num. 11. 8. where it is applied to the best moisture (or cream) of aile.

Verse 5. confesse] Confessing of sinnes is when one freely manifesteth them, accusing himselfe, and praising Gods mercie, which he expecteth in faith: see Jos. 7. 19. against me my trespasses] or concerning my trespasses, but both the Greeke version plainly hath, against me, and elsewhere the Hebrew ghnalai (here used) seemeth to be put for ghnalai: as Psal. 108. 10. compared with Psal. 60. 10. the iniquities of my sinne] that is, the guilt and punishment of it; as Psal. 31. 1. And thus he that confesseth and forsaketh sinne, shall have mercie, Prov. 28. 13. for if we acknowledge our sinnes, God is faithful and just, to forgive us them, 1 Joh. 1. 9. See also Job 33. 27, 28.

Verse 6. the time of finding] or, time to finde: which may be meant of the time when afflictions shall finde, that is, shall come upon him; as Psalme 116. 3, 4. or the time when God may be found, as Isay 55. 6. and that time is, when he is sought with the whole heart, Deuteronomie 4. 29. Jer. 29. 13. 2 Chron. 15. 15. To this latter the Chaldee applieth it, saying, of favour. found] or imputation. As waters signifie afflictions, Psalme 69. 2. to a flood of waters denoteth great troubles and persecutions, Daniel 9. 26. and 11. 22. Nahum 1. 8. Isa. 59. 19. Revel. 18. 15, 16. The Chaldee paraphraseth, in the time when many peoples come as waters, they shall not come neere him to doe him evill.

Verse 7. shouting songs of deliverance] or, of evasion, that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Verse 8. mine eye shall be upon thee] or, mine eye I will set upon thee, that is, I will have care of, and looke well unto thee, as Jer. 40. 4. Eara 5. 3. Dent. 11. 12. Psalme 34. 16. So the Chaldee explaineth it, I will counsell thee, and set mine eye upon thee for good. Or thus, I will give counsell unto thee with mine eye, that is, with my care and providence. Thus Christ counselled Peter with his eye, Luke 22. 61. So the eye is said to mocke, Prov. 30. 17.

Verse 9. as the horse, &c.] that is, be not foolis, and brutish, so as ye must be ruled by force and rigour, not by reason. For, unto the horse belongs a whip, unto the asse a bridle, and a rod to the fooles backe, Prov. 26. 3. mouth must be stopped] or, jaw is to be tied, Hebr. to stop; for, to be stopped, active for passive; as after Psalme 36. 3. which come not neere] that is, which will not obey or doe the service, unless they be forced and ruled by the bridle: according to the saying of the Apostle, Behold, we put bits into the horses mouths that they should obey us, James 3. 3.

Verse 10. Many paines] or, Great smartes (or fores) are for the wicked: So Solomon saith, Affliction followeth sinners, &c. Proverbs 13. 21. and 19. 29. and 24. 20.

Psalm XXXIII.

God is to be praised for his goodness, & for his powerful workes, 12 and for his providence. 20 Confidence is to be placed in God.

Shout joyfully ye just in Jehovah, praise becommeth the righteous. Confesse ye to Jehovah with harpe, with Psalterie with ten stringed instrument, sing Psalme unto him. Sing ye to him a new Song, doe well playing on the instrument, with triumphant noise. For righteous is the word of Jehovah, and all his worke is faith. He loveth justice and judgement, the earth is full of the mercie of Jehovah. By the word of Jehovah the heavens were made, and all the host

host of them by the spirit of his mouth.
 7 He gathereth together as an heape, the wa-
 8 ters of the Sea; he giveth the deepes into
 9 treasuries. Let all the earth be in feare of
 10 Jehovah, let all the Inhabitants of the world
 11 shrink with feare for him. For he said, and
 12 it was; he commanded, and it stood. Jeho-
 13 vah dissipateth the counsell of the Nations,
 14 he bringeth to nought the cogitations of the
 15 peoples. The counsell of Jehovah shall
 16 stand for ever, the cogitations of his heart
 17 to generation and generation. O blessed
 18 is the Nation whereof Jehovah is God, the
 19 people that he hath chosen for a possession to
 20 himselfe. From the heavens Jehovah doth
 21 behold, doth see all the sons of Adam. From
 22 the firme place of his dwelling he looketh
 forth unto all the inhabitants of the earth.
 He formeth altogether their heart, he dis-
 creetly attendeth unto all their works. There
 is no King saved by multitude of a power; a
 mightie man shall not be delivered by multi-
 tude of able strength. A horse is falshood
 for salvation, and shall not deliver by multi-
 tude of his power. Loe the eye of Jehovah is
 unto them that feare him, to them that hope-
 fully wait for his mercie. To rid free their
 soule from death, and to keepe them alive in
 famine. Our soule earnestly waiteth for Je-
 hovah, he is our helpe and our shield. For
 in him our heart shall rejoyce, for in the
 name of his holinesse doe we trust. Let thy
 mercie Jehovah be upon us, even as wee
 hopefully wait for thee.

Annotations.

1 **B**ecommeth] the word denoteth a faire and com-
 ly grace, for which a thing is to be liked and de-
 sired. So Psal. 93. 5. and 147. 1. The Apostle ex-
 presseth it in Greeke, by faire or beautifull, Rom.
 10. 15. from Esa. 52. 7.

2 Verse 2. *with harpe*] or *with Sitterne*; in Hebrew
Kinnor: a Muscicall instrument invented by Jubal,
 Gen. 4. 21. used for mirth and joy, Psal. 137. 1, 2.
 Esa. 24. 8. Gen. 31. 27. and therefore is called the
 pleasaunt harpe, Psal. 81. 3. opposed unto mourning,
 Job 30. 31. in skill on this instrument David ex-
 celled, 1 Sam. 16. 16, 23. and with this and other
 they used in *Israel* to celebrate the Lord with
 gladnesse, 1 Chro. 13. 8. & 15. 16, 28. & 25. 1. Neh.
 12. 27. So spiritually in the New Testament, Rev.
 14. 2. *with Psalterie*] or *Lute*, or *Violl*: In He-
 brew *Nebel*; an instrument so called of the forme,
 which (as seemeth) was with a round hollow bulke,
 much like a bottle: (for *Nebel* is also a bottle or
 pincel, 1 Sam. 10. 3. Lam. 4. 2.) and of this the
 Greeks and Latines had their instruments named

Nablé, Naulon, Nablum. The Greeke here calleth
 it *Psalterion*. *ten stringed instrument*] this differ-
 red from the *Psalterie*, Psal. 92. 4. therefore the
 word *with* is here supplied.

Verse 3. *a new song*] A thing is said to be new,
 which is alwaies fresh, renewed upon new occasi-
 ons, and so permanent; as Job saith, *my glorie was
 new with me*. So Love is both an old and a new com-
 mandement, 1 Joh. 2. 7, 8. Or these new songs (men-
 tioned here, and Psal. 40. 4. & 96. 1. & 98. 1. and
 144. 9. Esay 42. 10.) may have reference to the
 state of things under the Gospel where there is a
 new Covenant, Heb. 8. 8, 13. new heavens and new
 earth, Rev. 21. 1. a new man, Ephes. 2. 15. and 4. 24.
 a new Ierusalem, Rev. 21. 2. and all things new, 1 Cor.
 5. 17. Revel. 21. 5. See also Revel. 5. 9 and 14.
 3. *doe well playing, &c.*] that is, *make good mu-
 sicke, or melodie*. So 1 Sam. 16. 17, 18. Esa. 23. 16.
 And this melodie we are now willed to make to the
 Lord in our hearts, Ephes. 5. 19. The Hebrew *Neg-
 gan*, (whereof commeth *Neginoth*, Psal. 4. 1.) pro-
 perly is to play with the hand upon an instrument,
 1 Sam. 19. 9.

Verse 4. *in faith*] that is, *faithfull, true and con-
 stant*: for so this word is often used, as Exodus
 17. 12. *Moses hands were with faith*, that is, *sted-
 die, firme, constant*.

Verse 5. *the earth is full*] the like is said, Psal. 5
 119. 64. For God doth good unto all, both just and
 unjust, Matthew 5. 45. and saveth man and beast,
 Psalme 36. 7.

Verse 6. *the host of them*] that is, *the many crea-
 tures in them; as Angels, Sunne, Moone, Starres, &c.*
 Psal. 148. 1, 2, 3, 5. Gen. 2. 1. So mention is made
 of the powers or hosts of heaven, Matth. 24. 29.
Spirit] or *breath*; thus Jehovah his Word and his
 Spirit are noted to be the maker of the world, as
 in Genesis 1.

Verse 7. *giveth the deepes*] that is, *putteth or di-
 sposeth the deepe waters into treasuries, or in cellars and
 secret store-houses, hidden from the eye of man, cal-
 led elsewhere the secret roome of the deepe*, Job 38. 16.
 So God is said to have treasuries or store-houses of
 winde, Psal. 135. 7. of snow and hail, Job 38. 22. of
 darknesse, Isa. 45. 3. and the like. The Chaldee
 translateth, *he putteth (the waters) into the treasuries
 of the deepe*.

Verse 9. *it stood*] that is *existed firme and stable*,
 and so continued. So Psal. 119. 91.

Verse 10. *dissipateth*] or *maketh frustrate, undoeth*,
 10 *abrogateth*; a word opposed to *ratifying, confirming*,
stablishing, Isa. 8. 10 and 19. 3. *bringeth to nought*,
annihilateth, and breaketh.

Verse 11. *shall stand*] that is, *continue and have*
 11 *effect*, whatsoever men purpose to the contrary.
 See Isa. 14. 24, 27. and 46. 10. Prov. 19. 21.

Verse 12. *is God*] to wit, *by speciall covenant and so-
 vour, though all the earth be his*, Gen. 17. 7. Exod. 19. 5.
 and this is by the new Covenant, Heb. 8. 10. So
 Psal. 144. 15.

Verse 15. *altogether*] or *alone*. The Hebrew *ja-
 chad* sometime signifieth *alone without others*, Job
 34. 29. Ezra 4. 3. (and so the Greeke Interpreters
 tooke it here, translating it *kata monos, alone, or by
 himselfe*.)

himselfe) sometime it signifieth wholly, or every whit, Job 10.8. sometime together, or in one, Psal. 3.2. All these agree well here; for God onely and wholly formeth every mans heart and spirit, Zacharie 12. 1. whereupon he is called the Father of spirits, Hebrews 12. 9. and the God of the spirits of all flesh, Numbers 16. 22.

16 Verse 16. *Of a power*] that is, of an armie; so called, because there are strong, valiant, and active men, Psal. 136. 15.

17 Verse 17. *A horse is falsehood*] that is, a false and deceitfull helpe cannot save a man, but faileth those that trult in him, Zach. 10. 5. Pia. 76. 6. The horse is here used for all warlike furniture; this being above other creatures, strong, fierce, and courageous, Job 39. 22, 28. and therefore is prepared for the day of battell, but salvation is of the Lord, Prov. 21. 31.

18 Verse 18. *The eye of Jehovah*] that is, his care and providence for good, as the next verse sheweth, and as Psal. 32. 8. Zach. 12. 4. 1 Pet. 3. 12. Sometime the Lords eye is upon men for evill, Amos 9. 4, 8.

20 Verse 20. *for Jehovah*] in Chaldee, for the redemption of the Lord.

21 Verse 21. *in him*] Chaldee, in his word.



PSAL. XXXIV.

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12 He exhorteth to the feare of God. 16 The privileges of the righteous, and miseries of the wicked.

1 A Psalme of David, when he had changed his behaviour befor Abimelech, and he had driven him away, and he was gone.

2 I Will blesse Jehovah in all time, continually his praise shall be in my mouth.

3 In Jehovah my soule shall glorie, the meeke shall heare and rejoyce.

4. Magnifie ye Jehovah with me, and let us extoll his name together.

5. I sought Jehovah, and he answered me, and rid me free from all my feares.

6. They looked to him and flowed, and their faces be not ashamed.

7. This poore afflicted-man called, and Jehovah heard, and saved him out of all his distresses.

8. The Angell of Jehovah pitcheth a campe about them that feare him, and releaseth them.

9. Taste ye and see, that Jehovah is good: O blessed is the man that hopeth for safetie in him.

10. Feare Jehovah ye his Saints, for there

is no want to them that feare him.

11. The Lions are impoverished and an hungred, but they that seeke Jehovah shall not want any good.

12 Come sonnes, hearken to me, I will learne you the feare of Jehovah.

13. Who is the man that willeth life, that loveth daies to see good?

14. Keepe thy tongue from evill, and thy lips from speaking guile.

15. Eschew evill, and doe good; seeke peace and pursue it.

16. The eyes of Jehovah are unto the just, and his cares unto their out-cric.

17. The face of Jehovah is against them that do evill, to cut off their memoriall from the earth.

18. They cried, and Jehovah heard, and rid them free out of all their distresses.

19. Jehovah is neere to the broken of heart, and the contrite of spirit he will save.

20. Many are the evils of the just, and out of them all Jehovah will rid him free.

21. He keepeth all his bones, one of them is not broken.

22. Evill shall slay the wicked, and they that hate the just shall be condemned as guiltie.

23. Jehovah redeemeth the soule of his servants, and they shall not be condemned as guiltie, all that hope for safetie in him.

Annotations.

His behaviour] or his sense, reason, properly the taste, as in verse 9. Job 6. 6. and often otherwise, which is used both for ones inward sense or reason, and outward gesture and demimour, (as the Greeke here translateth it, face,) because by it a man is discerned and judged to be wise or foolish, as meats are discerned by the taste. David when he was afraid of the King of Gath, changed his behaviour before them, and sained himselfe made in their hands, and scrabbled on the doores of the gate, and let his spittle fall downe upon his beard, 1 Sam. 21. 12, 13. Abimelech] whose proper name was Achish King of Gath, a citie of the Philistims, 1 Sam. 21. 10. and as every King of Egypt was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. so every King of the Philistims was called Abimelech, that is, Father King, Gen. 20. 2. and 26. 1. bad driven] or expelled. For Achish said to his servants which had taken and brought David to him, Doe ye see the man is beside himselfe, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence, 1 Sam. 21. 14, 15. and 22. 1. Vpon that he made this Psalme,

Verf.

2 Verse 2. *in all time*] or *in every season*. See Psalme 10. 5. This Psalme is also composed according to the order of the Hebrew Alphabet, as is observed on Psal. 25. 1.

3 Verse 3. *shall glorie*] or *joyfully boast*. For so the Apostle expoundeth this word, which properly signifieth *to praise ones selfe*, 1 Cor. 1. 31. from Jer. 9. 23, 24. So in Psal. 52. 3. and 97. 7. and 105. 3. and 106. 5.

4 Verse 4. *Magnifie*] or *Make great*, to wit, by *praising*. So Deuter. 32. 3. *Give ye greatnesse unto our God*.

6 Verse 6. *They looked*] to wit, the mecke, mentioned before, verie 3. or generally, *they that looke and flow unto him*. *flowed*] ran as a river; the like similitude is, Isa. 2. 2. and 60. 5. Jer. 31. 12. and 51. 44.

be not ashamed] or, *shall not be ashamed*; which word in the originall signifieth *digging*; as Psal. 35. 7. applied to *shame*, which causeth men to seeke to hide themselves, as is lively described, Revel. 6. 15, 16.

8 Verse 8. *The Angell*] that is, *the Angels*; for hee speaketh of an host: And often in the Hebrew, one is put for a multitude; as *the inhabitant*, for the *inhabitants*, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, *frog for frogs*, Psal. 78. 45. *tree for trees*, *quail for quails*, Psal. 105. 33, 40. See the note on Psal. 8. 9.

pitched a campe] a similitude taken from warres; as Psal. 27. 3. So *Iacob*, when the Angels of God met him, said, *This is Gods campe* (or *host*) Gen. 32. 1, 2. Likewise about *Elisha*, the mountaine was full of *horses and chariots of fire*, 2 Kings 6. 17. See also Psal. 91. 11, 12.

9 Verse 9. *Taste and see*] that is, *make triall and you shall find that God is good, sweet and delectable*; and you will the more desire him. Thus the Apostle applieth these words, saying; *As new borne babes desire ye the sincere milke of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is good*, 1 Pet. 2. 2, 3. *in him*] The Chaldee expoundeth it, *in his Word*.

10 Verse 10. *Feare Iehovah*] under this word *Feare*, is comprehended Gods whole *worship*, as is shewed on Psal. 19. 10. and the *walking in his waies*, as it is expounded in 2 Chron. 6. 31. compared with 1 King. 8. 40. and Psal. 128. 1.

11 Verse 11. *Lions*] *Lurking lions* (whereof see Psal. 7. 3.) which are *lustie, strong, toothed, fierce, roaring, ravenous*, as appeareth by Psal. 58. 7. and 104. 21. Mic. 5. 8. Ezek. 19. 3, 5, 6, 7. Job 39. 1, 2. And hereby may be meant the *rich and mightie of the world*, whom God often bringeth to *miserie*; and so the Greeke for *Lions*, putteth here *the rich*. *Tyrants and strong men* are sometime called *Lions*, Jer. 2. 15. 1 Chron. 11. 22. Nahum 2. 13. See Luke 1. 53. *are impoverished*] or *suffered penurie*. See Job 4. 10, 11. Prov. 10. 3. *that seeke Iehovah*] Chaldee, *that seeke the Doctrine of the Lord*.

13 Verse 13. *that willetb*] that is, *faine would have and delighteth*. *daiet to see good*] that is, *to enjoy good many daies*; which the Apostle (following the Seventie) expresth thus, *to see good daies*, 1 Peter 3. 10. that is, *daies of prosperitie, pleasure, comfort*.

Verse 14. *Kepe thy tongue*] to wit, by *restraining and making it cease from evil*, as the Apostle teacheth, 1 Pet. 3. 10.

Verse 16. *their out-crie*] or, *their deprecation*, their *prayer for need*, as the Greeke (which the Apostle followeth) expresth it.

Verse 17. *The face*] that is, *open anger*, Leviticus 17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers*: See Psalme 21. 10.

Verse 18. *They cried*] that is, as the Greeke saith, *They just cried*: and the Chaldee, *they just prayed*.

Verse 19. *the broken of hearts*] *them that have their hearts broken, and their spirits contrite* (or *humble*) for their finnes. See the like speeches, Psalme 51. 19. and 147. 2. Isaiah 57. 15. and 61. 1. Jeremie 23. 9. Luke 4. 18.

Verse 20. *the evils*] that is, *griefes and afflictions*, as Deut. 31. 17. Psal. 27. 5. and 88. 4. Mat. 6. 34. the word also may import *finnes and vices*, as Psal. 28. 3. and 94. 23. So after in verse 22.

Verse 22. *slay the wicked*] or *dee him die, kill him*; because he shall not be delivered therefrom, as the just man is, verse 20. The Greeke and Chaldee expound it, *The death of sinners* (of *the wicked*) *is evil*. *condemned as guiltie*] and consequently *perish*. See Psal. 5. 11.

Verse 23. *all that hope*] that is, *any one of them*. So *all* is used for *any*, Psal. 147. 20.

PSALME XXXV.

David prayeth for his owne safety and his enemies confusion. 11 He complaineth of their wrongfull dealing, and sheweth his contrary carriage. 22 Therefore be incited God against them.

A Psalme of David.

PLead thou Jehovah, with them that plead with me, war thou against them that war against me. Lay hold on the shield and buckler, and stand up for my helpe. And draw out the speare and sword to meet with my persecutors; say to my soul *I am thy salvation*. Let them be abashed and ashamed that seek my soule, let them be turned backward and confounded that thinke mine evil. Let them be as chaffe before the wind, and the Angell of Jehovah driving them. Let their way be darknesse and slippernesse, and the Angell of Jehovah pursuing them. For without cause they have hid for me the corruption of their net, without cause they have digged for my soule. Let tumultuous ruine come on him, he not aware; and let his net which he hath hidden catch him; with tumultuous ruine let him fall thereinto. And my soule shall be glad in Jehovah, shall joy in his salvation.

10 All my bones shall say, Jehovah, who is like thee, that riddest free the poore afflicted from the stronger than himselfe, and the poore afflicted and needy from the spoiler of him? Witnesses of cruell wrong did rise up, *things* that I knew not they did aske of me. They repayed mee ill for good, the bereaving of my soule. And I, when they were sicke, my cloathing was sackcloth; I afflicted my soule with fasting, and my prayer returned upon my bosome. I walked as if he had been a fellow-friend, as if he had been a brother to me: I bowed downe sad as he that bewaileth his mother. But in my halting they rejoyced and were gathered together, the smiters were gathered together against me, and I knew it not: they rent and were not silent. With hypocrites, scoffers for a cake of bread, gnashing their teeth against me. Lord, how long wilt thou see: returne my soule from their tumultuous ruines, my alonely soule from the Lions. I will confesse thee in the great Church, I will praise thee among a mightie people. Let not them that are my enemies with falsity, rejoyce at me, them that are my haters without cause winke with the eye. For they speake not peace, and against the quiet ones of the earth they imagine words of deceits. And they have enlarged their mouth against me; they have said, aha, aha, our eye hath seene. Jehovah thou hast seene, cease not as deafe: O Lord, be not farre off from me. Stirre up and awake to my judgement, my God and my Lord, to my plea. Judge me according to thy justice, Jehovah my God, and let them not rejoyce at me. Let them not say in their heart, aha our soule: let them not say, we have swallowed him up. Let them be abashed and confounded together that rejoyce at mine evill; let them be cloathed with bashfulnesse and shame that magnifie against mee. Let them shout joyfully and rejoyce that delight my justice; and let them say continually, magnified be Jehovah, that delighteth the peace of his servant. And my tongue shall meditate thy justice, all the day thy praise.

Annotations.

1 **P**Lead] This properly is, to commend or debate a matter with many words, as the next word, *war* or *fight*, is with deeds. But Gods pleading oft times is in action; as he pleaded Davids cause against Nabal, when he slew him, 1 Sam. 25. 39. And as here

David prayeth, so God elsewhere promisseth to plead with those that plead with his people, Isaiah 49. 25. *war*] which in the originall tongue hath the name of cutting, biting, or devouring; for warres devoure and consume many. So the sword is said to have a mouth, that is, an edge, Job 1. 15. Hebrews 11. 24. and to eat, that is, to kill and consume, 2 Samuel 11. 25.

Verse 3. *draw out*] or, as the Hebrew phrase is, empty, that is, unsharpened; the like is of the sword, Exodus 15. 9. Leviticus 26. 33. *sword*] or close weapon, as the name signifieth. This interpretation seemeth best, because of the Hebrew paule, which joyneth this word with the former, *spear*: thus also these two weapons of offence are answerable to the former two of defence, the shield and buckler: and of this Hebrew name *Sagor*, the Greeke *Sagari* (and perhaps the Latine *Securis*) seemeth to be borrowed, for a sword or axe. And in Job 28. 15. this word is used for a close treasure, or stored gold; as here for a close weapon. Otherwise we may reade according to the Greeke, and other versions, *close thou*, or *stop*, to wit, the way or passage.

Verse 4. *thai seeke my soule*] that is, my life to take it away: for so this phrase commonly meaneth, as Psalm. 38. 13. and 54. 5. and 70. 3. Exodus 4. 19. Mat. 2. 20. and sometime is so explained, as Psalm. 63. 10. 1 Kings 19. 10. they seeke my soule to take it away. Yet sometime this phrase intendeth seeking the soule for ones good, as Psalm. 142. 5. *turned backward*] a token of feare, shame, and discomfiture; as Psalm. 129. 5. and 40. 15. and 70. 3. and 9. 4. Isaiah 42. 17. Jer. 46. 5.

Verse 6. *Darknesse, &c.*] that is, most darke and slippery: meaning, fearfull, dangerous, troublesome, &c. Nahum 1. 8. Psalm. 88. 7. and 107. 9. Prov. 4. 19. So elsewhere it is said, Their way shall be unto them in slipprinesses in the darknesse; they shall be driven and fall therein, Jer. 23. 12.

Verse 7. *the corruption, &c.*] that is, their corrupting pernicious net, or their insinuating corruption: or understanding the word *in*, we may reade, they bid their net for me in a pit, (or, in a corrupting ditch;) as Psalm. 7. 16. *have digged*] to wit, a pit to fall in; so Job 6. 27. Or, have diligently searched, and laid wait. So digging is used for seeking, Job 3. 21. and 39. 32.

Verse 8. *tumultuous ruine*] calamities, wasting or depolation that is with noise and sound as of waters, Isaiah 17. 12, 13. So Psalm. 63. 10. Prov. 1. 27.

Verse 10. *my bones*] that is, my strong and solid members (as the Chaldee translateth it members) delivered out of danger, meaning that with all his strength he would praise God: So the bones are said to rejoyce, Psalm. 51. 10. the loines to blesse, Job 31. 20. *the spoiler*] or robber that by open violence taketh away. Compare Job 5. 15.

Verse 11. *of cruell wrong*] that is, cruell, violent, or (as the Greeke saith) unjust wronges. So Exodus 23. 1. Deut. 19. 16.

Ver. 12. *the bereaving of*] that is, to deprive, bereave or rob me of my soule or life; or, to bereave my soule of comfort. The word properly signifieth the bereaving or hysse of children.

Verse

13 Verse 13. sackcloth] used to be worne in signe of sorrow, Psal. 69. 12. Genes. 37. 34. Matth. 11. 21. Rev. 11. 3. Here we are to understand the word was, or gate, as is expressed, Psalm. 69. 12. even as the word afflicted, here expressed, is there understood, Psal. 69. 11. with fasting] another signe and cause of sorrow: wherefore mourning and fasting are used for the same, Matth. 9. 15. with Marke 2. 19. returned upon my bosome] or, into my bosome. The meaning may be, I prayed often for them, secretly, and with hearty loving affliction. For, the returning of the prayer seemeth to meane the often minding and repeating of it; the bosome signifieth secrecie, Prov. 21. 14. and 17. 23. Psalme 89. 51. and inward affliction, Numbers 11. 12. Joh. 1. 18. Or we may reade it thus; Let my prayer returne into thy bosome, that is, I wished no worse to them than to my selfe, let mee receive of God such good as I prayed for them. See Psal. 79. 12.

14 Verse 14. *sad* or *blacke*, to wit, in *blacke* and *mournfull attire*, and *with sad and heauie countenance*, as the Greeke here translateth it, *Scutbropazon*, which word the new Testament also useth, Mat. 6. 16. Luke 24. 17. So after in Psal. 38. 7. and 42. 10. and 43. 2. *bewaileth his mother* mourneth at her funeral. In this case the affections are most strong. Therefore the Priests were permitted to mourne for such, Levit. 21. 1, 2, 3.

15 Verse 15. *my halting*] that is, *my calamitie and infirmities*, whereby I seemed ready to fall. So in Psa. 38. 18. Jeremie 20. 10. *the smiters*] that *smite me with the tongue*, as Jer. 18. 18. and as here followeth, *they rent*, &c. The Seventy in Greeke turne it *Scourges*, alluding (as I thinke) to the *scourge of the tongue*, as Job 5. 21. and another Greeke version hath *plekai, smiters*. It may also be read *the smitten*, that is, *abjects, vile persons*, Job 30. 8. (as the Chaldee expresseth it, *the wicked*;) or understand *smitten on their feet*, as 2 Sam. 4. 4. that is, *lame*, so faining themselves : or *smitten in spirit*, as Esa. 66. 2. that is, *grieved in outward shew*. *they rent*] to wit, *me with reproaches*, as Mat. 7. 6. or *rent their garments*, counterfeiting sorrow for me, Job 2. 12.

16 Verse 16. *hypocrites*] or close dissemblers, which outwardly cover and cloke their wickednesse, wherewith inwardly they are defiled, Matth. 23. 27, 28. or *which have their hearts covered*, Job 36. 13. The Greeke also (from whence our English word *hypocrisie* is borrowed) signifieth an *under judgement*, that is, *disimulation*. *scoffers*] or, of *scoffes*, that is, *men that make scoffes*; as Psalm. 36. 12. *pride is for proud persons*. for *a cake of bread*] that is, *for good cheare, for their bellies*: or, *at their belly cheare, at banquets*. So Solomon speaketh of some that will transgresse for a piece of bread, Prov. 28. 21. The originall word *Magbinog* is a cake, 1 Kings 17. 12. and as bread is used for all food, Psal. 136. 25. so a cake seemeth to be used for all *juncates* or *dainty meats*; as in Hosea 7. Ephraim is likened to a cake, and their enemies to *banqueters* that greedily eat them up, verse 8, 9: so here David matcheth his adversaries with *hypocriticall* and *scoffing parasites*, whose God was their belly, as Philip. 3. 19. Or we may figuratively take this

word for a *mecke*, *jist*, or *merim*, and so read it, with hypocriticall *j. s. i. n. g. j. e. s. s. e. r. s.* : and this the Greeke favoureth, saying, *they mocked me with mockage*. *gnast*ing] or, *they gnasted* : Hebrew, *in gnast* ; but a word thus indefinite, following another with person, is it selfe of the same, by proprietic of the Hebrew tongue. So Psal. 49. 15. *their teeth*] *the teeth of them and him*, that is, *of every of them*. See Psal. 2. 3.

Verse 17. *returne*] or *redunce, restore, stay my soule*
or *life*: so Job 33. 30. *alonely*] or *solitarie, desolate* 17
soule: See Psal. 22. 21, 23.

Verse 18. *a mighty people*] or, *a strong*, to wit, in number, that is, *a great multitude*. The word *Glatism*, as it is *mighty in strength*, Psa. 135. 10. Prov. 30. 26. so is it *many in number*, Psa. 40. 6, 13. and 105. 24. and 137. 17.

Verse 19. *enemies with falstie*] that is, for a false cause; or (as the Greeke explaineth it) *unjustly*. 19

winks] make secret signes by the winking of the eye, which argueth both *privie* and *scornfull* gesture; therefore this alwaies is a signe of evill, Proverbes 10. 10. and 6. 13. *not peace*] that is, *not peaceably*, or *friendly*, which yet some hypocrites doe, Psa. 28. 3. or, *not speake to come to any sound composition, or peaceable end, which one may trust unto.* But God speaketh peace to his people, Psal. 85. 9. *words of deceit*] deceitfull words or things.

Verse 21. *hath seene*] or, *seeth*, to wit, *the will of David*, or, *that which we desired*. In speeches of evil cases, often the Hebrew useth silence. So after in Psal. 54. 9. and 59. 11. and 118. 7.

Verse 23. to my judgement] that is, to judge and
avenger of mine enemies: so after, to my plea, is, to
plead my cause, as verse 1.

Verſe 25. *aha our ſoule*] that is, *aha we haue* 25
our deſire. *Soule* is ſometime put for *deſire*, *Pſal.*
41. 3.

Verse 26. *cloathed with basfulness*] meaning, *their confusion on every side*, when nothing but their shame appeareth and so continueth. So Psal. 109. 29. and 132. 18. Job 6. 22. *that magnifie*] to wit, *their mouths*, as is exprest, Hobad. 1. 12. Ezek. 35. 13. that is, *speak great things and boastfully*, as the Greeke explaineth. So after in Psal. 38. 17. and 55. 13. *delight my justice*] whom my justice and innocencie pleaeth or delighteth, and the defence thereof.

PSAL. XXXVI.

The grievous estate of the wicked. 6 The excellencie of Gods mercies to such as trust in him. 11 A prayer for the righteous, 13 and prophecie of the wickeds fall.

To the Master of the Musicke, a Psalm of David, the servant of Iehovah.

THe trespass of the wicked assured-
ly faith in the inmost of my heart, no
dread of God *is* before his eyes. For

he flattereth him. *selfe* in his *owne* eyes, to
 4 find his iniquity *which he ought* to hate. The
 words of his mouth *are* iniquity and deceit;
 he hath left off to be prudent, to doe good.
 5 He thinketh iniquity upon his bed, he setteth
 himselfe on a way not good, he refuseth not
 6 evill. Jehovah, thy mercy *is* in the heavens,
 7 thy faithfulness unto the skies. Thy justice
 as the mountaines of God, thy judgements
 a great depth: Jehovah thou savest man and
 8 beast. How precious *is* thy mercy, O God,
 and the sons of Adam hope for safety in the
 9 shadow of thy wings. They shal be plente-
 ously moistened with the fatnesse of thy
 house, and the streame of thy pleasures thou
 10 wilt give them to drinke. Because with
 thee *is* the well of life: in thy light we see
 11 light. Extend thy mercy to them that
 know thee, and thy justice to the right of
 12 heart. Let not the foot of pride come on
 me; and the hand of the wicked, let it not
 13 make me flee. There have they fallen, that
 worke painefull iniquity: they have bene
 thrust *downe*, and have not been able to rise.

Annotations.

2 **T**He trespass of the wicked] or, *Trespasse* saith to the
 wicked, that is, *persuadeth, imboldnes, hardeneth*
 him. *assuredly saith*] or, it is an *assured saying*,
 a faithfull affirmation. This word is peculiar to the
 oracles of God, which are sure and faithfull, (as
 the Apostle sometime mentioneth *faithfull sayings*,
 1 Tim. 1. 15. and 3. 1. and 4. 9.) In the new Te-
 stament it is interpreted, *said*, Matt. 22. 44. from
 Psalme 110. 1. And David by the spirit here te-
 stifieth, that the wicked mans trespass is such, as
assuredly saith (or *avoucheth*) even in his heart and con-
 science, that hee dreads not God. *in the inmost of*
my heart] *in the mids*, or *within my heart*: meaning
 that hee certainly knew it, and was much affected
 with it.

3 Verse 3. *to find*] that is, *to performe*, or accom-
 plish; as *to find the will*, is *to performe or doe the same*,
 Esay 58. 13. So in Rom. 7. 18. Or, *to find*, that is,
to obtaine and get, as Gen. 6. 8. Matt. 11. 29. Rom.
 4. 1. Or, *to find*, that is, *to invent or devise new*
 mischiefs; as the Apostle speaking of *inventers*
 (or *finders out*) of *evill things*, Rom. 1. 30.
 which he ought to hate] or, which is to be hated, is
 odious. So, *to keepe*, Psalme 119. 4. that is, *to be kept*:
to stop, Psalme 32. 9. for, *to be stopped*: *to doe*, Elth. 6.
 6. for, *is to be done*. So Psalme 49. 15. Ios. 2. 5.
 See also the verbe active expounded passively, by
 the Apostles authority, Psalme 51. 6. But the
 Chaldee expounderh it, *he hateth doctrine*.

5 Verse 5. *he setteth himselfe*] namely, *to stand or*
walke continually in a way not good, as Isa. 65. 2. or, *bee*
standeth still, as Exod. 14. 13.

6 Verse 6. *in the heavens*] elsewhere it is said,

unto the heavens, Psal. 57. 11. so here *in* may be used
 for *unto*: sometime it is, *above the heavens*, as Psal.
 108. 5.

Verse 7. *mountaines of God*] that is, *high, mighty*,
 or *excellent mountaines*. The Hebrew useth to note
 excellent things, by adding the name of God; as
Cedars of God, Psal. 80. 11. *Adams of God*, Psal. 68.
 16. *river of God*, Psal. 65. 10. *wrestlings of God*, Gen.
 30. 5. *harps of God*, Rev. 15. 2. and sundry the like.
 So the Chaldee here saith, *high as the strong moun-*
taines.

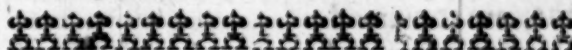
Verse 8. *How precious*] that is, *honourable and*
much to be esteemed; sometime the word signifieth
bright and glorious, Iob 31. 26. Zach. 14. 6. which
 also agreeth well here. *and the shadow of thy wings*] or,
when, or therefore the shadow, *shadow of thy wings*
 that is, *thy protection*, so Psal. 63. 8. and 91. 4. called
 sometime, *the secret of Gods wings*, Psal. 61. 5.

Verse 10. *Well of life*] or, as the Chaldee tran-
 slateth, *well of living waters*, that is, *an ever-springing*
fountainne, from whom life and all graces spring and flow.
 So God is called the *Well of living waters*, Ier. 2.
 13. and 17. 13. Song 4. 15. *we see light*] or,
enjoy light, that is, *knowledge, comfort, joy, &c.* See Iob
 29. 3. Esay 9. 2. Iam. 1. 17. Psalme 27. 1.

Verse 11. *Extend thy mercy*] or *draw it*, meaning,
exerise and skew it; as Psalme 109. 12. also *prolong*
 or *continue it*; as Psalme 85. 6. Eccles. 2. 3.

Verse 12. *foot of pride*] or of *haughtinesse*, that
 is, (as the Chaldee translateth) *of the proud man*, as
 Ier. 50. 31. 32. the thing being put for the person
 in whom it is. As *deceit*, for a *deceitfull man*, Prov.
 12. 27. *Poverty*, for *poore people*, 2 King. 24. 14. *habi-*
tation, for *inhabitants*, 2 Sam. 9. 12. *Circumcision* for
circumcised, Rom. 2. 26. *Helpings, governings*, for *hel-*
pers, governours, 1 Cor. 12. 28. *dreames*, for *drea-*
mers, Ier. 27. 9. *sinne*, for *sinner*, Prov. 13. 6. and ma-
 ny the like. See also Psalme 5. 5. and 12. 9. and
 55. 21. and 109. 4. and 78. 31.

Verse 13. *There*] to wit, *in the very enterprise*,
while they laboured to remove me.



PSAL. XXXVII.

David persuadeth to patience and confidence in God, by
 the different estate of the godly and wicked.

1 A Psalm of David.

FRet not thy selfe for the evill doer; en-
 vie not for them that doe injurious e-
 vill. 2. For they shall soone bee cut
 downe as grasse, and shall fade as the green-
 nesse of the budding herbe.

3. Trust thou in Jehovah, and doe good;
 dwell in the land, and feed on faith. 4. And
 delight thy selfe in Jehovah, and he wil give
 thee the petitions of thy heart.

5. Turne confidently thy way upon Jeho-
 vain, and trust upon him, and he will doe.
 6. And will bring forth thy justice as the
 light, & thy judgement as the non-bright-
 nesse.

F f f f f f

7 Be

7. Be silent for Jehovah, and wait still patiently for him; fret not thy selfe for him that prospereth *in* his way, for the man that effecteth devices.

8. Surcease from anger and leave off wrath, fret not thy selfe also to doe evill.

9. For evill doers shall bee cut downe, & they that earnestly wait on Jehovah, they shall inherit the land.

10. And yet a little *while*, and the wicked shall not be: and thou shalt consider his place & he shall not be. 11. And the meek shall inherit the land, and shall delight themselves in the multitude of peace.

12. The wicked deviseth against the just, and gnaweth his teeth against him. 13. The Lord laugheth at him, for hee seeth that his day doth come.

14. The wicked have drawne the sword, and bent their bow, to fell downe the poore afflicted and needy one, to slay them that be right of way. 15. Their sword shall enter into their *owne* heart, and their bowes shall be broken.

16. Better is the litle of a just *man*, than the plenteous mammon of many wicked *men*. 17. For the armes of wicked *men* shall be broken; but Jehovah upholdeth the just.

18. Jehovah knoweth the dayes of perfect *men*, and their inheritance shall be for ever. 19. They shall not be abashed in time of evill, and in the dayes of famine they shall have enough.

20. But the wicked shall perish, and the enemies of Jehovah, as the precious *fat* of rams; they are consumed, with the smoke they are consumed.

21. The wicked boroweth and repayeth not, and the just sheweth grace and giveth.

22. For his blessed ones shall inherit the land, and his accursed ones shall bee cut off.

23. By Jehovah the steps of the man are established, and his way hee delighteth. 24. When hee shall fall hee shall not be cast off, for Jehovah upholdeth his hand.

25. I have beene young, also I am waxed old, and I have not seene the just *man* forsaken, and his seed seeking bread. 26. All the day he sheweth grace and lendeth, and his seed are in the blessing.

27. Eschew evill and doe good, and dwell for ever. 28. For Jehovah loveth judgement, and will not forsake his gracious Saints, they are kept for ever, and the seed of the wicked is cut off:

29. Just *men* shall inherit the land, and shall dwell thereon to perpetuall aye.

30. The mouth of the just will utter wisdom, and his tongue speake judgement.

31. The Law of his God is in his heart, it shall not stagger *in* his steps.

32. The wicked spieth for the just, and seeketh to worke his death. 33. Jehovah will not leave him in his hand, nor condemn him for wicked when he is judged.

34. Wait thou earnestly for Jehovah, and keepe his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see *it*.

35. I have seene the wicked daunting terrible, and spreading himselfe bare, as a greene selfe-growing lawrell. 36. And hee passed away, and loe hee *was* not, & I sought him and hee was not found.

37. Observe the perfect *man*, and see the righteous, for the attter end of the man shall be peace. 38. And trespassers shall bee destroyed together, the attter end of the wicked shall be cut off.

39. And the salvation of just *men* is of Jehovah, their strength in time of distresse.

40. And Jehovah will helpe them, and deliver them: hee will deliver them from the wicked, and save them, because they hope for safety in him.

Annotations.

THis is the third Psalm pennaed Alphabet-wise; there being two verses allowed to everie letter, except foure, in verse 7, 20, 29, 34. See Psalm. 25. 1.

Verse 1. *Fret*] or *Inflame not*, *burne not thy selfe with anger or griefe*. So attter, verse 7. and 8. Prov. 24. 19. *evill doers*] *to be like unto them*, as the Chaldee addeth; which accordeth with verse 8. *envie not*] or, *have not envious zeale or emulation*. This word is generall for all *hot and fervent zeale*, whether good or evill, *emulation*, *jealousie*, *envie*, and the like, Psalm. 106. 16. and 69. 10.

Verse 3. *Dwell in the land*] This may be taken either for a Commandement, *to dwell in the land of Canaan*, which God had given them to possesse, Num. 33. 53. though troubles and wants should arise therein, as did the Patriarchs by faith, Gen. 37. 1. and 26. 3, 12. Hebr. 11. 9. Or, for a promise, *dwell*, that is, *thou shalt dwell*, that is, *abide long*, as attter in v. 27. So, *see*, for *thou shalt see*, Psal. 128. 5, 6. *Seeke me and live*, Amos 5. 4. that is, *ye shall live*. *seed on faith*] *to wit*, *which shall grow out of the land*, Psalm. 85. 12. that is, *of the fruits which the land truly and faithfully bringeth forth*. Or, as a pro-

- promise, *thou shalt feed on faith*, that is, on the faithfull constant increase; and thus the Greeke explaineth it, *thou shalt be fed with the riches thereof*, meaning, of the land. Or, *feed on faith*, that is, nourish thy selfe and live by it; for the just man liveth by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, *Stand, (or exerts thy selfe) in the faith*. Or, *feed in faith*, that is, *thou shalt be fed faithfully and assuredly*. Contrary hereto, is *to feed on the wind*, Hos. 12. 1. and on albes, Esay 44. 20.
- 4 Verse 4. *delight thy selfe* or, *thou shalt delight*, or *place thee*: so verse 11. and Iob 22. 26.
- 5 Verse 5. *Turne confidently* Commit of trust: in Hebrew, *Roll*, in Chaldee, *Reveale before the Lord*: see Psalme 28. 9. So Prov. 16. 3. *Roll (or Commit) thy works unto Iehovah*. *will doe* that which thou d firest; or will execute, to wit, thy judgements, as the next verse sheweth, and as elsewhere is expressed, Mic. 7. 9.
- 6 Verse 6. *as the light* to wit, of the morning, or *sunne*: (for so light sometime signifieth, Neh. 8. 3. Iob 31. 26.) that is, *dearly, manifestly*. So Hos. 6. 5. Compare also Iob 11. 17.
- 7 Verse 7. *be silent* or, *be still*, stay and tarry silently. See Psalme 4. 5. The Greeke saith, *be subject*. *wait still patiently* or, *paie thy selfe*, that is, set thy selfe with earnestnesse and patience to wait for.
- 8 Verse 8. *Surcease* or *Slake*. Let goe. A word contrary to *holding fast*, applied here to the *swaling or abating of anger*; so Iudg. 8. 3. *also is doe* or, *which is but to doe*; or, at least to doe evil.
- 9 Verse 9. *inheris* or *possesse*. So Esay 57. 13. *He that trusteth in me (saith the Lord) shall inheris the land, and possesse my holy mountaine*.
- 11 Verse 11. *And the meeke* or *But the meeke*. From hence our Lord saith, *Blessed are the meeke*, for they shall inheris the land, Mat. 5. 5.
- 13 Verse 13. *his day* that is, *his dismall day*, the time appointed for his affliction and destruction, 1 Sam. 26. 10. Ezek. 21. 25. 29. So the Chaldee explaineth it, *the day of his calamity*. Day is often used for the time of punishment; as, *The posterity shall be astonished at his day*, Iob 18. 20. *Woe unto them, for their day is come*, Ier. 50. 27. So, *the day of Madian*, Esay 9. 4. *the day of Izreel*, Hosea 1. 11. *the day of Ierusalem*, Psalme 137. 7.
- 14 Verse 14. *drawne* Hebrew, *opened*, or *loosed*. meaning *out of the shead*. A like phrase is, *the emptying of the sword*, Psalme 35. 3.
- 16 Verse 16. *the little of a just man* or, *a little (a small portion) to the just*. See Prov. 15. 16. and 16. 8. *plenteous mammon* The Hebrew *hamon* signifieth *multitude*, plenty or store, of riches, or any other thing. Herethe Greeke translateth it *riches*. From this Hebrew word, *riches* are called *mammon*, Luke 16. 9. 11. 13. *many wicked* or great, (mighty) wicked.
- 17 Verse 17. *armes* that is, *power*, *helps*, &c. See Psalme 10. 15.
- 18 Verse 18. *knoweth* that is, *acknowledgeth and regardeth*, as Psalme 1. 6. *the dayes* that is, *the events*, good or evil of states, calamities that at any time befall them, as verse 13. Psalme 116. 2. and 119. 84.

- See also Psalme 31. 16. *shall be for ever* meaning, *that they and their seed after them should inheris the land*, Exodus 32. 13. Ios. 14. 9. 1 Chron. 28. 8. Proverbs 13. 22. Esay 60. 21. and then come to their immortall inheritance, 1 Peter 1. 4.
- 20 Verse 20. *the precious fat* that which is precious in the rammes, the best, and that was the fat, all which was the Lords; and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke, Leviticus 3. 15, 16, 17. So, *the precious fruits of the earth*, Iames 5. 7. The Hebrew *Carim*, elsewhere used for fields or pastures, Psalme 65. 14. is here *fat pastured rammes or muttons*: so Deuteronomie 32. 14. Esay 34. 6. Amos 6. 4. *with the smoke* which vanissheth in the ayre; therefore the Greeke saith, *in the smoke*: so Psalme 103. 4. The Chaldee paraphraeth, *they shall be consumed in the smoke of Gehenna, (or of Hell)*.
- 21 Verse 21. *repaieth not* shall not; or will not pay againe. It may intend both his inability, that he cannot, and his unconscionableness, that he will not pay. Borrowing in the Law is noted for a curse; as lending, for a blessing, Deuteronomie 28. 12. 44. for the borrower is servant to the lender, Prov. 22. 7. *sheweth grace* or, *doth graciously*, that is, *is liberall and bountifull*. So the Apostle calleth *liberality*, grace, 1 Cor. 16. 3. 2 Cor. 8. 4. 19.
- 22 Verse 22. *his blessed ones* or, *they that are blessed of him*, that is, of God. The Chaldee addeth, *they that are blessed by his VVord*: and after, *they that are cursed by his oath*.
- 23 Verse 23. *steps of the man* the gate, or wayes of such a man as is before spoken of; or as after followeth, *whose way God delighteth*; called here *Geder*, a *valiant man*. A like phrase is in Esay 60. 12. *the nations*, that is, *those nations*, such as are there before mentioned. *stablished* or *firmly directed and perfected*. The word noteth the ordering, perfecting and fast stablishing of any thing. *and his way* or thus, to wit, *whose way bee delighteth (or affecteth)*. So Gedeon and his house, Iudges 8. 27. for, *Gedeon, to wit*, (or that is to say) *his house*.
- 24 Verse 24. *shall fall* to wit, *into sinne*, by occasion or infirmity, Gal. 6. 1. or *into affliction and trouble*, Mic. 7. 9. Thus the Chaldee expoundeth it, *if he fall into sickness, he shall not die*. For, *the just man falleth seven times, and riseth againe*, Prov. 24. 16. *upholdeth his hand* and consequently, *raiseth him up*. A like phrase is of *strengthening the hand*, Esay 8. 11. 1 Sam. 23. 16.
- 26 Verse 26. *his seed* that is, *his children or posterity* are in the blessing, or are appointed to the blessing, as the heires thereof, Gen. 28. 3. 1 Pet. 3. 9. and have still abundance, though they give to others: For, *the blessing of the Lord maketh rich*, Proverbs 10. 22. And, *there is that scattereth, and is more increased*, Proverbs 11. 24.
- 27 Verse 27. *dwell for ever* that is, *thou shalt dwell*; as verse 3. The like promise is in Ier. 7. 5. 7.
- 28 Ver. 28. *is cut off* a like judgement is in Iob 18. 19. *He shall have neither son nor nephews among his people*, F f f f f f 2 nor

nor any posterity in his dwellings. See also Psal. 21. 11. and 109. 13. and the contrary, Psalme 102. 29.

30 Verse 30. *will meditate*] usually meditate; that is, *reneweth, uttereth*, as Psalme 35. 28.

31 Verse 31. *in his heart*] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Hebr. 8. 10. See also Psalme 40. 9. Isa. 51. 7. *it shall not stagger*] understand, *his foot shall not stagger*, or, *faulter*, Job 12. 5. Or, *any one of his steps (or feet) shall not stagger or slide*.

33 Verse 33. *condemne him for wicked*] make (or pronounce) him wicked, that is, *condemne him*. Opposed to justifying: so Psalme 94. 21. Job 9. 20.

35 Verse 35. *daunting terrible*] sorely dismayng others with his terror: in Greeke, *lifted very high*. See Psalme 10. 18. *spreading bare*] making bare, that is, *strutting forth and shewing himselfe*.

greene] that is, *fresh and flourishing*, as Dan. 4. 1. It is not meant for colour only, but for juice and vigour: So Psalme 52. 10. *selfe-growing lawrell*] a tree that groweth in his naturall place, which commonly sprout and thrive better, than such as are removed to an other soile: therefore the Greeke explaineth it, *as the Cedars of Lebanon*.

37 Verse 37. *the after end*] or, *the last*, or *the posterity*. This word is sometimes used for the end, as Deut. 11. 13. and 32. 20. 29. Jer. 39. 11. sometime for posterity of children left behind, as Psalme 109. 13. Dan. 11. 4. And thus it may be understood here, specially in the verse following. The Greeke tranlateth, *there is a remnant to the peaceable man*.

40 Verse 40. *in him*] Chaldee, *in his word*.



P S A L. XXXVIII.

David in sore afflictions, invocateth God not to be angry with him, 5 complaineth of his finnes, and chastisements, 11 of his owne weaknesse, 12 of his friends forsaking him, 13 and his enemies malice: 16 yet his faith is in God, whose helpe he desireth.

1 A Psalme of David, for to record.

2 **I**ehovah, rebuke mee not in thy fervent
3 anger, neither chastise me in thy wrath-
4 full heat. For thy arrowes are stucke in
5 me, and thou lettest downe thy hand upon
6 me. No soundnesse is in my flesh, because
7 of thy angry threat, no peace is in my bones,
8 because of my sinne. For my iniquities are
gone over my head: as a heaue burden, they
are too heaue for me. My stripes do stinke,
are putrified, because of my foolishnesse. I
am crooked, I am bowed downe very vehem-
ently, all the day I walke sad. For my

flankes are full of parching, and there is no
soundnesse in my flesh. I am weakened and
crushed very sore, I roare out for the groa-
ning of my heart. Lord before thee is all
my desire, and my sighing is not hid from
thee. My heart panteth, my able strength
forsaketh mee, and the light of mine eyes
even they are not with me. My lovers and
my neereft friends stand from before my
stroke, and my neighbours stand a farre
off. And they that seeke my soule, set
snares; and they that seeke my evill, speake
wofull evils, and all the day they meditate
deceits. And I as a deafe man heare not,
and as a mute man openeth not his mouth.
And I am as a man which heareth not, and
in whose mouth are no reprooves. Because
for thee Jehovah I doe hopefully wait, thou
wilt answer, O Lord my God. For I said,
lest they rejoyce at me, and when my foot
is moved doe magnifie against mee. For
I am ready to halting, and my paine is
before me continually. For I doe declare
my iniquity, I am carefull for my sinne.
And my enemies are alive mighty, and
multiplied are they that hate me falsly.
And they that repay evill for good, are my
adversaries, for that I follow good. For-
sake me not, Jehovah; my God, be not
far off from me. Hasten to my helpe, Lord,
my salvation.

Annotations.

FOr to record] or to cause remembrance for commu-
ration, to wit, of Davids troubles, as Psal. 138. 1.
and of Gods mercies, deliverances, and prayers for the
same, as Esay 63. 7. The like title is of the 70.
Psalme. David appointed before the Arke singers
of the Levites for to record, and to confesse, and to
praise Jehovah the God of Israel, 1 Chron. 16. 4. The
Greeke addeth to the title, *A Psalme of David
for remembrance concerning the Sabbath*.

Verse 2. *neither*] Hebr. *and*, where the word
not is againe to bee repeated, as is noted, Psalme
9. 19. and as is expressed, Psalme 6. 2. where the
like prayer is made.

Verse 3. *thy arrowes*] so Iob saith, *the arrowes
of the Almighty are in mee, the venom wherof drin-
keth up my spirit*, Iob 6. 4. *Arrowes* are sicknesses,
or plagues of body or mind, Psalme 18. 15. and
91. 5. *thy hand*] in Chaldee, *the stroke of thy
hand*.

Verse 4. *no soundnesse*] or, *there is nothing sound,
or whole*. So Esay 1. 6. *angry threat*] or de-
testation, indignation. See Psalme 7. 12.

Verse

6 Verse 6. *my stripes*] or *shars*; properly such fore
markes, wounds or stripes, as wherein the blood and hu-
mours are gathered, and doe appeare after beating; na-
med in English, *wailes*. *foolishnesse*] The He-
brew *Ivceleib*, meaneth rash and unadvised folly,
through want of prudence. Therefore though com-
monly in Greeke it is turned imprudence, yet some-
time it is called *unadvised rashnesse*, Prov. 14. 17. and
Evil the Foole is named *rash* or *beady*, Prov. 10. 14.
And by *foolishnesse* is meant usually *viciousnesse* or
sinne, and is so expressed by the Greekes, Prov. 13.
16. and 15. 2. and 26. 11. and our Saviour num-
breth *foolishnesse* among other evils that defile a man,
Marke 7. 22.

7 Verse 7. *sad*] *mournfully*. See Psalme 35. 14.

8 Verse 8. *my flanks*] or *loines*. *parching*] or,
burning, roasting: so elsewhere hee complaineth of
the burning of his bowels, Psalme 102. 4. and so the
Chaldee Paraphrast here taketh this word, which
may also be translated, *vile matter*: meaning a vile
or loathsome dis ease, full of burning paine. The Greeke
turneth it, *mockings*.

9 Verse 9. *the growling*] or *rundling*, *roaring*
noise.

11 Verse 11. *persecute*] *throbbe*, *beateth* about, through
trouble and distemperature. *able strength*] *force*
and *ability* that is in the heart and bowels;
as elsewhere he saith, *my heart forsaiketh me*, Psalme
40. 13. *are not with mee*] that is, *I have no*
use of them; *I cannot see*, Psalme 40. 13. Through
faintnesse oft times the eye-sight faileth, 1 Sam.
14. 28, 29. Psalme 13. 4.

12 Verse 12. *my plague*] or, *stroke*, *touch*, *burn*. The
Hebrew useth *touching*, for *striking*, or *burning* any
manner of way, Psalme 105. 15.

13 Verse 13. *seeke my soule*] *to kill me*. See Psalme 35.
4. *woofull evils*] in Greeke, *vanities*; in Chal-
dee, *falsehood*.

15 Verse 15. *no reprehensions*] *no arguments*, or *con-*
victions.

16 Verse 16. *thou wilt answer*] or, *that thou make an-*
swer, that is, *heare and deliver me*, Psalme 3. 5.

17 Verse 17. *I said, lest*] or, *I say*, (*I thinke*) *it is to bee*
feared, *lest*, &c. An unperfect speech through pas-
sion. *my foot is moved*] that is, *slip*. This is
alwayes in the evill part, when ones estate is chan-
ged to worke, Deut. 32. 35. Psalme 66. 9. and 94.
18. and 121. 3. Alike phrase is of *moving of the*
hand, Levit. 25. 35. *magnifie*] *vaunt themselves*:
in Greeke, *speake great things*: See Psal. 35. 26.

18 Verse 18. *to halting*] *to shew my infirmity in my tri-*
als and afflictions; as Iakob halted, after his wra-
stling with God, Gen. 32. 31. See Psalme 35. 15.
In the Greeke, *I am ready for scourges*, that is, *to*
suffer correction and punishment for my finnes: so the
Chaldee saith, *for calamity*.

19 Verse 19. *am carefull*] or, *will shew care*, *taking*
thought as for feare of some evill or danger to come. So the
originall word importeth, Ioshua 22. 24. 1 Sam.
9. 5. and 10. 2. Esay 57. 11.

20 Verse 20. *are alive*] or *living*, that is, *lively*, *just*,
chearefull, *haile*, and *sound*. Or *rich*, as the word see-
meth to meane in Ecclef. 6. 8. *are mighty*] or
strengthened, *compacted*, by power, riches, number,

&c. See Psalme 35. 18. *falsly*] or *in falsitie*,
that is, *for a false wrong and unjust cause*, Psalme 35.
19. So the Greeke translateth it, *unjustly*.

Verse 21. *my adversaries*] or, *are adverse to me*, 21
opposite, *to les and hinder me*. The Hebrew *Satan* is
hereupon applied to the Devill, who is an *adversa-*
ry to hinder all goodnesse, Zach. 3. 1. Marke 1. 13.
Revelat. 12. 9. So after, Psalme 71. 13. and 109.
4. 6. 20. 29.



PSAL. XXXIX.

Dauids care of his words: 5 his consideration of the
brevity and vanity of life; 8 his hope in God, 10 pa-
tience and prayer in affliction. 12 Hee confesseth mans
weaknesse, and in respect of his short pilgrimage desireth
refreshing.

To the master of the musicke, to Iedu-
thun; a Psalme of David.

I Said I will take heed to my wayes from
sinning with my tongue: I will keepe a
bridle on my mouth, while the wicked is
before me. I was dumbe with stillnesse, I
was silent from good, and my paine was
troubled. Mine heart was hot within mee,
in my meditation the fire burned, I spake
with my tongue. Jehovah, make mee to
know mine end, & the measure of my daies
what it is: let me know how soone ceasing
I am. Loe, thou hast given my dayes of
hand bredths, and my worldly time is as no-
thing before thee; surely all vanity is every
man, though settled Selah. Surely in an image
walketh each man, surely in vanity doe they
make a stir, hee heapeth up, and knoweth
not who shall gather them. And now what
expect I Lord? my hopefull expectation it is
for thee. Deliver me from all my trespasses,
put me not the reproach of the foole. I am
dumbe, I will not open my mouth, because
thou hast done it. Turne away thy plague
from me; by the striking of thine hand I
am consumed. With reproofes for iniqui-
ty thou chastisest a man, and makest that
which is to be desired of his, to melt away
as a moth: surely vanity is every man Se-
lah. Heare my prayer, Jehovah, and mine
out-cry, give care unto my teares; cease
not as deafe, for a stranger I am with thee,
a sojourner as all my fathers. Stay from me,
and let me refresh my selfe before I goe, and
I be not.

Annotations.

- 1 **T**O Ieduthan] or, for him: and it may be meant not onely for his person, but for his posterity, as Aaron is put for the Aaronites, 1 Chron. 12. 27. This Ieduthan and his sonnes were singers in Israel with the harpe: hee prophesied for the confessing & giving praise to Jehovah, 1 Chron. 25. 3. So Psalme 77. 1. The Chaldee addeth to the title thus: *To praise for the keeping of the house of the Sanctuary, by the mouth of Ieduthan.*
- 2 Verse 2. *take heed*] or, *beware, observe.* The like speech is used, 1 King 2. 4. *from sinning*] that is, as the Greeke translateth, *that I sinne not, or misse not.* If any man sinne not in word, hee is a perfect man and able to bridle all the body, Iam. 3. 2. *a bridle*] or *mouzell*: the Greeke turneth it a *ward*: by this the untamednesse of the tongue is noted, which must by force and watchfulnesse be restrained. See Iames 3. 3. -- 8.
- 3 Verse 3. *with stillnesse*] or, *silentnesse, tamed subjection,* as the word often signifieth, Psalme 4. 5. Wherefore the Greeke here turneth it, *I was humbled.* *from good*] in Greeke, *from good things,* which the Chaldee explaineth, *the words of the Law.* *my paine was troubled*] *my sore was exacerate, renewed* (as the Greeke saith,) and *increased.*
- 4 Verse 4. *fire burned*] with this speech of David we may compare that of Jeremy; *And I said I will not mention him, nor speake any more in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer,* Ierem. 20. 9.
- 5 Verse 5. *how soone ceasing*] *how temporary, fragile, brittle and short-lived;* as the Chaldee expoundeth it, *when I shall cease out of the world;* or, *how defective I am:* so the Greeke saith, *what I lacke,* to wit, of the end of my dayes; what is the terme and period of my life.
- 6 Verse 6. *of hand breadths*] that is, thou hast exactly measured them out, and they are but short. *A hand breadth* is a short measure, *the breadth of foure fingers.* *my worldly time*] *my life-time, my temporary age.* The Greeke translateth it, *my substance;* the Chaldee, *my body.* The Hebrew *Cheled,* is the world, Psalme 17. 14. used here for mans life-time in this world. So Psalme 89. 48. Iob 11. 17. *surely*] or, *but only.* *all vanity*] or, *a meere vapour, all manner vanity, and nothing else.* *Whatsoever vanity is in the world, may all be scene in man.* The Hebrew *Hebel* is a *vanishing vapour,* as the breath of ones mouth. To this the Apostle hath reference, saying; *What is your life? it is even a vapour, that appeareth for a litle time, and afterward vanisheth away,* Iam. 4. 14. *every man*] or, *all mankind:* Heb. *all Adam.* Adam called his second sonne *Hebel,* that is, *vanity,* Gen. 4. 2. and here David saith, that all Adam (every man) is *Hebel, vanity.* Solomon in Ecclesiastes declareth this at large. See also Psalme 62. 10. *though settled*] or *standing, stedfast,* and *in good estate:* in Greeke, *living.* The

Chaldee saith, *but all just ones live for ever.*

Verse 7. *walketh in an image*] or, *in a shadow,* that is, *obscurely,* changeth daily, leadeth an imaginary life, rather than a life it selfe, and so soone passeth hence; *He steeth as a shadow, and abideth not,* Iob 14. 2. So Paul saith, *the fashion (or image) of this world* *geeth away,* 1 Cor. 7. 31. The Chaldee explaineth it otherwise, *walketh in the image of the Lord.* *make a stirre*] or, *a tumult;* *disquieting themselves and one another.* *be heaped up*] that is, *any one heapeth up, to wit, goods, and knowes not who shall enjoy them.* See Eccles. 2. 18. 19.

Verse 9. *put me not*] or, *expose, make me not to be the reproach of the foole, of Nabal;* whereof see Psal. 141.

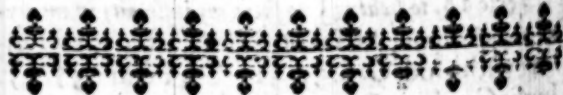
Verse 10. *I am dumbe*] or *tongue-tied.* This is a profession of his patient sufferance of the things laid upon him by God. And so did David carry himselfe, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

Verse 11. *the striking*] or, *buffeting:* this noteth the greatnesse and oft reiteration of his trouble.

Verse 12. *melt*] that is, *consume away.* *a moth*] to wit, *as a moth-worme consumeth, or perissheth,* which is suddenly, as Iob 4. 19. *they are destroyed before the moth.* Or, *as the moth consumeth garments, so thou with thy rebukes consumest them,* as Hos. 5. 12. Iob 13. 28. Esay 50. 9. and 51. 8. *that which is to be desired of his*] or *his desirable;* meaning his beauntious grace, best strength, dignity, and every whit of him, that is *amiable,* to be desired, or liked: which the Greeke expoundeth to be *his soule;* the Chaldee, *his body.*

Verse 13. *unto my teares*] which cry unto God, (as blood is said to cry, Genes. 4. 10.) or, which are joyned with earnest prayers, as Heb. 5. 7. *a stranger with thee*] This is taken from the Law, Levit. 25. 23. *The land is mine, yee are but strangers and sojourners with me.* The like acknowledgement is also in 1 Chron. 29. 15. Hence saith the Apostle, *They confessed that they were strangers and pilgrimes on the earth, and, they that say such things declare plainly that they seeke a countrey, to wit, an heavenly,* Heb. 11. 13. 14. 16.

Verse 14. *Stay*] or *Leave off,* to wit, *thine anger,* or *affliction:* or, *Looke away, shut the eye,* as this word sometime signifieth, Esay 6. 10. *and let me refresh*] or, *that I may recover strength.* This speech is taken from Iob 10. 20, 21. *I goe*] to wit, *unto death:* See Gen. 15. 2. and 25. 32. and 5. 24.



PSAL. XL.

David prophesieth of Christs afflictions and deliverance. 7 the abolishing of legall sacrifices, and the oblation of himselfe. 10 Whereupon the righteousness of God is preached unto the Church 13 His many troubles against which he prayeth. 15 The confusion of his enemies, and joy of those that love his salvation.

To

To the Master of the Musicke,
Davids Psalme.

V Vairing, I waited for Jehovah, & he bended unto me, and heard my cry. And hee brought me up out of the pit of sounding calamity, out of the mire of mud, and set up my feet upon a rocke; hee ordered steadily my steps. And he hath given in my mouth a new song, a praise to our God: many shall see and feare, and shall trust in Jehovah. O blessed is the man that putteth Jehovah his secure trust, & respecteth not unto the proud and them that turne aside unto a lye. Thou Jehovah, my God, hast made many thy marvellous works and thy thoughts towards us; none can count them in order unto thee: would I declare & speake of them, they are mightily increast, moe than can be told. Sacrifice and oblation thou wouldst not; mine eares hast thou digged open: burnt offering and sin-offring thou askedst not. Then said I, loe I come; in the roll of the booke it is written of me. My God, I delight to doe thy acceptable will, & thy law is within my bowels. I have preached the glad tidings of justice in the great Church; loe I close not up my lips, Jehovah thou knowest. Thy justice I have not covered within my heart; thy faith & thy salvation have I said: I have not concealed thy mercy and thy truth to the great Church. Thou Jehovah, close not up thy tender mercies from me: let thy bounteous mercy, and thy truth continually preserve me. For innumerable evils have assailed me round about: my iniquities have taken hold on mee, and I am not able to see; they are mightily increased, moe than the haire of my head: and my heart forsaketh me. Vouchsafe, Jehovah, to deliver me: Jehovah, make haste to my helpe. Let them be abashed & ashamed together, that seeke my soule to make an end of it: let them be turned backward, and blush, that delight mine evill. Let them be made desolate, for a reward of their shame, that say to me, aha aha. Let all that seeke thee, be joyfull and rejoyce in thee; let them say continually, magnified be Jehovah; they that love thy salvation. And I, poore afflicted and needy, the Lord thinketh on me: thou art my helpe and my deliverer; my God; delay not.

Annotations.

Davids Psalme] or, a Psalme of David; but Davids name is here set first, which elsewhere

commonly is last: or, A Psalme concerning David, that is, Christ, who is called David in the Prophets, Hos. 3. 5. Jer. 30. 9. Ezek. 34. 23. and 37. 24. Of him this Psalme intreateth, as the Apostle teacheth, Heb. 10. 5. 6. &c.

Verse 2. *Waiting*] or, *expecting*, the doubling of this word noteth earnestnesse, constancie, patience. *bended*] to wit, *bent*, as is expressed, Psalme 17. 6.

Verse 3. *pit of sounding calamity*] or, *dungeon of tumultuous desolation*, which echoed and resounded with dreadfull noises, denoting hereby the greatness of Christs afflictions. *mire of mud*] that is, *muddy* (or *dirty*) *mire*, or *clay*, signifying fast cleaving afflictions. So Psalme 69. 3.

set up] or *stablished*, *set fast my feet on a rocke*, that is, on *firm ground*, opposed to the former *mud*.

Verse 5. *respecteth not*] or *turneth not the face*; which implieth *liking*, or *inclination of the mind and affections*, Job 36. 21. *the proud*] or *slow*, that in confidence of their strength carry themselves insolently.

turne aside to a lye] *swear* (or *revolt*) to *deceivable falsehood*; meaning Heretikes and Idolaters.

Verse 6. *thy thoughts*] *thy good meanings*, or *purposes*. *none can count in order*] or, *they cannot be orderly counted*, or *propounded*. The Chaldee paraphraseth, *it is not possible for to order unto thee thy praise*.

Here the word used for *ordering of speech*, as in Job 32. 14. Sometime it is used for *matching*, or *comparing*; so the Greeke turneth it here, *in thy thoughts there is not any thing can be likened to thee*. *would I*] or, *if I would declare*. *mightily increast*] or, *strong*, to wit, in number many; so after in vers 15. see Psal. 35. 18.

above telling] that is, *moe than I or any can tell*; or, *moe than can be told*.

Verse 7. *thou wouldst not*] or *dearest not*; Christ was to cause the sacrifice and oblation to cease, Dan. 9. 27. because it was impossible that they should purge finnes, Heb. 10. 4. therefore speaketh he thus to God his Father, Heb. 10. 5. *mine eares*] or, *earess to me*: see Psal. 3. 1.

digged open] or *pierced*, that is, *thou hast made me obedient to thy voice*, (contrary to which is the *stopping of the eare*, Psal. 58. 5.)

so the Chaldee explaineth it, *thou hast digged open mine eares, to hearken unto thy commandments*: Or, *mine eares thou hast boared*, as thy servant forever,

according to the law, Exod. 21. 6. The Greeke Interpreters, to make the sense plainer, say, *but a body hast thou fitted to me*; meaning that his body was ordained and fitted to be a sacrifice for the finnes of the world, when the other legall sacrifices were refused as unprofitable. And thus the Apostle alleageth the words, following the Greeke, Heb. 10. 5, 10.

burnt-offering] *sacrifice that groweth all up in fire*: See Psal. 20. 4. *sin-offering*] or, *expiation*, oblation for sinne, as the Apostle calleth it, Heb. 10. The word *sinne* is often in the Law put for the *sinne-offering*, Levit. 4. 24. &c. Exod. 29. 14. So the Apostle saith, Him that knew no sinne, he made sinne (that is, a sinne-offering) for us, 2 Cor. 5. 21.

Verse 8. *Loe I come*] or, *am come*, to wit, into the world, Heb. 10. 5. and particularly, to Ierusalem

to give my selfe a sacrifice for sinne. See Marke 10. 32. 33. 34. The Chaldee, not understanding this mysterie, paraphra seth, *Loe I enter into life eternall, when I have studied (or exercised my selfe) in the roll of the booke of the law, which is written for me: alluding as it seemeth to Deut. 17. verse 18. 19. 20.*

the roll] or volume of the booke, that is, a booke or scroll of paper or parchment, rolled up. The like phrase is used, Jer. 36. 2. &c. Ezek. 3. 9. &c. The Hebrew Sepher, booke, is used generally for any writings, evidences, bills, court-rolls, &c. Deut. 24. 1. 2 King. 5. 5. 6. Jer. 32. 11. & the bookes in Israel were written in long scrolls, and folden or wrapped up. Hence is that phrase, the heavens shall be folden up like a booke, Esay 34. 4. Rev. 6. 14. it is written] So Christ saith, The son of man goeth as it is written of him, Mat. 26. 34. and Moses wrote of me, Ioh. 5. 46. See also Luke 24. 44. 46. Act. 13. 29.

9 Verse 9. *thy acceptable will] by the which will we are sanctified, even by the offering of the body of Iesus Christ once, Hebr. 10. 10. See also Ioh. 6. 38. Luke 22. 42.*

10 Verse 10. *I have preached the glad tydings of] or, I have evangelized justice; of this word, the Evangelie or Gospell hath the name, the Greeke signifying Good tidings, and the English also to like effect, made of the Saxon godspell, that is, a good speech. And the justice here meant is thus set forth by the Apostle; Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the justice of God, by the faith of Iesus Christ, unto all and upon all that beleve, &c. Rom. 3. 21. 22. the great church] or, assembly, congregation. So Psalme 22. 23. close not up] restraine not, as in a prison, that words should not be uttered, Jer. 32. 2, 3.*

11 Verse 11. *I said] that is, mentioned, and spoke of, as 2 Sam. 6. 22. to the great church] the word to is referred to Gods mercy and truth extended to the church. The Greeke referreth it to concealed, and translateth, from the great church. And the Hebrew elsewhere usually speaketh, Psalme 69. 6. and 78. 4. and 139. 15.*

13 Verse 13. *iniquities] this word as the former evils, is sometime used for sinne, sometime for the punishment of sinne. See Psalme 31. 11.*

14 Verse 14. *Vouchsafe] or, Let it please thee.*

15 Verse 15. *to make an end of it] to consume or destroy it. Compare this conclusion with the 70. Psalme.*

16 Verse 16. *made desolate] or, wondrously wasted, unto amazednesse and astonishment. So after in Psalme 46. 9. and 69. 26. and 73. 19. and 79. 7. for a reward] or, an end of their shame, that they would bring upon me. End is used for reward, as Psalme 19. 12. or, For because of their shame. The Hebrew word sometime signifieth because, Esay 5. 23. Gen. 22. 11. Deut. 7. 12. abs] the Chaldee openeth it with this paraphrase, we are glad at (his) destruction*

18 Verse 18. *thinketh on me] in Greeke, hath care of me: in Chaldee, thinketh good for me. delay not] prolong not the time till the last, and consequently, faile not. The word is so to tarry or linger, as to dis-*

appoint one of his expectations, as Habak. 2. 3. Though it tarry, wait thou; for it shall surely come, and shall not delay, that is, not faile. And thus may we understand other like Scriptures, as Deut. 7. 10. God will not delay (that is, not faile) to reward him that hateth him, Deut. 23. 21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not faile) to pay it. So Exod. 22. 29. and sundry the like.



PSAL. XLI.

David prophesieth of Christs poverty and afflictions. 5 His prayer, and complaints of his enemies. 10 Judas his treachery. 11 Christs resurrection and glory, for which he blesteth God.

To the Master of the Musicke, a Psalme
of David.

O Blessed is hee that prudently attendeth unto the poore weakling: in the day of evill, Jehovah will deliver him. Jehovah will keepe him and preserve him alive, hee shall be made blessed in the earth; and give thou him not to the soule of his enemies. Jehovah will uphold him on the bedsted of languishing sorrow; all his bed thou hast turned in his sicknesse. I did say, Jehovah be gracious to me; heale my soule, for I have sinned against thee. My enemies said evill of me; when shall he die, and his name perish? And if hee come to see, hee speaketh false vanity in his heart, he heapeth up painefull iniquity to him-selfe: he goeth forth, abroad he speaketh it. Together against me whisper doe all that hate me; against me, they thinke evill to mee. A mischievous thing is fastened in him, & he that lieth downe, shall no more rise up. Also the man of my peace, hee whom I trusted in, that eateth my bread, he hath greatly lifted up the heele against me. And thou Jehovah be gracious to me, and raise me up, and I shall repay them. By this I know that thou delightest in me, because my enemy shall not shout triumphantly over me. And me, thou hast sustained me in mine integrity, and hast setled me before thy face for ever. Blessed is Jehovah, the God of Israel, from eternitie, and unto eternitie: Amen, and Amen.

Annotations.

That prudently attendeth] or, skilfully carrieth him-selfe; it implieth both a skilfull minding or judging, and a carriage according in word & deed: therefore

therefore the Chaldee paraphraseth, attendeth to the afflictions of the poore to have pitié on him. the poore weakling. The Hebrew Dal hath the signification of *diminution*, or *emptying*, and is applied to the weak, *lean*, *sickly*, whose flesh and health is spent, Gen. 41. 19. 2 Sam. 13. 4. and to the poore, whose wealth is wasted, Psalme 72. 13. and 113. 7. opposed to the rich, Exod. 30. 15. And as the poore are thus called *weak*, *thine*, or *lean*, so rich and great men, are called *thicke*, or *fat*, Psalme 78. 31. The poore weakling created of here, was David and his sonne Christ, as appeareth by the 10 verse, compared with Ioh. 13. 18.

3 Verse 3. *preserve him alive*] *conserve his life and health*, as Deut. 20. 16. or *restore him to health from sickness*, as Hezekiah is said to live, when he recovered his health, Esay 38. 9. 21. *give thou him not*] hee turneth his speech to the Lord: and so againe in the next verse. *to the soule*] that is, to the lust or will, as Luke 23. 25. see Psal. 27. 12. The Greeke saith, *into the hands*: the Chaldee, *to the will*.

4 Verse 4. *lanquishing sorrow*] or, of sickness, feebleness. The Chaldee expoundeth it thus, *The Word of the Lord will helpe him in his life, and will appeare unto him on the bed of his sickness*. *thou hast turned*] or, *hast changed*. It may be understood either of making his bed easie, that is, comfortable in his sickness, or of changing his estate from lying sicke, to sitting up in health.

5 Verse 5. *heale my soule*] that is, *heale me, who now am sicke*: or, *heale my soule, of sinnes, infirmities, &c.* so God healed the people, when hee pardoned their uncleanness, 2 Chron. 30. 20. and healed the broken hearted, Psal. 147. 3. And that which the Prophet speaketh of healing of the people, the Evangelist expoundeth of forgiving them their sinnes, Esay 6. 10. Marke 4. 12. Mat. 13. 15.

7 Verse 7. *abroad*] or, *in the street*.

9 Verse 9. *A mischiefous thing*] or, *Some devillish matter*; Heb. a word of Belial. See word for thing, in Psalme 7. 1. and Belial, (which the Chaldee here translateth *perverse and wicked*.) in Psal. 18. 5. And both joynd as here, in Psal. 101. 3. Dent. 15. 9. It may be understood of *some odious sin and wicked vice*, or of *some grievous punishment for the same*. *is fastned*] or, *is poured into him*. The originall word signifieth both, and may denote the greatness and fast cleaving of his sinne, and likewise of his punishment: for plagues are said to be poured out, Revel. 16. 1. &c. *shall no more rise*] or, *shall not adde to rise*.

10 Verse 10. *the man of my peace*] that is, *my familiar friend which was at peace with me*, as Judas Christ's own disciple. The Chaldee expoundeth it, *the man that should have sought my peace*. *greatly lifted up*] or, *magnified the bee'e*, or the foot-sole: that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applyed to himselfe, Ioh. 13. 18. *He that eateth bread with me, hath lift up the bee'e against me*.

12 Verse 12. *shout triumphantly*] this word noteth any loud sound with voice or trumpet, as Ioh. 6. 5. 20. Numb. 10. 7. sometime a sorrowfull crying out, as Ierem. 20. 16. but commonly joyfully shouting, as

here, and after, Psal. 81. 2. and 47. 2. and 66. 1.

Verse 13. *And I*] or, *As for me*.

Verse 14. *Amen*] or, as the Greeke translateth, *So be it*. But the Hebrew word *Amen* is used in the Greeke, English, & all other languages, to betoken unity of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shall be, when it is added to the end of blessings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is used also in the beginning of speeches, and then it is an earnest asseveration, as Ioh. 6. 26. *Amen, Amen*, that is, *Verily, Verily*. For so elsewhere, when one Evangelist saith *Amen*, Mat. 24. 47. an other, (speaking of the same thing) saith, *Verily*, or, *truly*, Luke 12. 44. Sometime it is the title of God himselfe, Isa. 65. 16. and of Christ Revel. 3. 14. because of his faithfulness and truth in performing all promises. The Chaldee paraphraseth upon this verse thus, *Blessed be the name of the LORD, the God of Israel, from this world, and unto the world to come: and let the just say, Amen and Amen*.



The second Booke.

PSAL. XLII.

The Prophet sheweth his desire to appeare before God; 4 his teares for his absence; 6 he speakech himselfe for his weaknesse, 8 complaineth of his troubles, 12 and encourageth his soule to trust in God.

To the Master of the Musicke, an instructing Psalme to the sonnes of Korach.

As the Hinde desirously brayeth for the streames of waters, so my soule desirously braieth unto thee O God. My soule thirsteth for God, for the living God: when shall I come and appeare before the face of God! My teares have beene to me bread day and night, while they say unto me all the day, where is thy God? These things I remember, & powre out upon me, my soule, because I had passed with the throng, had resorted with them unto the house of God, with voice of shouting and confession, a multitude keeping festivity. Why bowest thou down thy selfe, my soule, and makest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him: the salvations of his face. My God, within me my soule boweth downe it selfe, for that I remember thee from the land of Iordan and Hermonim, from the little mountaine. Deepe unto deepe calleth, at the voice of thy water-spouts; all thy bil-

lowes

- lowes and thy waves doe passe over me. By day, Jehovah wil command his mercy, and in the night his song with me; a prayer to the
 10 God of my life. I will say to God my rock, why hast thou forgotten me, why goe I sad
 11 for the oppression of the enemy? With a murdering weapon in my bones, my distressers doe reproach me; when they say unto
 12 me all the day, where is thy God? Why bowest thou downe thy selfe, my soule; and why makest thou a tumultuous stirre within me? wait hopefully for God; for yet I shall confesse him; the salvations of my face, and my God.

Annotations.

THe second Booke] to wit, of Psalms. For though they be all compiled in one volume (as were also the small Prophets) which thereupon is called *The booke of the Psalms*, Act. 1. 20. (as, *The booke of the Prophets*, Acts 7. 42.) yet in the Hebrew there are five books; the first reacheth to the end of the 41. Psalme fore-going, which is concluded with *Amen and Amen*. The second, to the 72. Psalme, concluded also with *Amen Amen*, and the end of *Dauids prayers*. The third reacheth to the 89. Psalme, concluded likewise with *Amen and Amen*. The fourth unto the 106. Psalme, whose conclusion is *Amen, Hallelujah*. The fifth, unto the 150. Psalme, ended with *Hallelujah*.

- 1 Verse 1. *Korah*] this was the Levite that rose up and rebelled against *Moses* and *Aaron*, for which God destroyed him and his family, and all that tooke part with him, Numb. 16. Howbeit, there were of his sons that died not, Num. 26. 11. departing (as it seemeth) from their fathers Tents, as all were counselled, Numb. 16. 24. 26. Of his race came *Samuel* the Prophet, and *Heman* his Nephew was a singer, 1 Chron. 6. 33. To those sons of *Korah*, this and sundry other Psalms are commended, which for the most part are songs of comfort, against afflictions & sorrowes. The Chaldee expoundeth the title thus, *To laud with good understanding by the hands of the sons of Korah*.

- 2 Verse 2. *As the Hinde*] or *the Hart*, a beast thirstie by nature, and whose thirst is increased when she is hunted. The *Hinde*, the female is here meant, as the word annexed, *she brayeth*, and the Greeke article *be elapbos*, manifest. And in females the passions are stronger than in males. *desirously brayeth*] in Greeke, *desireth*. This word is used but here, and in Joel 1. 20. O Lord, the beasts of the field bray also unto thee.

- 3 Verse 3. *thirsteth*] that is, earnestly desireth: So Psal. 63. 2. Of thirst for Gods grace and spirit, see Isa. 55. 1. Joh. 7. 37. Revel. 22. 17. the living God] so called here, because he is the well of living (that is, of continuall springing) waters, Jer. 17. 13. abundantly refreshing those that come to him. Or, living, is opposed to the dead, that is, false Gods, Psal. 106.

28. 1 Thess. 1. 9. see turned from idols to serve the living and true God. Or, living, that is, lively, powerful, effectually; as Psal. 38. and Neh. 13. 31. the Chaldee saith, *living and permanent*, before the face of God] that is, before his Arke or Tabernacle wherein he dwelt among men. So, that which in 1 Chron. 13. 10. is before God; in 2 Sam. 6. 7. is, with the Arke of God. And there all men were bound to appeare (or be seene) before God three times a yeare, Exod. 23. 17. and 34. 23, 24. And here the word *before* or *unto*, is to be understood, as often in the Hebrew, which sometime is supplied; as may be seene by comparing 2 Sam. 16. 2. with 1 Chron. 19. 2. and 1 King. 22. 29. with 2 Chron. 18. 28. The Chaldee expoundeth it, *when shall I goe in to see the brightnesse of the Majesty (or Divine presence) of the LORD*.

Verf. 4. *to me bread*] that is, my bread, my food. So, bread of teares, Psal. 80. 6. they say] my fier, as verf. 11. or while it is said, all the day] or every day, as the Greeke turneth it.

Verf. 5. *These things*] namely my absence from Gods face, verf. 3. & my adversaries reproach, ver. 4. The Chaldee addeth, *These signes I remember*, *powre out upon me*] or *shed with me*, or by my selfe. This noteth exceeding sorrow, or fainting, like that in Job 30. 16. And now my soule powreth out it selfe upon me, and the dayes of affliction have tooke hold on mee. So 1 Sam. 1. 15. Lament. 2. 12. *bring*] a multitude preasing to goe before God: the Chaldee expoundeth it a shadow, saying, *When shall I goe under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord, &c.* keeping festivities] or, with a multitude dancing, or keeping a feast. For at their solenne assemblies they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy, Exod. 32. 5, 6, 19. Judg. 21. 19, 21. Deut. 16. 14, 15.

Verf. 6. *Why bowest thou downe*] to wit, with sorrow; and therefore the Greeke turneth it, *why art thou sorrowfull?* For Sorrow or Care in a mans heart boweth it downe, but a good word rejoiceth it, Prov. 12. 25. the salvations] understand, and, or for the salvations, that is, the full salvation, or perfect deliverance: So the Chaldee saith, *for the redemption which is from his face.* of his face] that is, which his face, favour, and gracious presence giveth unto me. The Greeke readeth thus; *the salvation of my face and my God*; transplacing the Hebrew letters, as in the last verse. Compare Psal. 59. 10, 18.

Verf. 7. *for that I remember*] and cannot come before thee; as, verf. 3. or, therefore I will minde thee, seeing I have no way else to comfort mee in my absence from thee. The Chaldee referreth it to others, *therefore they remember thee which dwell on the other side of Iordan.* the land of Iordan] which lay eastward from Jerusalem where Gods Sanctuary was. and Hermonim] that is, the inhabitants, (or the mountaines) of Hermon, which was a high mount in the North parts of the land, called also mount *Shirjon*: See Psal. 29. 6. the little mount] so is the Greeke: others make it a proper name, *Mount Misfar*. Hee may meane the *smaller mountaines*, that were small in respect of Hermon.

Hermon. Mount being put for mounts, as chariot, for chariots, Psalme 20.8. But the Chaldee much differeth, saying, and the people which received the Law at mount Sinaï (which is) low and little. But that seemeth not to be meant here.

8 Verse 8. *Deepe unto deepe calleth*] that is, one Affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A deepe *abisme*, or *Gulfe*, is a place of many waters, signifying great afflictions, Ezek. 26.19. Ion. 2.5. The Chaldee tranlateth, *the higher deepe calleth the lower deepe. billowes*] such are most dangerous to drowne: they have their name of breaking, as the next word *waves*, of wallowing or tumbling; both signifie afflictions. So Psal. 88.8. Ion. 2.3.

9 Verse 9. *command his mercy*] that is, appoint, or send it with speed, power, and authority: a phrase taken from the Law, and often used for more vehemencie; or because God by his Angels procureth good to his people, Deuter. 28.8. Levit. 25. 21. 2 Sam. 17.14. So after, in Psal. 44.5. & 133.3. and 71.3. & 68.39. and 7.7. and 91.11. *his song*] that is, cause and matter for me to sing him praise. So God is said to give songs in the night, Iob 35.10. See also Esay 30.29. *a prayer*] to wit, I shall make a prayer. And some Psalmes are intituled prayers, as Psal. 17.1. & 90. 1. and 102. 1. and 142.1. Habak. 3.1.

10 Verse 10. *sad*] mournfull. See Psal. 35.14.

11 Verse 11. *with a murdering weapon*] *Reisab*, murder seemeth here to be a sword, or weapon of murdering; (as pride is a proud person, Psalme 36.12.) meaning that his adversaries words did sorely afflict & grieve him, as if a dagger had bin thrust into his bones. For, reproachfull words are piercing like swords, Psalme 57.5. and 59.8.

12 Verse 12. *salvations of my face*] that is, he which giveth me full manifest and apparant salvation, or present deliverance. See before, verse 6. according to which the Chaldee tranlateth it here, for the redemption which is from his face.



PSAL. XLIII.

Hee prayeth to be delivered from the wicked, and restored to Gods Sanctuary. 5 Hee encourageth his soule to trust in God.

1 **I** Vdge me O God, & plead my plea, from the nation unmercifull, from the man of decit, and injurious evill, do thou deliver me. For thou art the God of my strength, why thrustest thou me away: why go I still
2 sad, for the oppression of the enemy? Send thy light and thy truth, let them lead me, let them bring me unto the mountain of thy holin^{sse}, and unto thy dwelling places. And I
3 will come unto the Altar of God; unto God, the joy of my gladnesse; and confesse thee
4 with harpe, O God my God. Why bowest

thou downe thy selfe, my soule, and why makest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him; the salvations of my face, and my God.

Annotations.

1 **I Vdge me**] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for delivering, 1 Sam. 24. 15. 2 Sam. 18. 16. 31. Iudg. 3. 10. Pleading also ones plea is of like meaning: see Psal. 35.1. The Chaldee paraphraseth, *Judge me O God with judgement of truth, for it is thy part to plead my plea.*

2 Verse 2. *my strength*] or *my strong fort*, as Psalme 28. 8. for which in Psalme 42. 10. hee useth the word *Rocke*.

3 Verse 3. *dwelling places*] meaning the holy Tabernacle or Sanctuary, which had severall roomes, holy and most holy, parted by veiles; as also the Apostle observeth, Hebr. 9. 2. 3. 6. 7. or, the high place at Gibeon where the tabernacle was, and in Ierusalem where the Arke was, 2 Chron. 2. 3 4. for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of Psal. 132. 5. See also Psalme. 46. 5. and 84. 2. The Chaldee explaineth the former to be the mount of the house of thy Sanctuary; and these later, the Schooles of the house of thy divine Majesty. By Schooles meaning such places about the Sanctuary as the Doctors fate in, Luke 2. 46.

4 Verse 4. *And I will come*] or, *That I may come*, for so the Hebrew phrase may often be resolved: and the new Testament useth both indifferently in the Greeke, as Luke 6. 37. and ye shall not be judged; for which in Matth. 7. 1. it is, *that yee be not judged.*

to the Altar] Chaldee, to offer an offering upon the Altar. *the joy of my gladnesse*] that is, author of my gladsome joy, meaning inward joy, outwardly shewing it selfe in gladsome gesture.

5 Verse 5. *why bowest, &c.*] This verse is the same with Psal. 42. 12. *of my face*] the Chaldee explaineth it, for the redemption which is from his face, for hee is my God.



PSAL. XLIV.

The Church in memory of former favours when they inherited the Land, 10 complaineth of her present evils, being subject to persecutors. 18 Professing her integrity in greatest afflictions, 24 she fervently prayeth for succour.

1 To the Master of the Musicke, to the sonnes of Korach, an instructing Psalm.

2 **O** God, with our eares we have heard, our fathers have told to us the work thou wroughtest in their dayes, in
3 dayes of old. Thou *wish* thy hand didst dispossesse

4 possesse the heathens, and didst plant them; thou didst evill to the peoples, & didst propagate them. For, not by their *owne* sword inherited they the land, and their arme saved them not; but thy right hand, and thy arme, and the light of thy face, because thou didst
 5 favour them. Thou *art* he my King, O God;
 6 command the salvations of Iakob. In thee we shall push with the horne our distressers, in thy name we shall tread downe them that rise up against us. For I will not trust in my
 7 bow, and my sword shall not save me. For thou hast saved us from our distressers, and
 8 our haters thou didst make ashamed. In God we praised all the day, and thy name for ever we will confesse. Selah.
 10 But *now* thou thrustest away, and makest us ashamed, and goest not forth with our armies. Thou makest us turne backward from
 11 the distresser, and they that hate us do spoile for themselves. Thou givest us as sheepe for
 12 meat, and fannest us in the nations. Thou sellest thy people for no wealth, & increasest
 13 not by the prizes of them. Thou exposhest us a reproach to our neighbours, a scoffe and a
 14 scorne to them *that be* round about us. Thou puttest us *for* a parable among the heathens, a
 15 nodding of the head among the nations. All the day my ignominie *is* before me, and
 16 the abashing of my face covereth me. For the voice of the reproacher and taunter, for
 17 the face of the enemy and selfe avenger. All this is come on us, and we have not forgotten
 18 thee, not dealt falsly against thy covenant. Our heart hath not turned back-
 19 ward, nor our stepping swarved from thy path. Though thou hast crushed us in the
 20 place of Dragons, and hast covered over us with the shadow of death. If we have forgotten
 21 the name of our God, and spread out our hands to a strange god. Shall not God
 22 search out this? for hee knoweth the hid
 23 things of the heart. But for thee we are killed all the day, are counted as sheepe of
 24 slaughter. Stir up, why sleepest thou, Lord?
 25 awake, thrust not away for ever. Wherefore hidest thou thy face, forgettest thou our
 26 affliction and our oppression? For our soule is bowed down to the dust, our belly cleaveth
 27 unto the earth. Rise up, *for* an helpfulnesse to us, and redeeme us for thy mercy sake.

Annotations.

3 **D** *if possesse* or, *disinherit* the nations, meaning the Canaanites, as the Chaldee expoundeth it:

Thou by thy strong band didst cast out the peoples of Canaan, and plantedst the house of Israel. See examples hereof in the Amorites, Num. 21. 32. and the other Kings of Canaan, Jos. 12. seven nations greater and mightier than Israel, Deut. 7. 1. *plantedst them* to wit, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines, whereof see Psalme 80. 9. &c. *the peoples* that dwelt before in Canaan. So Psal. 106. 34. *didst propagate* or, *send forth, make spread*, as the vine sendeth out or disspreadeth the branches, Psalme 80. 12. Ezek. 17. 6.

Verse 4. *light of thy face* thy favourable countenance in Christ: See the note on Psalme 4. 7. and 89. 16.

Verse 5. *thou art he* that is, *Thou art the same my King* (as the Greeke expresseth it:) this noteth Gods unchangeableness. See Psalme 102. 28. *command* procure by thy commandment. See Psal. 42. 9. *salvations of Iakob* that is, the full salvation (the absolute deliverance) of thy weake people the posterity of Iakob. See Psalme 14. 7.

Verse 6. *push with the horne* a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing or subduing, 1 King. 22. 11. Dan. 8. 4. *tread downe* or, *tread under foot*, which signifieth both a subduing or destroying, 2 Chron. 22. 7. and a contempt or setting them at nought, Proverbs 17. 7. and so the Greeke here translateth it, *we shall set at nought*. So after in Psalme 60. 14, and 108. 14.

Verse 9. *In God, we prayed* to wit, *his actions, salvations, &c.* See a like phrase in Psalme 56. 5. 11. and Psalme 71. 6. Or understand, *we prayed* our selves, that is, *gloried, triumphed*. And thus the Greeke, *In God we shall be prayed*; the Chaldee saith, *in the word of our God*.

Verse 12. *sheepe for meat* or, *of meat*, that is, *to be eaten*. So after, verse 23. *sheepe of slaughter*, that is, *to be slaine*. *fannest* or *dispersest*, *strowest abroad*, as the fan that winnoweth, Ier. 4. 11. and 51. 2. So after in Psalme 106. 27.

Ver. 13. *for no wealth* that is, *for a vile price without gaine*. God is said to sell his people, when he delivereth them into their enemies hands, as out of his owne possession. So Deut. 32. 30. Likewise in Esay 52. 3. the Lord saith, *ye have beene sold for nought, and yee shall be redeemed without money*. *increasest not* or *gaineest not by the prices of them*; takest no other people in their stead: or *increasest*, that is, *highlyneest not their price*.

Verse 15. *a parable* a by-word, or proverb. This is often used for grave, wise, and princely sentences; as Psalme 49. 5. here in the ill part for a by-word, reproach and fable: so Psalme 69. 12. Iob 17. 6. And thus is fulfilled that which was dreamed, Deut. 28. 37. 1 King. 9. 7. Ier. 24. 9. *nodding of the head* that is, *a mockage*, Psa. 22. 8. 9.

Verse 17. *taunter* or, *blasphemer*, Num. 15. 30.

Verse 20. *of Dragons* or, *of whale fishes*. For the Hebrew word is common both for *land* and *water-dragons* or *whales*: so Psalme 148. 7. And hereby is meant the place of desolation and affliction, as the Greeke here translateth it: See Mal. 1. 3. Isa. 34. 13. Ier. 9. 11. and 10. 22. Job 30. 29. *with the*

- 21 the shade] or, in the shade: See Psalme 23: 4.
 Verse 21. *spread out our hands*] or *our palmes*, that is, *have prayed unto*: for in prayer they spread out the palmes of their hands, as to receive a blessing from God, 1 Kings 8. 32. Exod. 9. 29. Psal. 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer, to the idols of other peoples*.
- 23 Verse 23. *But for thee*] or, *For, for thy sake*, that is, so farre wee be from following strange gods, as that for thy sake we are killed daily. And this also is a comfort in affliction. See Rom. 8. 36.
- 24 Verse 24. *Stir up*] to wit, *thy selfe*. These things are spoken of God after the manner of men, for properly, he that keepeth Israel, *stumbereth not, nor sleepech*, Psal. 121. 4.
- 26 Verse 26. *in the dust*] this noteth a base and abject state, Psal. 113. 7. like this is *the soule cleaving to the dust*, Psal. 119. 25. and *putting the mouth in the dust*, Lam. 3. 29.
- 27 Verse 27. *an helpfullnesse*] that is, *a full helpe*. The Hebrew hath a letter more than ordinary, to increase the signification. So Psa. 63. 8. and 94. 17. See the notes on Psal. 3. 3.



PSAL. XLV.

The Majestie and grace of Christ and his Kingdome.
 11. *The duties of the Church, and the benefits thereof.*
 14. *The glorie of Christians.*

1 To the Master of the Musike upon Shoshannim, to the sons of Korach, an instrumentall Psalm; a song of the well-beloved virgins.

- 2 **M**ine heart hath boiled a good word; I doe say my workes to the King, my tongue the pen of a speedy writer. Thou art much fairer than the sonnes of Adam; grace is powred out in thy lips, therefore God hath blessed thee for ever.
- 3 Gird thy sword upon the thigh, O mightie one, thy glorious majestie and thy comely honour. And in thy comely honour, prosper ride on word of truth, and of meeknesse and of justice: and thy right hand shall teach thee fearfull things. Thy arrows are sharp, peoples shall fall under thee, in the heart of the Kings enemies. Thy throne, O God, is ever and perpetuall, the scepter of thy kingdome is a scepter of righteousness. Thou lovest justice, and hatest wickednesse, therefore God thy God hath anointed thee with oile of joyfulness above thy fellowes.
- 4 Myrrh and Aloes Cassia all thy garments, out of the Ivory palaces, more than they that make thee joyfull. Kings daughters are among thy precious ones, set is the Queen at thy right hand, in fine gold of Ophir. Heare

O daughter, and see and bend thine ear, and forget thy people and thy fathers house. And the King will cover thy beauty, for hee is thy Lord, and bow down thy selfe to him. And the daughter of Tyrus with oblation shall earnestly beseeke thy face, even the rich of the people. The Kings daughter is all glorious within, her clothing is of purled workes of gold. In embroideries shee shall be led along to the King, virgins after her, her fellow-friends brought in to thee. They shall be led along with joyes and gladnesse, they shall enter into the Kings palace. In stead of thy fathers shall be thy sonnes, thou shalt put them for Princes in all the earth. I will make memorie of thy name in every generation and generation, therefore peoples shall confesse thee for ever and aye.

Annotations.

Shoshannim] that is, *Six-stringed instruments*: for so by comparison with other titles it seemeth here to be meant of muscull instruments: as *Shalishim*, be three-stringed instruments, 1 Sam. 18. 6. Elsewhere it signifieth *six-leaved flowers*, that is, *Lilies*, as Song 2. 6. which may also be minded here. The Hebrew word is derived of *Shesh*, that is, *Six*. Like title is in Psa. 69. 1. & 80. 1. The Chaldee expoundeth it, *for them that sit in the Synedrion (or Council) of Moses, which was spoken in prophesie by the say of Korah. of the wellbelov'd virgins*] Kings daughters and other honourable daughters attending upon and comming with the Queene; the friends of the Bridegroom and Bride, verse 10. 15. who should sing this marriage-song in praise of them. Therefore this Hymne setteth forth Christ in his glory, and his Spouse the Church in her beauty. For Christ is the Bridegroom, and Jerusalem the Bride, Joh 3. 29. Rev. 21. 9, 10. all true Christians are *Virgins*, for their spirituall chastity, Rev. 14. 1, 4. following and loving the Lambe; for the sweet odour of his Name or Gospel, Song 1. 2. and are beloved of him, and have this new song of praise put into their mouthes. Of him is this Psalm, as the Apostle expoundeth it, Hebr. 1. 8.

Verse 2. *hath boiled*] or *frierd*, *boileth as in a frying-pan*, that is, hath studied and prepared by fervent meditation. A similitude taken from the *Mincab* or *Mear-offering* in the Law, which was dressed in the frying-pan, Lev. 7. 9. and there boiled in oile, being made of fine flower unleavened, mingled with oile, Levit. 2. 5. and after was presented to the Lord by the Priest, verse 8, &c. Here the matter of this Psalm is as the *Mincab* or oblation, which with the oile, the grace of the spirit, was boiled and prepared in the Prophets heart, and now presented. So the Psal. 141. is likewise compared to the *Mincab* or oblation presented at evening, Ps. 141. 2. This word is not elsewhere read in

the Scripture. *a good word*] an excellent, sweet and pleasant matter. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole Argument of this Psalme. *I doe say*] or, *I am saying*, that which fervently boileth in me. For of the abundance of the heart the mouth speaketh. *my workes to the King*] my Poems of the King; that is, of Christ; concerning him, and dedicated to him in this Psalme or Ditty. *my tongue, the pen*] understand, it is as the pen; or Prayerwise, be it as the pen. The Chaldee addeth, *my tongue shall speak swiftly, as the pen, &c.* of a speedy writer] or of a swift (a ready) Scribe. So Ezra was called not onely for writing, but also for interpreting the Law, Ezra 7. 6. Scribes were both Seriveners or Notaries, 2 Kin. 18. 10. & 22. 3. and Expositors of the Law, or Counsellors, Mat. 23. 2. 1 Chron. 27. 32.

3 Verse 3. *thou art much fairer*] The Hebrew word is of double forme, to note out double, that is, very excellent beautie. This fairnesse is not of body only, but of minde, in wisdom, holinesse, &c. as in Ezek. 28. 7. there is mentioned beautie of wisdom. Here the Psalmist beginneth his speech to Christ and of his praises: which the Chaldee Paraphrast explaineth thus; *thy fairnesse O King Christ, exceedeth the sons of men.* See the description of Christs spirituall beautie in Song 5. 10. 16. *grace is powred out in thy lips*] that is, thou speakest gracious words abundantly. Christs lips were like Lillies dropping downe pure myrrh, Song 5. 13. all that heard him speake, wondred at the words of grace that proceeded out of his mouth, Luke 4. 22. The Chaldee expoundeth it, *The Spirit of prophesie is given into thy lips.* therefore] to the end that thou shouldest powre out thy gracious words to men: or because God hath blessed thee.

4 Verse 4. *Gird thy sword*] that is, make ready to the fight, Exod. 32. 27. 1 Samuel 15. 13. Song 3. 8. The spirituall sword is the word of God, Eph. 6. 17. Therefore Christs sword properly commeth out of his mouth, Rev. 1. 16. and with the breath of his lips shall he slay the wicked, Isa. 11. 4. upon the thigh] understand, thy thigh. The Hebrew often omiteth words of this sort easie to be understood; so the Greeke in the new Testament, as mending the nets, Mark. 1. 19. or mending their net, Mat. 4. 21. to put away, Mark. 10. 4. for, to put her away, Matth. 19. 7. and many the like. *O mighty one*] or *Champion*; Hebrew, *Gibbor*, one of the titles of Christ, Isa. 9. 6. The Chaldee paraphraseth, *as a mightie one to kill Kings and Rulers.* thy glorious Majestie] this sheweth of what manner sword he speaketh, called glory and comelinesse, or magnificence, because of the powerfull effects. Of these words, see Psal. 8. 2, 6.

5 Verse 5. *prosper ride*] that is, ride prosperously: see the like phrase, Psalm. 51. 4. The Chaldee openeth it thus; *Thine honour is great, therefore thou shalt prosper, to ride upon the Throne of the kingdom.* on word of truth] which is the Gospel of our salvation, Ephes. 1. 13. the white Horse whereon Christ rideth, Rev. 19. 11. or because of truth; for the truths sake. The Hebrew *al debar* is often used for because, Psal. 79. 9. Gen. 43. 18. Deut. 23. 24.

and so the Greeke version hath it here. *of meeknesse*] so Christ came riding meeke, Mat. 21. 5. and his word is both to be taught and to be received with meeknesse, 2 Tim. 2. 25. Jam. 1. 21.

and of justice] or meeknesse of justice, that is, justice meekly administred: but the Greeke supplieth the word *and*. *shall teach thee*] or, let it teach thee fearfull things. In the Greeke it is, *thy right hand will guide thee marvellously.*

Verse 6. *Thy arrows*] that is, thy words where- by thou convincest and beatest downe sinne and sinners. So the rider on the white Horse hath a bow when he goeth to conquer, Revel. 6. 2. *Arrows are words*, Psal. 64. 4. or judgements, Deuter. 32. 23. and the Chaldee here addeth, *Thine arrows are drawne out to kill multitudes.* in the heart] understand, they pierce the hearts of the Kings enemies. And this noteth the efficacy of these words or judgements, as elsewhere he saith, *I will send all my plagues upon their hearts*, Exod. 9. 14. also their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the heart, casting downe imaginations, and bringing into captivitie every thought, Heb. 4. 12. 2 Cor. 10. 4, 5.

Verse 7. *Thy throne O God*] The Chaldee addeth, *in heaven.* Here Christ our King is magnified as God above the Angels, as the Apostle sheweth, Heb. 1. 8. *But unto the Son he saith, thy throne O God is for ever, &c.* Hereby also is meant the perpetuities of Christs kingdome. So 1 Chron. 22. 10. 2 Sam. 7. 16. *a Scepter of righteousness*] or, a rod, (a Mace) of equitie, plaine and righteous in administration. *hath anointed thee*] of this Hebrew *Masbach*, *hath anointed*, our Lord is called *Masbiach* or *Messias*, and in Greeke *Christ*, that is, *Anointed*: see Psalm. 2. 2. *oyle of joy*] the holy Ghost which joyeth the heart, Luke 4. 18. 1 Thel. 1. 6. *above thy fellows*] that is, above all Christians who are thy fellows, comforts, and partners in the anointing, 1 Joh. 2. 20, 27. who are also made *Kings and Priests*, Revel. 5. 10. and with whom thou hast taken part of flesh and blood, Heb. 2. 14. Or by *fellows*, may be meant all Kings and Potentates whom he excelleth, Psal. 89. 28.

Verse 9. *Myrrh*] named of the Hebrew word *Mor*, and is the gumme or liquor of a tree, in taste bitter, in smell odoriferous; therefore it was used in the precious ointment of the high Priest, and Tabernacle, Exo. 30. 23. and in other sweet perfumes; Est. 2. 12. Prov. 7. 17. See Song 4. 14. and 5. 1, 13. *Aloes*] of the Hebrew name *Abalib*, a sweet wood wherewith perfumes were also made, Num. 21. 7. Song 4. 14. The Arabians call it, *sandal*. *Cassia*] or *Cassies*, also of the Hebrew *Kassioth*, elsewhere it is not found in Scripture. It seemeth to be the barks or skins of that sweet shrub *Cassia* mentioned in *Plinie*, lib. 12. cap. 20. *all thy garments*] that is, they be of them, or smell of them, or are anointed with them: or, as the Chaldee paraphraseth, *are perfumed with them.* out of the Ivorie palaces] or palaces of Elephants, such; as the Chaldee here addeth the name of the *Elephants*, meaning that either the King commeth out of them, or, the garments were taken out of

of such palaces or coffers. Kings palaces were sometime made of *Ivorie* or *tooth*, 2 King. 22. 39. *more than they that make thee joyfull*] or, *than theirs that make thee glad*: that is, thy garments are more odoriferous than the garments of thy fellowes, forementioned verse 8. For though the Spouse or Church hath the savour of her odours, *better than all spices*, and the smell of her garments *as the odour of Lebanon*, she being perfumed *with myrrh, and incense, and all spices of the merchants*, Song 4. 10, 11. and 3. 6. yet Christ himselfe is more odoriferous, even *wholly delectable*, for *God hath not given him the Spirit by measure*, Song 1. 2. and 5. 16. Joh 3. 34. And the Saints are said to make Christ joyfull, for all *his delight is in them*, Psal. 16. 3. Song 7. 6.

10 Verse 10. *Kings daughters*] These the Chaldee interpreteth *Countries of Kingdomes*. *among thy precious ones*] that is, *with thy honourable women*: or, *in thy preciousnesses*, that is, are in thy precious honourable ornaments, or palaces. *set is the Queene*] or, *married Queene*, (the wife) is placed at thy right hand, that is, in the most honourable place, 1 Kings 2. 19. The Chaldee referreth this to the Booke of the Law, at the right hand of the King. The word *Shegal* is used here, and Nehemiah 2. 6. Dan. 5. 23. for the Kings wife, the *Queene* in *fine gold*] that is, as the Greeke explaineth it, *cloth of fine (or glistering) gold*, called *Cerben*; a speciall name for the most pure and *spendant gold*, Job 28. 16, 19. and 31. 24. Song 5. 11. Daniel 10. 5. Hereof is *Mickam*, Psal. 16. 1. *of Ophir*] that is, out of the land of Ophir, who was the son of *Iektan*, the son of *Shem*, the son of *Noach*, Gen. 10. 29. who dwelt in a part of *India*, and of him the country was called *Ophir*: from thence was much *Cerben* or *fine gold* brought to *Judea* and other coasts, as appeareth 1 Kings 9. 28. and 10. 11. and 22. 48. 1 Chro. 29. 4. The gold it selfe was called by his name *Ophir*, Job 22. 24.

11 Verse 11. *Heare O daughter*] He speaketh to the *Queene* fore-mentioned, figuring the Church, or *heavenly Ierusalem*, the *Lambs wife*, Revel. 21. 9, 10, &c. And so the Chaldee paraphraseth, *Heare O congregation of Israel, the Law of his mouth, and see his marvellous workes*: and *bow thine eare to the words of the Law, and forget the evill workes of the wicked of thy people, and the house of Idols whom thou servedst in thy fathers house.* *and thy fathers house*] As man and wife must leave their parents, to cleave each to other, Genesis 4. 24. and 31. 14. so must we leave all, to cleave unto Christ, Matthew 10. 37. Luke 14. 26.

12 Verse 12. *will covet thy beauty*] *will delight himselfe in thy fairness*, (thy sanctitie;) set forth in Song 1. 14. and 2. 14. and 4. 1, &c. So the King is tied in the rapiers, Song 7. 5. *and bow downe*] or, *therefore worship thou him*.

13 Verse 13. *the daughter of Tyre*] that is, the people, or Common-wealth of *Tyre*; as *daughter of Sion*, Psal. 9. 15. So the Chaldee expoundeth it, *They that dwell in the fort of Tyre*. *Tyre* or *Tyrus* (in Hebrew *Tfor*, which signifieth a *Rock* or *Fortress*) was a strong citie appertaining to the tribe

of *Aser*, Jos. 19. 29. but possessed still by the *heathens*, whose King *Hiram* became friend to *David*, 2 Sam. 5. 11. and to *Solomon* his sonne, 1 Kings 5. 1, 2, &c. yet afterwards *Tyrus* remembered not the brotherly covenant, Amos 1. 9. but rejoyced at the desolation of *Ierusalem*, Ezek. 26. 2. banded it selfe with other enemies against *Israel*, Psal. 83. 8. and was wasted of *Nebuchadnezar* King of *Babel*, by Gods judgement, 70. yeares, Esa. 23. 15. Ezech. 26. 7. It continued under idols till the *Macchabees* times, and then had still *Hercules* for their chiefe God, 2 Mac. 4. 18, 19. This one citie *Tyre* is here named in stead of other nations, because it was the chiefe citie of traffique in the world, being an Ile in the Sea, whose merchandise and magnificence the Prophet largely describeth, Ezek. 27. *her merchants were Princes, her chapmen the Nobles of the world*, Esa. 23. 8. *she beaped up silver as dust, and gold as the myre of the streets*, Zacharie 9. 3. Of the subjection here prophesied, which they should yeeld unto the Church, we may see it fulfilled in the New Testament, where many that dwelt about *Tyre* and *Sidon* flocked after Christ, Marke 3. 8. and he resorted into their borders, Mar. 7. 24. and by their readinesse, he upbraided the backwardnesse of the Jewes, Mar. 11. 20, 21. and afterwards in the Apostles daies there was a Church of zealous Christians in that Citie, Act. 21. 3, 4, 5, &c. See also Psal. 87. 4. *earnestly beseeke thy face*] *shall instantly pray (or sue) unto thee O Queene*. The originall word naturally signifieth to *make sicke* or *sorry*, and being joyned with the word *face* (which oft is used for *anger*) it meaneth, to abate the anger by importunate prayer and by humble sute to prevaile. So after, Psal. 119. 58. *rich of the people*] *the wealthy among them*, meaning of the *Tyrans*, which were a wealthy nation, and generally other peoples. See Esa. 60. 1, 3, 5, 11. and 49. 23. Revel. 21. 24, 26. where *the riches and honour of the Gentiles are brought to the Church*.

Verse 14. *glorious within*] or *honourable inward*, in the heart adorned with faith, hope, love, &c. or in the inner man, as Ephesians 3. 16. Here the Chaldee maketh this paraphrase; *Every thing that is praise-worthy, faire and to be desired, the wealth of countries and treasures of Kings, which are laid up within, shall they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold.* *purled workes*] or *grounds, closures of gold*, such as precious stones are set in, Exodus 28. 11, 14. Compare also herewith, Ezekiel 16. 13.

Verse 15. *In embroideries*] *with broidered (or neede wrought) garments*. Hereby is meant the varietie of graces, and embroidery of the spirit. So Ezek 16. 10.

Verse 17. *In stead of thy fathers*] Here the Hebr. is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as Num. 27. 7. So *labem*, 1 King. 22. 17. *laben*, 2 Chron. 18. 16. *shall be thy sons*] *thy children shall succeed*, meaning either all Christians, that by the immortall seed

of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Isa. 9. 6. Gal. 4. 26. or in speciall, the Apostles may be intended. See Heb. 2. 13. *shalt put them] shall place, constitute, or appoint them for Princes:* As all Christians are called Kings, Rev. 1. 6. & 5. 10. Or in speciall, by the Fathers, may be meant the 12 Patriarchs, by the *sonnes*, the 12 Apostles succeeding them, as the heavenly Ierusalem hath at the 12 gates, the names of the 12 tribes, and in the foundations of the wall, the names of the lambs 12 Apostles, Revel. 21. 12, 14. which Apostles were sent into all the nations of the world, Mat. 28. 19. to goe and bring forth fruit, and their fruit to remaine, Joh. 15. 16. Like this is the promise made for Sarah, that Kings of peoples should come of her, Gen. 17. 16.

- 18 Verse 18. *I will make memorie] will mention and make to be remembred.* The inditer of this Psalme speaketh this to Christ, and of his eternall kingdom and glorie. *shall confesse thee] shall celebrate, or praise thee.* The Hebrew is *Iebodu*, of it Iebuda had his name, Gen. 29. 35. from which name his blessing was derived, thou art *Iudab*, thy brethren (*Iodu*) shall confesse thee, Genesis 49. 8. This here is fitly applied to Christ the Lion of the Tribe Iudab, Revelation 5. 5. *and aye] or, and to perpetuallie.*



PSALME XLVI.

The confidence which the Church hath in God. 5 The river that maketh glad the citie of God. 6 His presence and helpe from enemies. 9 An Exhortation to behold his workes.

- 1 To the Master of the Musicke, to the sons of Korach, upon Alamothe a song.
- 2 **G**od will be to us an hopefull shelter and a strength, a helpe in distresses
- 3 we shall find very great. Therefore
- 4 we will not feare though the earth change, and though the mountaines be moved into the heart of the seas. *Though the waters thereof make a noise, be muddy, though the mountaines quake for the haughtinesse thereof* Selah. A river, the streames thereof shall
- 5 make glad the citie of God, the holy, the dwelling places of the most high. God in
- 6 the mids of it, it shal not be moved, God will helpe it at the looking forth of the morning.
- 7 The Nations made a noise, the Kingdomes were moved, he gave his voice, the earth
- 8 melted. Jehovah of hosts is with us, the God of Jacob a high refuge for us Selah. Come
- 9 on, behold the workes of Jehovah, who putteth wondrous desolations in the earth. He
- 10 maketh wars to cease unto the utmost end of the earth, he breaketh the bow and cutteth

the speare, the chariots he burneth in fire. Surcease and know that I am God: I will be exalted in the nations, I wil be exalted in the earth. Jehovah of hosts is with us, the God of Jakob, a high refuge for us Selah.

Annotations.

ON Alamothe] This seemeth to be some musical instrument, or tune, 1 Chron. 15. 20. We may call it *Virginals*, or *Virgin tunes*, having high and shrill voices or notes: for *Alamothe* signifieth also *Virgins*, Song 1. 2. The originall word *Alamo* signifieth *Hid*: whereupon the Greeke translateth it here, *κρυβιον*, *bidden ones*, or *bid things*. And the Chaldee after mention of the *sonnes* of Korah, addeth, *By their hand was it spoken in prophesie, as what time their father was bidden from them, but they were delivered and said this Song.* If it be not referred to the Musicke, it seemeth rather to intend the hid counsels of God appertaining to his Church in Christ.

Verse 2. *we shall find] to wit, an helpe: or in distresses that we shall find, as in Psa. 116. 3 distresse and sorrow I did find; that is, did feele, or fall into.* And thus the Greeke saith here, *in tribulations that have found us vehemently.* Or we may translate it, *be is found*, that is, God is present, at hand; as in Gen. 19. 15. *thy daughters which are found*, that is, which are present. *very great] or very mightie, vehement.*

Verse 3. *though the earth] or, when the earth change, to wit, her place.* By the changing of the earth, and removing of the mounts, are often meant the alteration of states and policies, Hag. 2. 22, 23. Revelation 6. 14. Jeremie 51. 25. *beats of the seas] that is, the middest, or deepest bottomes of them, as the Chaldee expoundeth it, the Gulse of the great sea.* The like phrase is in Exod. 15. 8. Jonas 2. 3. Prov. 23. 34.

Verse 4. *be muddy] or cast up mud, that is, rage or be troubled,* as the Greeke translateth it, *Waters, are peoples*, Rev. 17. 15. Jer. 47. 2. and their restless stirre is likened to the seas that cast up myre and dirt, and foame out their owne swaine, Isa. 57. 20. Jude verse 13. *for the haughtinesse] the proud swelling rage and surges.*

Verse 5. *A river, the streames thereof] or, There is a flood, whose riverets (or streames.)* In the earthly Ierusalem this may be meant of the river Kidron, 2 Samuel 15. 23. Job 18. 1. and the streames or lesser rivers of Gibon and Shiloah, 2 Chron. 32. 4, 30. Isa. 8. 6. In the heavenly Ierusalem, there is a pure river of the water of life, proceeding out of the throne of God and of the Lambe, Revelation 22. 1. Ezekiel 47. 1, &c. See also Joel 3. 18. Genesis 2. 10. Psalm. 65. 10. But as *waters* sometimes signifieth *peoples*, so here the Chaldee paraphraseth, *people as floods, and the streames of them shall come and make glad the citie of God, and shall pray in the house of his Sanctuarie of the Lord, in the Tabernacles of the most High.* *the citie of God] that is, Ierusalem, called also the citie of*

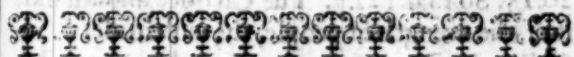
of the great King, Psal. 48. 3. the citie of Iehovah, Isa. 60. 14. the holy citie, Esay 52. 1. Matth. 4. 5. the holy] meaning the holy place Sion, or the Sanctuarie there. dwelling places] or habitacles; see Psalm. 43. 3. Esay 4. 5.

6 Verse 6. at the looking forth of the morning] that is, as the Greeke explaineth it, very early, when the morning peereth, or sheweth the face. The like phrase is in Exodus 14. 27. Judges 19. 26. and so of the looking forth of the evening, Genes. 24. 63. Deuteronomie 23. 11.

7 Verse 7. gave his voice] that is, spake aloud, or thundered; see Psal. 18. 14. or, gave with his voice: but the word *with* or *in* seemeth to be superfluous in the Hebrew, as elsewhere, Jer. 12. 8. Psa. 68. 34. So to seeke in Iehovah, 2 Chron. 34. 26. is to seeke Iehovah, 2 King. 22. 18. The Chaldee referreth it to Gods voice on mount Sinai; when he gave the Law to his people, the nations were troubled, the kingdomes trembled. melted] that is, was dismayed with feare. So Psal. 75. 4. and 107. 26. Exod. 15. 15. Amos 9. 5, 13. Ios. 2. 9.

10 Verse 10. chariots] or round shields, as both the Greeke and Chaldee Paraphrast here taketh it: but elsewhere it is not so found, but for *wagons* very often.

11 V. 11. Surcease] or, Leno off: see Psal. 37. 8. The Chaldee expounds it of Surceasing from wars.



PSAL. XLVII.

The nations are exhorted cheerfully to entertaine the kingdome of Christ.

1 To the Master of the Musicke, to the sons of Korach, a Psalm.

2 **A**ll peoples clap ye hands, shout triumphantly to God with voice of shrilling. For Iehovah is high, fearfull, a great King over all the earth. He hath subdued peoples under us, and nations under our feet. He hath chosen for us our inheritance, the high excellencie of Jacob, whom he loveth Selah. God is gone up with triumph, Iehovah with voice of trumpeter. Sing Psalm to God sing Psalm; sing Psalm to our King sing Psalm. For God is King of all the earth; sing an instructing Psalm. God reigneth over the heathens, God sitteth on the throne of his holinesse. The bounteous Princes of the peoples are gathered, the people of the God of Abraham, for the shields of the earth are Gods; vehemently is hee exalted.

Annotations.

2 Clap hands] or the Palmes; Hebrew, the palm: a signe of joyfull approbation, used at other times, so at the coronation of Kings, 1 King.

11. 12. So after Psa. 98. 8. voice of shrilling] that is, a shrill voice and joyfull. See the notes on Psal. 5. 12. and 41. 12.

4 Verse 4. He hath subdued] or will subdue: So in the next verse, He will chuse; but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites, and the future subduing of nations to Christ, by preaching of the Gospel. Of subduing, see Psal. 18. 48. the Chaldee here translateth it, kill.

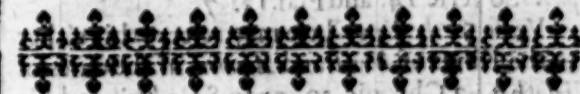
5 Verse 5. our inheritance] the land of Canaan, Psal. 78. 55. and that immortall undefiled heritage reserved in heaven for us, 1 Pet. 1. 4. high excellencie] or glorious highnesse; meaning the kingdome, Priesthood, Temple, &c. (as the Chaldee mentioneth, the house of the Sanctuarie:) whereby Jacobs posteritie excelled, Ezek. 24. 21. Amos 6. 8. and 8. 7. Nahum 2. 2. and all the heavenly promises given to the Church in Christ.

6 Verse 6. God is gone up] as when the Arke went up from Kirjath-jearim to Ierusalem, 2 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Arke was carried by Solomon into the Temple, 2 Chro. 5. when Christ ascended with triumph into heaven, Luke 24. 51, 52. and with like glory shall he come againe, 1 Thes. 4. 16. Act. 1. 9, 11. The Chaldee referreth this Going up, to the Exalting of Gods name.

7 Verse 7. an instructing Psalm] Maschil, the title of Psalm. 32. and many others, here used in like sense for a Psalm to give instruction; or, as in Psalm. 14. 2. for a prudent understanding person; in this sense, sing Psalm every one that is prudent; or, as the Greeke explaineth it, sing prudently; the Chaldee, with good understanding.

9 Verse 9. throne of his holinesse] Greeke, his holy throne. See Psal. 9. 5. Rev. 4. 2. The Chaldee calleth it, the throne of his glorie.

10 Verse 10. The bounteous Princes] or, the voluntaries, Nobles. A name given to the liberall and free hearted, Isa. 32. 5, 8. Exo. 35. 21, 29. and to Princes or Nobles, Numb. 21. 18. Psal. 113. 8. and 118. 8. Job 12. 21. So here the Greeke hath Princes. are Gods] or, to God (belong) the shields of the earth: He is the great conquerour and protectour of all, Gen. 15. 1. Shields also are Magistrats and Governours, that protect the Commonweales, Hof. 4. 18. Psa. 89. 19. So the Greeke here hath, the strong men of the earth.



PSAL. XLVIII.

God is magnified for the ornaments, privileges, and protection of the Church.

1 A song a Psalm, to the sons of Korach.

2 **G**reat is Iehovah, & praised vehemently in the citie of our God, the mountaine of his holinesse. Faire in situation, the joy of all the earth is mount Sion, in the sides of the North; it is the citie of the

G g g g g g 3 great

4 great King. God in the lofty places there-
 5 of, knowne he is for an high refuge. For loe
 6 the Kings were assembled, they went toge-
 7 ther. Themselves saw, so they wondered;
 8 they were suddenly troubled, they were
 9 frightened away. Trembling tooke hold on
 10 them there; paine, as of her that travellet
 11 with childe. With an East wind thou wilt
 12 breake asunder the ships of Tarshish. Even
 13 as we have heard, so have we seene; in the
 14 citie of Jehovah of hosts, in the citie of our
 15 God; God will establish it for ever Selah.
 Wee have quietly minded thy mercie; O
 God, in midst of thy Palace. As thy name,
 O God, so thy praise unto the ends of the
 earth; thy right hand is full of justice. Let
 mount Sion rejoyce, let the daughters of Ju-
 dah be glad, because of thy judgements.
 13 Compasse ye Sion, and goe round about it;
 14 tell the towers thereof. Set your heart on
 the fort therof, distinctly view the lofty Pa-
 15 laces thereof, that ye may tell to the genera-
 tion after. That this God is our God, ever
 and aye; he will guide us untill death.

Annotations.

1 **S**omes of Korach] See the notes on Psalm. 42. 1.
 Shore the Greeke addeth, for the second (day) of
 the Weeke, that this Psalme was then to be sung in
 the Temple, as is before noted on Psal. 24. 1.

2 Verse 2. the mountaine] in the Greeke, his holy
 mountaine; in Chaldee, the mount of the house of his
 Sanctuarie. This was mount Sion, verse 3. a figure
 of the Church of Christ, Heb. 12. 22. Rev. 14. 1.

3 Verse 3. Faire in situation] or, Beautifull of coast,
 or climate; situate in a faire climate or region.
 The Chaldee expounds it, Faire as a Bridegroom,
 the joy of all that dwell on the earth. the sides of the
 North] the place where the Temple was builded.
 So Isa. 14. 13. of the great King] that is, of

God, who dwelt in this Citie, verse 9. Zach. 8. 3.
 Hereupon Christ said, Swear not by Ierusalem, for it
 is the citie of the great King, Mat. 5. 35.

4 Verse 4. lofty Palaces] or high Bowers, or Stee-
 ples. So verse 14. and Psal. 122. 7.

5 Verse 5. the Kings] we may referre this either
 to the Kings of Moab and Ammon, in the daies of
 Josaphat, 2 Chronic. 20. or to Sennacherib and his
 Captaines in the daies of Ezekiah, 2 Kings 18.
 19. or to the Philistian Princes, 2 Samuel 5.
 were assembled] or came together, to wit, by agree-
 ment at an appointed time and place; so the originall
 word importeth.

7 Verse 7. that travellet with childe] or, that bring-
 eth forth. And this paine is great, and sudden,
 and inevitable. See Mic. 4. 9. 1 Thes. 5. 3.

8 Verse 8. an East wind] which is strong and boy-
 strous, also dry and parching, Isa. 27. 8. Jer. 18. 17.
 Exod. 14. 21. and 10. 13. Gen. 41. 7. Ezek. 19. 12.

Jon. 4. 8. Hereupon the Greeke translateth it, vi-
 lent wind; and the Chaldee, a strong East wind as a
 fire from before the Lord. of Tarshish] or, of the
 Ocean sea. Tarshish was the name of the son of Ja-
 van, the son of Iapheth, the son of Noah, Gen. 10.
 4. of whom Tarsus (mentioned in Act. 21. 34.)
 the chiefe citie of Cilicia in Syria had the name.
 From thence they went by shipping into farre
 Countries, Africa, India, Ophir, &c. 1 Kings 22. 48.
 and 10. 22. Hereupon that Sea was called Tar-
 shish; and generally the name is applied to every
 Ocean, or maine sea.

Verse 10. we have quietly minded] or, in silence
 thought upon; and consequently, waited for.

Verse 12. daughter of Iudah] the lesser cities of
 that tribe, which were as daughters to the mother
 Citie Ierusalem, as the lesser Cities of the Ammo-
 nites were daughters to Rabbah, Jer. 49. 3. So Ek-
 ron with her daughters, Jos. 15. 45. and many the like.
 So Psal. 97. 8.

Verse 13. tell the towers] number, count them: These
 things seeme to intend not only a taking notice,
 but also a care and fortification of Ierusalem a-
 gainst all enemies. See Esay 33. 18.

Verse 14. Set your heart] minde earnestly, set
 your affections on, as Psal. 62. 11. the fort] or
 strong frontier, skince, rampart, made for strength
 and safeguard of the citie, 1 Kings 21. 23. 2 Sam.
 20. 15. So Psal. 122. 7. The Chaldee understands
 it of the strength of people, the multitude. dis-
 tinctly view] or lift up, meaning the eyes to be-
 hold, or reare up the bankes or buildings. The
 Hebrew Passu is here only used; of it is Pisgah, the
 name of an hill or mount, Num. 21. 20. and 33.
 14. Deut. 3. 17. and 34. 1. The Greeke translateth
 here, distinguish or distribute, following the Chal-
 dee Passu, which is to distribute or divide.

Verse 15. ever and aye] for ever and yet, to eternitie
 and perpetuities. will guide us] or lead us to
 wit, as a flocke of sheep, Psal. 78. 52. 72. the fort
 the Greeke turneth it, poimant, he will feed, or rule
 as a shepherd. A like phrase is also used in
 speech of defence from enemies, 2 Chronicles
 32. 22. will death] in Greeke, for ever. The
 Chaldee paraphraseth thus, For this God is our
 God, his divine Majestie is within it, and his dwelling
 is in the heavens for ever and ever; he will lead us in the
 daies of our youth.



PSALME XLIX.

All are exhorted to heare Christs wisdom and para-
 bles. 7 To build the faith of Resurrection from the dead,
 not on worldly power, but on God. 17 Worldly prosperitie
 is not to be admired, for man without understanding per-
 risbeth like the beast.

To the Master of the Musicke, to the sons
 of Korach, a Psalme.

HEARE ye this, all peoples; hearken
 ye all inhabitants of the transitorie
 world. Both sons of base man, and
 sons

sons of noble man, together rich and poore.
 4 My mouth shall speake wifdomes; and the
 5 meditations of my heart, prudencies. I will
 incline mine eare to a parable, I will open
 6 with harp mine hidden matter. Why should
 I feare in the daies of euill, *when* the iniquity
 7 of my footsteps shall compasse me? They
 that trust in their wealthy power, and glory
 8 in the multitude of their riches. A man shall
 not redeeming redeeme his brother, shal not
 9 give to God his ransome. So precious shall
 be the redemption of their soule, and it shall
 10 cease for ever. That he may live yet to con-
 tinuall aie, may not see the pit of corruption.
 11 For he seeth the wise doe die, together the
 unconstant foole and brutish doe perish, and
 12 leave to others their wealthy power. Their
 inward *thought is*, that their houses shall be
 for ever, their dwelling places to generation
 and generation; they proclaime their names
 13 on lands. But man in honour doth not lodge
 a night; *he is* likened to beasts that are silen-
 14 ced. This their way *is* unconstant folly to
 them, and their posteritie like well of their
 15 mouth Selah. As sheep they are put in hell,
 death shal feed them, and righteous men shal
 have rule over them at the morning, and
 their forme weare away *in* hell, from his
 16 dwelling place. But God will redeeme my
 soule from the hand of hell, for he will re-
 17 ceive me Selah. Feare thou not when a man
 shall grow rich, when the glory of his house
 18 shall be multiplied. For he shall not when he
 die take any thing, his glory shal not descend
 19 after him. Though in his life he blesseth his
 soule, and they will confesse thee, when thou
 20 doest good to thy selfe. It shall come unto
 the generation of his fathers, unto continuall
 21 aye, they shall not see the light. Man in ho-
 nour, and understandeth not, he is likened
 to beasts *that are* silenced.

Annotations.

2 **T**he *transitorie world*] see Psal. 17. 14.
 3 Verse 3. *base man*] in Hebrew *Adam*, who
 was so called of *Adamah* the earth, whereupon this
 title is given to the baser sort of people. The Greeke
 translateth it here *Earth-borne*. So the Apostle
 saith, the first man of the earth, *earthly*, 1 Cor. 15. 47.
noble man] in Hebrew *Isb*, which is the name
 of man respect of *beat*, *valour*, *noblenesse* and *dignitie*,
 whereby man *is*, and *excelleth*; and in opposition
 to the former word *Adam*, it meaneth the great or
 nobler sort of people. The Chaldee paraphraseth thus,
 Both sons of Adam the first; and sons of Jakob, together
 righteous and sinners.

Verse 4. *wifdomes*] that is, excellent and manifold
wifdome; so after, *prudencies*, for very excellence *pru-*
dence, and of sundry sorts. So Solomon calleth the
 chiefe and most excellent wifdome, *wifdomes*,
 Prov. 1. 20. and 9. 1.

Verse 5. *a parable*] or a *proverbe* in Hebrew *Ma-*
shal, which denoteth rule, *superioritie* or *excellencie*,
 because such speeches prevaile much in the minds
 of men, and are in esteeme. The new Testament
 in Greeke tranllateth it, *a parable*, Matth. 13. 35.
 from Psal. 78. 2. of the Latine, we name it a *Pro-*
verbe: in old English or Saxon, it was called a
big-spel. Sometime it is used in the euill part, for
 a *by-word*, Psal. 44. 15. and 69. 12. *mine bidden*
matter] *my darke question*, or *grave doctrine*, *my riddle*.
 The Hebrew *Cbidah*, *riddle*, hath the name of *sharp-*
nesse, as proceeding from a sharpe wit, and need-
 ing the like to expound it. See Judg. 14. 12, 18.
 Num. 12. 8. 1 Kings 10. 1. Prov. 1. 6. The holy
 Ghost expresseth it in Greeke by *hidden things*,
 Mat. 13. 35. from Psal. 78. 2.

Verse 6. *Why should I feare*] This is the *hidden*
doctrine or *riddle*, which the Prophet propoundeth
 as in his owne name, and therefore also called a
parable. By *feare*, he meaneth *dismay*, or *discourag-*
ment. See verse 17. *the iniquitie*] that is, *pu-*
nishment or *death*, which is the wages of sinne; see
 Pla. 31. 11. and by *foot-steps* or *foot-foles*, he mea-
 neth his *waies* or *workes*. Or, he may call *death*
 the *punishment* of his *heelles* or *feet*, because the Ser-
 pent bruisseth Christ and his people but in the
 heele, Gen. 3. 15. the sting of death being done a-
 way, and it made a passage into life and glorie,
 1 Cor. 15. 55, 57.

Verse 7. *their wealthy power*] *their riches*; which
 are thus called, because they are gotten by *power*
 given of God, Deut. 8. 18. with labour and industry;
 and to the rich, their goods are *their strong citie*,
 Prov. 10. 15. therefore here they are said to *trust*
in them: contrary to 1 Timoth. 6. 17. Job 31. 24.
 Marke 10. 24. *glorie*] or *praise themselves*, *vanni*,
 contrary to Jer. 9. 23.

Verse 8. *not redeeming redeeme*] that is, *shall in no*
wise, or *not at all* redeeme. The Chaldee expoun-
 deth it, *a wicked man cannot redeeming redeeme his cap-*
tived brother.

Verse 9. *So precious shall be*] or, *And deare* (*costly*)
 is: and consequently *rare* and *hard to obtaine*, as
 Daniel 2. 11. 1 Samuel 3. 1. *of their soule*] *of their life*.
 So Exodus 21. 30. *cease for ever*] that is, *it shall never be accomplished*. So *ceasing*
 is used for the *not doing of a thing*, Deuteron. 23. 22.
 Zach. 11. 12.

Verse 10. *That he may live*] this is referred to
 the end of the 8. verse, *not give his ransome*, and *so*
live. And, is here for *That*; see Psalm. 43. 4. The
 Chaldee expoundeth *live*, to be the *life eternall*, and
 the *pit*, to be the *judgement of Gehenna* (or hell.)

Verse 11. *the wise*] The Chaldee saith, For he
 shall see *wicked wise men* that die the second death,
 and are adjudged to *Gehenna*. *unconstant foole*
 and *brutish*] these two names are often joyned to-
 gether, as Pla. 92. 7. & 94. 8. the one noting *sickle-*
nesse and *mutability*, called *Cesil*, which is both the
 name

name of a foole, and of a starre that causeth change of weather and tempests: (whereupon Solomon speaketh of the restlesse of this kind of folly, Eccles. 7. 27. and of the tumultuousnesse and light behaviour of such fooles, as having their eyes wandring unto the ends of the earth, Proverbs 9. 13. and 17. 24. the other, noting want of discretion, as brute beasts had with sensualitie, and carried with ardent furious affections, 2 Peter 2. 12. Jude 10. See Psalm 73. 22.

- 12 Verse 12. *Their inward thought*] or, *their meaning, purpose*. This word signifieth the nearest and most secret thought or purpose, the heart. See Psalm. 5. 10. and 55. 5. and 64. 7. *their houses for ever*] to wit, *shall continue*: by *houses*, meaning their children or posteritie, as Psalm. 115. 12. which they that want, are said to be barren of house, Psalm. 113. 9.

they proclaime their names on lands] or, *they call lands*, (their lands, as the Greeke explaineth it) by their owne names. As the land of Canaan, of Misraim, (that is, Egypt) of Asbur, &c. So Absalom called his pillar by his owne name, 2 Sam. 18. 18. Cain, his citie by his sownes name, Gen. 4. 17. thus thinking to make their memory everlasting. Or, *they proclaime their names* (seeking to be famous) *thorowout the lands or countries*. The Chaldee expoundeth it, *they were proud, and got themselves an evil name on earth*.

- 13 Verse 13. *But man*] or *And Adam*: and this may be minded both for the first man Adam, who continued not in his dignity, and so for all his children: as the Chaldee saith, *And the son of man a sinner, abideth not in honour*. *in honour*] being in honour, dignitie, or estimation. *nor lodge a night*] or, *not continue*. The word though it properly signifieth a night's lodging, or abiding, Gen. 28. 11. Exo. 23. 18. yet is used also for longer continuance, Psalm. 25. 13. and 55. 8. Zach. 5. 4. The Greeke translateth, *understandeth not*, as the Hebrew also in verse 21, *are silenced*] that is, *are cut off, die, or perish*: the Greeke translateth, *are like unto them*. The Hebrew word signifieth silence or stibnesse, not onely in speech, but in motion: as, the Sun was still, or silent, when it moved not, Job. 10. 12, 13. and people destroyed, are said to be silenced, Isa. 15. 1. and the grave or death is called silence, Ps. 115. 17. and things without life are in the Hebrew phrase, *dumbe, or silent*, Hab. 2. 19. Exod. 15. 16.

- 14 Verse 14. *unconstant folly to them*] that is, *is their folly*: or, *a constant hope to them*, that is, *is their confidence*. The originall word hath contrary significations: *unconstant folly*, Eccles. 7. 27. and *constant hope*, Psalm. 78. 7. Job 31. 24. both waies it may here be taken: *confident hope*, in their owne conceit, but indeed folly. The Greeke turneth it a scandal (or stumbling-blocke.) *to them and to their posteritie*] or, *yet those after them, their successors*. *their mouth*] that is, *their words, doctrine, counsell, precepts*. The mouth is figuratively used for whatsoever cometh out of the same; as words, or commandment, 1 Samuel 12. 15. Job 39. 30. Numb. 9. 20. Deuteronomie 1. 26. Matthew 18. 16. Luke 19. 22. The Chaldee here differeth much, saying, *This their way occasioneth folly to them, and in their end*

with their mouth they shall manifest their sins to the world that is to come.

Verse 15. *they are put*] or *Laid*: or, *they put*, that is, *men put them*. An Hebrew phrase, as Luke 12. 20. *they shall fetch away thy soule*, that is, *it shall be fetched away*. The like is often used, Psalm. 105. 28. and 141. 6. The Hebrew Text it selfe sometime explaineth this; as, *they had anointed David*, 2 Samuel 5. 17. that is, *David was anointed*, 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sleepe they put the just to death and kill them, and crush the Saints, &c.* *in bell*] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psalm. 16. 10. *death shall feed them*] as a shepherd shall feed and rule them, as Psalm. 78. 72. or *death shall feed on them to devour them*, as Jer. 50. 19. *at the morning*] the last day of judgement, for then all that sleepe in the dust of the earth shall awake and rise, and the new day of eternall life shall begin. *their forme*] their figure, shape, or image, with all their beauty and proportion: or their rocke, that is, their strength, or, (as the Greeke saith) *their helpe*, that wherein they trust: in Chaldee, *their bodie*. The Hebrew *Tsur* is usually a rocke; here it seemeth to be all one with *Tsurab*, a forme or figure: and this is confirmed by the writing, for though by the vowels and reading it is *Tsur*, yet by the letters it is *Tsir*, which is an image, Isa. 45. 16. And *Tsiram*, is for *Tsiratham*, as *tebimam*, is for *tebunatham*, in Hof. 13. 2. *were away in bell*] or, *wax old in the grave*; understanding the word *in*, which is expressed in the Greeke: or without it thus, *Hell (the grave) shall wear away (shall consume) their forme*. The Hebrew *leballoth*, being indefinite, *to wear out with age*, is here of like signification as that which went before, *shall have rule*. The like Hebraisme is in Jer. 14. 5. Zach. 12. 10. and 3. 4. See also Psalm. 65. 11. and 56. 14. and by this their affliction in hell is meant, as that which one Prophet calleth *wearing out (or wasting)* 1 Chron. 17. 9. another calleth *afflicting*, 1 Sam. 7. 10. *from his dwelling place*] that is, *every of them, coming from (or being thrust out of) his dwelling, or home*: as the Greeke saith, *they are thrust from their glorie*. It may also be Englished, *for his dwelling place*; and so the Chaldee understood it, saying, *Therefore their bodies shall wax old in Gehenna, because they stretched out their hand, and destroyed the dwelling place of the house of his divine Majestie*.

Verse 16. *from the hand of bell*] that is, *from the power of the grave, death, and damnation*. So of all the faithfull he saith, *I will redeeme them from the hand of bell*, Hof. 13. 14. but *so can no man redeeme himselfe*, Psalm. 89. 49. *Hand* is put for power, as Psalm. 22. 21. And this is meant of the resurrection and redemption of body and soule from damnation by Christ. *for he will receive me*] or, *when he shall receive, or take me*: meaning, *up into heaven, where God himselfe is*, 1 Thessalonians 4. 14. John 14. 3. This manner of speech is used in Gen. 5. 24. *Enoch was no more, for God received him*. The Chaldee explaineth this verse thus. *But God will redeeme my soule from Gehenna, for he will teach me his Law, and*

17 and will lead me to his portion in the world to come. Verse 17. *Feare thou not*] that is, be not dismayed, or overcome with feare. The Hebrew phrase usually when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So *feare not*, Gen. 50. 19. and *grieve not*, Gen. 45. 5. that is, be not overcome with griefe. So, *lead us not into temptation*, Mat. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therefore that which one Evangelist writeth, *Feare not*, Mat. 28. 5. another writeth, *be not astonished*, Marke 16. 6. noting the excessse of feare.

18 Verse 18. *take any thing*] Hebr. *take of all*; that is, ought of all that he hath. For we brought nothing into the world, and it is certaine that we can carry nothing out, 1 Tim. 6. 7. Job 1. 21.

19 Ver. 19. *Though in his life*] that is, *whils he liveth*. So Psal. 63. 5. and 104. 33. and 146. 2. *he blessing his soule*] that is, *himselfe*: as it writeth, *Soule, thou hast much goods laid up for many yeares, live at ease, eat, drinke, and take thy pastime*, Luke 12. 19. *will confesse thee*] will commend, laud, and celebrate thee. *doest good to thy selfe*] that is, *makest much of, cherishest, pampereest thy selfe*. So good is used for worldly pleasure and emoluments, Psal. 4. 7.

20 Verse 20. *It shall come*] to wit, the soule forespoken of, or the person: or, *Thou shalt come*. to the generation of his fathers] that is, to his wicked predecessors that are dead and gone; as the godly also at their death are gathered to their fathers and people, Judg. 2. 10. Deut. 32. 50. Or, to the habitation of his fathers, their house or lodge: for so *Dor* is used for an habitation, Esa. 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked. *The memorie of the just shall come to the generation of the fathers, but the wicked for ever and ever shall not see the light.* to continually eye they shall not see] or, *which for ever shall not see the light*, to wit, the light of the living here on earth, as Psalm. 56. 14. Job 33. 28, 30. nor the light of joy in the world to come, being cast out into the utter darknesse, Mathew 8. 12.

21 Verse 21. *understandeth not*] or discerneth not, wanting prudence. A repetition of the 13. v. with a little change of *jalin*, lodgeis, into *jabin*, *understandeth*; which the Chald. openeth thus; *A man, a sinner, when he is in honor, and understandeth not; when his honor is taken away, he is like a beast and brought to nothing.*



PSAL. L.

The Majesty of God in the Church. 5 His order to gather Saints. 7 The pleasure of God is not in legall sacrifices; 13 but in sinceritie of obedience. 16 The wicked are shut out from Gods Covenant. 21 They abuse Gods patience to their destruction, 23 but the godly shall see his salvation.

A Psalm of Asaph.

THe God of gods, Jehovah speaketh and calleth the earth, from the rising up of the Sun, unto the going downe

thereof. Out of Sion the whole perfection 2 of beauty, God shineth cleerly. Our God 3 come and not keepe silence, a fire shall eat before him, and round about him shall a storme be moved vehemently. He will call 4 to the heavens from above, and to the earth to judge his people. Gather yee 5 to me my gracious Saints, that have stricken my covenant with sacrifice. And the 6 heavens shall openly shew his justice, for God he is judge Selah. Heare O my peo- 7 ple, and I will speake, O Israel, and I will testify to thee; I am God thy God. I will not 8 reprove thee for thy sacrifices, for thy burnt offerings are before me continually. I will 9 not take a bullocke out of thine house; goat-bucks out of thy folds. For every wilde 10 beast of the wood is mine; the beasts that be on a thousand mountaines. I know all the 11 fowle of the mountaines, and the store of beasts of the field is with me. If I were hun- 12 gry I would not tell it thee, for mine is the world, and the plenty thereof. Will I eat 13 the flesh of mightie buls, and drink the bloud of goat-bucks? Sacrifice thou to God a 14 confession, and pay thy vowes to the most high. And call on me in day of distresse, I 15 will release thee, and thou shalt glorifie me. But to the wicked saith God, what hast 16 thou to doe to tell my statutes, and that thou shouldest take up my covenant on thy 17 mouth. And thou hatest nurture, and castest my words behind thee. If thou seeest a 18 theefe, then thou runnest with him, and thy part is with the adulterers. Thy mouth 19 thou sendest out in evill, and thy tongue joy- neth together deceit. Thou sittest, thou 20 speakest against thy brother, against thy mothers sonne thou givest ill report. These 21 things thou hast done, and I kept silence, thou didst thinke that I was surely like thee; I will reprove thee and set in order to thine eyes. O now consider this ye that forget 22 God, lest I teare, and there be no rescuer. He that sacrificeth confession, honoureth me, 23 and he that disposeth his way, I will cause him to see the salvation of God.

Annotations.

A Psalm of Asaph] that is, made by him, as the Chaldee saith, *An hymne by the hand of Asaph*; or to Asaph, that is, committed unto him to sing. For Asaph was a Seer or Prophet, which made Psalmes as did David, 2 Chron. 29. 30. Also he and his sons, were singers in Israel, 1 Chron. 25. 2. The God of

of Gods] that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee saith, *The mighty (God) the God of Iehovah.* Three titles of God here used together, *El, Elolim, Iehovah.* So in Jos. 22. 22. *the going downe]* that is, *the West,* where the *Sunne setteth,* or (after the Hebrew phrase) *goeth in,* as at the rising, it is said to *goe out,* or *come forth,* Gen. 19. 23.

2 Verse 2. *Out of Sion]* the state of the Church under the Gospel, Heb. 12. 18, 22. Psal. 2. 6. therefore in this Psalme, the legall sacrifices appointed at mount Sinai, are reprov'd, and the worship of God in spirit and truth commended. *the whole perfection]* or *the Universalitie of Beautie,* that is, *which is holy and perfectly beautifull.* See the like praise of Sion, Psal. 48. 3. Lam. 2. 15. *shineth cleerly]* as the Sunne shineth in his strength: that is, *appeareth in glorious majestie.* This also is a signe of favour, Job 10. 3. Psal. 80. 2. So, *God shined from mount Paran,* Deut. 33. 3.

3 Ver. 3. *Our God is come]* a prayer to hasten his coming, as in Rev. 22. 20. or, as the former, *our God will come.* So the Chaldee paraphraseth, *The just shall say, In the day of the great judgement, our God will come, and not silent, to execute the vengeance of his people.* *fire shall eat]* that is, *consume, devour.* So God is called an *eating fire,* Deuter. 4. 24. that is, as the Apostle expoundeth it, a *consuming fire,* Hebrews 12. 29. and the light of his glorie on mount Sinai, was like *eating (consuming) fire,* Exod. 24. 17. and *fire out of his mouth eateth,* Psalme 18. 9. *a storme be moved]* a tempest raised: which maketh fire the more fierce and forcible. And these things signifie Christs judgements against hypocriticall carnall worshippers: see Mal. 3. 1, 2, 3. Mat. 3. 12.

4 Verse 4. *call to the heavens, &c.]* that heaven and earth may beare record; as in Deut. 31. 28. and 32. 1. The Chaldee expoundeth it, *He will call the high Angels from above, and the just of the earth from beneath.*

5 Verse 5. *have stricken my covenant]* or *have cut,* that is, *made covenant with me with sacrifice.* For at holy covenants, the sacrifices were cut asunder, and they went betwene the parts, Genesis 15. 10, 13, 18. Jeremie 34. 18. See Psal. 25. 10. See also a covenant betwene God and his people with sacrifice, Exod. 24. 4, 8. The Chaldee openeth it thus; *which have stricken the covenant, and confirmed the Law, and bene busied in prayer, which is like to sacrifices.*

6 Verse 6. *And the heavens]* hereby may be meant the heavenly Angels, as in Job 15. 15. and so the Chaldee translateth, *high Angels,* or the meteors in the aire, *thunder, lightning, &c.* Exodus 19. 16, 18. See also Psal. 97. 6. and 89. 6. *he is Judge]* himselfe in his owne person, and not by his servants onely, as aforetime, Heb. 1. 1, 2. 2 Tim. 4. 1.

7 Verse 7. *testifie to thee]* that is, *give thee contestations, admonitions, charges, &c.* to cause the more obedience, as Nehem. 9. 29. 2 Kings 17. 15. Exodus 19. 21, 23. or, *testifie against thee,* (as this phrase sometime signifieth, Deuteronomie 4. 26. and 31. 28.) that is, *convince thee of disobedience:* Both

these are done in this Psalme, verse 14, 15, 18, 19, &c.

Verse 8. *for thy sacrifices]* so elsewhere he saith, 8 *I shake not to your Fathers, &c. concerning sacrifices,* Jeremie 7. 22. *are before me]* so the Greeke explaineth it; and so Israel used to weary God with outward offerings, Isa. 1. 11, 14. Mic. 6. 6, 7. Amos 4. 4, 5.

Verse 9. *goat-buckes]* the bee-goats; such with but- 9 *locks,* were principall in the sacrifices, Numb. 7. 17, 23, &c. Psal. 66. 15.

Verse 11. *store of Beasts]* all sorts of Beasts that 11 *range about.* So Psal. 80. 14.

Verse 12. *If I were hungry]* This the Chaldee 12 *expoundeth, If the time come of the continuall sacrifice, I will not tell thee.* So it may be a prophesie of Christs abolishing the daily sacrifice, as in Daniel 9. 27.

Verse 14. *a confession]* a *thank-offering.* There 14 *was an oblation in the Law thus called, Levit. 7. 12, 15. mentioned also in Psal. 116. 17. & 107. 23. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name, Hebr. 13. 15. See also Psal. 95. 2. The Chaldee saith, Subdue evil concupiscence, and it shall be counted before the Lord as a sacrifice of confession.* *vowes to the most High]* that is, *to God,* Gen. 14. 18. so he that in Luke 6. 35. is *the most High,* in Mat. 5. 45. is *our Father which is in heaven.* To him *vowes* were made with prayers, Gen. 28. 20. Psal. 61. 6. and paid with thanksgiving, Psal. 65. 2. and 66. 13, 14. and by law their payment was required, Deuteronomie 23. 23. Eccles. 5. 5. Psal. 76. 12. and there were sacrifices for vowes, Levit. 7. 16. But the Chaldee referreth this here to the vow which they made at mount Sinai, to confirme the Commandements, (Exodus 19.)

Verse 16. *what hast thou to doe]* the Hebr. phrase 16 *is, what to thee?* the Greeke, *wherefore dost thou?*

Verse 17. *nurture]* or *restraint, abasement;* which 17 *is the way of life,* Prov. 6. 23. & 12. 1. The Chaldee addeth, *nurture of wise men.* *beinde thee]* or *after thee.* See a like speech, Neh. 9. 26.

Verse 18. *then thou]* Hebr. *and thou runnest,* or 18 *readily consentest takest pleasure.* And may be omitted in our English, it serveth to increase the readines and earnestnesse of the affections. *He that partaketh with a sheefe, batieth his soule,* Prov. 29. 24.

Verse 19. *thou sendest out]* that is, *arest and appliest.* 19 *thy tongue joyneth]* or, *with thy tongue thou joynest, framest, compactest.*

Verse 20. *ill report]* or *infamie, offensive scandalous* 20 *speech;* (as the Greeke turneth it, *scandall*) a word not found but in this place.

Verse 21. *I was surely]* Hebrew, *I being had* 21 *beene, or was.* *set in order]* to wit, *thy faults;* as the Greeke explaineth it, *I will set thy finnes before thy face.* The Chaldee giveth this paraphrase, *Thou thoughtest to be for ever; thou saidst in thy heart, I shall be like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgement of Gehenna in the world to come, before thee.*

Verse

22 Verse 22. *no reseruer*] or *no deliverer*. A similitude taken from lions, which catch and teare their prey, from whose jawes none can rescue. See the like in Hof. 5. 14.

23 Verse 23. *be that sacrificeth confession*] that is, which giveth confession (or thanks) as a sacrifice; the Greeke translateth, *The sacrifice of praise shall glorifie me*; the Chaldee, *He that sayeth evill conceipience, and subdueth it, it shall be counted to him as a sacrifice of confession.* *dispose his way*] *compose* and *ordereth* it according to these directions: or, *be that pursueth this way* before him. *to see the salvation*] that is, *to enjoy it*; or, *I will shew it him*. In Hebrew the word *in* redoundeth. See Psal. 27. 4. So Psa. 91. 16. and 85. 8.



PSALME LI.

David prayeth for remission of sinnes, whereof he maketh a deepe confession. 8 He prayeth for sanctification. 18 God delighteth not in sacrifice, but in a broken spirit. 20 A prayer for the Church.

1 To the Master of the Musicke, a Psalm of David. When Nathan the Prophet came unto him after he had gone in unto Bathsheba.

3 **B**E gracious to me, O God, according to thy kinde mercie, according to the multitude of thy tender mercies wipe away my trespasses. Much wash me from my iniquitie, and cleanse me from my sinne. 4 For I know my trespasses, and my sinne is before mee continually. Against thee, against thee onely have I sinned, and have done that which is evill in thine eyes, that thou maist be just when thou speakest, maist be pure when thou judgest. 5 Loe in iniquity was I painfully brought forth, and in sinne my mother conceived me. 6 Loe the truth thou delightest in the inward parts, and in the secret thou hast made me know wisdom. 7 Thou wilt purge me from sin with Hyssop, and I shall be cleane, wilt wash me and I shall be whiter than snow. 8 Thou wilt make me to heare joy and gladnesse, the bones that thou hast crushed, shall be glad some. 9 Hide thy face from my finnes, and wipe away all my iniquities. 10 A cleane heart create thou to mee, O God, and a firme spirit renew thou within me. 11 Cast me not from thy face, and take not from me thy spirit of holinesse. 12 Restore to me the joy of my salvation, & firmly sustaine me with a free spirit. 13 I will teach trespassers thy waies, & sinners shall convert unto thee. 14 Deliver me from blouds, O God, the God of my salvation, my tongue shall

shout thy justice. Lord thou shalt open my lips, & my mouth shall shew forth thy praise. 17 For thou delightest not sacrifice, else would I give it; burnt offering thou wilt not contentedly accept. 18 The sacrifices of God are a broken spirit, a heart broken and contrite, O God, thou wilt not despise. 19 Doe well in thy good pleasure unto Sion, build thou the wals of Jerusalem. 20 Then shalt thou delightfully accept the sacrifices of justice, the burnt offering and the whole oblation: then shall they offer up bullocks upon thine Altar. 21

Annotations.

2 **H**E had gone in] to wit, into the chamber, as Judg. 15. 1. that is, *had lien with*, as the phrase importeth, Gen. 6. 4. and is expressed, 2 Sam. 11. 4. Bathsheba] the daughter of Eliam, 2 Sam. 11. 3. called also Bathshua daughter of Amiel, 1 Chron. 3. 5. She was wife to Captaine Urijah the Hittite, and whiles her husband was at the leaguer of Rabbah, David lay with her; and she being with childe, he first sought to cover his fault by sending for Urijah home, that he might be esteemed the father, which not succeeding, he sent him backe with privie Letters to Joab the Generall, for to procure his death. Which being done, David married his wife Bathsheba, so thinking to cloake his sinne. But God was displeased, and sent Nathan to reprove David; whereupon he repented and made this Psalm, for an example unto, and comfort of sinners. See the Historie at large, 2 Sam. 11. and 12.

4 Verse 4. *much wash me*] or *multiply wash me*, that is, *thoroughly wash me, againe and againe*. He applieth the washings used in the Law, (Lev. 11. 25, 32. Exod. 19. 10. Num. 19. 19.) to the spirituall washing from sinne in the blood of Christ, Rev. 7. 14. Joh. 1. 7. So after in verse 9. and Jer. 4. 14. The Hebrew *Hereb* (or *Harbeh*) *multiply*, is used for *much*, as 2 Kings 10. 18. where it is opposed to *little*. And that which in one place is written *harbh*, *multiply*; in another is *la-rob*, and *rabbah*, much as 1 Kings 10. 10. with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 18. 8.

5 Verse 5. *I know*] or *acknowledge*. So Isa. 59. 12. Jer. 3. 13.

6 Verse 6. *Against thee*] or, *Unto thee onely*. This is either because he concealed his sinne from men, but could not from God, 2 Sam. 12. 12. or, that onely God could remit the punishment of his sin, Isa. 43. 25. So Psal. 41. 5. *I have sinned*] and so *am deprived of the glorie of God*, as Romans 3. 23. *that which is evill*, &c.] *which displeaseth thee*. This hath reference to 2 Sam. 11. 9. and 11. 27. *that thou maist be just*] that is, *thou hast suffered me to fall into sinne, that thou maist be just*, (or *justified*) in whatsover thou hast spoken for the salvation of thy servants, or punishment of my sinne, 2 Samuel 12. 10. For the injustice of man, commendeth the justice of

of God, Rom. 3. 4, 5. or it may have reference to the former words, *I know (and acknowledge) my sinne, that thou maist be just.* *when thou speakest]* or *in thy speaking*, that is, *in thy words*, as Rom. 3. 4. so after, *in thy judging.* *maist be pure]* or *cleare*, *sinere, unreprouable*, and consequently *maist win the victorie in judgement*: whereupon the Apostle (according to the Greeke version) saith, *maist overcome*, Rom. 3. 4. The Hebrew *Zacab* also in the Syriak tongue, is used for *overcomming*.

7 Verse 7. *in iniquitie]* the perversnesse or vitiosity of nature, commonly called *originall*, and by the Apostle, *inhabiting sinne*, Rom. 7. 17. whereby all men are carnall, *sold under sinne*, Joh. 3. 6. Rom. 7. 14. The Chaldee calleth it, *the sinne of evill concupiscence*. This David maketh the fountaine of all his actual sinnes. *painfully broughs forth]* borne with sorrow. The Hebrew signifieth, *the painfull travell of child-birth*, Isa. 26. 17, 18. and 51. 2. Psal. 29. 9. *conceived]* or *was warme in heat*, as Genesis 30. 38, 39, 41.

8 Verse 8. *the inward parts]* or *the covered parts*, *the heart roots where wisdom is seated of God*, Job 38. 36. named in Hebrew of *covering*, *plastering*, or *pargetting*. *the secret]* or, *the closed place*; which being referred to the person, meaneth *the heart*, which God *reneweth*, Ezek. 36. 26. and wherein *he writeth his lawes*, Heb. 8. 10. And thus the Chaldee expoundeth it, *the close place of the heart*, which the Apostle calleth *the hid man of the heart*, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth *the secrets of wisdom*, Job 11. 6. *the wisdom of God in a mysterie*, *the hid wisdom manifested by the Gospel*, 1 Cor. 2. 7. And thus the Greeke applieth it, saying, *the unmanifest and hid things of wisdom thou hast manifested to me.* *hast made]* or *wilt make me know*; thus he riseth by faith out of his sin, being taught wisdom of God.

9 Verse 9. *Thou wilt purge me from sinne]* or *prayer-wise*, *Purge thou me from sinne*, or *make me sinlesse*, *expiate or purifie my sinne*. Prayers are often made in this manner, as with assurance that they shall be performed, See the note on Psal. 17. 8. *Eixop]* or *hyssop*, of the Hebrew *Ezob*, and Greeke *hyssopos*, an herb or tree growing out of the wall, 1 Kin. 4. 33. appointed in the Law for to sprinkle and cleanse with, Exo. 12. 22. Num. 19. 6, 18. Lev. 14. 4, 6, 49. Heb. 9. 19. and the sprinkling with it, was the last part of the purification of the uncleane, here used to signifie the full cleansing from sinne by the blood of Christ, Heb. 9. 13, 14. whether it were that herbe which we now call *Eixop*, or no, is uncertaine. The Chaldee paraphraseth, *Thou wilt sprinkle me like a Priest, which sprinketh the uncleane with the purifying waters, with hyssop, with the ashes of a beiffer, and I shall be cleane.* *wash me]* another legall rite for purifying the uncleane, Levit. 14. 8. and 25. 5, 8, 13, 22. figuring our sanctification, Heb. 10. 22. Tit. 3. 5. Isa. 4. 4.

10 Verse 10. *to heare joy]* the joyfull tidings of the forgivenesse of my sins. *bones that thou hast crushed]* or *brayed*; noting hereby the greatnesse of his griefe and affliction, Job 2. 2, 5. and 30. 17. and 33. 19, 21. Psal. 38. 4.

Verse 11. *Hide thy face]* that is, *regard not my sinne to visit them on me*. See the contrary, Psal. 90. 5. and 109. 14, 15. Jer. 16. 17.

Verse 12. *firm spirit]* a spirit ready, prepared, steadfast, and certaine. The like is applied to the heart, Psal. 112. 7. and 57. 8.

Verse 13. *from thy face]* or *from thy presence*: This was an effect of Gods utmost anger against sinners, 2 Kings 24. 20. Jeremie 7. 15. and 52. 3. Genesis 4. 16. *thy spirit of bolinesse]* thy holy Ghost: which the Chaldee expoundeth, *thy holy spirit of Prophecie*.

Verse 14. *the joy of thy salvation]* the joy which proceedeth from thy salvation and deliverance of me from sin. *a free spirit]* a voluntary, free willing spirit, or a princely ruling spirit, as the Greeke turneth it. See this word, Psal. 47. 10. by a free or princely spirit, he meaneth a spirit not in bondage to sinne, called elsewhere *the spirit of adoption*, Rom. 8. 15, 16. whereby a man is made willing to obey the Lord, as Exod. 35. 21.

Verse 16. *from blouds]* that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee saith, *from the judgement of murder*; or, from my native corruption. See the note on Psal. 5. 7. *shall shout]* or *shrill, sing joyfully and proclaim thy justice*; such as Paul speaketh of, Philippians 3. 9.

Verse 17. *shalt open my lips]* shalt give me occasion to speake freely and boldly: the Chaldee addeth, *in thy law*. This phrase is used Job 41. 5. and 32. 20.

Verse 18. *else I would give it]* or, *for else I would give it*: as the Greeke turneth it, *if thou wouldest sacrifice, I had given it*.

Verse 19. *The sacrifices of God]* that is, *which please God*; or, as the Chaldee saith, *holly to God*. So, *the workes of God*, Joh. 6. 28. *heart broken]* to wit, with sorrow for sinne. So Isa. 61. 1. Luke 4. 18. Compare with this, Rom. 12. 1. also Isa. 57. 15. and 66. 2.

Verse 20. *Doe well]* or *Doe good, deale bountifully*: it comprehendeth all things needfull for profit or pleasure. *unto Sion]* the Church and place of publike worship. See Psalm. 2. 6. *walls of Ierusalem]* or of *Ierushalaim*, as the Hebrew writeth it in the duall form, as it were the double Ierusalem, to wit, the higher & the lower: from which the Apostle gathereth an Allegory, Gal. 4. 25, 26. This citie was first called *Salem*, that is, *Peace*, where *Melchisedeck* was King, Gen. 14. 18. Heb. 7. 2. It was named also *Iebus*, Judg. 19. 10. of one *Iebus* son of *Canaan*, Gen. 10. 16. and was possessed by his seed the *Iebusites*, who held therein the fort of *Sion*, till *David* wan it from them, 1 Chro. 11. 4, 5, 7. Here also was the mount *Morijah*, whereon *So'omon* built the Temple, 2 Chron. 3. 1. where *Abraham* offered his son *Izaak*, Gen. 22. 2. And because there Gods providence was seene, he named the place *Iehouab-jireh*, Gen. 22. 14. which *Iireh*, put to the former name *Salem*, maketh it *Ierusalem*, where *peace* is seene: and as the citie was enlarged by taking in mount *Jireh*, or *Morijah*, so is the name: yet sometime (though very rare) it is called

called by the first name *Salem*, as Psalme 76. 3. This citie God chose to be the place of his public worship, and there to dwell, 2 Chron. 7. 12. Psalme 132. 13. 14. and honourable things are spoken of this citie, Psalme 87. 3. and of the walls thereof, which in the Ierusalem from above are of *Laffer stone*, with twelve foundations, garnished with all manner precious stones, and having the names of the *Lambes 12 Apostles*, Revel. 21. 10. 14. 18. 19. &c. the walls are called *Salvation*, and the gates *Prayse*, and they are ever in Gods sight, Isa. 60. 18. and 49. 16. For the building up of these doth David here pray.

21 Verse 21. *Thou shalt thus accept* when the place is builded which thou hast choiten; for hee forbade his people to offer in every place, Levit. 17. 5. 8. 9. Deut. 12. 11. 13. and promised to accept their sacrifices on his holy mountaine, Ezek. 20. 40. Therefore Israel was in great affliction and reproach, when the walls of Ierusalem were unbuilded, Neh. 1. 3. and the peoples negligence in building Gods house was sharply blamed Hag. 1. 2. 4. 8. 9. and 2. 15. &c. of justice] that is, sacrifices offered in faith, and according to the will of God. See Psalme 4. 6. the whole oblation] the *Calil*: a kind of oblation that was wholly & every whit given up in fire unto God: and differed from the *Gnolah*, or *Burnt-offering*, which was only of beasts or birds, Levit. 1. whereas the *Calil* was also of flowers, called the *Meat-offering*, but burned all together, which the common Meat-offerings were not, Levit. 6. 20. 22. 23. It was also of beasts, 1 Sam. 7. 9.

PSAL. LII.

David condemning the *highly-furthest* of Doeg, prophesies his destruction; 8 at which the just shall rejoyce. 10 David upon confidence of Gods mercie, giveth thanks.

1 To the master of the Musicke, an instructing
2 Psalme of David. When Doeg the Adomite came and shewed to Saul, and said to him, David came unto the house of Achimelech.

3 **V**Vhy boastest thou in evill, O mighty man? the mercie of God endureth all the day.
4 Thy tongue thinketh wofull evils, as a sharpe
5 rasour doing deceit. Thou lovest evill more
6 than good; falshood more than to speake justice Selah. Thou lovest all words of
7 swelling, the tongue of deceit. Also God will destroy thee to perpetuity, hee will pull thee away and plucke thee out of the tent, and will root thee up, out of the land of the
8 living Selah. And the just shall see and
9 feare, and shall laugh at him. Behold the

man that put not God for his strength, but trusted in the multitude of his riches; hee was strong in his wofull evill. But I, as a greene Olive in the house of God, I trust in the mercy of God ever and aye. I will confesse thee for ever, for thou hast done this; and will patiently expect thy name, for it is good before thy gracious Saints.

Annotations.

2 Doeg] a servant of King Saul, and master of his herd-men, 1 Sam. 21. 7. the Adomite] that is, an *Edomite*, or, *Idumean*, as the Greeke here translateth: or a man of *Adamah*, a citie of the tribe of Naphthali, Jos. 19. 36. of Achimelech] David flying from Sauls tyrannie, came for comfort to the house of God in Nob, where Achimelech the Priest administred. He gave unto David and his company the shew-bread to eat, armed him with the sword of Goliath the Philistian, and asked counsell of the Lord for him. Doeg saw this, and told King Saul, and after (when no other man would) himselfe at the Kings commandement, ran upon Achimelech and the Priests, and killed 85 persons: and Nob the citie of the Priests he smote with the edge of the sword, both man, woman, child and beast. But Abiathar Achimelechs son escaped unto David, and told him, who thereupon made this Psalme. See 1 Sam. 21. and 22. Matth. 12. 3. 4.

3 Verse 3. in evill] the Chaldee expoundeth it, in an evill tongue. O mighty man] or, Potentate, Doeg is thus named, for his chiefe place over King Sauls herd-men, 1 Sam. 21. 7. and his killing of so many Priests of the Lord, 1 Sam. 22. 18. 19. in which mischievous prowesse he vaunted himselfe.

4 Verse 4. thinketh] or understand, Why thinketh thy tongue? that is, uttereth the evils thought and premeditated. doing deceit] that is, as a rasour which in stead of cutting the haire, cutteth the throat. Or it may be referred to the man, Q doer of deceit, as the Greeke saith, thou hast done deceit.

5 Verse 5. justice] that is, truth or faithfulness.

6 Verse 6. words of swelling] or of devouring, of perniciousnesse, that is, pernicious words which cause destruction.

7 Verse 7. destroy] or pull thee downe: a similitude taken from buildings pulled downe, Levit. 14. 45. applied here to mans overthrow. So Iob 19. 10.

pull thee away] or take thee hence, as a coale of fire is taken with the tongs, Esay 30. 4.

plucke thee] as the stakes are plucked up when the tent is removed. This is applyed to expulsion out of ones settled place, and is opposed to stablishing, Deut. 28. 63. Prov. 23. 21. and 15. 25. root thee up] as a tree plucked up by the roots, Jude 12. So Iob 31. 12.

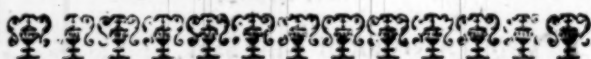
land of the living] that is, this world. See Psalme 27. 23.

8 Verse 8. shall see] the Chaldee paraphraseth, shall see thy punishment, and feare before the Lord.

H h h h h

Verse

- 9 Verse 9. *the man*] the mighty man. It hath reference to verse 3. *he was strong*] or, *would be strong*, and *prevail*; as Psalme 9. 20. or, *strengthened and hardened himselfe*. *his wofull evill*] or, *in that he hath*, that is, *his substance*; the Greeke saith, *in his vanity*.
- 10 Verse 10. *greene olive*] alwayes fresh and flourishing. See Psalme 37. 35. Jer. 11. 16. *aye*] continually: see Psalme 9. 6.
- 11 Verse 11. *hast done*] the Chaldee addeth, *hast done the vengeance of my judgements*.



PSAL. LIII.

David describeth the corruption of a naturall man, 5 and convinceth them by the light of their consciences. 7 He glorieth in the salvation of God.

- 1 To the maker of the musicke on Machalath, an instructing Psalme of David.
- 2 **T**He foole saith in his heart *there is no God*: they have corrupted, and have made *themselves* abominable with injurious evill; *there is none* that doth good.
- 3 God from the heavens looked downe upon the sonnes of Adam, to see if there were any that understandeth, that seeketh God. Every one is gone backe, together they are become unprofitable: *there is none* that doth good, none, not one. Doe they not know, that worke painefull iniquity, that eat my people as they eat bread, they call not upon God.
- 6 There they dreaded a dread where no dread was, for God hath scattered the bones of him that besiegeth thee; thou hast made *them* abashed, for God hath contemptuously cast them off. Who will give out of Sion the salvations of Israel? when God returneth the captivity of his people, Iakob shall be glad, Israel shall rejoyce.

Annotations.

- 1 **M**achalath] this seemeth to be a kind of instrument much like *Nechiloth*, Psalme 5. 1. It may also be interpreted *sickness* or *infirmity*. So in the title of Psalme 88. *an instructing Psalme*] *Maskil*: see Psalme 32. 1. This Psalme is the same in effect, and almost in words, with the 14 Psalme, some few things changed. See the notes there.
- 2 Verse 2. *with injurious evill*] so the Greeke saith, *with iniquities they are made abominable*. Or, we may read, *they have done abominable iniquity*.
- 4 Verse 4. *every one is gone backe*] Hebr. *All bee*, that is, *Each one*, or *whoever* he be, in particular. In Psalme 14. 3. he speaketh generally, *all is departed*.

Verse 6. where *no dread was*] that is, *no cause of dread*. God giveth to the wicked a trembling heart, Deut. 28. 65. and a sound of feare is in their eares, Iob 15. 21. yea the sound of a hase chaseth them, and they flee when none pursueth, Levit. 26. 36. Prov. 28. 1. of him that besiegeth thee] or, *that pitcheth camp against thee*, speaking to the godly man. The Greeke turneth it, *of men-pleasers*. *hast made them abashed*] or, *shalt make abashed*, (for it is a promise, but let downe as already performed, for the more assurance) or, *shalt put to confusion*, to wit, them, or their counsell, as they would have confounded thine. See Psalme 14. 6.

Verse 7. *who will give*] a wish; *O that there were given*, &c. See the notes on Psalme 14. 7. *salvations*] that is, *full salvation*, *healing* or *deliverance*.



PSAL. LIV.

David complaining of the Ziphims, prayeth for salvation. 6 Upon his confidence in Gods helpe hee promiseth sacrifices.

To the master of the musicke on Neginoth, an instructing Psalme of David. When the Ziphims came and said unto Saul, doth not David hide himselfe with us?

O God, in thy name save me, and in thy power judge me. O God, heare my prayer, hearken to the words of my mouth. For strangers are risen up against me, and daunting tyrants seeke my soule, they have not set God before them Selah. Loe God is mine helper, the Lord is with them that uphold my soule. Hee will turne the evil to my enviers: in thy truth suppress thou them. With voluntarinesse I will sacrifice unto thee, I will confesse thy Name Iehovah, because *it is good*. For hee hath freely rid me out of all distresse, and mine eye hath seene on mine enemies.

Annotations.

- Z**iphims] or *Ziphians*, the Inhabitants of *Ziph*, a citie in the tribe of Judah, Ios. 15. 24. by which there was a wilderness and wood, where in David hid himself when he fled from Kellah for feare of King Saul, and was bewrayed by these *Ziphims* unto the King, once and the second time, whereupon he made this Psalme. See the history 1 Sam. 23. 14. 15. 19. &c. and 26. 1. 3.
- Verse 5. *strangers*] the *Ziphims*, estranged from God, and alienated from his people, Psalme 58. 4. Esay 1. 4. So wicked men are called *Heathens*, Psal. 59. 6. In Psa. 86. 14. this is repeated by David: but for *Zarim*, *strangers*, there he calleth them *Zedim*, *proud*.

proud. daunting tyrants] terrible dismayers, as Saul and his retinue, whose terrour daunted many. See Psal. 10. 18. seeke my soule] my life, to take it away: see the note on Psal. 35. 4.

6 Verse 6. *with them that uphold] or, among the upholders, the valiant souldiers that helped David in his battels: as 1 Chron. 12. 1. &c. a like manner of speech is, Iudg. 11. 35. thou art among them that trouble me.*

7 Verse 7. *returne the evill] to wit, which they intend against me. For the righteous escape out of trouble, and the wicked shall come in his stead, Prov. 11. 8. suppresseth them] restraine them, or cut them off. Compare Psalme 143. 12.*

8 Verse 8. *With voluntarinesse] or, In freenesse, that is, freely, liberally, of a willing mind. Such sacrifices the Law mentioneth, Levit. 7. 16.*

9 Verse 9. *eye hath seene] to wit, the worke, or reward of God; in Chaldee, the vengeance on mine enemies, mentioned before in verse 7. and as is expressed in Psal. 91. 8. but often this word is concealed, as Psal. 35. 21. and 93. 12. or hath viewed them with delight: see Psalme 22. 18.*



PSAL. LV.

David in his prayer complaineth of his fearefull case. 10 Hee prayeth against his enemies, of whose wickednesse and treachery hee complaineth. 17 Hee comforteth himselfe in Gods preservation of him, and confusion of his enemies.

1 To the master of the Musicke, on Neginoth, an instructing Psalme of David.

2 **H**EARE thou, O God, my prayer, and
3 hide not thy selfe from my suppli-
4 cation for grace. Attend to me, and
5 answer me; I mourne in my meditation, and
6 make a troubled noise. For the voice of the
7 enemy, because of the vexation of the wic-
8 ked; for they bring upon me painefull ini-
9 quity, and in anger they spightfully hate me.
10 My heart is pained within me, & the terrours
11 of death are fallen upon me. Feare & trem-
12 bling is come into mee, and horreur hath
covered me. So that I say, who will give me
a wing as a dove, that I might fly and dwell.
Loe, I would make farre off my wandring
flight, I would lodge in the wildernesse, Se-
lah. I would hasten my safe escaping from
the wind of driving forward, from the tem-
pest. Swallow them, Lord, divide their
tongue for I see violent wrong and strife in
the citie. Day and night, they compasse it
upon the wals thereof, and painefull iniqui-
ty and molestation are within it. Wofull

evils are within it, and fraud and guile departeth not from the street thereof. For not an
13 enemy reproached me, for I could beare it:
14 not my hater magnified against mee, for I
could be hidden from him. But it was thou
O man esteemed of as my selfe, my guide &
15 my knowne acquaintance. We which to-
gether made sweet secret counsell, went into
16 Gods house with the society. Let death
seize upon them, let them goe downe quicke
17 to hell; for evill are in their dwelling place in
18 their inmost part. I will call unto God, and
Jehovah will save me. Evening, and mor-
ning, and at noone, will I meditate and make
19 a noise, and he heard my voyce. Hee hath
redeemed my soule in peace from the battel
20 against mee, for vvith many vvere they
vvith me. God will heare and afflict them,
even he that sitteth from antiquity, Selah, for
21 that they have no changes, neither fear they
God. Hee sent forth his hand on his peacea-
22 ble friends, he profaned his covenant. The
words of his mouth were smoothen than but-
ter, but battell was in his heart; his words
were softer than oyle, but they were drawne
23 swords. Cast thou thy carefull burden upon
Jehovah, and he will sustaine thee; hee will
not give the just man for ever to be moved.
24 But thou, O God, wilt make them go down
to the pit of corruption; men of bloods and
of deceit shall not live halfe their dayes, but
I will trust in thee.

Annotations.

Verse 3. *I mourne] as one cast downe with sor-
row, making a dolefull noise. meditation] or discouraging talke, prayer, complaint. The Hebrew Siach signifieth any large discourse or exercise of the mind or mouth, by busie musing, talking, praying, communing with ones selfe or others.*

Verse 4. *they bring] they make move, or turne upon me iniquity; both by unjust imputation of evill, and inflicting of punishment. For the word is used both for iniquity and the punishment thereof, as is noted Psal. 5. 6. The Chaldee saith, they testifie falshood against me. spightfully hate me] or beare me a privie grudge, with a purpose to avenge, as the word signifieth, Gen. 37. 41. and 50. 15.*

Verse 5. *is pained] or, trembleth with paine. The word usually meaneth such paines as a woman feelth in her travell.*

Verse 6. *borrow] or, amazed quaking; when the senses are smitten with astonishment. Therefore the Greeke turneth it, darknesse.*

Verse 7. *who will give] a wish, O that I had, or O that some would give. See Psal. 14. 7. wing of a dove]*

dove] which being a fearefull bird, flieth fast to defarts and rocks to hide it selfe, Ier. 48.28. wing is put for wings, as fowle for fowles, Psalme 8.9. that I might fly] or, I would fly and dwell, to wit, some where, where I can find safety; but no place is named, to note the more uncertainty.

8 Verse 8. in the wilderness] the place whither the woman (the Church) also flieth in her persecution, Revel. 12.6.14.

9 Verse 9. hasten safe escaping, &c.] or, I would speed my evasion, hasten my deliverance. So David hastened his flight from Absalom, 2 Sam. 15.14. &c. from wind of driving forward] that is, from the driving (stormy) wind, that beareth all things away before it: meaning the storme of persecution, which forced him to fly. The Greeke turneth it, from pusillanimie (or feebleness of spirit:) intimating his inly feares driving him to this flight.

10 Verse 10. Swallow] that is, destroy. It hath respect to Dathan and Abirams death, who with their company were swallowed alive into the earth, Num. 16.32. as after in the 16. verse here is explained.

divide their tongue] for, their tongues, that is, their language, counsels, plots, &c. As at Babel tongues were confounded, Gen. 11.7. so tongues of Absaloms Counsellors (that persecuted David) were divided, 2 Sam. 17.1.5-14.

11 Verse 11. they compassed it] to wit, violent wrong and strife before mentioned, which were as wals about the towne: or they, that is, those wicked persons,

13 Verse 13. For, not an enemy] or, Because it was no enemy that reproached me: the Greeke turneth it thus, for if an enemy reproached me, I could suffer it, &c. for I could beare] Hebr. and I could beare it: and being instead of for, or otherwise, as in Psalme 60.13. and 51.18. magnified] that is, speake great and boastfull words: See before Psalme 35.26.

14 Verse 14. But thou] Hebr. And thou; and is often used for but, as Gen. 42.10. Isa 10.20. So in Greeke, Rom. 1.13. and often in the Psalmes. The Chaldee addeth, But thou Achitophel a man like to me, &c. esteemed of as my selfe] or, according to mine order, or estimation, that is, my very equall, my peere: of as much regard and worth as my selfe. The Greeke turneth it, like minded: a word which the Apostle useth, Phil. 2.20. my guide] or, my Duke, my Chieftaine, or master. So the Hebrew Aluph is used generally for a Duke or Chiefe governor, Gen. 36.15. &c. and so the Greeke turneth it here. It is also used in speciall for a chiefe friend, Prov. 16.28. and 17.9. Mic. 7.5. which sense is good in this place. Achitophel may bee the man here aimed at, as the Chaldee nameth him, who was one of Davids Princes and friends, even his chiefe Counsellor, and became a traytor, 2 Sam. 15.12.31. and 16.23. my knowne acquaintance] or, my familiar whom I acquainted with my counsels, purposes, &c. as Psal. 31.12.

15 Verse 15. made sweet secret counsell] that is, sweetly communicated our secret affaires each to other, or the mystrie of godlinesse, whereof see Psal. 25.14. These were fulfilled betweene David and Achitophel, Christ and Judas the traytor, with the society] or, in the concourse, company, that is, the multitude that runne together, frequenting the publike assemblies. And this was done with outward haste and hurtling together, and with concordant minds: wherefore the Greeke here turneth it unanimity or concord. This word is after used for a company or concourse, Psal. 64.3. and hath the name of tumultuous running together, Psal. 2.1.

Verse 16. Let death seize] or, Death shall seize, exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him, as the Hebrew forme noteth, that is, on every of them. to bell] to the place and state of death, Psal. 16.10. as the conspirators with Korah went downe quick into bell, Numb. 16.30.33. in their dwelling place] or, in their sojourning place; for this life is a pilgrimage where men are but guests. in their inmost part] or, within them, in the midst of them, meaning their heart.

Verse 18. and at noone] These three times in the day they used to pray in Israel, as David here practised, and Daniel afterwards, Dan. 6.10. and at the sixth houre (which was their noone tide) Peter went to prayer, Act. 10.9. Though the day was then divided into twelve houres, Ioh. 11.9. yet of old they had but these three times or houres. meditate] or pray: see the note on verse 3. and Psal. 77.4.

Verse 19. from the battell against me] from the neere fight (the conflict) with me: the Greeke saith, from them that draw neere to me, meaning his foes; as Psalme 27.2. with many] or, in many were they with me. This is doubtfull whether it bee meant of foes or friends. If of foes, it may be resolved thus, for with many (with a great multitude) they were fighters with me. If of friends, It may be understood of Gods Angels, that in a great number were with him, pitching campe for his aid, Psalme 34.8. as Eliphaz said, many moe are with us than with them, 2 King. 6.16.17. The Chaldee explaineth it, for in many afflictions his word was for my helpe.

Verse 20. even he that sitteth] that is, the eternall, that abideth one & the same, in counsell, power, &c. no changes] or alterations from evil to good, and are not bettered. Thus the Chaldee Paraphrast taketh it, of sinners which change not their evil way. It may also be meant no alterations of their good estate, that is, no adversities, as Iob 10.17.

Verse 21. He sent forth his hand] that is, laid violent hands: as Nehem. 13.21. his peaceable friends] or, them that were at peace with him.

Verse 22. drawne swords] that is, wounding deadly. A like similitude Solomon useth, Prov. 12.18. There is that speaketh words like the pricking of a sword. See also Psalme 57.5.

Verse 23. thy carefull burden] or thy gift, that is, whatsoever thou art carefull to have given thee in all thy wants and need, or whatsoever he giveth thee to exercise thy faith & patience, by adversities. The Greeke well turneth it, thy care: which phrase the Apostle useth, 1 Pet. 5.7. Cast all your

your care upon him, &c. The Chaldee saith, *Cast thy hope on the Lord*. Compare also herewith Matt. 6. 25. Luke 12. 22. Psal. 37. 5. *sustaine thee*] or, *foster and nourish thee*, with food and all other necessaries. The word though it be generally, yet is often used for *nourishing*, Gen. 45. 11. and 47. 12. 1 King. 18. 4. So the Greeke also turneth it here.

not give] that is, *not suffer*, as Psal. 16. 10.

24 Verse 24. *pit of corruption*] the Chaldee expoundeth it, *the deepe Cebema*. *men of blood*, &c.] that is, *bloody men*; as Psalme 5. 7. *not live halfe*] Hebr. *not halfe their dayes*, that is, *not come to halfe the dayes of their life*, but be cut off by untimely death. So Iob 15. 32.



PSAL. LVI.

David praying to God in confidence of his word, complayneth of his enemies. 10 Hee professeth his confidence in Gods word, and promiseth to praise him.

1 To the Master of the Musicke, concerning the dumbe dove in far places, Michtam of David, vvhenthe Philistims tooke him in Gath.

2 **B**E gracious to mee, O God, for sory man would swallow me up; at the day
3 warring he oppresseth me. Mine en-
viers would swallow mee up all the day, for
many doe warre with mee, O most high.
4 In the day I shall feare, I will trust unto thee.
5 In God, I will praise his vvord; in God doe
I trust, I will not feare what flesh can doe un-
6 to me. All the day my vvords they grie-
vously wrest; against me all their thoughts
7 be for evill. They draw together, they
keepe close themselves, they doe observe
my steps, because they earnestly expect my
8 soule. For painfull iniquity shall they escape
safe: in anger cast downe the peoples, O
9 God. Thou hast counted my wandring;
put thou my teares in thy bottle: *are they*
10 not in thy register? Then shall mine enemies
turne backe in the day *that* I call; this I
11 know, that God *will be* for me. In God, I
will praise the word; in Jehovah, I will
12 praise the word. In God doe I trust, I will
not feare what earthly man can do unto me.
13 Thy vowes are upon me, O God; I will pay
14 confessions unto thee. For thou hast deli-
vered my soule from death; hast *thou* not also
my feet from sliding? for to walke on, be-
fore God, in the light of the living.

Annotations.

1 **C**oncerning the dumbe dove] or after the He-
brew phrase, *the dove of dumbnesse*; thus Da-

vid speaketh of himselfe, as of a dove subject to vexation among the ravenous kites the Philistims, which were farre disioyned from Gods people in faith, though neere in habitation; as the Greeke translateth it, *the people farre off from the Saints*. Or, *Akm*, interpreted *dumbnesse*, may also be turned a *Congregation*, as in Psalme 58. 2. and so the meaning is, *the dove of the Congregation of them that be farre off*, that is, *of the Philistims*. And thus the Chaldee expoundeth it, *To praise for the congrega- tion, which is like to a filene dove, in the time when they are driven farre from their cities*, &c.

Michtam] a Jewell, or golden Psalme: See Psalme 16. 1.

tooke him in Gath] David fleeing from Saul to Achish King of Gath, and being there knowne, changed his behaviour, and fained him- selfe foolish, and was so dismissed, 1 Sam. 21. 10. &c. whereupon he made the 34. Psalme. After that he fled againe to K. Achish, and dwelt there with him, he and his company, 1 Sam. 27. 1, 2, 3, &c.

Verse 2. *would swallow me up*] or, *breatheth after me*, to take and devour me. This word *Shaph* is used for *sooping in of drinke*; Iob 5. 5. also, *of the wind or breath*, Ier. 2. 24. and 14. 6. and so for breathing after any thing to come thereto, Iob 7. 2. Ecclef. 1. 5. So after in Psal. 57. 4. & 119. 131.

O most high] *O high God*, as the Greeke explain- eth it. The Greeke saith, *from the height*; wee may also translate it, *in height*, that is, *highly* (*proudh*) they warre against me. But *Meerom Height*, is sometime Gods attribute, as Mich. 6. 6. Psalme 92. 9.

Verse 4. *In the day*] or, *what day*, that is, *when- soever* I shall be afraid.

Ver. 5. *What flesh can doe*] or question-wise, *what can flesh doe unto me?* by *flesh*, meaning *corrupt and weak man*, as is exprest, verse 12. The like ti- tle is given to men, in Psalme 78. 39. Genesis 6. 3. Esay 40. 6.

Verse 6. *they grievously wrest*] *they painfully forme*, and *frame my words* (or *my matters*): perverting them, and giving them another figure or fashion. So the Hebrew word is used for *fashioning*, Iob 10. 8. It signifieth also, *grieving*, Esay 63. 9.

Verse 7. *They draw together*] or, *gather*, that is, *convene and combine together*, or, *gather warres*, as is exprest, Psal. 140. 3. So Psal. 59. 4. *my steps*] or *my beeles*, or *foot-soles*, after the manner of that old Serpent, Gen. 3. 15.

Verse 8. *cast downe*] or *make descend*, to wit, *to the pit of corruption*, as Psal. 55. 24. or *neither parts of the earth*, as Ezek. 32. 18.

Verse 9. *my wandring*] *my sitting to and fro*, as from Sauls presence to Gath, 1 Sam. 21. 10. from thence to the cave of Adullam, 1 Sam. 22. 1. from thence to Mispah in Moab, verse 3. then to the fo- rest of Horeth in Iudah, verse 5. then to Keilah, 1 Sam. 23. 5. thence to the wilderness of Ziph, verse 14. thence to the wilderness of Maon, v. 25. then to Engedi, 1 Sam. 24. 1, 2. and so from place to place, as a Partrich on the mountaines; in all which David acknowledged Gods care and pro- vidence towards him. *in thy bottle*] that is, reserve them diligently. Bottles were used to put

in milke and wine, Iudg. 4. 19. 1 Sam. 16. 20. In the Hebrew there is an allusion to the former word *wandering*, called *Nod*, a bottle being also in that tongue called *Nod*, having difference in writing, but none in sound. are they not in thy register?] or, in thy booke and reckoning? meaning, doubtlesse they are. A question is often used for an earnest affirmation or deniall. As when one Evangelist saith, *Doe yee not erre?* Mar. 12. 24. another saith, *yee doe erre*, Mat. 22. 29.

10 Verse 10. *that God will be for me*] or, *with mee*, or, *that God is mine*: as the Greeke saith, *thou art my God*.

13 Verse 13. *Thy vowes are upon me*] that is, *I have thank-offerings ready, wherewith to pay my vowes which I made unto thee*. A like phrase is in Prov. 7.

14. *Vpon me are peace-offerings*. See also how vowes were paid with *peace* or *thank-offerings*, Levit. 7. 15.

16. Psalme 66. 13. Or, *they are upon me*, that is, I am bound to pay them, or, doe now bind my selfe and take them upon me. The Chaldee saith, *On me I have received, O God, thy vowes.*

confessions] that is, as the Chaldee saith, *sacrifices of confession*, or *thanks*: which were distinguished from *vowes*, Levit. 7. 12. 15. 16.

14 Verse 14. *hast thou not also*] meaning *surely thou hast*: as before in verse 9. and Psal. 116. 9.

from sliding] or, *from driving*, *from thrust*, that is, *from sliding by the thrust of my enemies*. to walke

on] or *converse*: it noteth a continuall and pleasing carriage of ones selfe acceptable to God: therefore the Greeke explaineth it by *well-pleasing*; and the Apostle followeth the same, in Heb. 11. 5. from Gen. 5. 24. So in Psal. 116. 9. The meaning also of the phrase here is, *that I may walke*: as that which one Prophet saith, *Lasbabeth, so dwell*, 1. Chron. 17. 4. another saith, *lesbibi, that I may dwell*, 2 Sam. 7. 5. *the light of the living*] or,

light of life: meaning the vitall of lively light which men here on earth doe enjoy: and therefore in Iob 33. 28. 30. this is opposed to the *pit* or *grave*; and in Psal. 116. 9. it is called *the land of the living*: whereof see Psal. 27. 13. This also respecteth the better *light of life*, mentioned by our Saviour, Ioh. 8. 12.



P S A L. LVII.

David in prayer flying unto God, complaineth of his dangerous case. 8 Hee encourageth himselfe to praise God.

1 To the master of the musick, Corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

2 **B**E gracious to me, O God, be gracious to me, for in thee my soule hopeth for safety, and in the shadow of thy wings will I hope for safety, til the wofull evils passeth over. I will call unto God most high, to the God that perfectly accomplisheth to-

wards me. He will send from heavens, and save me; hee hath put to reproach him that would swallow me up, Selah: God wil send his mercy and his truth. My soule is among Lions; I lie among inflamers, the sons of Adam; their teeth are speares and arrowes, and their tongue a sharpe sword. Be exalted over the heavens, O God, over all the earth be thy glory. They prepared a net for my steps, he bowed downe my soule; they digged a pit before me; they are fallen into the midkt of it, Selah. Firmely prepared is my heart, O God, firmly prepared is my heart; I will sing and praise with Psalme. Raise up my glory, raise up Psalterie and Harpe, I will raise up at the day dawning. I will confesse thee among the peoples, O Lord, I will praise thee with Psalme among the nations. That thy mercy is great unto the heavens, and thy truth unto the skies. Bee exalted over the heavens, O God, over all the earth be thy glory.

Annotations.

Corrupt not] or, *Bring not to corruption*, or *perdition*. This word sometime importeth corruption of faith and manners, by sinne, as is noted on Psal. 14. 1. sometime *perdition*, or *utter destruction*, the punishment of sinne, Psal. 78. 38. 45. Gen. 6. 13. and 9. 11. 15. it is a more vehement word than *killing*, Ezek. 9. 6. 8. This word is also in the title of the 58. 59. and 75. Psalmes.

Michtam] a golden song. See Psal. 16. 1. from

face] or, *for feare of Saul*. See Psal 3. 1. into the

cave] Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats; and being there in a cave, David cut off the lap of Sauls coat, and would not kill him. Which when Saul afterward perceived, his heart relented for Davids kindnesse, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, hee ceased his persecuting for a time, 1 Sam. 24. David in that distresse made this Psalme.

Verse 2. *evils passeth*] that is, every evil; or, the whole heape of evils passeth.

Verse 3. *perfectly accomplish*] or *performeth*, to wit, his grace, or his promise; or my affaires, bringing them to a full end and stay. So Psal. 138. 8. A like speech the Apostle useth, Phil. 1. 6.

Verse 4. *He will send*] or *usually sendeth*, to wit, his hand, Psal. 144. 7. or, his Angell, as Dan. 3. 27. and so the Chaldee explaineth it; or, *his mercy and truth*, as after followeth. *Swallow mee*] or, *breatheth after me*. See Psalme 56. 2.

Verse 5. *Lions*] called here *Lebaim*, *bearty*, *fiery*, *courageous Lions*; of *Leb*, that is, *heart*, *courage*. As

As there be sundry sorts of Lions, so have they sundry names; see Psalme 7. 3. Lions are mentioned in the Scriptures for the stoutnesse of their heart, 2 Sam. 27. 10. boldnesse, Prov. 28. 1. and grimmesse of their countenance, 1 Chron. 12. 8. Saul and his Courtiers are here Lyons to David, as were the Kings of Ashur and Babel after unto Israel, Ier. 50. 17. the Roman Emperour to Paul, 2 Tim. 4. 17. and all wicked rulers over the poore people, Prov. 28. 15. inflamers of houses, meaning fiery, fierce, and raging persons, that flamed with wrath and envie, and inflamed others. Of such David did complaine to Saul, 1 Sam. 24. 10. speares] Heb. the speare; as chariot for chariots, Psal. 68. 18. So Agur speaketh of a generation whose teeth are swords, and their jaws knives, to eat up the afflicted out of the earth, Prov. 30. 14. See also Psal. 55. 22. and 59. 8.

6 Verse 6. over the heavens] the Chaldee expoundeth it, over the Angels of heaven: so in verse 12.

9 Verse 9. Raise up] or stirre up, to wit, thy selfe, or Awake. A word of exciting, Iudg. 5. 12. Compare this with Psalme 108. 2. 3. &c. my glory] my tongue or soule. See Psalme 16. 9. and 30. 13.

at the day dawning] I will rouse up my selfe with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it, and so stirre it up. A figurative speech.

11 Verse 11. That thy mercy] or, For thy mercy is great, &c. Compare Psalme 36. 6.



PSAL. LVIII.

David reproveth wicked Judges: 4. describeth the nature of the wicked; 7. devoteth them to Gods judgments: 11. Whereat the just shall rejoyce.

1 To the Master of the Musicke. Corrupt not; Michtam of David.

2 **I**Ndeed, O assembly, speake yee justice? judge ye righteousnesses, O sonnes of A-
3 dam? Yea in heart yee worke injurious
4 evils in the land, ye weigh the violent wrong
5 of your hands. The wicked are estranged
6 from the wombe, they erre from the belly,
7 speaking a lye. Hot poyson they have, like
8 as the hot poison of a Serpent, as of the deaf
9 Aspe, that stoppeth his care. Which will
10 not heare the voice of charmers, of him
that inchanteth, inchantments of him that is
made wise. O God, breake their teeth in
their mouth; burst out the Lions tusshes, O
Jehovah. Let them be refused as waters that
passe away: bend hee his arrowes, be they
as cut off. As a snail that melteth, let him
goe away; as the untimely birth of a wo-
man; as they that have not scene the Sunne.
Ere that they shall perceive your thornes of

the Bramble: even alive, even in wrath, he
will tempestuously whirle it away. The just
shall rejoyce when he seeth the vengeance;
hee shall wash his feet in the blood of the
wicked. And earthly man shall say, Surely
there is fruit for the just; surely there is a
God that judge in the earth.

Annotations.

Corrupt not] Bring not to perdition, &c. See Psal. 57. 1. and 16. 1.

Verse 2. O assembly] O band, Company or congregation. The Hebrew *Elelem*, which hath the signification of binding as a sheaf or bundle, seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbnesse, (as before in Psal. 56. 1.) and be read thus; Of a truth, doe ye speake dumbe justice? or, muteness of justice? As blaming them for speaking and boasting of justice, when indeed justice was dumbe, and opened not her mouth, but they gave most unjust sentence.

righteousnesse, or equities, that is, righteous, plaine, and equall things. Judges are called Gods, Psal. 82. 6. and therefore should imitate God, who saith, I doe speake justice, and declare righteousnesses, Esay 45. 19.

Verse 3. yee weigh] or, yee balasse, (of the Hebrew *Palal*) yee peise. A similitude taken from the weighing of things which should be in even peise and proportion, Prov. 16. 11. so justice should weigh all words and workes in equity, & reward them accordingly: but these weighed out wrong for right.

Verse 4. from the wombe] that is, even from their mothers wombe, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption. So in Esay 48. 8.

Verse 5. Hot poyson they have] or, Hot wrath is to them. The Hebrew *Chamath* signifieth both poyson and rage or fury, each of them being hot. The Greeke here turneth it rage; the similitude of a serpent rather giveth it to be poyson, as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applyed to the wicked, who like serpents in fury spit out their venome and malice. like as] or, according to the likeness. It meaneth an exact comparison, as no whit inferiour to the serpent, which was the instrument to poison mankind, Gen. 3. serpent] or snake, called in Hebrew *Nachash*, of expertnesse, for it was more subtiler than any beast of the field, Gen. 3. 1. deaf aspe] or cockatrice, or the serpent *Python*, called in Hebrew *Pethen*, which name noteth (by the contrary) the unperswadednesse which this Psalme sheweth to bee naturally in that beast. And so the wicked have the title of *Apeitbeis*, Unperswaded, or Disobedient, Tit. 1. 16. Ephes. 2. 2. stoppeth] Hebr. *will stop*, that is, usually stoppeth his care, with his taile (as humane writers report) whiles the other hee layeth

- eth on the ground; or, is naturally deafe of it.
- 6 Verse 6. *the voice of charmers*] which with words use to charme serpents, that they can neither bite nor sting, as may be gathered both by this place, and by Eccles. 10. 11. Ier. 8. 17. And these Char-mers have their name in Hebrew of *whispering*, or, soft, sweet, and eloquent speaking, Psal. 41. 8. Isa. 3. 3. *of him that inchanteth*] or *that conjureth, conjoineth, associateth*. Inchanters have this title here, and in Deut. 18. 11. either because by forcery they associate Serpents, making them tame and familiar, that they hurt not; or because such persons use to bind and tie bands or things about the body, to heale or hurt by forcery; or because by their conjuring art, they have society and fellowship with Devils. And that these evill arts are not here approved, the Law sheweth, Deut. 18. Onely similitudes are taken from them, as elsewhere from *the theefe*, Revel. 16. 15. *the unrighteous Judge*, Luke 18. 1. 2. 6. 7 *the unjust Steward*, Luke 16, &c. *of him that is made wise*] *of the wisest*, that is, *the learned, expert, the cunning Mage*.
- 8 Verse 8. *refused as waters*] that is, (as the Greeke explaineth) *set at nought*, nothing esteemed; as waters that passe away and are not regarded. *bend be his arrowes*] or, *his arrow*, (for the Hebrew hath a double reading;) that is, *every of his arrowes*. And this may be meant of the wicked man, whose arrowes bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off. *be they as cut off*] or, let them be *as if they were cut off*, or, *even as straws*: meaning it of the wicked's arrowes: or if of their owne persons, let them be even cut off, as the Greeke saith, *untill they be weakened*.
- 9 Verse 9. *snail that melteth*] or, *snail of melting*, that is, *a consuming snail*; which creeping out of the shell, casteth her moistures, and so waiteth to death. Also with salt, a snail melteth into water. *let him goe away*] or, *walke*; meaning, let him *dye*. So where one Prophet saith, *to goe with thy fathers*, 1 Chron. 17. 11. another saith for it, *sleep*, that is, *die*, 2 Sam. 7. 12. *the untime birth*] or *fallen birth*, meaning fallen before due time. So Iob 3. 19. Eccles. 6. 3. 5.
- 10 Verse 10. *Ere that they shall perceive*] or, *Before men shall understand*. Hee speaketh to the wicked of their sudden destruction. The meaning seemeth to be this: *Ere men shall perceive* (or *feele*) the pricking of *your thornes*, which are thornes of the *Bramble*. *God will as with a whirlwind destroy every of them*. The *bramble* or *brier* (mentioned also in Iothams parable, Iudg. 9. 14. 15.) hath strong and sharpe thornes, fit to resemble the evill counsels and deeds of the wicked. The Hebrew *Sir* is used both for a *thorne*, and a *pot*: wherefore some here translate *pots*, yet yeelding the same sense. The Greeke turneth it *thornes*. *as alive*] or *even quicke*; which noteth sudden destruction, as Psal. 55. 16. *let them goe downe to hell alive*: or their *lively vigour*, which made them feare no destruction, as Psalme 38. 20. *my enemies are alive are mighty*. This word is sometime used for *raw flesh*, 1 Sam. 2. 15 which some that translate the former

word *pots*, retaineth also here. *even in wrath*] or, *as with burning anger*. Wee may also understand the word *thorne* thus: *as well the living thorne*, (that is, *fresh and greene*) as the thorne of *burning*: that is, *the burnt or seare thorne*: because on the *bramble*, some of the thornes are parched and dry, when others are *young and greene*. *be will tempestuously whirle it away*] *God will take away*, (or *shave away*) it, that is, *every thorne, as with a whirlwind or tempest*. For, *as with a whirlwind that passeth, the wicked is no more*, Prov. 10. 25.

Verse 11. *his feet in blood*] This noteth both the greatnesse of the slaughter, and comfortable use which the just shall make hereof. Compare Psal. 68. 24. Esay 63. 3. Revel. 14. 20.

Verse 12. *earthly man*] Hebr. *Adam*, put here for men in generall, as *son for sons*, 2 King. 21. 6. with 2 Chron. 33. 6. See also Psal. 8. 9. *fruit*] that is, *a comfortable reward*, after their labours and troubles. As Heb. 12. 11. Iam. 3. 18. So the Chaldee translateth it, *a good reward*. *God that judge*] or *Gods judging*. A myserie of the holy Trinity, used sundry times in the Scripture, as, *Gods caused me to wander*, Gen. 20. 13. *be in holy Gods*, Ios. 24. 19. *be in living Gods*, Ier. 10. 10. though most commonly it is otherwise. See the note on Psal. 3. 3.



P S A L M E L I X.

David prayeth to be delivered from his enemies, 7 He complaineth of their cruelty. 9. Hee trusteth in God. 12 Hee prayeth against them. 17. Hee prayeth God.

To the Master of the Musicke, Corrupt not; Michtam of David, when Saul sent, and they kept the house for to kill him.

DEliver me from mine enemies, O my God: from them that rise up against me, set thou me on high. Deliver me from the workers of painefull iniquity, and save thou me from the men of bloods. For loe they lay wait for my soule, the strong doe draw together against mee: not for my trespassse, nor for my sinne, Jehovah. Without iniquity in me, they run and make ready: raise thee up to meet me, and see. And thou Jehovah God of hosts, God of Israel, awake to visit all the heathens: be not gracious to any that unfaithfully worke iniquity, Selah. They returne at evening, they make noise as a dogge, and compass the Citie. Loe, they utter with their mouth; swords are in their lips: for vvho heareth? But thou Jehovah vvilt laugh at them, thou vvilt mocke at all the heathens. His strength, unto thee wil I take heed, for God is mine

11 mine high defence. The God of my mer-
 12 cie will prevent me, God will let me see on
 mine enuiers. Slay them not, lest my peo-
 ple forget; make them wander abroad in thy
 13 power, and bring them downe, our shield,
 Lord. The sinne of their mouth, the word
 of their lips; when they shall be taken in
 their haughtinesse; and of cursing, and of
 14 false deniall, let them tell. Consume in
 wrath, consume & let them be no more; and
 let them know that God ruleth in Iakob, to
 15 the ends of the earth, Selah. And they shall
 returne at evening, make noise as a dog, and
 16 compasse the citie. They shal wander abroad
 for to eat, and shall howle if they be not sa-
 17 tisfied. But I will sing thy strength, and wil
 shout at morning thy mercy; for thou hast
 beene an high defence to me, and a refuge in
 18 day of my distresse. My strength, unto thee
 will I sing Psalme, for God is mine high de-
 fence, the God of my mercy.

Annotations.

- 1 **C**orrupt not] or bring not to perdition. See Psalme 57.1. *Michtam*] a notable song: see Psalme 16.1. *to kill him*] or to doe him die. Saul having cast his speare at David, and missed him, sent messengers after unto Davids house, for to keepe (or watch) him, and to kill him. But his wife *Michal* (Sauls daughter) bewrayed the matter, let David downe at a window, and so hee escaped, 1 Sam. 19. 10. 11. 12. Hereupon hee made this Psalme.
- 2 Verse 2. *sent me on high*] set me aloft, where I may be safe, that my foes reach not to me.
- 4 Verse 4. *not for my trespass*] to wit, against them; as else-where David professeth, 1 Samuel, 24. 10. 12.
- 5 Verse 5. *without iniquity*] to wit, of me, or on my part, understanding it of *sinne*, as in the former verie: or *without punishment* (understanding it of the enemies) *they runne*, &c. Iniquity is often used for *Punishment*: See Psalme 69. 28. Or, *without iniquity*, (*without blame*) in their owne conceit; as in Ierem. 50. 7. *their enemies said we offend not, because they have sinned*, &c. *to meet me*] meaning, for good, that is, to assist me. For sometime meeting is to oppose and resist, Psalme 35. 3.
- 6 Verse 6. *to visit*] namely, with punishment, as Exod. 20. 5. So otherwise, in Psalme 8. 5. *the heathens*] that is, the wicked mine enemies, called here *heathens*, as else-where *strangers*, Psal. 54. 5. *unfaithfully worke*] or, disloyally commit. See this word, Psalme 25. 3.
- 7 Verse 7. *They returne at evening*] The enemies, like hungry dogs, come at evening, secretly to surprise and devoure me. So wicked persecutors are likened to dogs, Psal. 22. 17. or it may be a prophesie of their extreme poverty, that when

others goe to rest, they goe about howling for meat. *make noise as a dog*] barking, grinning, grinning, howling, as a dog for his meat; as after, verse 15. 16. therefore the Greeke turneth it, *they are hungry*.

Verie 8. *utter*] or well out, as from a fountaine; belch or babble, as Prov. 15. 2. 28. This similitude is explained, Ierem. 6. 7. *As the fountaine casteth out her waters, so shee casteth out her malice.* *swords*, &c.] that is, *they speake sharpe denouncing words*. So the Chaldee interpreteth it, *words that are sharpe like a sword*. See Psalme 57. 5. *who beareth*] These are the aduersaries words, who thought that none did heare, or (as the Chaldee addeth) would punish them.

Verse 20. *His strength*] understand, O God that art his strength: and may bee meant of himselfe, though he speake as of another: 1. Because in the Hebrew there is sometime a sudden change of the person, as Dan. 9. 4. *thou keepest covenant towards them which love him*, that is, *which love thee*, Deut. 5. 10. *that love mee*, and keepe his Commandments, for, *my commands*, Mic. 1. 2. *Hear ye people all they*, for *all yee*. 2. Because in the last verie of this Psalme it is repeated, *My strength*. 3. Also in this place, both the Greeke and Chaldee turne it *My strength*. 4. Because in the next verie, it is written in the Hebrew text letters, *his mercy*, but by the vowels and margine, read, *my mercy*; which giveth occasion to suppose the like meaning here. Howbeit the sense is good, if we understand it of the enemy *Saul*, thus; O God that art his strength, and hast given him the kingdome, & this power. For even wicked rulers have no power, except it be given them from above, Ioh. 19. 11. And David much respected Saul, as *Gods Anointed*, 1 Sam. 26. 11. 2 Sam. 1. 14. *I take heed* for, *will I keepe*, observe, that is, *wait upon thee*, or keepe thanks and praises for thee, as verse 18.

Verse 11. *God of my mercy*] or, of his mercy, (as is observed in the former verie;) or, *my God of mercy*, that is, *my mercifull God*. *prevent me*] to wit, with mercy, or blessings, as Psalme 21. 4. *let me see*] to wit, vengeance, Psalme 54. 9. as the Chaldee also here explaineth it.

Verse 12. *people forget*] to wit, their sinne and punishment for the same. Dead men are forgotten, Psalme 31. 13. Ecclef. 9. 5. so their punishment whiles they live, is the more memorable. *make them wander*] to wit, as vagabonds. The word hath reference to *Cains* judgement, who was not killed, but marked for a vagabond, Gen. 4. 14. 15. Some punishments are lesse tolerable than death it selfe, Revel. 9. 6.

Verse 13. *The sinne of their mouth*, &c.] This sentence is difficult; for, 1. It may have reference to the former, *that my people forget not their sinnes and punishments*, but may tell of them: or, 2. It may respect themselves; *let them tell* (or confesse) their owne sinnes and punishments, as did *Cain*, *Iudas*, &c. Gen. 4. 13. 14. Mat. 27. 4. Or, 3. It may shew the cause of their judgements, For the sin of their mouth, &c. & so the Chaldee expounseth it.

it. *when they shall*] or, *and let them be taken.*
and of cursing] or, *for the curse*, (the execra-
 tion,) which may be understood of the *sinne*, accord-
 ing to Psal. 10. 7. or, of the *punishment* thereof, as
 Deut. 30. 7. *of false deniall*] of their *lying*, or
 of their *leamessse*. The originall signifieth either,
 and may also be meant of *sinne*, or the *punishment*
 thereof. *let them tell*] or, *they shall tell*, speak-
 ing of *his people*, or of the wicked themselves.

14 Verse 14. *Consume*] to wit, *them*, as Loose, Mat.
 21. 2. for, *loose him*, Marke 11. 2.

15 Verse 15. *And they shall returne*] or, *let them re-
 turne*, &c. a prophesie of, or prayer for their pu-
 nishment answerable to their sinne, as before,
 verse 7.

16 Verse 16. *They shall wander*] or *make themselves
 wander*, scatter themselves abroad. The Hebrew
 hath a double reading, to include both these: so
 2 Sam. 15. 20. See a like punishment of the wic-
 ked, Iob 15. 23. The Chaldee addeth, *They shall
 wander abroad, that they may take a prey for to eat.*
shall howle] or, *shall tarry all night*, to wit, hungry
 and unsatisfied. The Hebrew signifieth either of
 these: but the Greeke chooseth the former, *they
 shall murmur*, howling for hunger.

17 Verse 17. *sing thy strength*] that is, *praise with
 song thy strength*, who canst defeat my foes, and pro-
 tect me.



PSAL. LX.

*David complaining to God of former afflictions, now
 upon better hope prayeth for deliverance. 8 Comforting
 himselfe in Gods promises, hee craveth that helpe wherein
 he trusteth.*

1 To the Master of the Musicke, upon Shushan
 eduth, Michtam of David, for to teach.
 2 When he fought with Aram of Mesopota-
 mia, and with Aram of Zobah: and Iobab
 turned and smote Ædom in the valley
 of salt, twelve thousand.

3 **O** God, thou didst cast us away, thou
 didst break us, thou wast angry; turn
 4 againe unto us. Thou didst make
 the land to quake, didst rive it; heale thou
 5 the breaches thereof, for it is moved. Thou
 didst shew thy people a hard thing; thou did-
 6 didst give us to drinke the vvine of astonish-
 ing horror. Thou hast given to them that
 feare thee, a banner to be high displayed, be-
 7 cause of the certaine truth, Selah. That thy
 beloved may be delivered, save thou *with*
 8 thy right hand, and answer me. God spake
 by his holinessse, I vwill be glad: I shal divide
 Shechem, and measure the valley of Suc-
 9 coth. Gilead shall be mine, and Manasseh
 mine, and Ephraim the strength of mine

head; Iehudah shall be my lawv giver. Moab
 my vvashing pot: over Ædom I shall cast
 my shooe: Palestina thou thou over mee.
 Who will lead me along to the citie of strong
 defence, vvho vvill lead me unto Ædom?
 Is it not thou, O God, that hadst cast us a-
 vvay, and vvouldst not goe forth, O God,
 in our hosts? O give thou us helpe from di-
 stressse, for vaine falshood is the salvation of
 earthly man. Through God vve shall doe
 valiantnesse, and he vvill tread dovne our
 distressers.

Annotations.

Shusan] that is, *the six-stringed instrument*, (or
 Lute.) See Psal. 45. 1. *eduth*] that is, *the
 testimony*; which here either belongeth to the mu-
 sical now unknowne to us, or meaneth the Psalm
 to be a testimony of Davids faith and thankesful-
 nesse; or to bee sung by the Priests before the
 Arke of God in the Sanctuary; which Arke and
 Tables of the covenant in it, was called *the Testimony*,
 Exod. 40. 5. 20. *Michtam*] a golden song: see
 Psal. 16. 1.

Verse 2. *Aram*] that is, *the Aramites*, or *Syrians*;
 the posterity of Aram, the son of Shem, the son of
 Noah, Gen. 10. 22. *Mesopotamia*] a countrey so
 commonly called of the Greeke, Act. 7. 2. in He-
 brew *Naharajim*, that is, *of (or between) the two ri-
 vers*, meaning *Tygris & Euphrates*, between which
 this land lay. So the Chaldee expoundeth it, *A-
 ram which is by Euphrates*. *Zobah*] a countrey near
 the other, called of Greek Writers *Syria Saphena*.

Ædom in the valley of salt] that is, *the Ædo-
 mites*, or *Idumeans in the salt valley*, a place in that
 countrey, whereof mention is also made, 2 King.
 14. 7. *twelve thousand*] in the history, 2 Sam. 8.
 13. this victory is ascribed to David, in 1 Chron.
 18. 12. it is ascribed to *Abishai*, Iobabs brother,
 and there also the number is *eightene thousand*. It
 seemeth that Captaine *Abishai* first set on them,
 and slew 6000. after him followed *Iobab*, and slew
 12000. moe, here mentioned. And David in this
 victory attributed, because he was King.

Verse 3. *cast us away*] This complaint seemeth
 to have reference unto that miserable state where-
 in Israel was, 1 Sam. 13. 19. &c. and 31. 7.
turne] The Chaldee addeth, *turne thy glory to me*.

Verse 4. *the land quake*] that is, *change the state
 thereof*; as Hag. 2. 7. compared with Hebr. 12. 26,
 27, 28. also Ezek. 31. 16. This land the Chaldee
 expoundeth *the land of Israel*. *rive it*] as at
earth-quakes rifts and chinkes appeare. This word
 is not else-where used in Scripture. *heale*] that
 is, *repaire*: See the like phrase, 2 Chron. 7. 14.

Verse 5. *astounding horror*] or *reeling, giddinesse*:
 meaning, they were drunken with afflictions,
 which caused horror, as drunkennessse with wine
 causeth giddinesse. This word is also used, Esay
 51. 17, 20, 21, 22.

Verse 6. *a banner*] or *ensigne*. This word is ap-
 plied

plied to the *flagge* or *ensigne* of the Gospell, Esay 11.12. and 49.22. and 62.10. here, to David and his victory. *to be high displayed*] or, *to use for a banner*, which hath the nam: of *lifting high*. *the certaine truth*] of thy promises.

7 Verse 7. *answer me*] or *us*, me and my people. The Hebrew hath both readings. The Chaldee explaineth it, *Reserve my prayer*.

8 Verse 8. *shall divide*] this meaneth a full possession after conquest, Ios. 1.6. and 13.7. *Shechem*] a citie in the tribe of Ephraim, not far from Samaria, Gen. 33.18. Ios. 20.7. *Succoth*] a citie in the tribe of Gad, beyond the river Iarden, Ios. 13.27.

9 Verse 9. *Gilead*] and *Manassah*: These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time they resisted David, and clave to Ishbosheth Sauls son, 2 Sam. 2.8.9. &c. yet were by Gods promise to be subjected unto David. *strength of my head*] that is, my hornes wherewith I shall smite the people together, according to that promised blessing, Deut. 33.17. or by *head*, may bee meant *head-ship*, *kingdome*, or *principality*. *law-giver*] or *statute-maker*, a title of authority; therefore the Greeke translateth here, *King*. This also accordeth to the promise made to Judah, Genesis 49.10. 1 Chron. 5.2.

10 Verse 10. *Moab*] the land or people of the *Moabites*, neere to the land of Israel; these were the posterity of Lot, Abrahams nephew, begotten by Lot in his drunkenesse, of his owne daughters, Gen. 19.33. 36.37. they had now forsaken the true God, and worshipped *Baal-pebor* and *Chemosh*, Num. 25.1.3. and 21.29. were enemies to Israel, Numb. 22. Iudg. 3.12. and subdued by David, 2 Sam. 8.2. *washing pot*] that is, used for base services, as a vessell to wash my feet in. *over Edom shall I cast my shoe*] that is, I shall walke thorow, possesse, and tread downe the land of Edom (or Idumea) whose inhabitants were *Edomites*, the posterity of *Edom*, that is, *Eseu* the elder brother of Iakob, who prophanely selling his birth-right for a messe of *red pottage*, (called in Hebrew *Adom*) had his name therefore *Edom*, to the perpetuall shame of him and his seed, Gen. 25.30. and 36.8.9. Heb. 12.16. as *Iakob* by faith obtained the glorious name of Israel; see Psal. 14.7. *Palestina shout thou*] for this, in Psal. 108.10. it is said, *over Palestina I will shout*. So here it seemeth to be spoken in mockage; intimating, that howsoever the Philistines dominered and triumphed for a while, (as appeareth, Iudg. 10.7. and 13.1. 1 Sam. 4.10. and 31.1.) yet should they by David bee subdued; as came to passe, 2. Sam. 8.1. Therefore the Greeke turneth it, *the aliens are subject to me*: the Chaldee thus, *concerning the Philistines, shout and be strong*, *O congregation of Israel*. *Palestina* (called in Hebrew *Palestiah*) was a part of the land of Canaan, westward by the sea, inhabited by the *Philistines*, which came of the *Castubims*, nephewes of *Asixram* the son of *Cham*, the sonne of *Noah*, Gen. 10.14. These with the *Caphorims*, first inhabited *Caphor*, and from thence

came to *Palestina*, Amos 9.7. where they drove out the *Avims*, (the ancient inhabitants of the land) and dwelt in their stead, Deut. 2.23. And this seemeth to be the reason why usually the *Philistines* are called in Greeke *Allopylois*, *Aliens*, (of another tribe or nation;) because they were not the first naturall inhabitants.

11 Verse 11. *Who will lead*] it is a kind of wish, as Psal. 14.7. yet implying also some difficulty, as the next verse here sheweth. *of strong defence*] that is, *defended* or *fortified*: see Psal. 31.22. This may be meant generally of all strong cities that resisted David; or specially of *Rabbah*, the chiefe citie of the *Ammonites*, wherof see 2 Sam. 12.26. 29. &c.

13 Verse 13. *from distress*] or *from the distresser*, the adversary. *for vaine*] Hebr. *and vaine*: but *and* is often used for *because*, or *for*; as 2 Sam. 22.28. with Psal. 18.28. so Esay 64.5.

14 Verse 14. *doe valiantnesse*] or *valour*, that is, *valiant acts*: according to the prophesie, Num. 24.19. or *make a power*, that is, *gather an army*; as the phrase is used, 1 Sam. 14.48. and in Ezek. 28.4. it is used for *gathering of wealth*. See the notes on Psalme 18.33. *will tread downe*] in Greeke, *will set at nought*, or *contemne*.



PSALME LXI.

David flieth to God upon his former experience. 5 He voweth perpetuall service unto him, because of his promises.

To the Master of the Musicks, upon Neginath, a Psalme of David.

HEARE thou, O God, my shouting, attend to my prayer. From the end of the land unto thee do I call when my heart is overwhelmed: lead thou me unto the rock that is higher than I. For thou hast beene a safe hope to mee, a tower of strength from the face of the enemy. I will sojourne in thy tent for ever, I will hope for safety in the secret of thy wings, Selah. For thou, O God, hast heard my vowes, hast given inheritance to them that fear thy name. Thou wilt adde dayes unto the dayes of the King, his yeares shall be as generation & generation. He shall sit for ever before God; prepare thou mercy and truth, which may keepe him. So will I sing Psalme to thy name, unto perpetuity, that I may pay my vowes day by day.

Annotations.

VPon *Neginath*] or *with neginath*, that is, *the playing on the strings* of the instrument: meaning that this Psalme was to be sung with musick of stringed instruments. See Psal. 4.1.

Verse 3. *end of the land*] the utmost border of the land of Canaan, where David sometime was driven to

to abide, 2 Sam. 17. 24. or, end of the earth. *is over-whelmed*] or *covered over*, to wit, with griefe, (as the Greeke explaineth it) whereby it *fameth*; *oppressed with sorrow*. So Psal. 102. 1. and 77. 4. and 107. 5. and 142. 4. *lead thou*] or, *thou wilt lead*: a speech of faith, from former deliverances, as the next verse sheweth. *higher than I*] which I cannot get upon, unlesse thou lead me.

4 Verse 4. *a safe hope*] or, *shrouding place*, where hee hoped for, and had found safe shelter.

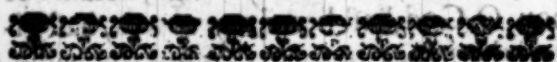
5 Verse 5. *I will sjourne*] or *shall abide*. See Psal. 15. 1. *in the secret*] or, *the hiding place*, called else-where *the shadow of his wings*, Psal. 36. 8. and 63. 8. See Psalme 91. 1. - 4.

9 Verse 6. *my vowes*] that is, *my prayers made with vowes*, as the Saints used, Gen. 28. 20. Iudg. 11. 30. 31. Hereupon, prayer is called in Greeke *Proseube*, of *pouring out vowes to God*. *inheritance to them*] so the Greeke also hath it; or, *give me the inheritance of them*; that is, such a blessing as usually thou bestowest on such as feare thee. The Chaldee paraphraseth, *thou hast given an inheritance in the world to come to them that feare thy name*.

7 Verse 7. *Thou wilt add*] or *prayer-wise*, *add thou*, &c. so the rest. *dayes unto dayes*] or, *upon dayes*, that is, *a long life*. *of the King*] meaning *himselfe*, and specially *Christ*, who was to be his Sonne after the flesh. So the Chaldee saith, *of the King Christ*. See Psalme 72. and 89. 21. 30. 37. 38.

8 Verse 8. *He shall sit*] to wit, *on the throne*, that is, *reigne*, or *sit*, that is, *dwell*, or *abide*, as Psalme 140. 14. *prepare*] or, *appoint*, as his due and ready portion. The Hebr. is *Man*, a name whereby that *prepared meat* was called, which God gave his people from heaven, Psalme 78. 24.

9 Verse 9. *day by day*] or *day and day*, that is, *daily*. The Hebrew usuall phrase is, *day day*; so Psal. 68. 10. Gen. 39. 10. Eley 58. 2. Exod. 16. 5. sometime *day and day*, as Hest. 3. 4. 2 Cor. 4. 16. So *two two*, Marke 6. 7. for, *two and two*. The Chaldee maketh this paraphrase, *when I pay my vowes in the day of the redemption of Israel; and in the day when the King Christ shall be anointed to reigne*.



PSALME LXII.

David professing his confidence in God, discourageth his enemies. 6. repeateth his assured confidence; 9. Teacheth the people to trust in God, not in worldly things. 12. Power and mercy belong to God.

1 To the master of the musicke over Ieduthun, a Psalme of David.

2 **Y**Et surely unto God my soule keepeth
3 silence; from him is my salvation.
4 Surely he is my rocke, and my salvation,
mine high defence, I shall not be moved much. How long will ye endeavour mischief against a man: ye shall be killed all of

you; ye shall be a bowed wall, as a fence that is shooed at. Surely they consult to thrust him downe from his high dignity, they delight in a lye: with his mouth each of them blesseth, and with their inward part they curse, Selah. Yet unto God, my soule keep thou silence: for from him is my expectation. Surely he is my rocke and my salvation, mine high defence, I shall not be moved. In God is my salvation and my glory, the rocke of my strength, my safe hope, is in God. Trust ye in him in all time, O people; powre out your heart before him; God is a safe hope for us, Selah. Surely the sons of base man are vanity, the sons of noble man are a lye: in balances to mount up, they together are lighter than vanity. Trust not ye in oppression, and in robbery become not vaine: if powerfull wealth do increace, set not the heart thereon. Once did God speak, twise heard I this same: that strength pertaineth to God. And to thee O Lord, mercy for thou wilt pay to man according to his work.

Annotations.

Over Ieduthun] that is, over Ieduthuns posterity, who was a singer in Israel, 1 Chron. 25. 3. or, to Ieduthun: See also Psalme 39. 1.

Verse 2. *Tei surely*] or *Only*. It is an earnest affirmation, against some contrary temptation or speech, and excludeth all other things. So verse 3. 5. 6. 7. 10. *keepeth silence*] or is *silent*, or *still*, that is, *quiet*, *submisse*, and (as the Greeke explaineth it) *subject*; the rebellious affections being tamed and subdued. See also Psalme 4. 5.

Verse 3. *moved much*] or, *moved with a great moving*. *Persecuted*, but not forsaken; cast downe, but I perish not, as 2 Cor. 4. 9. for God *graseth the iust with the temptation*, 1 Cor. 10. 13. The Chaldee expounds it, *I shall not be moved in the day of great affliction*.

Verse 4. *endeavour mischief*] this word is not found elsewhere in the Scripture. It denoteth both a *purpose in mind*, and a *thrusting forward in all of any mischievous deed*. *against a man*] in Chaldee, *against a gracious man*. So *man* here is used as in Ier. 5. 1. *if ye can find a man*, that is, a just and godly man. *ye shall be killed*] or *will ye be murdered*? violently killed. Some Hebrew copies varying a point or vowell, give it an active signification, *will ye murder*? This the Greeke followeth; but the former sense here fitteth best.

shooed at] or *thrust*, namely, for so fall, as is expressed, Psal. 118. 13. Hereby is meant a great and sudden ruine, as Eley 30. 13. Ezek. 13. 13. 14.

Verse 5. *from his high dignity*] or *excellencie* whereunto he was exalted of God. David speaketh this of himselfe, (therefore the Greeke hath, *mine honour*;) and blameth them here for oppugning his dignity.

dignity, as he did before in Psal. 4.3. *they delight*] or readily like of, and accept of a delectable lie.

each of them blest] Hebrew, *they blest*: but *his mouth* leadeth us to minde it of all in generall, and every one in particular. Compare Pla. 5.10. *Blessing* is used for *faire words*, and sometimes *stuttery*, Rom. 16.18.

6 Verse 6. *my expectation*] that is, *my salvation expected, and hoped for*, as verie 2.

9 Verie 9. *in all time*] that is, *alwaies*: See Psal. 34.2. *powre out your heart*] that is, the desires of your heart, your prayers with teares. A similitude taken from powring out of waters, as is expressed, Lam. 2.19. *powre out thy heart like water before the face of the Lord*. This was practised in Israel when *they drew water* (from their heart) and *powred it out* (by their eyes) *before the Lord*, 1 Sam. 7.6. A like phrase is of *powring out the soule*, Psal. 42.5. 1 Sam. 1.15. The Chaldee maketh this paraphrase, *Cast downe before him the prides of your heart, and pray before him with all your heart, and say, God is our hope for ever*.

10 V.10 *noble man*] hereby is meant men of all degrees, high and low. See the notes on Ps. 49.3. *in ballances to mount up*] or, *to ascend*: meaning that all men together, if they be put in one ballance, & vanity in another, they will mount up, that is, be lighter than vanity it self. And the word *hebel*, *vainly*, here used, denoteth a *vaine light thing*, as the breath of ones mouth, or bubble on the water.

11 Verie 11. *in oppression*] that is, *in goods gotten by oppression, extortion, or fraudulent injurie*: this word importeth *guilefull wrong*, as the next, *more open violent robbrie*. See also Isa. 30.12. *become not vaine*] that is, *foolish and vile in respect of others, and deceiving your selves*. For to *make vaine*, is to *deceive*, Jer. 23.16. and to *wax vaine*, is to *be vile and come to nothing*. Job 27.12. Jer. 2.5. Rom. 1.21. This instruction which concerneth all men, *David* applieth to his souldiers, that they should not give themselves to the spoile. Compare Luke 3.14.

powerfull wealth] *riches*; see Psal. 49.7. *set not the heart*] that is, *doe not affect it, or carefully regard it, but use this world as though you used it not*, 1 Cor. 7.31. So, to *set the heart*, is to *regard or care for a thing*, 1 Sam. 4.20. & 9.20. 2 Sam. 18.3. Exod. 7.23. Prov. 22.17.

12 Verie 12. *Once*] Hebrew *One*, meaning *one time*, as Exod. 30.10. and as is expressed, Jos. 6.3. So *twise*, or *two times*. Though it may also be interpreted *one thing*, *two things* (as *achab* is *one thing*, Psal. 27.4.) The Greeke here saith, *Once spake God, these two things have I heard*.

13 Verie 13. *to man*] that is, *to every one*, as this phrase is opened, Matth. 16.27. Rom. 2.6. Revel. 22.12. *to his worke*] whether it be good or evil. See the like in Prov. 24.12. Jer. 32.19. Job 34.11. Ezek. 7.27. 2 Cor. 5.10. Ephes. 6.8. Col. 3.25. 1 Pet. 1.17.

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PSAL. LXIII.

David under perscution sheweth his thirst for God, and

comforts that he had found in him. 10 His confidence of his enemies destruction, and his owne safety.

A Psalm of David, when he was in the wilderness of Judah.

O God, thou art my God, early will I seek thee; my soule thirsteth for thee, my flesh longeth ardently for thee in a land of drought, & weary without waters. So as I did view thee in the Sanctuary, for to see thy strength, and thy glory. Because thy mercie is better than life, my lips shall celebrate thee. So will I blesse thee in my life, in thy name will I lift up my palmes. My soule shall be satisfied as *with* fat and fatnesse, and my mouth shall praise *with* lips of shouting joy. When I remember thee on my beds, meditate on thee in the *night*-watches. That thou hast beene a helpfullnesse to me, and in the shadow of thy wings I shouted. My soule cleaveth after thee, thy right hand upholdeth me. But they that seeke my soule for tumultuous ruine, shall go into the lower parts of the earth. They shall make him run out by the hands of the sword, they shall be the portion of Foxes. But the King shall rejoyce in God; euery one that sweareth by him shall glory, but stopped shall be the mouth of them that speake a lye.

Annotations.

VV [wildernesse of Judah] the Forrest of Hareth, 1 Samuel 22.5. or, the wilderness of Ziph, 1 Samuel 23.14. both which were in the Tribe of Judah.

Verf. 2. *early*] this noteth care and diligence, Job 8.5. Hof. 5.15. Psal. 78.34. Prov. 1.28. Luke 21.38. *longeth ardently*] this word (which is here onely found) seemeth to denote an earnest or hot appetite for meat, as the former *thirst* is for drinke.

*land of drought*] that is, *dry land*, for so the wilds or desarts were usually *waterlesse*, Psal. 107.33,35. Exod. 17.1. Numbers 20.1,2. Jer. 2.6. *weary*] and consequently *thirsty*, which is caused by wearinesse. So Psal. 143.6. Or wearisome to travell, as the Greeke translateth it, *waylesse*, which none can goe in.

Ver. 3. *the Sanctuary*] or, *the sanctitie, the holy place*, so called for the more reverence, and because holinesse became that house, Psal. 93.5. *for to see*] this may be meant of his present desire to behold it as in time past: or as a continued speech of his past comfort, *when I did behold thy strength, thy strength and thy glorie*] both these were seene in the Arke of the Testimanie, whence Gods oracles were uttered, Exo. 25.22. Num. 7.89. called therefore the Arke of Gods strength, Ps. 134.8. and also his glory, 1 Sam. 4.21,22. See also Ps. 78.61. and 105.4.

IIIIII

Verse 4.



4 Verse 4. *celebrate*] *land*, or *glorifie thee*. The Chaldee paraphraseth on this verse thus: *because thy mercie which thou wilt doe to the just in the world to come, is better than the life which thou hast given to the wicked in this world, therefore my lips shall laud thee.*

5 Verse 5. *So will I blesse thee*] to wit, *when thou restorest me againe into thy Sanctuarie*: therefore also it may be taken for a prayer, *So let me blesse thee.*

*in my life*] that is, *whiles I live here on earth*: as the Chaldee saith, *in my life in this world*. So Psal. 49. 19. and 104. 33. and 146. 2. *lift up my hands*] that is, *pray*: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Job 11. 13. Lam. 2. 19. & 3. 41. Psal. 141. 2. It is called also *the lifting up of the hands*, Psal. 28. 2. and *spreading out of the palmes*, Psal. 44. 21. & 88. 10.

6 Verse 6. *fat*] or *sewet* and *sainesse*. Both words in the originall signifie *sainesse*: and hereby is meant *satiety of pleasures*; so Jeremie 31. 14. Psalm. 36. 9. The Chaldee expoundeth it, *satisfied with thy Law*.

7 Verse 7. *when I remember*] or, *if I remember*, that is, *so oft as*. The Hebrew *um*, *if*, is here used for *when*; as also 1 Samuel 15. 17. So in Greeke, *ean*, *if*, Matthew 6. 22. is *hotan*, *when*, Luke 11. 34. *watches*] or *custodies*, *observations*, which were *in the night*, as is expressed, Psal. 90. 4. See the notes there.

8 Verse 8. *helpfulnesse*] that is, *a full helpe*, as Psal. 44. 27. *of thy wings*] which the Chaldee translateth, *of thy divine Majestie*. So Psal. 57. 2.

9 Verse 9. *cleaveth after thee*] this noteth *love*, *constancie*, and *humilitie*, and *union* in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so he that cleaveth to the Lord, is one spirit, 1 Corinthians 6. 17. And this union commeth of the Lord, who saith by the Prophet, *as the girdle cleaveth to the loynes of a man, so have I tied to me the whole house of Israel, that they might be my people*, Jer. 13. 11.

10 Verse 10. *for tumultuous ruine*] that is, *to bring my soule unto destruction*, or *ruine*. See this word, Psalme 35. 8.

11 Verse 11. *They shall make him run out*] or, *They (the enemies) shall powre out him*, meaning some principall, as *Saul*, or every of his foes: or *He (every one that seeks my soule) shall be made run out*, that is, *his blood shall be shed*, as waters, Psalm. 79. 3. A like phrase is used Jer. 18. 21. Ezek. 35. 5. The Greeke translateth, *They shall be delivered unto the hands of the sword* *hands*] that is, *the edge*, or *force of the sword*, as Job 5. 20. Jer. 18. 21. *portion of foxes*] that is, *left unburied*, for foxes and other wilde beasts to prey upon and devoure. So *Sauls* blood flowed out by the sword, and his company slain on mount Gilboa, lay for a prey to the beasts, 1 Sam. 31. So Christs enemies slaine with the sword are eaten of ravenous fowles, Rev. 19. 21.

12 Verse 12. *But the King*] that is, *I who am King by Gods anointing*, 1 Sam. 16. 12, 13. and *Christ the sonne of David*. *swareth by him*] that is, *by God*; the Chaldee saith, *by his word*: by *swearing*, mea-

ning Gods whole worship, whereof *swearing* was a part, Deut. 6. 13. Esa. 45. 23. and 65. 16. Jer. 4. 2. Therefore that which the Prophet calleth *Swearing*, Esa. 45. 23. the Apostle calleth *Confessing to God*, Rom. 14. 11.



## PSALME LXIV.

David prayeth for deliverance, complaining of his enemies. 8 He prophesieth their destruction, whereat all men shall feare.

To the Master of the Musicke, a Psalme of David.

**H**Eare my voyce, O God, in my prayer; preserve my life from dread of the enemy. Hide me from the secret of evill doers, from the tumultuous rage of them that work painfull iniquity. Which have whetted their tongue as a sword, have bent their arrow, *even* a bitter word. To shoot in secret places at the perfect; suddenly will they shoot at him, and feare not. They confirme to themselves an evill word; they tell to hide snares: they say, who shall see them? They search out injurious evils, they accomplish an exquisite search, even the inmost of *each* man, and the deepe heart. But God hath shot at them an arrow, suddenly their strokes have beene. And *when* they have caused them every one to fall upon themselves by their owne tongue, they shall betake themselves to flight, whosoever seeth them. And all men shall feare, and declare the worke of God, and prudently consider his deed. The just man shall rejoyce in Jehovah, and hope for safety in him, and glory shall all the upright of heart.

## Annotations.

**P**ayer] or *meditation*: see Psal. 55. 3. the Greeke saith, *when I pray unto thee*.

Verse 3. *the secret*] or *secrecie*, *mysterie*, that is, *councell*, or *assembly of evill doers*, that is, the malignant Church, as the holy Church is called *the secrecie* (or *mysterie*) of the righteous, Psal. 111. 1.

Verse 4. *bent their arrow*] that is, *laid their arrow ready on their bended Bow*. The like phrase was in Psal. 58. 8. See also Psal. 111. 2.

*bitter word*] or *bitter thing*, as the Greeke explaineth it. So after in verse 6. *an evill word*, or *thing*. See the notes on Psal. 7. 1. *A bitter word* is here called an *arrow*; and in Jer. 9. 3. their *tongue* is called their *Bow*.

Verse 6.



6 Verse 6. *they tell, to hide* ] or, of *hiding*, that is, impart their counsell one to another, how to hide inares. *they accomplish an exquisite search* ] or, a search searched out, that is, a curious diligent search. The Greeke translateth, *they are consumed searching out searches* : meaning that they spend both their time and themselves, in searching out evils against the iust. It may also be read, *we are consumed by the search searched out*, meaning that in their judgement we cannot escape their snares. *even the inmost* ] Hebr. *and the inmost*, that is, what soever any mans wit and deepe heart can finde out : or, *So deepe* (is) *the inward part and heart of man*.

8 Verse 8. *have bene* ] or, *assuredly shall be* : the time past being used for more certainty, as in Isa. 9.6. And by *have bene*, is meant the sure event and accomplishment of Gods judgements on them, with the continuance of the same. As the Hebr. word of *being*, signifieth *to come to passe*, or *have event*, 1 Sam. 4. 1. Job 37. 6. and *to continue to be*, Dan. 1.23. Esa. 66.2. Ruth 1.2.

9 Verse 9. *they have caused them every one* ] Hebr. *caused him* : which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall, &c.* ] or *to stumble downe* : signifying, that Gods strokes should have effect to overthrow them by their owne devices. *be- take themselves to flight* ] or, *shall wander about in their flight* ; which noteth great feare and unstaiednesse, (which the Greeke therefore turneth, *are troubled*) and is meant of the wicked, their favourites.



PSAL. LXV.

*Gods praises in Sion for hearing prayer, 4 for pardoning sinnes, 6 for his just administration in the world, 10 and for his manifold blessings upon his land and people.*

1 To the Master of the Musike, a Psalme,  
a Song of David.

2 **P**raise, silent waiteth for thee, O God,  
3 in Sion; and to thee shall the vow be  
4 paid. Thou hearest prayer, unto thee  
5 all flesh shall come. Words of iniquities  
6 have prevailed against me; our trespasses,  
7 thou wilt mercifully cover them. O blessed  
8 is he whom thou chusest and takest neere, that  
he may dwell in thy courts; we shall be satisfied with the good things of thine house, with the holy things of thy Palace. Fearfull things in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of those far off by sea. O hee that stablisheth the mountaines by his able might, is girded about with strength. Which appeaseth the noise of the seas, the noise of their waves, and the tumultuous noise of the

peoples. And feare doe they that dwell in the utmost parts, for thy signes; the out goings of morning and evening, thou makest shout. Thou visitest the land, and plentifully moistenest it; very much thou enrichest it, with the streame of God full of waters; thou preparest their corne, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou settest the furrowes of it, thou makest it soft with showers, thou blestest the bud of it. Thou crownest the yeere of thy goodnesse, and thy pathes drop fatnesse. They drop on the pastures of the wildernesse, and the hills are girded about with gladnesse. The pastures are clad with sheep, and the vallies are covered with corn; they shout, they also sing.

Annotations.

**P**raise, silent, waiteth ] or, is silent, that is, *submissly and quietly expecteth thee* : see Psalm. 62.2. or, *Unto thee there is silence and praise*, that is, *silence looking to receive mercies, and praise for them being received*. The Greeke saith, *praise becometh thee*. The Hebrew also may imply the same, though it be more significant. The Chaldee paraphraseth thus, *The praise of the Angels is counted as silence before thee, O God, whose Majestie* (is) *in Sion*.

Verse 3. *Thou bearest* ] or, *O thou that bearest*, or, *be that beareth* : see after in verse 7. *all flesh* ] that is, all sorts of men; as Gen. 6.12. Psalm. 145. 21. Acts 2.17. This is a prophesie of all Nations converted unto Christ.

Verse 4. *words of iniquities* ] or, of *perversities*, that is, *perverse things*, or *words, unrighteous deeds*. Words are often put for things, as Pla. 7.1. *mercifully cover* ] or *expiate, propitiate, purge away, and so cover, and forgive*. Of the Hebrew *Caphar*, which signifieth to *cover*, the Cover of the Arke was called *Caphareth*, Exod. 25.17. in Greeke *bilasterion*, that is, the *propitiatory*, or *mercie-seat*, Heb. 9.5. which name Paul giveth to Christ, Rom. 3.25. who is the true *propitiation for our sins*, 1 Joh. 2.2.

Verse 5. *takest neere* ] or, *causest to approach, to wit, unto thy selfe*; the Greeke saith, *takest unto thee*.

*thy courts* ] or *court-yards*, the open places of the Tabernacle and Temple. There was an *inner court* and an *outward*, 1 Kings 7. 12. one for the *Priests*, another for the *people*, called the *great court*, 2 Chron. 4.9. 2 Kings 21. 5. *good things* ] so the Greeke explaineth it well : the Hebrew speaking of the *good thing* in generall, comprehending the whole store of pleasures and commodities; as Deut. 6.11. Gen. 45.23. The like here followeth, *holy*, for all *holy things*. And among *good things*, understand the principall, the gift of the *holy Ghost* : as that which in Matth. 7.11. is *good things*, in Luke 11.13. is called the *holy Ghost*.



6 Verse 6. *Fearfull things, &c.*] God out of his Tabernacle gave *oracles* and *answers* to his people, Numb. 7. 89. and from Heaven he answered to their prayers against their adversaries, Psal. 3. 5. he answered alwayes things *reuerend* and *fearefull*. *those farre off by sea*] whereby is meant, not onely those upon the sea, whose hope God is, Psal. 107. 23, 28, &c. but those also that dwell farre asunder disjoyned by the sea, as in Ilands, which wait for his Law, Isa. 42. 4. So the Chaldee interpreteth it, *and of the Iles of the Sea which are disjoyned from the dry land (or continents.)*

7 Verse 7. *O be that stablisheth*] or, *which setteth fast*: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion, like that in Job 18. 4. *O be that teareth his soule*, for, *O thou that tearest thy soule*. See the notes on Psal. 59. 10. *mountaines*] hereby is often meant *kingdomes*, *polities*, and *Commonweales*, Jer. 51. 25. See Psal. 30. 8. The Chaldee understands it here, of Gods preparing food for the wilde Goats of the mountaines.

8 Verse 8. *of the sea*] waters signifie peoples, Revel. 17. 15. and seas are the huge armies of peoples, Jer. 51. 42. Esa. 17. 12, 13. All such, as well as the naturall seas, God asswageth. See also Psal. 46. 7.

9 Verse 9. *And they*] or, *When they feare*. *in most parts*] or *borders*, to wit, of the earth, as is expressed, Isa. 41. 5. *the out-goings of morning, &c.*] This may be meant both of the successiue course of day and night, and of them that go out at morning and evening, which be men to their labour, and beasts for their prey, as is shewed, Psal. 104. 20, 23. and of people, inhabiting the East and West parts of the world.

10 Verse 10. *plenteously moistenest it*] This sense the Greeke yeeldeth: the Hebrew also may be turned, *when thou hast made it to desire raine*: or, *and givest it the desire thereof*. These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, *thou remembreth the land of Israel*;) which God visited and blessed continually, as Moses telleth, Deuteronomie 11. 12. and spiritually are meant of Christs Church, Ezek. 36. 8, 9, &c. *very much*] or, with multitude, to wit, of riches, (or good things) *the streame*] or *Brooke*, *rivers*. See Psal. 1. 3. & 46. 5. The Chaldee paraphraseth, *from the fountaine of God which is in heaven, which is full of the showers of blessing*. *of God*] that is, with heavenly, sweet and wholesome streames of waters, not as Egypt, watered with mans labour, but drinking waters of the raine of heaven, Deut. 11. 10, 11. The streame of God may be here taken for an excellent streame, as *mountaines of God*, Psal. 36. 7. and the word *with* is to be supplied. Compare herewith Joel 3. 18. Revel. 22. 1. where a fountaine, and pure river of water of life, come forth from the Lords house and throne. *their corne*] *theirs* that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it, thou makest it fruitfull.

11 Verse 11. *selest the furrowes*] or, *the clods*, that is, *with raine thou causest the clods to be close to cover the seed*. The Hebrew words being indefinite, to settle,

&c. have like signification with the former. See Psal. 49. 15. and 77. 2. and 103. 20. *makest it soft*] or *meldest*, *resolvest*, *makest it moist*, with drops of raine, that fall many. See Psal. 72. 6. *the bud*] or *branch*, that which springeth up out of the earth. This name is given to Christ himselfe, Esa. 42. Zach. 3. 8. and 6. 12.

Verse 12. *yeere of thy goodnesse*] that is, *thy good yeere*, which thou honourest with singular blessings. So God commanding the Sabbath yeere, promised to blesse the sixth yeere, that it should bring forth fruit for three yeeres, Lev. 25. 20, 21. But the good yeere is that *acceptable yeere of the Lord*, which Christ preached, Esa. 61. 2. Luke 4. 19. *thy pathes drop*] the clouds which are Gods chariot, Psal. 104. 3. in which water is bound, Job 26. 8. and from which raine is dropped, to cause the earth to fructifie, Job 36. 28. and 38. 26, 27. And *pathes* here are properly such tracks as are made by chariot wheelles.

Ver. 13. *of the wildernesse*] where there is no man, Job 38. 26. that grasse may grow for beasts, Psal. 104. 14. Though sometime shepherds there feed their flocks, Exo. 3. 1. *girded with gladnesse*] rejoycing for the store of grasse that grow on them on every side. Things are figuratively said to be glad, when they attaine unto and abide in their naturall perfection: so *light* is said to rejoyce when it shineth cleare and continually, Prov. 13. 9.

Verse 14. *the pastures*] or *fields*, are clothed, that is, covered, abundantly stored with flocks of sheepe. For *fields*, the Greeke putteth *Rams of the sheepe*: the Hebrew *Carim* signifieth both, *Isaiah* 30. 23. and 34. 6. but the Grammaticall construction and coherence here sheweth it rather to be fields or pastures.



## PSALME LXVI.

An Exhortation to praise God, 5. to observe his workes, 8. to blesse him for his gracious benefits. 13 The Prophet voweth religious service to God. 16 Hee declareth Gods speciall goodnesse to himselfe.

To the Master of the Musicke, a Song,  
a Psalme.

S Hout ye unto God, all the earth. With 2  
Psalmes sing the glory of his name, put 3  
glory to his praise. Say unto God, how 3  
fearfull is every of thy workes! through the 4  
greatnesse of thy strength thine enemies shal 4  
falsly denie to thee. Let all the earth bow 4  
down themselves to thee, and sing Psalmes to 4  
thee; let them sing Psalm to thy name Selah. 5  
Come and see the workes of God; he is fear- 5  
full in his doing toward the sonnes of A- 6  
dam. He turned sea to dry land, they passed 6  
thorow



thorow the River on foot, there did we re-  
 7 joyce in him. He ruleth with his power for  
 ever, his eyes espie amoug the nations; the  
 rebellious, let them not exalt themselves Se-  
 8 lah. Ye peoples, blesse our God, and make  
 9 the voice of his praise to be heard. That put-  
 teth our soule in life, and hath not given our  
 10 foot to be moved. For thou, O God hast pro-  
 ved us, thou hast tried us as silver is tried.  
 11 Thou hast brought us into the net, thou hast  
 12 laid straitnesse on our loines. Thou hast cau-  
 sed men to ride upon our head, we came into  
 fire and into waters, and thou hast brought  
 13 us out to an abundant place. I will come into  
 thine house with burnt-offerings, I will pay  
 14 to thee my vowes. Which my lips have ope-  
 ned, and my mouth hath spoken in the di-  
 15 stresse upon me. Burnt-offerings of marrow-  
 ed rammes I will offer up to thee with in-  
 cense; I will make ready Beeves, with goat-  
 16 bucks Selah. Come heare ye & I will tell, all  
 ye that feare God, what he hath done to my  
 17 soule. Vnto him I called with my mouth, and  
 18 he was extolled under my tongue. If I had  
 seen in my heart painfull iniquitie, the Lord  
 19 would not have heard. But surely God hath  
 heard, hath attended to the voice of my  
 20 prayer. Blessed be God, which hath not tur-  
 ned away my prayer & his mercy from me.

## Annotations.

- 1 **S**hout] to wit, with a joyfull or triumphant noise:  
 see Psal. 41. 12. all the earth] or, all the  
 land, that is, the Inhabitants thereof, as the Chal-  
 dee explaineth. So verse 4. and Psal. 98. 4. and  
 100. 1. and often in the Scripture.
- 2 Verse 2. put glorie] in Greeke, give glorie to his  
 praise, that is, make his praise glorious and honourable.  
 A like phrase is in Jos. 7. 19. put glory to Iehovah,  
 that is, give him glory.
- 3 Ver. 3. fearfull in every, &c.] or, fearfull art thou  
 in thy works. One word singular, and another plu-  
 rall, meaneth exactly all and everyone, as Psal. 57.  
 2. and 62. 5. falsely deny] or lie, that is, fainedly  
 submit: See Psal. 18. 45.
- 4 Verse 4. Let all] or All shall.
- 5 Verse 5. in his doing] or, in practise; the Greeke  
 translateth, in counsels: see Psal. 9. 12.
- 6 Verse 6. sea to dry land] the red sea God turned  
 to dry land by a strong East wind, dividing the wa-  
 ters, that Israel might goe thorow it, Exo. 14. 21.  
 22. thorow the river] Iordan, when the banks  
 therof were full, was dried; the waters stood still  
 on an heape till all the people went thorow it,  
 Jos. 3. 13, 14, 17. So the Chaldee explaineth it,  
 thorow the river Jordan the sonnes of Israel went  
 on their feet. there did we rejoyce] he teacheth

them to apply their fathers deliverances to  
 themselves: for all things fore-written are for  
 our learning and use, Rom. 15. 4. A like speech a-  
 nother Prophet useth, be found him in Bebel, and  
 there be shake with me, Hof. 12. 4. The Chaldee para-  
 phraseth, I will leade them to the mount of the house of  
 the Sanctuary, there we will rejoyce in his Word.

Verse 7. espie] that is, watchfully view in the nati-  
 ons, that is, (as Solomon expoundeth it) in every  
 place, both the evill (persons) and the good, Proverbs  
 15. 3. the rebellious] or, the off-fallen, forward  
 and refractarie persons, which exasperate and  
 provoke the Lord to bitterness, as the Greeke  
 here translateth. exalt] or be exalted (pust up)  
 in themselves.

Verse 8. peoples] tribes of Israel, called also peo-  
 ples, Act. 4. 27. make to be heard] or cause (men)  
 to heare, sound forth audibly: see Psal. 26. 7.

Verse 9. Thou puttest our soule in life] that is, first  
 givest, then preservest life, and finally rettoreth our  
 dead soules unto life. Saving from dangers of  
 death, Psal. 30. 4. quickning them that were dead in  
 sinnes, Ephel. 2. 1. The Chaldee expounds it, the  
 life of the world to come. given our foot to be mo-  
 ved] that is, suffered our estate to be changed to  
 our raine: So Psal. 38. 17. and 121. 3. See  
 Psal. 15. 5.

Verse 10. as silver is tried] Hebr. as to try silver;  
 and this meaneth sore afflictions, as at large is  
 shewed, Ezek. 22. 19, 20, 21, 22. wherefore when  
 God mentioneth lesser trials, he saith, Lo, I have  
 tried thee, but not as silver, Isa. 48. 10. Hereby also  
 is meant a purifying from dross and corruption  
 by afflictions. See Mal. 3. 3. Zacharie 13. 9.  
 1 Peter 1. 7.

Verse 11. straightnesse] or affliction, as the Greeke  
 also turneth it; but hereby a strait chaine or  
 wringing girt may be meant, such as burthens are  
 tied with to Beasts backs.

Verse 12. upon our head] to use us as Beasts for  
 to carry them; it meaneth servile subjection: see  
 the like in Isa. 51. 23. came into fire and into  
 waters] that is, passed thorow afflictions of sun-  
 dry sorts, Psal. 32. 6. Ezek. 15. 6, 7. Also in Num.  
 31. 23. those things are said to come thro (or passe  
 thorow) fire, which would abide the same without  
 being consumed, as metals. That sense hath al-  
 so use here; as after is shewed. an abundant  
 place] or, a moist, a well watered land, where wee  
 may drinke our fill. The Greeke calleth it a re-  
 freshing; which well fitteth with the comforts of  
 the Gospel, as Act. 3. 29.

Verse 14. opened] that is, uttered, or promised di-  
 stinctly and seriously, as the Greeke saith, distin-  
 guished: for the mouth being opened in vowes,  
 signifieth that they may not be called back, Judg.  
 11. 35, 36. distresse upon me] or in my distresse:  
 so Psal. 18. 7. and 59. 17.

Verse 15. marrowed rammes] that is, fat and lusty.  
 The word Rammes is in Hebrew set after the  
 word incense: which may therefore be read, the in-  
 cense (or perfume) of Rams, meaning the fat which  
 was burned on the Altar. And so it may intend  
 peace offerings, as before he mentioned burnt offerings:



See Levit. 3. 9, 10, 11. compared with Levit. 1. 10, -13. The Chaldee expoundeth it, *incense of spices, and sacrifices of Rams.* *make ready* or offer, as the Greeke interpreteth it. The Hebrew word to *make* or *doe*, is used for *dress*ing or *making ready* of meat, or sacrifices, Gen. 18. 8. Judg. 6. 19. Exod. 10. 25. and 29. 36. Levit. 16. 24. and 22. 23.

*Beeres*] the Hebrew *bakar* is the *Beest* generally; one for many, as in Psal. 8. 9. These were the principall sacrifices, Levit. 1. 2, 10.

17 Verse 17. *under my tongue*] that is, *with my tongue*: or it may be meant of the heart and inward parts, which are under the tongue.

18 Verse 18. *If I had seene in my heart*] that is, *had regarded with it*: so to see, is to behold with a corrupt affection, Job 31. 26. Thus God cannot see evill, Hab. 1. 13. *would not have heard*] for, God beareth not sinners, John 9. 31. nor hypocrites, Job 27. 8, 9. Prov. 15. 29. The Greeke maketh it a wish, *Let not the Lord beare me.*



### PSALME LXVII.

*A Prayer for the enlargement of Gods kingdome, to the joy of all peoples, and increase of Gods blessings.*

1 To the master of the musick on Neginoth, a Psalme, a Song.

2 **G**OD be gracious unto us, and blesse us, he make his face to shine with us Selah. That they may know in the earth thy way, thy salvation among all the Heathens. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The nations shall rejoyce and shout, for thou wilt judge the peoples with righteousness, and the nations in the earth, thou wilt guide them Selah. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The earth yeeldeth her increase, God our God will blesse us. God will blesse us, and all the ends of the earth shall feare him.

### Annotations.

2 **F**ace to shine] or, to be light, that is, cheerfull and favourable. See Psal. 4. 7. and 31. 17.

3 Verse 3. *That they may know*] meaning men, indefinitely: or, that *thy way may be knowne*. Gods way is generally his administration in the world, specially his Gospel, Act. 18. 25, 26. as his salvation is Christ, Luke 2. 30.

4 Verse 4. *shall confesse*] or, let them confesse: and so after.

7 Verse 7. *The earth*] or land of Canaan, (as the Chaldee explaines it, *the land of Israel*) the seat of Gods Church; whose fruitfull increase God promised in the Law, Levit. 25. 19. and 26. 4. and

the Prophets apply it to the spirituall graces of the Gospel, Ezek. 34. 27. Zach. 8. 12. Eley 45. 8. and our land or earth is our hearts regenerate, to beare fruits to the Lord, Matthew 13. 19, 23. Hebrews 6. 7.



### PSAL. LXVIII.

*A Prayer at the removing of the Arke, with a Prophecie of Christs resurrection. 5 An Exhortation to praise God for his mercies, 8 and for his care of the Church. 19 A Prophecie of Christs ascension and benefits following, for which God is to be blessed; 32 and of the conversion of the Gentiles unto his further praise.*

To the Master of the Musicke, a Psalme, a Song of David.

1 **L**Et God arise, let his enemies be scattered, and they that hate him flee from his face. As smoke is driven away, so drive thou them away; as wax is melted at the face of fire, so let the wicked perish from the face of God. And let the just rejoyce, let them shew gladnesse before the face of God, & let them joy with rejoycing. Sing ye to God, sing Psalme to his name; make an high way for him that rideth in the deserts, in Jah his name, and shew gladnesse before his face. He is a father of the fatherlesse, and a Judge of the widowes; even God, in the mansion of his holinesse. God seateth the solitary in house, bringeth forth those that are bound in chaines; but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou marchedst in the wilderness Selah. The earth quaked, also the heavens dropped, at the face of God: Sinai it selfe at the face of God, the God of Israel. A raine of liberalities thou didst shake out, O God; thine inheritance when it was wearied, thou didst confirme it. Thy company doe dwell in it, thou doest prepare in thy goodnesse for the poore afflicted, O God. The Lord will give the speech of those that publish glad tidings to the great armie. The Kings of the armies shall flee, and shee that remaineth in the house shall divide the spoile. Though ye lie between the pot ranges, yee shall bee as the wings of a Dove, which is decked with silver, and her feathers with yellow gold. When the Almighty scattereth abroad Kings in it, it shall be snow white in Tsalmon. A mountaine of God mount Bashan is, an hilly mountaine mount Bashan. Why leape ye,



18 O hilly mountaines? *this is* the mountaine  
God desireth for his seat; yea, Jehovah will  
19 dwell *in it* to perpetuall aye. Gods Chariot,  
twise ten thousand thousands of Angels; the  
Lord *is* with them, *as in* Sinai in the Sanctua-  
20 rie. Thou art ascended to on high, thou hast  
led captive a captivie, thou hast taken gifts  
unto men, and also the rebellious to dwell,  
21 O Jah God. Blessed *be* the Lord, *which* day  
by day loadeth us: the God our salvation Se-  
22 lah. Our God *is* a God of salvations, and to  
Jehovih the Lord *belong* the issues of death.  
23 But surely God will wound the head of his  
enemies, the hairie scalpe of him that goeth  
on in his guiltinesses. The Lord hath said, I  
24 will bring againe from Bashan: I will bring  
againe from the gulfes of the sea. That thy  
foot may imbrue *it self* in bloud, the tongue  
of thy dogs *in bloud* of thine enemies, *even* of  
25 every of them. They have seene thy goings,  
O God, the goings of my God, my King, in  
26 the Sanctuarie. The singers went before, the  
players on instruments after: amongst *them*  
27 the Damosels beating on Timbrels. In the  
Churches blesse ye God, *even* the Lord, *ye*  
28 of the fountaine of Israel. There little Ben-  
jamin *with* their ruler, the Princes of Judah  
*wish* their assembly, the Princes of Zebulun,  
29 the Princes of Naphtali. Thy God hath  
commanded thy strength; strengthen, O  
30 God, that thou hast wrought for us. For thy  
Palace in Jerusalem, Kings shall bring thee a  
31 present. Rebuke the company of *speare-men*,  
the congregation of mightie *bulls*, with the  
calves of the peoples, *and him* that submit-  
teth himselfe with pieces of silver: he hath  
32 scattered abroad the peoples *that* delight in  
wars. Princely Ambassadors shall come out  
of Egypt: Ethiopia shall hastily stretch her  
33 hands unto God. Sing unto God, yee king-  
domes of the earth: sing Psalmes to the Lord  
34 Selah. To *him* that rideth in the heavens of  
heavens of antiquitie: loe, he will give his  
35 voice a voice of strength. Give the strength  
to God, his high Majestie *is* upon Israel, and  
36 his strength in the skies. Fearfull *art thou*,  
O God, out of thy Sanctuaries: the God of  
Israel he giveth strength and forces to the  
people; blessed *be* God.

Annotations.

2 **L** Et God arise] or stand up. By God here is meant  
Christ our Lord; for of him is this Psalme in-  
terpreted by the Apostle, Ephes. 4. 8, 9, 10. This

entrance is taken from Moses, Num. 10. 35. where  
when the host of Israel rose up from mount Sinai  
to journey towards Canaan, the Arke of the Cove-  
nant of the Lord went before them three daies journey,  
to search out a resting place for them. And when the  
Arke went forward, Moses said, Rise up Jehovah,  
and let thine enemies be scattered, &c. where Moses re-  
spected not only the Arke, (the figure of Christ)  
but the promise of God: Behold, I send an Angell  
before thee to keepe thee in the way, and to bring thee to  
the place which I have prepared; beware of him and heare  
his voice, &c. for my Name is in him, &c. Exodus 23.  
20, 21. This was the Angell of the Covenant, Mal.  
3. 1. the Angell of Gods face or presence, which saved  
the people, Isaiah 63. 9. even Christ, whom they  
tempted in the wilderness, 1 Corinthians 10. 9.  
in whom God was, 2 Corinthians 5. 19. and who  
himselfe is God our all blessed for ever, Amen, Romans  
9. 5. David applieth these things to his owne  
time and action of bringing home the Arke, 1 Chro-  
nicles 13. and prophelieth also of things to  
come, as Acts 2. 30, 31.

Verse 4. let them joy] to wit, inwardly, with de-  
light, (as the Greeke explaineth it) as the former  
word signifieth, outward joyfull carriage and exultation.

Verse 5. make an high way] or exalt: but that  
this is meant of a way, or easie, first the Hebrew  
word *Sollu* naturally beareth, as Isa. 62. 10. & 57.  
14. secondly, the Greek verlion *bodopaisate*, make  
way, confirmeth it; thirdly, the scope of this place  
sheweth it, compared with Esay 40. 3. where the  
Voice in the wilderness crieth to prepare the way of  
the Lord Christ, Matthew 3. 2. *deserts*] places  
where things are mixed and confused, as the word  
*Ghmaraboth* properly signifieth. So *Ghmarab* is a  
desert or wilderness, Isaiah 40. 2. and there is a  
declaration of this place, that vallies should be  
exalted, mountaines debased, crooked things made strait,  
and rough places smoothe, Isaiah 40. 3. Luke 3. 5.  
The Greeke verlion here, *epi dusmoon*, meaneth al-  
so the same: for though the word be ambigu-  
ous, and signifieth the west parts, yet is it often  
used for the deserts, or plains of the wilderness,  
Numb. 33. 48, 50. & 36. 13. Deut. 1. 1. Josh. 5. 10.  
2 Sam. 4. 7. in *Iah his name*] or by *Iah his name*,  
to wit, sing and praise him. *Iah* is the proper name  
of God in respect of being or existence, for he is of  
himselfe, Exod. 3. 14. giveth to all life and breath,  
and all things, and in him we live, and move, and ha-  
ve our being, Acts 17. 25, 28. It is the same in effect  
with *Jehovah*, but more seldome used: of which  
see Psal. 83. 19.

Verse 6. a Judge] that is, a defence and avenger of  
their wrongs: see Exod. 22. 22, 23, 24. Isa. 1. 17.  
Jam. 1. 27. *mansion of his holinesse*] or his holy man-  
sion, whereof see Psal. 26. 8.

Verse 7. the solitarie] them which are alone, or deso-  
late, meaning without children. in house] that  
is, giveth them children: see Psalme 113. 9.  
in chains] or in conveniences, that is, in convenient  
and commodious sort; or into fit (and commodious)  
places. The Greeke saith, *in fortitude*. The Chal-  
dee thus, *be brought forth the sonnes of Israel, which*  
were



were bound in Egypt. dry land] or barren ground, named in the originall of the blacknes or whitenesse, as whereon nothing groweth. This the Chaldee referreth to Pharaoh and his host, which were obstinate, and would not send away Israel, that they dwelt in a dry land.

9 Verse 9. *Sinai it selfe*] or, *this Sinai*, to wit, *quaked*, when God came downe upon it to give his Law: see Exo. 19. 16, 18. Heb. 12. 18. The Chaldee saith, *Sinai*, the smoke thereof ascended like the smoke of a furnace, because the Majestie of God, the God of Israel, was revealed upon it. These words David borrowed from Deborahs song, Judges 5. 4, 5. *Sinai* is a mountaine in Arabia, Galathians 4. 25. in the wilderness, therow which Israel passed, Exodus 19. 1. It was called also Horeb: see Psalm. 106. 19.

10 Verse 10. *raime of liberalities*] that is, a liberall, plentifull, free and bountifull raine, proceeding of Gods free grace. So elsewhere is mentioned the raine of blessing, Ezek. 34. 26. Spiritually this meaneth the doctrine of the Gospel, Deut. 32. 2. Isa. 45. 8. Hof. 14. 6, 7. and 6. 3. Heb. 6. 7. See Psalm. 65. 10. *shake out*] or, *shed and sprinkle abroad*, as with the waving of the hand; the Greeke turneth it, *separate*. God divideth the founts for the raine, Job 38. 25, 26, 28. and 37. 6. *when it, &c.*] Hebr. *and wearied*, that is, *dry*, fainting for want of water, as Psalm. 63. 2.

11 Verse 11. *Thy company*] the host of Israel, seated in Canaan. The Hebr. word *Chejab* signifying Life, is used for all living creatures, commonly Beasts, and among them wilde beasts, in which most life appeareth, Gen. 1. 24, 25, &c. also for fishes, Psalm. 104. 25. Applied to men, it meaneth a *company* or *societie*, either good, as in this place, or evil, as after in ver 31. It is used for an host of men, as 1 Sam. 23. 13. in stead wherof, in 1 Chro. 11. 15. is written *Machaneh*, a *Campe* or *Leaguer*. The Greeke here turneth it *Zoa*, *Living rights*: which word is used in Rev. 4. 6. and 5. 8, 9. where mysticall speech is of Christs Church. *prepare*] to wit, *thine inheritance* (or, *fruitfull blessing therein*) for the poore (or afflicted) that is, the Church. This every man was to acknowledge when he brought the first fruits unto God: see Deuter. 26. 5, 6, 9, 10. The Chaldee expoundeth it, *thou preparedst the hosts of the companies of Angels for to doe good to the poore afflicted*.

12 Verse 12. *will give the speech*] or, *gave the word*; but it may be taken for a prophesie. And by *giving the speech* (or word) is meant either the *ministering of matter and speech unto them*, or the *confirming and performing of that which they have spoken*. So Paul desired the prayers of the Churches, *that speech might be given him*, Ephes. 6. 19. Colos. 4. 3. But the Chaldee referreth this to the Law, *The Word of God gave the words of the Law to his people*. of those that publish glad tidings] or, (applying it to Christs time) of the Evangelists, of the soules that preach the Gospel, or carry good newes. Such are in armies, they that carry tidings of victorie, as 1 Sam. 18. 19. Such in Christs armie are the Preachers of the Gospel, Rom. 10. 15. The origi-

nall word here *mebassroth*, is of the feminine gender, usually understood therfore of women, such as sung songs of victorie, as Exod. 15. 20. 1 Sam. 18. 6, 7. but the Scripture no where calleth such the publishers of glad tidings: we may therefore understand it of men; for, 1. as Solomon called himselfe *Kobeleth*, that is, a Preacher, (in the feminine gender) or a preaching soule, Eccles. 1. 1. so may any Evangelist in like sort be called *Mebassereb*. 2. Also the Greeke version maketh it the masculine, *the Lord will give the word* (tois Euangelizomenois) to the men that Evangelize. 3. And in Isa. 40. 9. such are spoken to in this sort and forme as did preach good tidings to Sion and Ierusalem; which seemeth to be principally meant of the Apostles. 4. The Chaldee Paraphrast also applieth it to men, though past, as to Moses and Aaron, which evangelized the Word of God to the many companies of Israel. to the great armie] meaning the Church, of whose warfare see Isa. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we referre it to the Evangelists, there is a great host of them: or to the tidings that they tell, it is of much warre. The Chaldee referres it to Moses and Aaron, that evangelized Gods Word to the great hosts of Israel.

Ver. 13. *shall flee*] this is meant of Christs enemies, as in verse 2. though here is another word, signifying a *wandering flight*, seeking where to hide them, as Rev. 6. 15. So five Kings fled from Ioseph and hid them in a cave, Jos. 10. 16. See also Jos. 11. 1, 4, 5, 8. *she that remaineth*] Hebrew, the mansion (or habitation) that is, the woman or women, who goe not out to warre, but keepe at home, as Judg. 5. 24. Tit. 2. 5. As the Church is sometime likened to a Woman, Revelat. 12. 1. so the Chaldee applieth this here to the congregation of Israel, that divided the spoile from heaven. *divide the spoile*] this is a blessing, Isa. 53. 12. done after victorie, Judg. 5. 30. Luke 11. 22. and with joy, Isa. 9. 3. For spoiles are used to denote riches, Prov. 1. 13. and 31. 11. and 16. 19.

Verse 14. *betweene the pot-ranges*] or, *betweene the two banks* or *rewes*, to wit, of stones made to hang pots and kettles on in the camp or leaguer: places where Scullions lie, and so are black; meaning hereby affliction and miserie; as on the contrarie, by the doves silver wings is meant prosperiety. Or, we may understand it of the two bounds and limits of the enemies, where they are continually assailed and indangered. And this the Creek seemeth to favour, turning it, *[ana meson toon cleroon]* amidst (or betweene) the inheritances; even as they also translate the two burthens or limits between which Isachar couched, Gen. 49. 14. which Tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase, *The God of Israel said, Though ye Kings lie (or sleepe) betweene the curtaines, behold the Church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoile of the Egyptians.* with yellow gold] understand againe, *decked with yellow (or greenish) gold*, that is, of a golden colour and green, as the originall word importeth, Leviticus 13. 49. and 14. 37.



- 15 Verse 15. *the Almighty*] or *Al-sufficient*, that is, God, named in Hebrew *Shaddai*, of his power and sufficiency to goe thorow with all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *food* (destruction) shall come from *Shaddai*, (the Almighty) *Iſa.* 13.6 *Joel* 1. 15. *scattereth*] or *spreadeth abroad*, having discomfited the kings, his enemies, in that his inheritance, verse 10. 11. So *spreading* is used for *scattering*, *Zach.* 2.6. *it shall be snow-white*] or, *thou shalt be snowy*, speaking to the Church, or of it. *Whitenesse* denoteth *victorie*, *joy*, *glory*, *Rev.* 2. 17. and 3. 7. *Luke* 9. 29. and *whitenesse* as *snow*, is a resemblance of *purifying from sinne*, *Pſal.* 51. 9. *Iſa.* 1. 18. *Tſalmon*] in Greeke, *Selmon*, a mount of Samaria, in the Tribe of Ephraim neere the City *Sichem*, as appeareth *Iudg.* 9. 47, 48. situate in the heart of the Country. *Tſalmon* signifieth *shady*, or *dark*, and so it seemeth this mount was, with caves, glinns, and trees that grew thereon; but with snow upon it was made lightsome. So to bee *snow white* in *Tſalmon*, is to have light in darknesse, joy in tribulation.
- 16 Verse 16. *A mount of God*] that is, *high*, *large*, and full of divine blessings; for *Basan* was a fat and fruitfull mountaine: See *Pſal.* 22. 13. and 36. 7. *an billy mount*] or, *a mount of billocks* or *knobs*, having many tops. This seemeth to be a comparison; *Basan* is a goodly large mountaine, but this *Sion* doth excell it, for here God dwelleth with his Angels, &c.
- 17 Verse 17. *leape ye*] *insult ye proudly*; or *lay ye wait for*. The originall *Rasfad* is no where found in Hebrew but here onely. In Arabik it signifieth to *essie* and *lie in wait* for the hurt of others, which agreeth well with the argument here. *for his seat*] to dwell in it. The Lord chose *Sion*, and desired it for his seat: this shall be my rest for ever, *Pſal.* 132. 13, 14. So, the *Lambe Christ* is on mount *Sion*, *Rev.* 14. 1. But the Chaldee referreth this also to mount *Sinai*, upon which the Word of God desired to place his divine presence.
- 18 Verse 18. *Gods chariot*] which he useth for his owne service, for defence of his Church, and destruction of his foes: see *Pſal.* 18. 11. *Chariot* is put for *Chariots* (as *ship*, 1 *King.* 10. 22. for *ships*, 2 *Chro.* 9. 21.) or to note out the joint service of all the Angels, as of one. *twice ten thousand*] or *double myriads*, that is, *innumerable*; in the Greeke, *ten thousand fold*; meaning, *innumerable*. *Angels*] the Hebrew *Shinan*, translated *Angels*, is not elsewhere found in Scripture. It seemeth to come of *Shanah*, to *second*, as being *second* or *next* to God; the chiefe Princes, *Dan.* 10. 13. as those in place next Kings are called the *second* unto them, 2 *Chron.* 28. 7. *Eſth.* 10. 3. If we referre it to the number, we may turne it *redoubled* or *manifold*. If to the *Chariots*, and derive it of *Shanam*, to *sharpen*, it may note a *kind* of *Chariots* with *sharp* books used in warres, as many humane writers record, 2 *Maccab.* 13. 2. *Statim lib.* 10. *Thebaid.* *Macrobius*, &c. How ever the word be doubtfull, the meaning seemeth to be of *Angels* (as the Chaldee

plainly expresseth) which the Greeks here translate *chearefull ones*, as of the Hebrew *Sham*, to be in tranquillitie and joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount *Sion*, the celestiall *Ierusalem*, and the company of ten thousands of *Angels*, which now we are come unto in *Christ*, *Heb.* 12. 22. And *Angels* have appeared like *ferie Chariots*, 2 *King.* 6. 17. *with them*] or *in them*] as in *Sinai*] as God was in *Sinai*, with ten thousands of holy ones, when hee gave the *ferie Law*, *Deut.* 33. 2. so is he in *Sion* with ten thousands of *Angels*; *Heb.* 12. 22. Here the words *as in*, seeme necessarily to be supplied; or the word *Lord*, as the *Lord of Sinai*, with like meaning as before.

Verse 19. *Thou art ascended, &c.*] *Thou* (Lord *Iesuu*) art gone up to the highest Heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, *Eph.* 4. 8, 9. *to on high*] or *to the high place*: see *Pſal.* 7. 8. The Chaldee translateth it, *to the firmament*. *led captive*] or, *captived a captive* i.e., that is, a company of captives, a prey of people taken in warre: See the like phrase, 2 *Chron.* 28. 5. 11. *Iudg.* 5. 12. *Numb.* 21. 1. *Deu.* 21. 10. So *poverty* is used for a company of poore people, 2 *King.* 24. 14. *Christs* enemies, *Satan*, sinne, death, hell, &c. were by him subdued, *Colof.* 2. 15. his Eleſt captived by *Satan*, were of him redeemed; of whom also this may bee meant, as *Pſal.* 126. 1, 4. *hast taken gifts unto*] that is, *hast given* (and distributed) gifts among men. An Hebrew phrase often used, as, *Take me a sword*, 1 *King.* 3. 24. that is, *give or bring it me*. *Take her me to wife*, *Iudg.* 14. 2. *Take me an offering*, *Exodus* 25. 2. *Take me a little water*, 1 *King.* 17. 10. that is, *Give*. *Giving* also is sometime used for *taking*, as *Gen.* 42. 30. *he gave* (that is, *took*) *us* for spies. Rightly therefore doth the Apostle turne this in Greeke, *given*, *Ephes.* 4. 8. and the next words *ba-Adam*, is *unto men*, as *Paul* explaineth it, or among men, as *Ieremy* 49. 15. And the gifts are the Ministers of the Gospoll, given for the good of the Church, *Ephes.* 4. 11, 12. So the Chaldee here addeth, *thou hast taught the words of the Law*, *hast given gifts to the sounes of men*. and also *the rebellious*] or *disobedient*, to wit, *thou hast led captive*. They that continue rebellious are subdued to destruction, *Pſal.* 2. 9. *Iſa.* 11. 4. others by conversion, as *Saul*, breathing out threatenings and slaughter, was by *Christ* subdued, *Act.* 9. And after spake of himselfe and others, *we our selves were in times past unwise, disobedient, &c.* but when the bountifullnesse and love of God our Saviour towards man appeared, he saved us, &c. *Tit.* 3. 3, 4, 5.

Verse 20. *day by day*] or *daily*: see *Pſal.* 61. 9. *lodeth us*] to wit, *with his blessings* or *gifts*, verse



verse 19. or with afflictions, wherewith the Saints are burdened, and yet blesse him for his comforts in them, 2 Cor. 5. 4. and 1. 3, 4, 8. and 6. 4, -6. The Chaldee understandeth it of such loading as is by adding precepts upon precepts.

- 21 Verse 21. *Our God, &c.* or, God to us is a God for salvations, that is, all manner health, helpe and deliverance that fully satisfieth. *Iehovih* so the name of God is written usually, when *Adonai*, Lord, next followeth it, as here and Psal. 109. 21. or goeth before it, as Gen. 15. 2, having the vowels of *Elolhim*, God, and so is by the Jewes pronounced; as other times having the vowels of *Adonai*, it is so pronounced, Lord. So, for *Adonai*, *Iehovih*, 2 Sam. 7. 18. is written, *Iehovah Elolhim*, 1 Chro. 17. 16. See Psal. 83. 19. *issues* or passages, that is, waies and meanes of death, or to death: meaning that he hath many waies to bring his enemies to death, and to deliver his people out of it. For, he hath the keyes of death, Revelation 1. 18. he killeth and giveth life, woundeth and healeth, and none can deliver out of his hand, Deut. 32. 39. So *issues* of life, Prov. 4. 23.

- 22 Verse 22. *hairie scalpe* Hebrew, the crowne (or scalpe) of haire, meaning open and inevitable judgement on the chiefeft and most fierce enemies. *guilinesse* guiltie finnes, impieties: So Psal. 69. 6.

- 23 Verse 23. *I will bring againe* or, will returne, reduce, to wit, thee my people, as I brought thee from the perill of *Og* in *Bashan*, Num. 21. 23, 35. and of *Pharaoh* at the red sea, Exod. 14. 22, 23, 18, 29. Former deliverances are often by the Prophets applied to the times and workes of Christ: See Isa. 11. 1, 11, 15, 16. and 51. 10, 11. *gulfs* or deeps, bottomes: see Psal. 69. 3.

- 24 Verse 24. *That thy foot may embrew* that is, be embrewed, or, *That thou maist embrew thy foot*. It is the same word which before in vers. 22. is Englished wound, and signifieth, to make gore bloody; and is here by consequence put for embrewing or dipping in gore blood: as the Greeke turneth it, *That thy foot may be dipped*. And this noteth a great slaughter of the enemies; as the dipping of the foot in oyle, Deut. 33. 24. meaneth abundance thereof. in blood of thine enemies] or, which floweth from thine enemies from him, that is, from each of them, or from the greatest of them, Antichrist: or, of the same blood. Compare herewith the slaughter of Christs enemies, Revel. 19. 17, 18, -21.

- 25 Verse 25. *They have scene* that is, Men have scene (not naming any speciall persons) thy goings, or waies, and administration. The Chaldee saith, *The house of Israel have scene the goings of thy Majestie upon the Sea, O God.* in the] that is, which art in the Sanctuary, or into the Sanctuary, referring it to Davids carrying of the Arke into the holy Tent, 1 Chron. 13. 6, 8. and 15. 28.

- 26 Verse 26. *beating on Timbrels* or on *Tabers*, to wit, with the hand; so in the triumph at the red sea, *Mary* the sister of *Aaron*, and all the women after her with *Timbrels* and *Pipes*, sung praise to God, Exod. 15. 20, 21. unto that the Chaldee here referreth it. So at the slaughter of the Philistims,

1 Sam. 18. 6, 7. and at the slaughter of the Ammonites, Judg. 11. 34. A *Timbrel* (or *Taber*) is in Hebrew named *Toph*, of the like sound that it maketh when it is stricken.

Verse 27. *In the Churches* or congregations: see Psal. 26. 12. ye of the fountaine] that come out of Israel, as out of a well or fountaine; a phrase taken from Deut. 33. 28. *Esaie* hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people, though it may also be referred to Christ: blesse the Lord, who is of the fountaine of Israel. For, of the Israelites, concerning the flesh, Christ came, who is God over all, blessed for ever, Amen, Romans 9. 5.

Verse 28. *There* in the Churches be little Benjamin, the Tribe or posteritie of Benjamin, who was himselfe little, that is, youngest of all Israels children; and his Tribe little, that is, few in number, being almost all destroyed for the sinne of Gibeon, Judg. 20. 1, &c. their Ruler] the Prince of that Tribe. The Greek version saith, in a trance, taking the Hebrew *Radem* to be of *Radam*, though it be not found elsewhere in this forme; yet rare words but once used, are sundry times found in this and other Psalmes. These things applied to Christs times and after, are very mysticall. Benjamin the least is here put first; so in the heavenly Jerusalem, the first foundation is a *Lasper*, Rev. 21. 19. which was the last precious stone in *Aarons* Brest-plate, on which *Benjamin*s name was graven, Exod. 28. 10, 20, 21. In this Tribe *Paul* excelled as a Prince of God, though one of the last Apostles, 1 Cor. 15. 8, 9, 10. who was converted in a trance or extasie, Act. 9. 3, 4, &c. and in extasies he and other Apostles saw the mysteries of Christs Kingdom, Acts 10. 10, 11, &c. 2 Corinthians 12. 1, 2, 3, 4. their assembly] in Greeke, their Governours; the Hebrew word *Regamah* but once used, causeth this ambiguitie: for comming of *Ragam*, to throw an heape of stones, Leviticus 24. 14. may either be taken for an heape or assembly, or for a stone, that is, a Ruler; as elsewhere a stone signifieth, Gen. 49. 24. Of this Tribe of *Judah* were the Apostle *James*, and other our Lords brethren, Galathians 1. 19. Acts 1. 14. *Zebulun*, *Naphtali*] these Tribes were situate in the farthest parts of *Canaan*, as *Judah* and *Benjamin* were in the first and chiefeft parts; meaning by these few, all other Tribes gathered to praise God. In these coasts Christ called to the Apostleship *Simon Peter*, *Andrew*, &c. Fishers of Galilee.

Verse 29. *commanded thy strength* that is, powerfully appointed it, speaking to the Church. See the like phrase, Psal. 133. 3. and 45. 5. By strength also, Kingdom is often meant. strengthen] the Chaldee paraphraseth, dwell in this house of the Sanctuary which thou hast made for us.

Verse 30. *For thy Palace* or Temple, which was after Davids daies to be built: in the heavenly Jerusalem, the Lord and the Lambe are the Temple of it, Rev. 21. 22. bring a present] or lead along a gift, that is, gifts or presents. So Psal. 76. 12. which presents are sometimes of the persons of men. See Isaiah 18. 7. and 66. 20. Rom 15. 16. and 12. 1.



31<sup>1</sup> Verse 31. *Rebuke*] that is, *Destroy*. See Psalm. 9. 6. *companie of speare-men*] or of *Archers*, the *roul* (or *crue*) of the *Came*, that is, such as use *Cams* or *Reeds*, whereof *Speares* or *Arrowes* were made. Of this word *companie*, see before, v. 11. It may also be read, *the wilde beasts of the Reeds*, meaning the salvage wicked people. So the Chaldee turneth it, *the armies of sinners*. *mighty bulls*] the *high Priests* and *great Personages*: see Psalm. 22. 13. *that submitte*] that is, the *Hypocrite* which faineth subjection (as the former were professed enemies) or *till he* (that is, *everyone*) *submit*, as Deu. 33. 29. The word signifieth such submission, as when one casts downe himselfe at the feet, as to be trodden on: so Prov. 6. 3. *he hath scattered*] this is spoken to the Church of God. The Greek turneth it as the former, *Scatter thou*.

32 Verse 32. *Princely Ambassadors*] Hebr. *Chash-mavim*, a word not used but here. The Greeke saith, *Presbeis*, *Ambassadors*. *Egypt*] in Hebrew called *Misraim*, the name of the sonne of *Cham*, the son of *Noah*, Gen. 10. 6. who called the country where he and his posterity dwelt by his own name. In Greek, and in the new Testament, it is alwaies called *Egypt*. This is a prophesie of the calling of the Gentiles to the faith, as the Chaldee saith, *that they may be made Proselytes*. *Ethiopia*] in Hebrew *Cush*, another son of *Cham*, brother to *Misraim* and *Canaan*, Genes. 10. 6. the country where he and his children dwelt, is called by his name *Cush*, in Greek *Ethiopia*. The people we call *blacke Moores*. *basily stretch*] Heb. *make run*: noting the readinesse of that nation to offer gifts and sacrifices, (or as the Chaldee explaineth it, to spread out *their hands in prayer*) and to receive the Gospel: see Acts 8. 27, &c.

34 Verse 34. *of heavens of antiquitie*] that is, *the most ancient and highest heavens*, which were since the world began, noting hereby Gods powerfull Majestie and helpe to his Church, as Deut. 33. 26. *will give*] or *giveth* usually *his voice*, that is, *speakes aloud*, or *thundereth*: see the notes on Psalm. 46. 7. & 29. 3. Some Apostles were called *Sons of thunder*, Mark. 3. 17. and Christs powerfull voice raiseth the dead, Joh. 5. 25.

35 Verse 35. *Give the strengih*] that is, *strong praise*, and the glory of the Kingdome: see Psalm. 8. 3.

36 Verse 36. *Sanctuaries*] the holy and most holy places of the Tabernacle, and Heaven it selfe: see Psalm. 43. 3. *the people*] that is, as the Greeke explaineth *his people*. So *the soule*, Psalm. 69. 2. for *my soule*: see Psalm. 45. 4. *Blessed be God*] Hereupon God was called in Israel, the *Blessed one*, as Marke 14. 61. *Art thou Christ the son of the Blessed?* that is, *the son of God*, Mat. 26. 63.



PSAL. LXIX.

David (the father and figure of Christ) complaineth of his great afflictions. 14 He prayeth for deliverance. 23 He devoteth his enemies to destruction. 31 He praiseb God for the salvation of his Church.

To the Master of the Musicke, upon Shannim, a Psalm of David.

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S Ave me, O God, for waters are entred even to the soule. I sinke downe in the mud of the gulfe, where no standing is; I am entred into the deeps of waters, & the streaming floud overfloweth me. I am weary with my crying; my throat is burnt, mine eyes faile, I attentively waiting for my God. Many are, *more* than the haire of my head, they that hate me without cause; mighty are they that would suppress me, mine enemies falsly: *that* which I tooke not away, then I restored. O God, thou knowest my foolishnesse, and my guiltinesses are not concealed from thee. Let not them be abashed for me that hopefully expect thee, Lord Jehovih of hosts: let them not be ashamed for me that seek thee, O God of Israel. For, for thy sake doe I beare reproach, shame covereth my face. I am become a stranger to my brethren, and a forreiner to my mothers sons. For the zeale of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. And I wept, with fasting *afflicted* my soule, and it was for reproaches to me. And I made my raiment sack cloth, and I was to them for a Proverbe. They that sit in the gate spake against me, and they that drinke strong drinke *made* melodies. And I, my prayer is to thee, Jehovah, in time of acception; O God, in multitude of thy mercie answer thou me, in the truth of thy salvation. Deliver mee out of the mire, and let me not sinke downe: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming floud of waters overflow me, neither let the gulfe swallow me; neither let the pit shut her mouth upon me. Answer me, Jehovah, for thy kinde mercie is good; according to the multitude of thy tender mercies turne the face unto me. And hide not thy face from thy servant, for distresse is on me; make hast, answer me. Draw neere to my soule; redeeme it; because of mine enemies, ransom me. Thou hast known my reproach, and my shame, and my dishonour; before thee are all my distressers. Reproch hath broken my heart, and I am full of heavinesse; and I looked for *some* to mone me, but none came; and for comforters, but I found none. But they gave me gall for my meat, and in my thirst they gave me vineger to drinke. Let their table be before them for a snare, & for recompences for a trap-fall. Let their eyes



25 be darkened that they see not, and make  
 26 their loines to shake continually. Powre out  
 27 upon them thy detesting ire, and let the bur-  
 28 ning wrath of thine anger take them. Let  
 29 their Castle be desolate; within their tents  
 30 let there not be a dweller. For they perse-  
 31 cuted him whom thou hast smitten, and they  
 32 tell of the sorrow of thy wounded ones.  
 33 Give thou iniquitie unto their iniquitie, and  
 34 let them not come into thy justice. Let them  
 35 be wiped out of the Booke of the living, and  
 36 let them not be written with the just. And I,  
 37 poore afflicted and forrowing, let thy salva-  
 tion, O God, lift me up. I will praise the  
 Name of God with a song, and magnifie him  
 with confession. And it shall be better to Je-  
 hovah, than a yong Bull that hath hornes,  
 that parteth the hoofe. The meeke shall see  
 it, they shall rejoyce; the seekers of God,  
 and your heart shall live. For Jehovah hea-  
 reth the needy, and despiseth not his priso-  
 ners. Praise him let heavens and earth, seas,  
 and all that creepeth in them. For God will  
 save Sion, and build the Cities of Judah; and  
 they shall dwell there, and have it for inhe-  
 ritage. And the seed of his servants shall  
 possesse it: and they that love his name shall  
 dwell therein.

## Annotations.

1 **S** *Hosbammim*] that is, six-stringed Instruments, or,  
 Lilies: see Psal. 45. 1.

2 Verse 2. *Save me, &c.*] David in his troubles,  
 being a figure of Christ, prayeth for deliverance  
 from tentations and persecutions, under the simi-  
 litude of *waters, mud, myre, pit, deeps, streames, &c.*  
 and that this Psalme had accomplishment in  
 Christ, the Evangelists shew, Mat. 27. 48. Joh. 19.  
 29. that the use hereof is for us, the Apostle shew-  
 eth, Rom. 15. 3, 4. *that we through patience and com-  
 fort of the Scriptures might have hope.* *waters*] The  
 Chaldee expoundeth these, *armies of sinners*, which  
 beset him like *waters*. *the soule*] to wit, of me, as  
 the Greeke explaineth it, that is, *are ready to drown  
 and choke me*: so Jon. 2. 5. see also Psal. 45. 4.

3 Verse 3. *mud of the gulfie*] or, *of the deepe*, that  
 is, *the deepe of gulfie mud* in the bottomes of the  
 sea, as Psal. 68. 23. Jon. 2. 4. another signe of great  
 calamitie, as also in Psal. 88. 7. wherefore *Babylon*  
 that held captive Gods people, is called a *Gulfie*, or  
*Deepe*, Isa. 44. 27. *no standing*] *no stay or ground*,  
 but I sinke more and more. *deeps of waters*] in  
 Greeke, *deeper of the sea*.

4 Verse 4. *is burne*] that is, *parched, dried, or (as  
 the Greeke explaineth it) boarse*. *eyes faile*] *eyes  
 are consumed*, to wit, with teares and earnest expe-  
 ctation, as Lam. 2. 11. & 4. 17. This was a curse of  
 the Law, Lev. 26. 16. Deut. 28. 65. but Christ became  
 a curse for us, Gal. 3. 13. So after Psal. 119. 82.

Verse 5. *falsly*] in Greeke, *unjustly*. *tooke not  
 array*] or, *which I robbed not*, *tooke not by force and ra-  
 pine*. This though it may be taken for all unjust  
 criminations, whereof David and Christ were in-  
 nocent, yet in speciall it was verified in Christ,  
 who being in the forme of God, *thought it no robbery to be  
 equall with God*, Phil. 2. 6. notwithstanding for  
 witnessing himselfe to be the son of God, he was put  
 to death by the Jewes, Joh. 19. 7.

Verse 6. *my foolishnesse*] that is, *my sinne*: see the  
 note on Psal. 38. 6. In David were sins properly;  
 in Christ, by imputation: for God made him *sinne  
 for us*, which *knew no sin*, 2 Cor. 5. 21. Or this may  
 be meant of false imputation, O God thou knowest  
 my foolishnesse, if any such be, as my foes charge me  
 with: so Psal. 7. 4, 5.

Verse 7. *abashed for me*] for my sake, to wit, *If I be  
 not delivered*. So of Christ, his Disciples hoped  
 that he should be the Saviour of Israel; but when  
 he was killed, they began to doubt and feare, Sa-  
 tan winnowing their faith to make them asha-  
 med; but Christ prayed for their confirmation,  
 Luke 24. 20, 21. & 22. 31, 32. So great are Christs  
 afflictions, that blessed is he that is not offended  
 in him, Mat. 11. 6. *Jehovah*] or God, it hath the  
 vowels of *Elohim*: see Psal. 68. 21.

Verse 8. *beare reproach*] that is, *are reproached*:  
 contrary hereunto is, *to beare grace and favour*, that  
 is, *to be favoured and well liked*, Elth. 2. 15, 17. Com-  
 pare herewith Psal. 44. 16, 23.

Verse 9. *forreiner*] to wit, in their estimation  
 & carriage towards me. This also was the case of  
 Job and others, Job 19. 13. Gen. 31. 15. & of Christ  
 the Jewes said, *they knew not whence he was*, Joh. 9.  
 29. and his brethren believed not in him, Joh. 7. 5.

Ver. 10. *zeale of thine house*] or *jealousie, indignation*  
 for the polluting of thine house, and *studious fer-  
 vent care* to have it conserved holy. See this per-  
 formed by Christ, when he whipped buyers and  
 sellers out of the Temple, Joh. 2. 15, 16, 17. *ea-  
 ter me up*] devoured, or consumed. For love and jea-  
 lousie are a fire and vehement flame, Song 8. 6. See also  
 Psal. 119. 139. *are fallen on me*] that is, I have  
 taken them on me, & willingly beare them, as the  
 Apostle gathereth from these words, that Christ  
 pleased not himselfe (that is, sought not his own plea-  
 sure or profit) but for his Fathers sake and his  
 brethrens, did beare all things: and this is an ex-  
 ample for us to doe the like: see Rom. 15. 1, 2, 3, 4.

Verse 11. *afflicted my soule*] the word *afflicted* is  
 here supplied from Psal. 35. 13. for often there is  
 want of a word to be understood, which the He-  
 brew Text sometime sheweth; as 2 Chron. 10. 11,  
 14. *I, with Scorpions*, for which in 1 Kings 12. 11,  
 14. is written, *I will chastise you with Scorpions*: see  
 the notes on Psal. 18. 7, 29. & 2. 7. *it was for*] or  
*it was turned to reproaches*, that is, *to much reproach and  
 opprobrie*. So Iohns fasting turned to his reproach;  
 they said, *he had a Devill*, Luke 7. 33.

Verse 12. *And I made*] or, *when I gave*, that is,  
 made, or put on. So giving is for putting, Psal. 8. 2.

Verse 13. *that sit in the gate*] that is, great men  
 in the publike assemblies. The rulers of the Jewes,  
 Deut. 25. 7. Ruth 4. 1, 2, &c. *spake*] or talked  
 and



and meditated, communed how to worke me evil, Luke 22.24. *strong drinke*] Heb. *Sheker*, which is all manner *strong drinke* which will make drunken, as ale, beere, wine, sicer, methaglin, &c. The Greeke here turneth it *wine*. *melodies*] or *songs* sung with instruments of musicke of me. So Iob also complaineth, Iob 30.9.

14 Verse 14. *And I*] that is, *And (or but) as for me*. *time of acceptation*] that is, *an acceptable time*, as the Apostle interpreteth this phrase, 2 Cor. 6. 2. from Esay 49.8. *in truth of thy salvation*] that is, *for thy saving truths sake, or faithfull salvation*.

15 Verse 15. *mire*] the Chaldee expoundeth it, *captivity, which is like unto mire*.

16 Verse 16. *shut her mouth*] so that I cannot get out of miserie; as Dathan, Abiram, &c. went downe alive into the pit, and the earth covered over them, that no hope was left of their returne, Num. 16.33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psal. 16.9, 10. The Chaldee expoundeth this verse thus, *Let not the strong king, which is like to a fruid of waters, captivate me, neither let the mighty prince swallow me, &c.*

17 Verse 17. *turne the face*] or, *respect, regard mee* with favour: See Psal. 25.16.

20 Ver. 20. *dishonour*] or *ignominie, slander, calumnie*: See Psal. 4.3.

21 Verse 21. *full of heavinesse*] or, *sicke, sorrowfull*; of this word in Hebrew man hath his name *A-nosh*: see Psal. 8.5. *to mine*] *to pittie, and solace me, or, to shew compassion*: So Iob 42.11. *found none*] in Christs greatest need, all his Disciples forsooke him and fled, Mat. 26.56. and all his acquaintance stood a farre off, Luke 23.49.

22 Verse 22. *gall*] in Hebrew *Rosh*, an Herbe bitter as wormewood, with which it is often joyned, Deut. 29.18. Am. 6.12. Lam. 3.19. It groweth in Corne fields, Hof. 10.4. the *water* or *juyce* hereof signifieth bitter affliction, Ier. 9.15. These things were also actually done to Christ, whom the Iewes refreshed with *gall* and *vineger*, Mat. 27.34. Ioh. 19.28, 29, 30.

23 Verse 23. *and for recompences*] that is, *and for a full recompence of that which they did to me (let their table be) a trap unto them*. Or, *and for peaces*, that is, *and the things which they expect peace and welfare by, let become a trap unto them*. But the first sense agreeth with the Apostles interpretation, Rom. 11.9. These are Davids imprecations against the Iewes, and prophecies of their rejection, as the Apostle sheweth; and by *their table* we are to understand all meanes of comfort and refreshing both of body and soule, which turne to the ruine of the wicked, even *an odour of death unto death*, 2 Cor. 2.15, 16.

24 Verse 24. *that they see not*] so the Apostle explaineth the Hebrew phrase, *from seeing*, Rom. 11.10. The like is in Esay. 44.18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their hearts, Ioh. 12.39, 40. Act. 28.26, 27. 2 Cor. 3.14, 15. *make their loines to shake*] *bow downe their backs*, saith the Apostle, Rom. 11.10. and

this meaneth *bondage and miserie*, as appeareth by the contrary blessing of *going upright*; which God once vouched safe unto that people; Lev. 26.13.

Verse 26. *their castle*] or *their tower palace, habitation*, faire and orderly builded, Gen. 25.16. Num. 31.10. Song 8.9. This which David speaketh of all Christs enemies, Peter applieth to Iudas that betrayed him, *Let his habitation be desert*, Act. 1.20. but Christ threatneth the like to them all. Mat. 23.38. *Castle* here is for *Castles* or *Palaces*, as *Chariots* for *Chariots*, Psal. 68.18.

Verse 27. *whom thou hast smitten*] Christ the shepherd, who was smitten of God, and wounded for our finnes, Esay. 53.4, 5. Mat. 26.31. *they tell of the sorrow*; that is, *tell one another vauntingly, of the sorrow (smart or paine) of thy wounded*, thy servants who are wounded for thy sake; or, *they preach hereof*: see the like phrase, Psal. 2.7. or, *they tell to the sorrow*, that is, *adde unto and increase it*, as the Greeke turneth it.

Verse 28. *Give thou iniquity, &c.*] that is, *Adde sinne unto their sinne*, give them over to a reprobate minde, which was Gods heavie judgment first on the Gentiles, Rom. 1.24, 28. afterward on the Iewes, who fulfilled their sins when wrath came on them to the utmost, 1 Thes. 2.16. Rom. 11.8. Mat. 23.32. Or by *iniquity*, may be understood punishment for it, as Psal. 31.11. *not come into thy justice*] that is, *not beleve thy Gospell, and so come to the justice of God, which is by faith*, as the Scriptures shew, Rom. 10.3, &c. Phil. 3.9. Ioh. 12.39, 40. The Chaldee expounds it, *let them not enter into the Church of thy just ones*.

Verse 29. *booke of the living*] or, *Booke of life*, wherein the just that live by faith are written, that is, let them be cut off from being any longer counted thy people, or registred in the writing of the house of Israel, as Ezek. 13.9. Rom. 11.20. Phil. 3.2, 3. Psal. 87.6.

Verse 30. *lift me up*] or, *set me on a high place*, that is, *safely defend me*.

Verse 32. *better to*] that is, *more pleasing and acceptable*. *a young bull*] so the Greeke explaineth the Hebrew phrase, *a bull a bullocke*, that is, *a bull which is but young, or a bullocke*. So Iudg. 6.25. where the order is changed, *take the bullock of the bull*, that is, *the young bull or bullock*. Some understand it here of two, *better than bull or bullock*, that hath *horns*] Hebr. *borneth*, that is, *brings forth or beareth horns, and parteth the hoofs*: for such were fittest for sacrifice; but confession and thanks are more pleasing to God, specially Christs obedience: see Psal. 50.13, 14, 15. and 40.7.

Verse 33. *the seekers*] or, *ye seekers of God, to wit, shall see it, and your hearts shall live*; yee shall have inward life, joy and consolation: See Psalme 22.27.

Verse 34. *his prisoners*] such as are persecuted and bound in prisons for his truth: Thus Paul calleth himselfe *the prisoner of Christ*, Ephes. 3.1.

Verse 35. *beavens*] the Chaldee saith, *Angels of Heaven, and the inhabitants of the earth*.

Verse 36. *save Zion*] that is, *his Church*, figured out

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out



out by *Sion* and *Judah*: see Psal. 2. 6. and this building of *Judahs cities* is by preaching of the Gospel, 1 Cor. 3. 9. 10. a figure of this worke was done by *Iehothaphat*, 2 Chron. 17. 9. 13, 13. and *Isaiah* prophesieth the like, Isa. 44. 26.



## P S A L. LXX.

*David prayeth for speedy helpe, to the shame of the wicked, and joy of the godly.*

- 1 To the master of the musicke, a Psalm  
of David for to record.
- 2 **O** God, for to deliver me; Jehovah,  
3 to mine helpe make haste. Let them  
be abashed and ashamed that seeke  
4 my soule; let them be turned backward and  
blush that delight mine evill. Let them turne  
5 backe for a reward of their shame, that say,  
aha, aha. Let all that seeke thee be joyfull  
6 and rejoyce in thee; and let them say continually,  
magnified be God; they that love thy  
salvation. And I, poore afflicted and  
needy, O God, make haste to me; thou art  
mine helpe and deliverer; Jehovah, delay  
not.

## Annotations:

- 1 **T**O record] or to cause remembrance: see Psalm  
38. 1.
- 2 Verse 2. to deliver] or to rid me free; understand,  
make haste, or vouchsafe, as is expressed in Psal. 40.  
14. for this Psalm is the same in substance, and  
almost in words with the end of that Psalm: see  
the annotations there.
- 3 Verse 3. that seeke my soule] to make an end of it, as  
Psalm 40. 15.
- 4 Verse 4. turne backe] desolate or wasted, as Psalm  
40. 16.
- 5 Verse 5. be God] in Psalm 40. 17. it is written,  
be Jehovah.
- 6 Verse 6. O God, make haste to me] for this in  
Psalm 40. 18. is, the Lord thinketh on me.  
*Iehovah*] in Psalm 40. 18. my God.



## P S A L. LXXI.

*The Psalmist in confidence of faith and experience of  
Gods favour, prayeth both for himselfe and against the ene-  
mies of his soule. 14 He promisseth constancie. 17 Pray-  
eth for perseverance. 19 Prayseth God, and promisseth to  
doe it cheerefully.*

**I**N Jehovah doe I hope for safety, let me  
not be abashed for ever. In thy justice  
rid thou mee, and deliver mee; incline  
thine eare unto me, and save me. Be thou to  
me for a rock of habitation to enter conti-  
nually; thou hast commanded to save me,  
for thou art my rock and my munition. My  
God, deliver mee out of the hand of the  
wicked, out of the palme of the evil doer &  
the levened. For thou art mine expectation,  
Lord Jehovah, my confidence from my  
childhood. By thee have I bin holden up  
from the wembe; from my mothers bowels  
thou tookest me; of thee is my praise conti-  
nually. As a wonder I am unto many, but  
thou art my strong hope. Let my mouth be  
filled with thy praise, all the day with thy  
glory. Cast me not away at the time of old  
age, when mine able strength faileth, for-  
sake thou not me. For mine enemies speake  
of me, and they that observe my soule con-  
sult together. Saying, God hath forsaken  
him; pursue & take him, for there is none to  
rescue. O God, be not thou far away from  
me; my God, make haste to mine helpe. Let  
them be abashed and consumed that are ad-  
versaries of my soule: let them be covered  
with reproach and dishonour that seek mine  
evil. And I will patiently wait continually,  
and adde unto all thy praise. My mouth shall  
tell thy justice, all the day thy salvation,  
though I know not the numbers. I wil enter  
in the powers of the Lord Jehovah; I will  
record thy justice, thine only. O God, thou  
hast learned me from my child-hood; & hi-  
therto have I shewed thy marvellous works.  
And also unto old age & hoarinesse, O God  
forsake mee not; untill I shew thine arme to  
this generation, thy power to every one that  
shall come. And thy justice, O God, which  
is to on high, which hast done great things;  
O God, who is like thee? Which didst  
make me to see distresses many & evill, didst  
returne and quicken me; and from the deeps  
of the earth didst returne and bring me up.  
Thou didst much increase my greatnesse,  
and didst turne about and comfort me. Also  
I will confesse thee with the instrument of  
Psalterie, even thy faithfulness, my God;  
I will sing Psalm to thee with Harpe, O  
holy One of Israel. My lips shall shew  
when I sing Psalm unto thee, and my soule  
which thou hast redeemed. Also, my tongue  
shall talke of thy justice all the day, for they  
are abashed, for they are ashamed that seeke  
mine evill.



Annotations.

- 1 **I**n thee] Child. In the word of the Lord. This Psalme which hath no title in the Hebrew, is in Greeke thus intituled: Of David, a Psalme of the sonnes of Ionadab, and of them that were first captived.
- 2 Verse 2. deliver] or, make me to escape safe.
- 3 Verse 3. of habitation] or of mansion, a rock where- to I may fly and there dwell safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greeke here makes it plaine thus, Be to me for a God protector.
- 4 hast commanded] to wit, thine Angels, as Psalme. 91. 11. or, hast effectually appointed: See Psal. 44. 5.
- 5 Verse 4. evil doer] or, injurious, wrong doer.
- 6 the leavened] that is, the malicious: for maliciousnesse and wickednesse is likened to leaven, 1 Cor. 5. 8. The Hebrew Chomets properly signifieth that which is leavened or sowre, Exod. 12. 39. here used for the malicious or violent cruell man, as the Greek turneth it, the injurious, or Chomets may be used for Chomets, the violent.
- 7 Verse 5. Iehovih] or God, for it hath the vowels of Aelohim: so after, verse 16. See Psalme 68. 21.
- 8 Verse 6. tookest me] or, didst rid me, to wit, from danger: Compare this with Psalme 12. 10. 11.
- 9 of thee] or in thee, but in is often used for of, as Psal. 63. 7. and 87. 3. See the notes there.
- 10 Verse 7. a wonder to many] or, a monster to the mighty: a signe whom the many (or mighty) doe gaze upon, speake of, and shew to others, and wonder at. A wonder and a signe are sometimes used as one, 2 Chron. 32. 24. with 2 King. 20. 8. 9. So Christ and his Disciples were as signes and wonders in Israel, Esay 8. 18. Heb. 2. 13. Iehoshuah and his fellowes, were monstrous persons, Zach. 3. 8. the Apostles a gazing stocke to the world, 1 Cor. 4. 9.
- 11 hope] or refuge, a place where one hopeth for safety.
- 12 Verse 8. with thy glory] or glory of thee, that is, with glorifying thee, honouring, beautifying, and commending thy Majesty.
- 13 Verse 10. speake of] or say of me, that God hath forsaken me, verse 11. or, they speake against me.
- 14 observe] that is, lay wait for, it is meant here for evil, as is the observing of the steps, Psalme 56. 7. but often this phrase is used for good, to keepe, regard, and preserve the soule or life, Psal. 97. 10. and 121. 7. Prov. 22. 5.
- 15 Verse 14. add unto all thy praise] that is, increase it; I will prayse thee more than I have done, or, more than others doe, as 2 Chron. 10. 11. I will add unto your yoke, that is, increase it.
- 16 Verse 15. though I know not] or for I know not the numbers, to wit, of them. Gods justice and salvation is innumerable wayes administred, which are to be celebrated, but cannot be reckoned, Psal. 40. 6.
- 17 Verse 16. I will enter] to wit, into this worke of praying God in his power, not mine owne: or, I will enter, that is, begin with his powerfull workes to praise them; or, I will enter, that is, goe in hand, or goe forward with my busines through his power.

Verse 18. unto old age] or, thine old age is upon me, as verse 9. So elsewhere God saith, that hee had borne Israel from the wombe and birth, & would beare them still unto old age and the hoary haire, Esay 46. 3. 4. thine arme] that is, strength, helpe, salvation. So Psalme 77. 16. Esay 51. 5. and 53. 1. Deut. 33. 27. this generation] the men of this age. The word this (or present) is understood by that which followeth: see also Psalme 45. 4.

Verse 19. And thy justice, O God, which is to on high] that is, which reacheth up to heaven, viz. I will shew it. Thus the Greeke understandeth it. Wee may also translate, For thy justice is unto the high place, that is, to heaven, incomprehensible, as Psalme 36. 6, 7. And may be in stead of For, as Psalme 60. 13. and the high place is by the Chaldee expounded, the high heavens: so Psalme 93. 4. Matt. 21. 9.

Verse 20. didst make me see] or as see: shewedst me and us; for the Hebrew hath a double reading, meaning David in speciall, & other Gods people with him: so after, it is read in the margine, quicken me, bring me up, (as also the Greeke hath it) but written in the line, quicken us, bring us up. By making see, is also meant experience and feeling, as Psalme 49. 10. and evill] or evils, that is, calamities.

didst reurne] that is, didst againe quicken, or, wilt againe quicken me. So after. But the Greeke turneth it in the time past. deeps] abysses of the earth, gulfs of affliction and death, elsewhere called the lowest parts, Psal. 88. 7. such Christ in his humanity, sorrowes and death, went down unto and returned, Eph. 4. 9. Rom. 10. 7.

Verse 21. my greatnesse] or magnificence, majesty, honour; for Christ after afflictions entred into his glory, Luke 24. 26. 1 Pet. 1. 11. Phil. 2. 8, 9. & the godly must suffer with him, Rom. 8. 17.

Verse 22. psalterie] or lute: see Psal. 33. 2. even thy faith] or, for thy faithfull truth. holy one] or Saint of Israel: God is so called, both for that he is holinesse it selfe, & sanctifieth his people, Lev. 20. 8. 26. and againe is sanctified, that is, holily praised and honoured of them, Esay 8. 13. So Psal. 78. 41. and 89. 19.

Verse 24. talke of] or meditate, that is, speake advisedly, and after due meditation: See Psal. 1. 2. for they] or when they are abashed, that is, destroyed: see Psal. 6. 11.



PSAL. LXXII.

David praying for Solomon, sheweth the goodnesse and glory of his type, and in truth of Christs Kingdome. 18  
Hee bleisseth God.

For Solomon:

**O** God, give thy judgements to the King, and thy justice to the Kings sonne. That he may judge thy people with justice, and thy poore afflicted ones with judgement. The mountaines shal bring forth peace to the people, and the hills with justice.

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- 4 justice. He shall judge the poore afflicted of  
the people; he shall save the sons of the nee-  
dy, and shall breake downe the fraudulent  
5 oppressour. They shall feare thee with the  
Sunne, and before the Moone, to generation  
6 of generations. Hee shall come downe like  
the raine upon the mowen *grasse*; as the  
showers, the dispersed moisture of the earth.  
7 In his dayes shall the just *man* flourish, and  
multitude of peace, untill the Moone be not.  
8 And he shall have dominion from sea unto  
sea, and from the river unto the ends of the  
9 land. They that dwell in dry places shall  
kneele before him, and his enemies shall lick  
10 the dust. The Kings of Tharshish and of the  
Iles shall render an oblation; the kings of She-  
11 ba & Seba shall offer a present. And all kings  
shall worship him, all nations shall serve him.  
21 For hee shall deliver the needy that cryeth  
out, and the poore afflicted, and him that  
13 hath no helper. Hee shall mercifully spare  
the poore and needy, & shall save the soules  
14 of the needy. He shall redeeme their soule  
from fraud and violent wrong, and precious  
15 shall their blood be in his eyes. And he shall  
live, and he shall give to him of the gold of  
Sheba, and shall pray for him continually,  
16 shall blesse him all the day. There shall bee  
a parcell of Corne in the land, in the top of  
the mountaines; the fruit thereof shall shake  
like Lebanon, and flourish shall they of the  
17 City as the herbe out of the earth. His name  
shall be for ever, his name shall be continued  
before the Sunne, and they shall blesse them-  
selves in him; all Nations shall call him bles-  
18 sed. Blessed be Jehovah God, the God of  
Israel, which doth marvellous things him-  
19 selfe alone. And blessed be the name of his  
glory for ever; and let all the earth be filled  
with his glory; Amen, and Amen.  
20 Ended are the prayers of David  
sonne of Iesse.

## Annotations.

- 1 **F**Or Solomon] the Greeke addeth, a Psalm of David for Solomon; and the last verse sheweth it to be made by David, and it concerneth Christ and his Kingdome, figured by Solomon, Song. 3. 11. and therefore called by his name, as elsewhere hee is called David, Hof. 3. 5. Such also is the title of the 127. Psalm. Kings sonne] to whom the right of the Kingdome belongeth by birth and inheritance. So Christ was King Davids sonne, and borne King of the Jewes, Mar. 11. 10. Mat. 2. 2. and 22. 42. to him the Father gave all judgement, Iohn 5. 22. The Chaldee expoundeth the King to be Christ, and the Kings sonne to be King Davids sonne.

Verse 2. That he may] or, Let him judge, that is, governe thy people in justice, that is, justly, wherefore he is named Melchizedek, that is, King of justice, Heb. 7. 2. of whom it was prophesied, I build a King shall reigne in justice, Isa. 32. 1.

Verse 3. The mountaines shall bring forth] or, shall beare, to wit, as their fruit; for so this phrase importeth, Iob 40. 15. This and the rest that follow, may also be read prayer-wise, let the mountaines beare, &c. The Chaldee paraphraseth, The dwellers on the mountaines shall bring peace to the people of the house of Israel. peace] that is, prosperity, plenty of fruits which should be enjoyed with peace, as all Solomons dayes Israel dwelt without feare, every man under his vine and fig-tree, 1 King 4. 25. And under Christ, the worke and effect of justice, is peace, quietnesse, and assurance for ever, Esay 33. 17. Rom. 5. 1. the mountaines drop downe new wine, and the hills flow with milke, Iob. 3. 18. Amos 9. 13. hills with justice] that is, the hills also shall beare peace with justice, both peace and justice, as these two are said to kisse each other, Psal. 58. 11. and Christ is King both of justice and peace, Heb. 7. 2. his kingdome is justice, peace, and joy Rom. 14. 17. It may also be read for justice.

V. 4. shall judge] that is, shall deliver; see the notes on Psal. 43. 1. save the sons of the needy] that is, the needy persons; in Chaldee, shall redeeme the sons of misery, that is, such as are in wretched case. the fraudulent oppressor] whom the Gr. here calleth *scrophant*, which word is used for injuring by forged cavillation, Luk. 19. 18. and 3. 14. See before in Psal. 62. 11.

Verse 5. They shall feare] men shall reverence, that is, worship, and serve thee. So feare is used for worship, Esay 29. 13. Mat. 15. 9. with the sun] or before the sun, as is after expressed, verse 17. and as the Hebrew *ghnim*, with, is elsewhere used for before, Est. 7. 8. and before the sun and moone, meaneth continually, so long as they shine on the earth, which is, so long as the world endureth, Gen. 8. 22. Psal. 89. 37, 38. The Chaldee interpreteth it, with the rising of the sunne, and in the light of the moone, that is, at morning and evening, day and night; as the twelve Tribes are said so instantly to serve, Act. 26. 7.

Verse 6. the mowen *grasse*] the *medow*, which being mowen in the beginning of Summer, craveth raine that it may grow again. The originall word signifieth also a *borne* fleece of wooll; which sense some keepe here, and referre it to the dew that fell on Gedeons fleece, when the land was dry, and againe on the land when the fleece was dry, Iudg. 6. 37.—40. Solomon and Christ are here said to come downe as raine, in respect of the doctrine and administration of judgement by them. So Moses said, My doctrine shall drop as the raine, &c. Deut. 32. 2. and Iob said, they waited for me as for the raine, &c. Iob 29. 23. and the Lord shall come unto us as the raine, &c. Hof. 6. 3. the dispersed moisture] understand, which are the moisture, that is, which showres doe moisten the earth. Zarciph, the Hebrew word used only in this place, hath the signification of dispersing moisture or water, as is by showers, God having divided spirits for the raine, wherby it is strowed abroad upon the earth, Iob 38. 25.



38.25. Wherefore the former word *showers*, implyeth raine that falleth with manifold (or millions of) drops, as Psal. 65. 11.

7 Verse 7. *multitude of peace* ] to wit, shall be, or, shall flourish: and this *Shalom*, peace, may respect the name of *Shelomoh* or *Solomon*, which signifieth peaceable, as was promised to David, Behold, a sonne is borne to thee which shall be a man of rest, for I will give him rest from all his enemies round about, therefore his name is *Solomon*, and I will send (*Salom*) peace and quietness upon Israel in his dayes, 1 Chron. 22. 9. move be not ] or be taken away, as the Greeke explaineth it, that is, till the worlds end, as before, verie 8.

8 Verse 8. *from sea to sea* ] from the salt Sea, (the lake of Sodom, Gen. 14. 3) to the maine sea. See Num. 34. 3. -6, &c. where the limits of the land are described. *from the river* ] the great river Euphrates, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt, 1 King 4. 21. in Christ, when all Nations were brought into his subjection by the Gospell, as Mat. 28. 18, 19. Act. 1. 8. Col. 1. 5, 6. Revel. 11. 15.

9 Verse 9. *in dry places* ] or, in deserts, which the Greeke explaineth, the *Aethiopians*. The Hebrew *T sijim* signifieth here, and Psal. 74. 14. *people that dwell in dry desert places*: sometime it is used for wild beasts that haunt such deserts, as Esay 34. 14. and 13. 21. Ier. 50. 39. *lick the dust* ] like a Serpent, as is expressed in Mic. 7. 16. noting hereby great feare and subjection, testified by bowing downe their faces to the ground, as is the manner in the Easterne countries. In Esay 49. 23. a like promise is made to the Church of Christ.

10 Verse 10. *Of Tharsish* ] or of the Ocean, that dwell by the maine sea. See the Note on Psal. 48. 8. *Sheba and Seba* ] that is, of *Aethiopia* and *Arabia*, far southerne Countries, inhabited by the posterity of *Sheba* and *Seba*, the Nephew and sonne of *Cush*, the son of *Cham*, the son of *Noah*, Gen. 10. 7. The *Queene of Sheba* (or of the South) came from the utmost parts of the earth to heare the wisdom of *Solomon*, & gave him much gold, sweet odours, and precious stones, 1 King. 10. 1, -10. Mat. 12. 41.

12 Verse 12. *hath no helper* ] or, to whom no helper. See the like by *Iob*, Iob 29. 12.

14 Verse 14. *precious shall their blood be* ] that is, their death, meaning, that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and deare unto him: as on the contrary *Paul* said, his life was not deare unto himselfe, when hee was willing and ready to lose it for Christs cause, Act. 20. 24. See Psal. 116. 15.

15 Verse 15. *he shall give* ] meaning man in generall, or each one brought in subjection, as the Greeke saith, to him shall be given, meaning to *Solomon*. *gold of Sheba* ] the Greeke saith, of *Arabia*: See ver. 10 *all the day* ] or daily.

16 Verse 16. *There shall be a parcell, &c.* ] where a handfull of corne shall be sowne on the top of the mounts (the most barren places) there shall be

such increase that the fruit shall shake & make a noise like the trees of *Lebanon*. *shake* ] or stir with noise, rustle. *Lebanon* ] that is, trees of *Lebanon*; as the earth, for the inhabitants of the earth, Psal. 66. 1. of this mount see the Note on Psal. 29. 5.

*they of the Citie* ] that is, the citizens, as, they of the world are worldlings, Psalme 17. 14. yee of the heavens, Psal. 148. 1. are the inhabitants there. The *Chaldees* addeth, of the City *Ierusalem*. Compare here with Isa 27. 6.

Verse 17. *continued* ] to wit, as a sonne continueth his fathers name, for the originall *jinnin* (or *janin*) commeth of *Nin*, which is a *Sonne*: the Greeke also turneth it, his name continueth; and Christs name is continued in us that beleeve in him, called *Christians*, Act. 11. 26. and his children, Heb. 2. 13. 14. *before the sun* ] that is, so long as it endureth, as ver. 5. So Psal. 102. 29. *they shall blesse* ] to wit, men of all nations shall count and speake of their blessednesse in him. So Gen. 22. 18. call him blessed ] or happy, shall beautifie him.

Verse 19. *name of his glory* ] that is, his glorious (or honourable) name. So Lord of glory, Iam. 2. 1. for glorious Lord. *filled with his glory* ] that is, with the manifestation of his glorious works, and prailing him for the same. See the like speeches, Num. 14. 21. Isa. 6. 3. Revel. 18. 1. Ezek. 43. 2. *Amen* ] So be it. This second booke of Psalms is concluded with twise *Amen*, as was the former: see Psalme 41. 14.

Verse 20. *Ended* ] or *Compleat* are, meaning that this Psalme was the last of Davids prayers or hymnes (as the Greeke translateth it) howsoever it is not set last in order as neither other be. Or, that this matter touching Christs Kingdome is the last thing whereof David prophesied, and for which he prayed, as 1 Pet. 1. 10, 11. *Iesse* ] or *Ishai*, as the Hebrew foundeth it, and sometime *Ishai*, 1 Chron. 2. 12, 13. which name signifieth strength and manhood, as David, amiable.



## The third Booke.

### PSAL. LXXIII.

The Prophet prevailing in a temptation, sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of Gods purpose in destroying of the wicked, and sustaining the righteous.

A Psalme of Asaph

**Y**Et surely God is good to Israel, to them that are pure in heart. And I, my feet almost swerved aside; my steps had well-nigh slipped out. For I envied at vain glorious fooles, when I saw the peace of the wicked. For there are no bands in their death, & lusty is their strength. They are not in the molestation of sory man, and with earthly man they are not plagued. Therefore pride compasseth them about as a

K k k k k k 3 chaine



7 chaine, violence covereth them as a garment. Their eyes standeth out w<sup>th</sup> fainesse, they passe the imaginations of the heart.  
 8 They doe corrupt and speake with maliciousnesse of oppression, they speake from aloft. They set their mouth against the heavens, and their tongue walketh thorow the earth. Therefore his people turneth hither,  
 10 and waters of a full cup are wrung out to them. And they say, How doth God know, and is there knowledge in the most high?  
 11 Loe, these are the wicked, and in tranquillity ever; they increase wealthy power.  
 12 Surely in vain have I cleansed mine heart, & washed my hands in innocency. And am plagued all the day, and my rebuke is in the mornings. If I say, I will tell thus; loe, I unfaithfully wrong the generation of thy sons.  
 14 And I thought to know this, but it was a painfull thing in mine eyes. Vntill I entred into the Sanctuaries of God, did prudently attend to their last end. Surely thou dost set them in slippery places, dost make them fall to desolations. How are they brought to wondrous desolation as in a moment? are they at an end, are they consumed with troublesome frights? As a dream after one awaketh; O Lord, when thou raisest up, thou wilt despise their image. Surely mine heart was leavened, & I was pricked in my reines. And I was brutish and knew not; as the beasts was I with thee. Yet I continually was with thee, thou hast holden me fast by my right hand. Thou wilt guide me with thy counsel, and after wilt receive me to glory. Whom have I in the Heavens? and with thee I delight not any in earth. Wholly consumed is my flesh and my heart; the Rock of my heart and my portion is God for ever. For loe, they that are gone farre from thee shall perish, thou suppressst every one that goeth a whoring from thee. And I, to draw nigh to God is good for me; I have set my hope for safety in the Lord Jehovih, for to tel all thy workes.

## Annotations.

The third Booke ] to wit, of Psalms. See the Note on Psal. 42.

1 Verse 1. of Asaph ] or, to Asaph, who was both a Prophet and a singer: see Psal. 50. 1. The like title is of the 10. Psalms following. These are for the most part complaints and meditations of the troubles of Gods people.

2 Verse 2. almost ] or, a very little lacked, but my feet had swarved so after, well nigh, or, almost nothing lacked, but my steps had beene shed: noting hereby

his great danger to have fallen through his infirmity, had not faith in God sustained him.

swarved ] or turned, declined. This and the next word slipped have a double reading in the Hebrew by the vowels, they had swarved, they had slipped; by the consonants, it had swarved, it had slipped; meaning each of his feet, and every of his steps, to his utter ruine. slipped out ] or beene poured out, to wit, as water, and so I had beene lost.

Verse 3. envied ] or was jealous, had envious zeal: See Psalme 37. 1.

Verse 4. bands ] or knots, that is, paines, sores, diseases, &c. in their death ] or till their death, meaning that they live long in pleasure, and dye at ease, as is explained, Job 21. 13. They spend their dayes in wealth, and suddenly they get downe to the grave. The Chaldee saith, For they are not terrified or troubled for the day of their death. but lusty ] or, and fat is their fortitude (their firme strength of body) as Job saith, one dieth in his full strength, being in all ease and prosperity, his breasts are full of milke, and his bones run full of marrow, Job 21. 23. 24.

Verse 5. molestation of fery man ] that is, such turmoil as other miserable men endure. See the like phrase in 2 Sam. 7. 14. Enosh and Adam are here the names of all wretched mankind. See Psal. 8. 5. The Chaldee expoundeth it, They labour not in the labour of men that study in the Law, and with just men, &c.

Verse 6. compasseth, &c. ] or, is a chain to them and to him, that is, every of them; as a collar that is hanged for an ornament about the neck. And of this word Anak, to hang a chaine, that Giant Anak had his name, whose children were called Anakims, men great of stature, proud and cruell. See Num. 13. 23. 34. Ios. 15. 13, 14. a garment ] a habit or ornaments, finely fitted to the body; such was the barbers habit, Prov. 7. 10.

Verse 7. eyes standeth ] that is, Each eye standeth or starteth out of the hole for fainesse. In Chaldee, The similitude of their faces is changed for fainesse. So in Job 15. 27. he hath covered his face with his fainesse. they passe the imaginations, &c. ] that is, they exceed in prosperity above that they could imagine or thinke; or, they surpass in wickednesse above that which mans heart can thinke, according to that which here followeth, and as in Ier. 5. 28. it is said they are waxen fat and shining, they doe passe the words (or deeds) of the wicked.

Verse 8. They doe corrupt ] or consume, dissolve or make dissolute by their wicked speeches, & by their oppression of men. It may be understood of corrupting, or making rotten with sin themselves or others; or consuming and wasting with oppression. with maliciousnesse ] or in evil, that is, maliciously or malignantly. from aloft ] that is, loftily. Or, of the most High, that is, of God, as in the next verse: but the Chaldee expoundeth it, of the highnesse of their heart.

Verse 9. against Heavens ] that is, against God and his Saints whom they blaspheme, as it is written, he opened his mouth unto blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in Heaven, Revel. 13. 6. So elsewhere Heavens are used for God, Dan. 4. 23. Luke 15. 18.

Verse 10. his people ] Gods owne people are by this afflicted.



afflicted. Therefore the Greeke saith *my people*; the Psalmist speaking of his brethren, as after of himselfe, ver. 13. *hither*] to these thoughts and tentations, which follow in the next verses.

*a full*] the word *cup* or *basin* is here to be understood; as *strong*, for *strong pannes*, Psal. 10.9. See the note there. By *waters of a full cup*, are meant abundance of *teares*, which they must drinke, that is, of afflictions and tentations which they suffer; as in Psal. 80.6. So the Chaldee explaineth it, *and teares as many waters shall flow from them.* *wrong out to them*] or *drunke* (sucked up) by them, as in Psal. 75.9.

12 Verle 12. *in tranquillity*] or quiet, safe, wealthy, at ease. Compare herewith Ier. 12.1.2. *wealthy power*] ability by riches: see Psal. 49.7.

13 Verle 13. *cleansed*] that is, laboured to cleanse and purge, by faith and continuall sanctification, Act. 15.9.1. Ioh. 3.3. otherwise, *who can say*, I have made mine heart cleane, Prov. 20.9. *innocency*] or cleanness: see Psal. 26.6. and 24.4.

14 Verle 14. *am plagued*] or touched with afflictions, punished, which the wicked are not, v.5. *my rebuke*] or blame, to wit, I beare the chastisement for my sinnes. *in the morning*] that is, every morning, or early: the like phraze is Psal. 101.8. Iob 7.18. Lam. 3.23. Esay 33.2.

15 Verle 15. *I will tell thus*] that is, if these tentations prevaile against me, so that I should tell and declare for truth these my carnall thoughts. Telling is often used for publishing and preaching to others: See Psal. 2.7. *unfaithfully wrong*] or *faithlessly transgresse* against the generation of thy finnes, (O God) that is, of thy people, called the sons of God, Deut. 14.1. 1 Ioh. 3.1.

17 Verle 17. *prudently attend to*] or, consider their latter end. A like speech Moses useth, Deut. 32.29.

18 Verle 18. *slippery place*] whereby suddenly fall to perdition. The Chaldee saith, *in darke places.*

19 Verle 19. *wondrous desolation*] such as astonieth the beholders. Such sudden strange desolation God brought on Babylon of old, Ier. 51.37.41. and will againe, Rev. 18.10.17.

20 Verle 20. *As a dream*] to wit, so they are; or, so vanishest their prosperity; which when one awaketh, is gone, as is plainly set forth in Esay 29.7.8. So elsewhere it is said, *he shall see away as a dream, and not be found, and shall passe away as a vision of the night: the eye which saw him shall doe so no more, &c.* Iob 20.8.9. The Chaldee explaineth it, *as the dream of a drunken man.* *thou raisest up*] to wit, thy selfe, that is, risest up to punish them, as Psal. 35.23. or raisest up, to wit, them, at the last day of judgement. So the Chaldee Paraphrast turneth it, saying, *in the day of the great judgement, they shall rise up out of the house of the grave, in wrath thou wilt despise their image.* The Greeke saith, *in thy citie thou wilt despise their image*: the Hebrew word *bagmir* being ambiguous. In this sense compare herewith Eccles. 8.10. *despise their image*] or *their shadow*, that is, destroy their transitory estate; for, man walketh in an image, Psal. 39.7. Or, referring it to the last judgement, their image may meane their corrupt sinfull state. Gen. 5.3. and the despising of it, is their utter rejection; for then they shall rise to shame and con-

tempt eternall, Daniel 12.2.

Verle 21. *was leavened*] or leavened it selfe, that is, was vexed, grieved, fawled, was soure as leaven, with my fretting griefe and anger. *I was pricked*] or,

*sharpened* (pricked) my selfe, that is, felt sharpe paines, to wit, with my fretting thoughts and desires.

Verle 22. *brutish*] that is, foolish, sensuall, like a brute beast, not having the understanding of a man in me: as is explained, Pro. 30.2. See also Psal. 49.11. *as the beast*] that is, as one of them, or a great beast, Hebr. *Behemoth*; which is used for the vast Elephant, Iob 40.10. The Greeke here turneth it *beastiall*, or *brutish*.

Verle 24. *to glory*] or *wish glory*, that is, gloriously, honourably. See 1. Tim. 3.16. Phil. 3.21. Heb. 2.10. 1 Pet. 5.1.4. The Chaldee paraphraseth, *Thou wilt guide me with thy counsell in this world; and after that the glory is accomplished, which thou hast said thou wilt bring upon me, thou wilt receive me.*

Verle 25. *whom have I*] or, who is for me, but thee to trust in, or call upon. *delights not*] or take no pleasure, in any person, or thing.

Verle 26. *the Rocke*] that is, the strength and hope; the Greeke saith, *the God of my heart.*

Verle 27. *gone farre*] that is, the wicked who are here said to be farre from God; and in Psalm 119.150. are farre from his Law, and therefore salvation is farre from them, Psal. 119.155. as here they perish, whereas the righteous are a people neere God, Psal. 148.14. *that goeth a whoring from thee*] that is, goeth after idols, departing from the true God, as Hof. 1.2. for idolatry or breach of Gods covenant, is often called *whoredome* or *fornication*, Ier. 3.9.20. Ezek. 23.3.5.7. &c. Psal. 106.39.

Verle 28. *to draw nigh*] so both the Greeke and Chaldee doe explaine the Hebrew phraze *the drawing neere of God*; and thus it is also used in Esay 58.2. and is done by the faith of the Gospell, Heb. 7.19. *Iehovah*] or God: see Psal. 68.21. The Chaldee saith, *in the word of God, to tell*] that I may tell, or declare, as the Greeke explaineth it.



## PSALME LXXIV.

The Prophet complaineth of the desolation of the Sanctuary. 10 He moveth God to helpe in consideration of his power, 18 of his reproachfull enemies, of his children, and of his Covenant.

An instructing Psalm of Asaph.

Wherefore, O God, hast thou cast us off to perpetuity: shall thine anger smoake against the sheepe of thy pasture? Remember thy congregation, which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed, this mount Sion wherein thou hast dwelt. Lift up thy feet to the desolations of perpeturie, the enemy hath done evill to all things in the Sanctuary. Thy distressers roar in the mids



5 mids of thy synagogues; they have set their  
 6 signes for signes. He was knowne, as he lifted  
 on high, axes against the thicket of the  
 wood. And now the carved works therof all  
 together they have beat downe, with beetle  
 7 and mallets. They have cast into the fire thy  
 sanctuaries, to the earth they have profaned  
 8 the dwelling place of thy name. They said  
 in their heart, let us make spoile of them al-  
 together; they have burned all the syna-  
 9 gogues of God in the land. We see not our  
 signes, there is not any Prophet more, nor any  
 10 with us that knoweth how long. How long,  
 O God, shall the distreſſer reproach? shall  
 the enemy blaspheme thy name to perpetui-  
 11 ty? Wherefore turnest thou away thine hand,  
 even thy right hand? draw it out of the  
 12 midst of thy bosome, make a full end. For  
 God is my King from antiquity, he worketh  
 13 salvations in the midst of the earth. Thou  
 didst break asunder the sea by thy strength,  
 didst break in peeces the heads of the dra-  
 14 gons in the waters. Thou didst quite burst  
 the heads of Livjathan, didst give him for  
 meat to the people that dwell in dry desarts.  
 15 Thou didst cleave the fountaine and the  
 streame, thou diddest dry up the rivers of  
 16 strength. The day is thine, the night also is  
 thine; thou hast prepared the light and the  
 17 Sun. Thou hast constituted all the borders of  
 the earth, the summer and the winter, them  
 18 hast thou formed. Remember this, the ene-  
 my reproacheth Jehovah, and the foolish  
 19 people blaspheme thy name. Give not the  
 soule of thy turtle-dove to the wild compa-  
 ny; the company of thy poore afflicted for-  
 20 get not to perpetuity. Have respect unto the  
 covenant, for full are the darknesſes of the  
 earth, of the habitations of violent wrong.  
 21 Let not the oppressed returne ashamed; let  
 the poor afflicted & needy praise thy name.  
 22 Rise up, O God, plead thou thy plea, re-  
 member thy reproach from the foole all the  
 23 day. Forget not the voice of thy distreſſers;  
 the tumultuous noise of them that rise up a-  
 gainst thee ascendeth continually.

## Annotations.

1 **O**F *Asaph*] or, *we Asaph*, in Chaldee, by the  
 bands of *Asaph*: see Psal. 30. 1. If *Asaph* (who  
 lived in Davids dayes) made this Psalme, it was a  
 prophesie of troubles to come. If some other  
 Prophet made it when calamities were on Israel,  
 then was it committed to *Asaphs* posterity, the sin-  
 gers, called by their fathers name; as *Aarons* po-  
 sterity, are called *Aaron*, 1 Chron. 12. 27. *thine*

anger smooke] or, *thy nose smoke*, that is, burne, as was  
 threatned, Deut. 29. 20. A manifestation of sore  
 displeasure: see Psal. 18. 9. and 80. 5. *sheepe*  
 or *flocke*, that is, us thy people, as Psal. 79. 13. The  
 flocke comprehendeth *sheepe and goats*, Leviticus  
 1. 10.

Verse 2. *purchased of old*] or *bought of yore*, when  
 thou broughtest them out of Egypt, Exod. 15. 16.  
 or understand, *that* thou hast purchased it, hast re-  
 deemed, &c. *the rod of thine inheritance*] that is,  
*Israel*, Ier. 10. 16. called elsewhere *the line of Gods*  
*inheritance*, Deut. 32. 9. which he measured out for  
 himselfe as land is meted with a rod or line. It may  
 also be read *the scepter*, or *the tribe of thine inheri-*  
*tance*, as Esay 63. 17. for the Hebrew *Shebet*, which  
 properly is a rod or staffe, is sometime a scepter,  
 Psal. 45. 7. sometime a tribe, Psal. 78. 67.

Verse 3. *Lift up thy feet*] or *thy hammers*, that is,  
*thy strokes*, to stampe or beat downe the enemy unto  
 perpetuall desolations. Thus the feet are used to  
 tread downe with. Esay 26. 6. and so the Greeke taketh  
 it here, changing the metaphor, and transla-  
 ting it, *thy hands*, which are also instruments to  
 strike downe with. Or *lift up thy feet*, that is, Come  
 quickly to see the perpetuall desolations which the  
 enemy hath made. *hath done evil*] that is, bro-  
 ken, robbed, burned, wasted all things; as did  
 Nebuchadnezar in the Temple, 2 King. 24. 13.  
 and 25. 9. 13, 14. &c.

Verse 4. *thy synagogues*] or *assemblies*, either the  
 courts and places about the temple, where the peo-  
 ple assembled, or the other synagogues in Ierusalem,  
 as after v. 8. he speaketh of *all the synagogues in the*  
*land*, places where prayers and lectures of the law  
 were used, Act. 16. 13. & 15. 21. The assembly of  
 Christians is called also by this name *synagogue*,  
 Iam. 2. 2. *their signes*] or *banners*, which are signes  
 of victory, or of idolatry. See after, verse 9.

Verse 5. *He was knowne*] He, that is, *A man*, or  
 every one of the enemies *was knowne*, that is, re-  
 nowned, or famous, as having done some notable  
 act. *as he lifted on high*] or, *as he that brings it*  
*aloft*, that is, as a man brings the axe aloft over  
 his head, to fell downe the thicke wood with  
 might and maine. They cut downe the wood of  
 the Temple, as men doe trees in a forest. *thicket*  
*of the wood*] that is, *the thicke wood* or tree, whose  
 boughes are wrapped one in another: or, (if we  
 understand it of the wood-work in the Temple)  
*the infolded graven wood*, which he that did most ea-  
 gerly cut downe, was most renowned.

Ver. 6. *And now*] or, *And then*, at the same time.  
 So Psal. 27. 6. *carved workes*] *gravings*, or, (as the  
 Hebrew phrase is) *openings*, used for *graves* or *car-*  
*ved workes*, Exod. 28. 11. The Greeke here turneth  
 it, *doores*, which also have their name of *opening*.

Verse 7. *thy sanctuaries*] the temple which had  
 divers holy places) *was laid* by Nebuzar-adan,  
 2 King 25. 9. *to the earth*] to wit, burning or ra-  
 sing downe to the ground.

Verse 8. *Let us make spoile*] or, *we will oppress*,  
 prey upon them. Of this Hebrew root, the  
*Dove* hath her name in that tongue, as being sub-  
 ject to the prey and spoyle of Hawkes, &c.  
 vvherefore



wherefore in ver. 19 he calleth the Church a *turtle-dove*.

9 Verse 9. *our signes*] the testimonies of Gods presence and favour, extraordinary or ordinary, as the sacrifices, &c. Dan. 11. 31. So *Circumcision*, the *Passover*, the *Sabbath*, &c. were for *signes* to Israel, Gen. 17. 11. Exod. 12. 13. and 31. 13. or, as the Chaldee expoundeth it, *the signes which the Prophets gave us*. any Prophet] that could see and foretell the spirit an end of these troubles, Lam. 2. 9. A Prophet (*Nabi*) is one that from the inward counsell of God uttereth oracles. In old time he was called a *Seer*, 1 Sam. 9. 9. Amos 7. 12. how long] to wit, *this affliction shall endure*. The like speech is in Psalme 6. 4.

11 Verse 11. *draw it, &c*] this word, or some such, seemeth here to be understood, as often in the Hebrew: see Psal. 69. 11. The drawing the hand out of the bosome denoteth a performance of the worke without slacknesse, as we may see by the contrary, Prov. 26. 15. full end] by consuming our enemies, and accomplishing our deliverance.

13 Verse 13. *the sea*] in Chaldee, *the waters of the red sea*. of *the dragons*] or *whales*, meaning the noble men of Egypt, who pursuing the Israelites, were drowned in the red sea, Exod. 14. 28. For great persons are likened to *Dragons* or *Whale-fishes*, as Ezek. 29. 3.

14 Verse 14. *the heads*] that is, *the head*, as the Greeke translateth it, called *heads* for the excellency and principality. of *Leviathan*] or, of *the whale*, meaning Pharaoh king of Egypt, who was drowned with his Princes, Psal. 136. 15. *Leviathan* is the name of the great *whale-fish*, or *sea Dragon*, so called of the fast joyning together of his scale; as he is described, Job 40. 20. and 41. 6. &c. and is used to resemble great tyrants, here, and in Esay 27. 3. So the Chaldee expoundeth it, *the heads of Pharaohs mighty men*. in *dry deserts*] that is, *to the wild beasts of the wilderness*, which might devour the Egyptians after they were drowned, and cast upon the shore, Exod. 14. 30. The *beasts* may be called a *people*, as *Comes*, *Pismires*, *Locusts*, &c. are called *peoples* and *nations*, Prov. 30. 25. 26. Joel. 1. 6. See also the notes on Psal. 72. 9. unlesse by these dwellers in dry places, we understand the Israelites in the wilderness, to whom the spoyle of the Egyptians was as *meat*; as elsewhere they said of the Canaanites, *they are bread for us*, Numb. 14. 9. This the Chaldee favoureth.

15 Verse 15. *didst cleave the fountaine*] bringing a well and streame of water to thy people out of the rocks, Exod. 17. 6. Num. 20. 11. Esay 48. 21. Psal. 105. 41. *rivers of strength*] that is, *strong, rough, or vehement rivers*, as the waters of Iarden were dryed up, that Israel might goe thorow, Ios. 3. 15. 17. The Chaldee Paraphrast addeth also the rivers *Arnon* and *Iabok*; whereof see Numb. 21. 14. Deut. 2. 37.

16 Verse 16. *the light*] The Hebrew *Maor* is properly a *lightsome body*, as is the *Sunne*, *Moon*, *Stars*, &c. Gen. 1. 14. 15. and here may be meant of the *Moone*, as the Chaldee translateth it, for the *Sunne*

next followeth. For these God is elsewhere also celebrated, Psal. 1. 6, 7, 8, 9.

Verse 19. *foole of thy turtle-dove*] that is, *the life of thy Church*, called a *turtle-dove*, for their danger to be pierced upon by the wicked, as before, v. 8. being of themselves weake, mournfull, and timorous; also for their faith and loyalty towards God, & innocency of life. In these respects are *doves* mentioned, Hos. 11. 11. Ezek. 7. 16. Esay 38. 14. and 59. 11. Song. 4. 1. and 6. 8. Matth. 10. 16. So the Chaldee explaineth it, *Give not the soules of them that teach thy law, to the people which are like wild beasts*. *wild company*] or *wild beasts*, as the Greeke translateth it, meaning the cruell people like *wild beasts*, as the Chaldee saith. The same word straight-way followeth for the Church, or *lively flocke* of Christ. See the notes on Psal. 68. 11 31.

Verse 20. *the covenant*] which thou didst make with our fathers, (as the Chaldee addeth to explaine it) it may be meant of the covenant with Abraham and his seed, as is expressed, Psal. 105. 8, 9, 10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, Gen. 6. 13. 17, 18. and 8. 21. 22. which covenant the Prophets apply to the Church after, Esay 54. 9. *the darkenesses*] that is, *darke places*, as in Psal. 88. 7. and 143. 3. hee meaneth that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. *Darke places* may be put for *base* or *meane*: as in Prov. 22. 29. *darke* or *obscure persons*, are the *base sort*. The Gr. here also translateth it *darke persons*, meaning the vile gracelesse enemies.

Verse 22. *plead thy plea*] defend thine owne cause: see Psalme 35. 1. *from the foole*] understand, *which thou sufferest from the foole*, or *impious Nabal*, which word was also before, ver. 18. whereof see Psalme 14. 1. The Chaldee paraphraseth, *from the foolish King*.

Verse 23. *ascendeth*] that is, *commeth up unto thee*, it is so great; as Iona. 1. 2. or, *it increaseth*, as the battell is said to *ascend* when it *increased*, 1 King. 22. 35.



PSAL. LXXV.

A confession to God, and promise to judge uprightly.  
5 A rebuke of the proud, by consideration of Gods providence.

To the Master of the Musicke, Corrupt not:  
a Psalme of Asaph, a Song.

**V**EE confesse to thee, O God, wee  
confess, & neer is thy name; they  
tell thy wondrous workes. When I shall receive the appointment, I wil judge righteousness. Dissolved is the earth & all the inhabitants therof; I have set sure the pillars therof. Selah. I said to the vain-glorious fooles,

he



- 6 be not vain-gloriously foolish; & to the wicked, lift not up the horne. Lift not up your horne to on high, *nor* speak with a stiffe neck.
- 7 For not from the East, or from the West, neither from the desert *commeth* promotion.
- 8 But God *is* the judge, he abaseth one, and
- 9 exalteth another. For a cup *is* in the hand of Jehovah, & the wine is red, *it is* full of mixture, and hee powreth out of the same; but the dregs thereof wring out *and* drinke shall
- 10 all the wicked of the earth. And I will shew for ever, will sing Psalme to the God of Iakob.
- 11 And will hew off all the hornes of the wicked; the hornes of the just *man* shall be advanced.

## Annotations.

- 1 **C**orrupt not ] or, Destroy not; see Psalme 57. 1. The Chaldee addeth, *in the time when David said, destroy not the people.* of Asaph ] or to Asaph; in Chaldec, *by the hand of Asaph*: see Psalm. 50. 1.
- 2 Verse 2. *and weere is* ] to wit, neere in our mouthes and hearts to celebrate it. Thus Gods word is said to be neere, Rom. 10. 8. and, *thou art neer in their mouth*, Ier. 12. 2. In this sense the Greeke also explaineth it, *and we will call on thy name.* they tell ] that is, I and others with mee: so the Greeke saith, *I will tell.*
- 3 Verse 3. *receize the appointment* ] or, *take the appointed thing*, (or time, as the Chaldee translateth it;) that is, *the office appointed* and promised. They seeme to be the words of the Psalmist (as appeareth more plainely by verse 10. and 11.) in person of Christ, to whom the kingdome of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdome when it was distracted with troubles. See 2 Sam. 3. 17. 19. and 5. 1, 2, 3. *righteousnesse* ] that is, *most righteously.*
- 4 Verse 4. *dissolied* ] or *melted*, that is, *faint with troubles, feares, &c.* as Ios. 2. 9. *set sure* ] or, *will fasten*, *artificially stabliss*, as by line and measure, that they fall not. *Pillars* ] the *mountaines*, which may also meane *Governours*; for great personages are likened to *Pillars*, Gal. 2. 9.
- 5 Verse 5. *the horne* ] the signe of *power and glory*, Psal. 112. 9. and 89. 18. 25. Luk. 1. 69. In 1 Chro. 25. 5. mention is made of prophecies, *to lift up the horne.*
- 6 Verse 6. *to on high* ] that is, *abst*, or *against the high God.* *with a stiffe neck* ] like untamed oxen shaking off the yoke of obedience. Or, *speak not a hard thing* (as Psal. 31. 19.) *with a neck stretched out*, that is, *arrogantly*, or *with one neck*, that is, *with joynt force*: as heart, in Psal. 83. 6. is for *one heart*.
- 7 Verse 7. *the desert* ] that is, the *South* or *North*: for *deserts* were on both ends of the land of Canaan. *promotion* ] or *exaltation*; or as the Greeke translateth, *desert of the mountaines*, that is, the

*mountainy desert*, meaning that preferment or deliverance comes not from any of the nations round about. The Hebrew *Havim* is ambiguous, signifying both *exaltation*, and *mountaines*. The Chaldee maketh this paraphrase, *For there is none besides me, from East to West, from the North the place of the desert, or from the South the place of the mountaines.*

Verse 8. *abaseth one* ] Hebr. *this man.* *another* ] Hebr. *this man.* It may also be read, *He (this God) abaseth, and he advanceeth.*

Verse 9. *a cup* ] to measure our afflictions; as Psal. 11. 6. a similitude often used: see Hab. 2. 16. Eze. 23. 31. 32. Ier. 25. 28. The Chaldee saith, *a cup of curse.* *wine* ] that is, *wrath* or *indignation*, as is expressed, Ier. 25. 15. Iob 21. 20. Revel. 14. 10. *red* ] or *thicke, troubled, muddy*, noting *fierce indignation*. The Greeke turneth it, *acraton mere*, meaning *strong wine*, not allaied. So in Revel. 14. 10. where *mere*, or *pure wine*, meaneth *great afflictions*. The Greeke there is taken from this Psalme.

*of mixture* ] that is, *of liquor mixed*, ready to bee drunke: as *wisdom* is said to have *mixed her wine*, Prov. 9. 2. that is, *tempered it ready*. So Revel. 14. 10. The Chaldee addeth, *mixture of bitterness.* *he powreth out* ] to wit, *unto his owne people*, *afflicting them*, as is expressed, Ier. 25. 17. 18. 28. 29. *the dregs* ] *the most grievous afflictions*, as Esay 51. 17. 22. *wring out* ] or *sucke up*, that is, *seek*, and be *affected with it*. So Ezek. 23. 34. Esay 51. 17.

Verse 10. *will shew* ] to wit, *this worke of God, his mercy, and judgement.* The Chaldee explaineth it, *will shew thy miracles.* *hornes of the wicked* ] *their power, dominion, and pride*, whereby they afflict and scatter Gods people, Ier. 48. 25. Lam. 2. 3. Zach. 1. 21. Revel. 17. 12. 13. as by *hornes of the just man*, is meant his *power, dominion, glory*, Psalme 132. 17. and 92. 11. and 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, *And I will humble all kingdomes, the high strength of the wicked.*

## P S A L. LXXVI.

*A declaration of Gods majestie in the Church, against her enemies. 12 An exhortation to serve him reverently.*

To the master of the musick on Neginoth, a Psalme of Asaph,  
a Song.

**G**od is knowne in Judah, his name is great in Israel. And in Shalem is his tabernacle, and his dwelling in Sion. There brake he the burning arrowes of the bow, the shield & the sword, & the war, Selah. Bright, wondrous excellent art thou, more than the mountains of prey. The mighty of heart have yeelded themselves to the spoil; they have slumbered their sleep, and none of the men of power have found their hands. At thy rebuke, O God of Iakob

both



both chariot and horse hath bin cast asleep.  
 8 Thou, thou art fearefull, and who shal stand  
 9 before thee when thou art angry? From the  
 heavens thou causedst judgement to bee  
 10 heard; the earth feared, & was still. When  
 God arose to judgement, to save all the  
 11 meeke of the earth, Selah. Surely the wrath-  
 full heat of men shal confesse thee, the rem-  
 nant of the wrathfull heats thou wilt gird.  
 12 Vow ye, and pay to Jehovah your God: all  
 they that be round about him, let them bring  
 13 a present to the FEAR. To him that ga-  
 thereth as grapes the spirit of the Gover-  
 nours, that is fearefull to the Kings of the  
 earth.

Annotations.

1 **O**N Neginoth] or with stringed instruments: see  
 Psal. 4.1. of Asaph] or, to Asaph: see  
 Psal. 50.1.

3 Verse 3. Shalem] or Salem, the Citie of Mel-  
 chisedek, Gen. 14.18. afterwards called Ierusalem;  
 whereof see the notes on Psal. 51.20. The Greeke  
 translateth it, in Peace, which is the interpretati-  
 on of the name Salem, as the Apostle sheweth, Heb.  
 7.2. The Chaldee paraphrase saith, Ierusalem.  
 his tabernacle] or tent, pavilion, which is both a  
 meane dwelling, and a moveable, Levit. 23.42.43.  
 Hebr. 11.9.10. For both Moses tabernacle and  
 Solomons Temple were meane cottages in re-  
 spect of Gods glory, 1 King. 8.27.

4 Verse 4. burning arrows] or fiery darts, (as the  
 Apostle calleth the tentations of that wicked  
 one, Ephes. 6.16.) The Hebrew Risphai, is pro-  
 perly burning coles, Son. 8.6. figuratively here the  
 glistening brasse-headed arrows, elsewhere the fiery  
 thunder-bolts, Psal. 78.48. and burning plague, Deut.  
 32.24. Habak. 3.5. likened to arrows, Psal. 91.5.  
 Here it may leade us to mind this Psalme, to cele-  
 brate the victories against Satan, figured by the  
 vanquishing of the Assyrians, and other enemies,  
 2 King. 19.35. The Chaldee explaineth it thus,  
 When the house of Israel did his will, he placed his divine  
 majesty among them; there brake be the arrows and  
 bowes of people that warred; shield, and sword, and bat-  
 tle-ray, destroyed be for ever. and the warre] that is,  
 the army of warriors, the battle-array. See Psalme 37.3.  
 And thus Shalem, or Peace, is maintained by break-  
 ing all warlike instruments: as Esay 2.4.

5 Verse 5. Bright] made light, that is, Glorious:  
 speaking to God, as vers. 7. wondrous excellent]  
 magnificent: see Psalme 8.2. mounts of prey]  
 the mountaines of the Lions and Leopards, Son.  
 4.8. meaning the kingdomes of this world, which  
 make prey and spoyle one of another, like wild  
 beasts, Dan. 7.4, 5, 6, 7. whom the Lambe on mount  
 Sion excelleth in power and glory, Revelation.  
 14.1. and 17.14. Or, from the mounts of prey, that  
 is, when thou commest from conquering the ene-  
 mies, which lie in the mountaines to make prey  
 of thy people.

6 Verse 6. mighty of heart] or stout, stubborn-hearted;  
 a title of the wicked that are farre from justice,  
 Esay 46.12. called here in Greeke unwise in bearts.  
 their sleepe] their eternall sleepe, Ier. 51.39.57. the  
 sleepe of death, Psal. 13.4. So in the next verse.

none of] Hebr. all (or any) have not found, that is, none  
 found. So 1 Ioh. 3.15. every man-slayer hath not, that  
 is, none hath life. See also Psal. 143.2. men of  
 power, able men, for strength, courage, and riches,  
 (in which last sense the Greeke taketh it here)  
 these did not resist, or could not, as Psal. 77.5. They  
 were not able (as the Chaldee saith) to take their  
 weapons in their hands.

7 Verse 7. thy rebuke] that is, punishment, destru-  
 ction: see Psal. 9.6. charme] that is, Princes and  
 Captaines riding on chariots and horses, on  
 which they were wont of old to fight, Iudg. 4.3.  
 1 King. 22.31.34. These by Gods rebuke have bin  
 slaine, as in the campe of Asshur, 2 King. 19.35.  
 and the host of Antichrist, Rev. 19.18.-21.

8 Verse 8. when thou art angry] Hebr. from then  
 (that is, from the time of) thine anger, after thine an-  
 ger is once kindled.

9 Verse 9. the earth] or, the land; which the Chal-  
 dee understandeth thus; the land of the heathens fea-  
 red, the land of Israel was quiet.

11 Verse 11. shall confesse thee] that is, shall turne to  
 thy praise, when thy people are delivered from the  
 rage of their foes. the remnant] or, the remain-  
 der, that is, thy people which remaine and perish  
 not in the rages of the wicked. thou wilt gird] to  
 wit, with joyfulness, that they shall sing praise to  
 thee; as the Greeke explaineth it, shall keepe a feast  
 to thee. As in Iohel. 1.13. Gird yee, there is under-  
 stood, with sorrow, or sack-cloth: so here seemeth to  
 be understood joy or gladnesse, wherewith persons  
 (or things) are said to be girded, Psal. 30.12. and  
 65.13. or, thou wilt gird with strength, as Psalme  
 18.40. Or if we referre it to the hot rage of the  
 wicked, the residue thereof thou wilt gird, that is, blind  
 or restrain from attempting further evill.

12 Verse 12. Vow ye] men in danger, or delivered  
 from it, were wont to make vowes unto God,  
 Gen. 28.20. Iona. 1.16. Psal. 66.13, 14.  
 round about him] a description of his people, as the  
 twelve tribes pitched round about the Taberna-  
 cle, Numb. 2.2. and the foure and twenty Elders  
 were round about Gods throne, Rev. 4.4. So the  
 Chaldee expoundeth it, yee that dwell about his  
 Sanctuary. to the feare] that is, the most fearefull  
 God, called Feare or Terrour, for more reverence  
 and excellency, unto whom all feare is due, as  
 Esay 8.12.13. Malach. 1.6. So Iakob called God  
 the Feare of his father Isaak, Genesis 31.53. And  
 this was performed when after Asshurs over-  
 throw, many brought offerings to the Lord, 2 Chron.  
 32.21.23.

13 Verse 13. To him that gathereth] so the Greeke,  
 to him that taketh away: or we may reade, He  
 gathereth, (or Cutteth off as in vintage,) a similitude  
 from grape-gatherers, which cut off the clusters  
 of the vines; applyed here to the cutting off the  
 lives of men. The like is in Rev. 14.18, 19, 20. also  
 in Iudg. 20.45. The Chaldee explaineth it,



To him that representeth the pride of the spirit of governours; God, to be feared above all Kings of the earth. Governours] or Princes, Captaines, that leade and goe before the people. So Gods Angell destroyed all the valiant men, and Princes, and Captaines in the Campe of the King of Asshur, 2 Chro. 32. 21.



## P S A L. LXXVII.

The Psalmist sheweth what fierce combat hee had with diffidence. 11 The victory which he had by consideration of Gods great and gracious workes done of old.

1 To the Master of the Musicke, to Jeduthun, a Psalme of Asaph.

2 **M**Y voice was to God, and I cried out: my voice was to God, and he gave  
3 eare unto mee. In day of my distresse I sought the Lord, my hand by night  
4 reached out and ceased not, my soule refused to be comforted. I remembered God, and  
5 made a troubled noise; I meditated, and my spirit was overwhelmed. Selah. Thou heldest  
6 the watches of mine eyes, I was stricken amazed and could not speake. I recounted  
7 the daies of antiquity, the yeeres of ancient times. I remembered my melody in the  
8 night; with my heart I meditated, and my spirit searched diligently. Will the Lord cast  
9 off to eternities, and not adde favourably to accept any more? Is his mercy ceased to  
10 perpetuity; is his word ended to generation and generation? Hath God forgotten to be  
11 gracious; hath he shut up in anger his tender mercy Selah? And I said, doth this make me  
12 sicke, the change of the right hand of the most high? I will record the actions of his;  
13 surely, I will remember thy miracle from antiquity. And I will meditate of all thy  
14 worke, and will discourse of thy practises. O God, thy way is in the sanctuary; who is so  
15 great a God as God? Thou art the God that doest a marvellous worke, thou hast made  
16 known thy strength among the peoples. Thou hast redeemed thy people with arme,  
17 the sons of Jakob, and of Joseph Selah. The waters saw thee, O God, the waters saw  
18 thee, they trembled, also the deeps were stirred. The clouds streamed downe waters, the  
19 skies gave out a voice, also thine arrows walked about. The voice of thy thunder was in  
20 the round aire; lightnings illuminated the world, the earth was stirred, and quaked.  
Thy way was in the sea, and thy pathes in the

many waters, and thy footsteps were not known. Thou didst leade thy people like a flocke, by the hand of Moses and Aaron.

## Annotations.

**T**O Jeduthun] or, for him: see Psal. 39. 1. and 62. 1.

Verse 2. he gave eare] so the Greeke explaineth the Hebrew phrase to give eare: see the like, Psal. 65. 11.

Verse 3. sought the Lord] in Chaldee, sought instruction from before the Lord, and the spirit of prophesie rested upon me. reached out] or, flowed, was poured out, that is, was stretched out in prayer: (a vehement figurative speech, like that of pouring out the heart, Psal. 62. 9.) or, was wet with continuall wiping of mine eyes: or by hand may be meant plague or sore (as in Iob 23. 2.) which continually ran. The Chaldee expoundeth it, by night mine eye dropped teares, and ceased not.

Verse 4. meditated] or praised. See Psal. 55. 3, 18. overwhelmed] or covered it selfe, that is, sorrowed or fainted with sorrow. So Psal. 142. 4. and 143. 4. and 107. 5. Lam. 2. 12.

Verse 5. the watches] or the wards, custodies, (that is, as the Chaldee explaineth it, the lids) of mine eyes, so that I cannot sleepe. stricken amazed] beaten with terrour, as with a hammer; or, as the Greeke saith, troubled. So Dan. 2. 13. Gen. 41. 8.

could not speake] so the Hebrew phrase speake not, is sometime to be interpreted: as, who shall judge, 2 Chron. 1. 10. for which in 1 King. 3. 9. is written, who can (or, is able to) judge. So Psalme 78. 20.

Verse 6. of ancient times] or, of eternities, that is, of ages past. This he did according to the commandment, Deut. 32. 7. for former histories are written for our learning. Rom. 15. 4. 1 Cor. 10. 11.

Verse 7. my melody] or musically play, to wit, how I had before time played, and sung songs of praise for thy benefits; (see Psal. 33. 2, 3.) or, I remembered my musick; and tooke my instrument, and thus I sung. spirit searched] in Chaldee, the knowledge of my spirit searched marvellous things.

Verse 11. doth this make me sicke] doth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his workes? The Prophet seemeth to checke himselfe, for his infirmity. Or, (taking it not for a question) it maketh me sicke; or, this is my infirmity. the change] or, that changed it; for so the Hebrew phrase, to change, may be resolved.

Verse 12. will record] will remember for my selfe, and mention to others. The Hebrew implieth both these, by a double reading. miracle] that is, miracles or wondrous workes (as the Greeke explaineth it) all and every of them, done of old. So after in verse 15.

Verse 13. discourse] or meditate, intreat of, both in minde and talke.

Verf



- 14 Verſe 14. *in the Sanctuarie*] or in ſanctitie, in the holy place, as the Greeke turneth it: meaning, it is moſt holy, and ſecret, *bidden* from the eyes of the world, as holy things were hidden in the Sanctuarie, eſpecially the Arke and Cherubims where God ſate. So as it was not lawfull for people or Priests to ſee them, Num. 4. 6, 7, 15, 20. Lev. 16. 2. Compare alſo herewith, Pſal. 73. 16, 17. The Chaldee tranſlateth, *O God how holy are thy waies. a God*] or *a mightie one, a Potentate*: Hebr. *El*. So in the next verſe. *as God*] in Greeke, *as our God*: in Chaldee, *as the God of Iſrael*.
- 15 Verſe 15. *Marvellous worke*] that is, *works, wonders*. This is taken from Exod. 15. 11.
- 16 Verſe 16. *with arme*] that is, *with power*: *an arme ſtretched out*, as Exo. 6. 6. in Greeke, *with thine arme of Iſaak*] that is, *the Tribes of Iſrael*, borne of him. *of Iſoſeph*] this may be meant (as the Chaldee Paraphraſt taketh it) of all the Iſraelites whom *Iſoſeph* nourished, Gen. 45. 10, 11. and 50. 21. called therefore his *ſons*; or in ſpeciall of the Tribes of *Ephraim* and *Manaſſes*, the ſons of *Iſoſeph*, noted from the reſt, for more honour. Compare alſo herewith Pſal. 80. 2, 3.
- 17 Verſe 17. *The waters*] of the red ſea, Exod. 14. 21. Pſal. 114. 3. The Chaldee paraphraſeth, *They ſaw thy divine Maieſtie from the miſt of the ſea, O God. trembled*] or *were pained*, as a woman in travell. So Pſal. 29. 8. and 97. 4.
- 18 Verſe 18. *ſtreamed*] or *gushed* with a tempeſt. Theſe things were when the Lord looked unto the hoſt of the Egyptians out of the fiery and cloudy pillar, and ſo feared and hindred them with ſtormy tempeſts, that their chariot wheels fell off, &c. Exod. 14. 24, 25. And thus Iſrael was baptized in the cloud and in the ſea, 1 Corinthians 10. 1, 2. *thine arrows*] meaning *baile-ſtones*. See Pſal. 18. 15. Joſ. 10. 11.
- 19 Verſe 19. *in the round aire*] in the ſphere or globe. The *aire* is ſo called of the round forme, which it (with all the heavens) hath. Of the thunder in the aire, ſee Job 37. 2, 5. Pſal. 29.
- 20 Verſe 20. *Thy way*] wherein thou wenteſt, and leddeſt thy people; confounding thy foes, Exod. 14. 29, 30, 32. Nehem. 9. 11. So elſewhere, *his way is in the whirlwind*, Nahum 1. 3. *were not knowne*] to wit, before that time; nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14. 27. So his other waies are paſt finding out, Rom. 11. 33. that men muſt walke by faith, not by ſight, 2 Cor. 5. 7.
- 23 Verſe 23. *lead thy people*] thorow the ſea, and after thorow the wildeſſe towards Canaan, *Mofes* being their King, and *Aaron* their Priest. The Memory of which mercie is often celebrated, Deu. 8. 2, 5, 15. and 32. 10. Jer. 2. 2, 6. Amos 2. 10. Mic. 6. 4. Pſal. 136. 16. Acts 7. 35, 36.



PSAL. LXXVIII.

An Exhortation both to learne and to preach the Law of God. 9 The ſtorie of Gods wrath againſt the incre-

dulous and diſobedient Iſraelites. 67 Ephraim being re-  
fused, God choſe Iudah, Sion, and David.

An inſtructing Pſalme of Aſaph.

**G**ive care my people to my law, incline  
your care to the words of my mouth.  
I will open my mouth in a parable, I  
will utter hid things, of antiquitie. Which  
we have heard, and have knowne them, and  
our fathers have told us. We will not hide  
from their ſons, to the generation after, tel-  
ling the praises of Jehovah: his power alſo,  
and his marvell which he hath done. How  
he ſtabliſhed a teſtimonie in Jakob, and put  
a law in Iſrael, which he commanded our fa-  
thers, to make them knowne to their ſons.  
That the generation after, ſons that ſhould  
be borne might know, might riſe up and tell  
their ſons. And they might put their con-  
ſtant hope in God, and not forget the acts  
of God, and might keepe his commande-  
ments. And not be as their fathers, a gene-  
ration perverſe and rebellious: a generation  
that prepared not aright their heart, and  
whoſe ſpirit was not faithfull, with God.  
The ſons of Ephraim armed ſhooting with  
bow, turned backe in the day of battell.  
They keepe not the covenant of God, and  
in his Law they refuſed to walke. And for-  
gote his actions, and his marvellous workes  
which he had ſhewed them. Before their  
fathers, he had done a miracle in the land of  
Egypt, the field of Tſoan. He cleſt the ſea  
and made them paſſe thorow, and made the  
waters to ſtand as an heape. And led them  
with a cloud by day, and all the night with a  
light of fire. He clave the Rocke in the wil-  
derneſſe, and gave drinke as out of the great  
deeps. And brought forth ſtreames out of  
the rock, & made waters deſcend like rivers.  
And they added yet to ſin againſt him, to  
provoke bitterly the moſt high in the dry  
deſart. And tempted God in their heart, ask-  
ing meat for their ſoule. And they ſpake, a-  
gainſt God they ſaid; Can God furniſh a ta-  
ble in the wildeſſe? Lo, hee ſmote the  
Rock, & waters gushed out, & ſtreams over-  
flowed: can he alſo give bread; or can he pre-  
pare fleſh for his people? Therefore Jeho-  
vah heard, and was exceeding angry, & fire  
was kindled againſt Jacob; and alſo anger  
came up againſt Iſrael. Becauſe they belee-  
ved not in God, & truſted not in his ſalvati-  
on. Though he had commanded the ſkies  
from above, and opened the doores of hea-  
vens. And rained upon them Manna to eat,  
and the wheat of heavens he gave to them.

LIIII

Man



25 Man did eat the bread of the mighties, hee  
 26 sent them meat to satietie. Hee made an  
 East-wind to passe forth in the heavens, and  
 brought on a South-wind by his strength.  
 27 And rained flesh upon them as dust; and fea-  
 28 thered fowle, as the sand of the seas. And  
 made it fall in the midst of his campe, round  
 29 about his dwelling places. And they did eat  
 and were filled vehemently, and their de-  
 30 sire he brought unto them. They were not  
 estranged from their desire, their meat *was*  
 31 yet in their mouth. When the anger of God  
 came up against them, and slew of the fat of  
 32 them, and smote downe the choise yong  
 men of Israel. For all this they sinned yet,  
 and beleevd not for his marvellous *workes*.  
 33 And he consumed their daies in vanitie, and  
 34 their yeeres in hasty terrour. When he slew  
 them, then they sought him, and returned,  
 35 and sought God early. And remembred that  
 God *was* their Rocke, and the most high  
 36 God, their Redeemer. But they flattering-  
 ly allured him with their mouth, and with  
 37 their tongue they lied to him. For their heart  
*was* not firmly prepared with him, neither  
 38 were they faithfull in his covenant. And he  
 being compassionate, mercifully covered in-  
 iquitie, and corrupted not, but multiplied to  
 turne away his anger, and did not stir up all  
 39 his wrathfull heat. For hee remembred that  
 they *were* flesh, a wind that goeth and shall  
 40 not returne. How oft did they bitterly pro-  
 41 voke him in the wilderness, grieve him in  
 the desert! For they returned and tempted  
 42 God, and limited the holy one of Israel.  
 They remembred not his hand, *nor* the day  
 43 in which he had redeemed them from the  
 44 distresser. When he put his signes in Egypt,  
 and his wonders in the field of Tsoan. And  
 45 turned their rivers into bloud, and their  
 streames, *that* they could not drinke. Hee  
 sent among them a mixed swarme which  
 46 did eat them, and the frog which corrupted  
 47 them. And he gave their fruit to the cater-  
 piller, and their labour to the locust. He kil-  
 48 led their vine with haile, and their wild fig-  
 trees with the blasting hailestone. And hee  
 shut up their cattell to the haile, and their  
 49 flocks of cattell to the lightnings. Hee  
 sent among them the burning of his anger,  
 exceeding wrath, and indignation, and dis-  
 stress, *by* the sending of the messengers of e-  
 50 vils. He weighed out a path to his anger, he  
 withheld not their soule from death, & their  
 51 wilde beast he shut up to the pestilence. And  
 smote all the first-born in Egypt, the begin-

ning of strengths in the tents of Cham. And  
 he made his people passe thorow as sheepe,  
 and led them on as a flock in the wilderness.  
 And led them in confident safety, and they  
 53 dreaded not, and the sea covered their ene-  
 54 mies. And he brought them to the border  
 of his holinesse: this mountaine, *which* his  
 right hand purchased. And he cast out the  
 55 heathens from their faces, & made them fall  
 in the line of possession, and made the tribes  
 of Israel to dwell in their tents. And they  
 56 tempted & bitterly provoked the most high  
 God, and kept not his testimonies. But tur-  
 57 ned backe and unfaithfully transgressed like  
 their fathers; they were turned like a warp-  
 ing bow. And provoked him to anger by  
 58 their high places, and by their graven *idols*  
 they stirred him to jealousy. God heard, &  
 59 was exceeding wroth, and vehemently ab-  
 horred Israel. And he forsook the dwelling  
 60 place of Shilo, the tent he had placed for a  
 dwelling among earthly men. And gave his  
 61 strength into captivitie, and his beauteous  
 glory into the hand of the distresser. And  
 62 shut up his people to the sword, and was ex-  
 ceeding wroth with his inheritance. The  
 63 fire did eat their choise yong men, and their  
 virgins were not praised. Their Priests fel by  
 64 the sword, and their widows wept not. And  
 65 the Lord awaked as one out of sleepe; as a  
 mighty one shouting after wine. And smote  
 66 his distressers behinde, he gave them eternal  
 reproch. And he refused the tent of Joseph,  
 67 and chose not the tribe of Ephraim. But he  
 68 chose the tribe of Judah, the mount Sion  
 which he loved. And builded his Sanctuary  
 69 like high *places*, like the earth which hee  
 founded for ever. And he chose David his  
 70 servant, & took him from the folds of sheep.  
 From after the *ewes* with yong brought hee  
 71 him, to feed Jakob his people, and Israel his  
 possession. And he fed them according to  
 72 the perfection of his heart, and by the dis-  
 cretions of his hands led he them.

## Annotations.

**M**<sup>T</sup> Law] or Doctrine, for of it the Law hath  
 the name in Hebrew; see Psal. 19. 8. Christ  
 speaketh in this Psalme to his people, as the next  
 verse sheweth. So Isa. 51. 4.

Verse 2. in a *parable*] that is, in (or with) para-  
 2 bles, as the holy Ghost expoundeth it, Mat. 13. 34-  
 35. All these things Iesus spake to the multitude in pa-  
 rables, &c. *that* it might be fulfilled which was spoken  
 by the Prophet, saying, I will open my mouth in parables,  
 &c. Here the narration and applying of an-  
 cient Histories are called Parables, because all these  
 things



things came unto our fathers as types, and were written to admonish us, 1 Cor. 10. 11. What a Parable meaneth, see Psal. 49. 5: *will utter* ] or well out, as from a spring or fountaine. *bid things* ]

so the holy Ghost expoundeth it in Greeke, Mat. 13. 35. the Hebrew word signifying *harpe* or obscure speeches, or riddles: see Psal. 49. 5. of antiquity ] understand, which are of antiquity, that is, ancient things since the foundation of the world, Matt. 13. 35.

5 Verse 5. *stablished* ] or reared up. *testimony* ] or witness, meaning the Covenant: see Psalm. 19. 8. in *Iakob* ] among the Israelites, the children of *Iakob*. to their *sonnes* ] all their posterity, as Deut. 4. 9. teach them thy *sonnes*, and thy *sons sons*. So Deut. 6. 6. 7. 21.

8 Verse 8. *perverse* ] or froward, stubborn. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

9 Verse 9. *Ephraim* ] The ten tribes of Israel, of which Ephraim was chiefe, though they were valiant warriors, yet for their sins fell before their enemies, 1 King. 17. Hof. 10. 11. 14. Some understand it of that slaughter of Ephraims sonnes mentioned, 1 Chron. 7. 21, 22, 23. which was while their father lived in Egypt.

10 Verse 10. *refused to walke* ] as 2 King. 17. 14. 15. they would not obey, but hardened their neckes, &c. and refused his statutes and his covenant, which hee made with their fathers, &c.

12 Verse 12. *a miracle* ] that is, *miracles*, *marvels*, as in verse 2. *parable* is for *parables*. of *Tisim* ] or of *Tanis*, as the Greeke and Chaldee calleth it. It was a chiefe citie in *Egypt*, & the Kings Court or palace, and a place of great antiquity, Esa. 30. 3, 4. Numb. 13. 23. And the field of *Tisim*, is the countrey or territories of that citie, as the field of *Edom*, Gen. 32. 3. the field of *Moab*, Gen. 36. 35. Numb. 21. 20. So after, verse 43.

13 Verse 13. *desi the sea* ] the red sea, where the Israelites were baptised, Exod. 14. 1 Cor. 10. 2.

14 Verse 14. *a cloud* ] to shadow them from the Sunne; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same, Exod. 13. 21. and 40. 38. Numbers 9. 17, 22. Nehem. 9. 19. Esay 4. 5.

15 Verse 15. *the Rocks* ] once at Horeb, Exod. 17. 6. and againe at Cadesh, Num. 20. 1. 11. The Rock was spiritually Christ, 1 Cor. 10. 4. *great deeps* ] that is, the great deepe, as the Greeke turneth it: the phrase is taken from Gen. 7. 11. though here *deeps* is put for *deepe*, for the more vehemencie, or, for every of the great deeps. Or we may turne it, as in *deeps* very much, to wit, *drinke*.

17 Verse 17. *to provoke bitterly* ] by rebellion, exasperating, and causing wrath and bitterness, as both the Hebrew and Greeke words signifie, Psal. 5. 11. Hebrewes 3. 16.

18 Verse 18 *for their soule* ] that is, *their lust, their appetite*: See Psalme 27. 12.

20 Verse 20. *bread* ] that is generally, *food*, Psalme 136. 25. and in speciall *flesh*, as after is explained, and the Hebrew *lechem* sometime signifieth, Levit. 3. 11. Num 28. 2. Of this their lusting, see Num. 11. 4. &c. *can bee prepare* ] The word *can* is

again to be repeated from the former sentence. See also the note on Psal. 77. 5.

Verse 21. *ascended* ] that is, *burned*: for fire mounteth upward: so verse 31.

Verse 24. *Manna* ] or as in Hebrew, *Man*, a small round thing like *Coriander seed*, coloured like *Baklinum*, (that is, like wax, & clear, but white) hard, to be ground in Mills, or pounded; of it cakes were made, whose taste was like the best fresh oile, and like wafers made with hony. When the dew fell on the host by night, the Manna fell with it; when the dew was ascended, the Manna appeared like the hoare frost on the earth; then the people gathered it, for when the heat of the Sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they said, *It is Manna* (that is, *a ready meat*, or *What is this?*) for they wist not what it was: and *Moses* said, *This is the bread which the Lord hath given you to eat*, Num. 11. 7, 8, 9. Exo. 16. 14, 15, 31. Deut. 8. 3. Of this they had to eat forty yeers in the wilderness, till they came into *Canaan*, Exo. 16. 35. Jos. 5. 12. It was a figure of Christ and his spirituall graces, Joh. 6. 31, 32, 33. Rev. 2. 17.

Verse 25. *man did eat* ] or *Every one did eat*. *bread of the Mighties* ] that is, of the *Angels*, (as the Chaldee and Greeke explaineth it) which are mightie in strength, Psal. 103. 20. and *Manna* is called *their bread*, either because by their Ministerie God sent it, or because it came from heaven, the habitation of *Angels*, as the Chaldee paraphraseth: or because it was excellent, so as the *Angels* (if they needed any food) might eat it. So the tongue of *Angels*; 1 Cor. 13. 1. is the most sweet and excellent tongue: Or by *Mighties*, we may understand the mightie heavens. *meat* ] The Hebrew *isdab*, properly signifieth *venison*, that is, *meat caught with hunting*; but generally is used for all food. So Psal. 132. 15. *to satiate* ] or *enough*: for every man had an *Omer* full (that is, the tenth part of an *Ephah* or *Bushell*) of Manna for a day, Exod. 16. 16, 36. and of flesh they had store, till it came out at their nostrils, and was loathsome unto them, Num. 11. 19, 20.

Verse 26. *brought on* ] led or drove forward; as Num. 11. 31. *Then there went forth a wind from the Lord, and brought Quailes from the Sea*, &c.

Verse 27. *flesh as dust* ] that is, *Quailes* in great abundance; so that he that gathered least, gathered ten *Omers* full, (that is, an hundred *Ephahs* or *Bushels*;) for one *Omer* contained ten *Ephahs*, Num. 11. 32. Ezek. 45. 11.

Verse 28. *made it fall* ] the flesh, the *Quailes*, being fat and heaue fowle, and by the moist South-east wind made more heaue, fell upon the campe a daies journey on each side, round about the host, and they were about two cubits aboye the earth, Numb. 11. 31. *his campe* ] the *Lords*, because he dwelt among them, Num. 5. 3. called elsewhere the *hosts of the Lord*, Exod. 12. 41. or *his*, that is, *Israels*: so verse 63, 64.

V. 30. *They were not estranged* ] that is (as the Greeke explaineth it) *they were not deprived*, their desired meat was not taken away from them; as it is



written, *The flesh was yet between their teeth, it was not yet cut off:* (that is, taken from them, as Joel 1. 5.) *and the wrath of the Lord was kindled against the people,* Num. 11. 33. Or it may be understood of their affections and lust, not yet changed.

31 Verse 31. *ascended*] that is, *burned*, as verse 21. This is meant of the plague wherewith God smote the people, Num. 11. 33, 34. *fat*] that is, *the chiefe and strongest*, as Judg. 3. 29. So weake, poore, or bale men, are called *lean* or *thin*, Psa. 41. 2. *Fat*, (or *fatnesse*) is here figuratively put for *fat persons*. See the notes on Psa. 36. 12. and 106. 15.

*choise young men*] *young men* are called *chosen*, because they are selected for warres, and other serviceable affaires, when ancient men are let rest, Numb. 1. 3. and 8. 24, 25, 26. Exod. 24. 5.

33 Verse 33. *hastie terror*] or, *a sudden plague*, as was threatned, Levit. 26. 16.

36 Verse 36. *flatteringly allured*] or *deceivd*, that is, *went about to deceive*, by perswading flattering words.

37 Verse 37. *firmlly prepared*] *aright seled, ready and stable*, as is the heart of the godly, Psa. 111. 7. and 57. 8.

38 Verse 38. *mercifully covered*] *made expiation, and forgave*: So Psa. 65. 4. and 79. 9. *corrupted*] that is, *destroyed utterly*: so Deut. 4. 31. *multiplied to torne*] that is, *much and often turned away his anger*.

39 Verse 39. *flesh*] that is, *weake, and corrupt*. See Psalm. 56. 5. *a wind*] mans life is *a vapour that appeareth for a litle time, and afterward vanisheib away*, Jam. 4. 14.

40 Verse 40. *How oft*] *ten times* (as the Lord said, Num. 14. 22.) *this people tempted him, and obeyed not his voice.* 1 At the Red Sea, for feare of the Egyptians, Exod. 14. 11, 12. 2 At Marah, where they wanted drinke, Exod. 15. 23, 24. 3 In the wilderness of Sin, where they wanted meat, Ex. 16. 2. 4 In keeping Manna till the morrow, which God had forbidden, Exod. 16. 20. 5 In going out for Manna on the Sabbath day, Exod. 16. 27, 28. 6 At Rephidim, murmuring for lacke of water, Exod. 17. 1, 2, 3. 7 At Horeb, where they made the golden Calfe, Exo. 32. 8 In Taberah, murmuring for tediousnesse of their way, Numb. 11. 1. 9 At Kibroth hataavah, where they lusted for flesh, Num. 11. 4. 10 In Paran, where they refuse the land of Canaan, being discouraged by their Spies, Num. 14. 1, 2, &c. And after this they sinned seven times; as 1 In pressing to goe fight, when God forbade them, Numb. 14. 44, 45. 2 In the rebellion of Korah, Dathan and Abiram, Numb. 16. 1, &c. 3 In the murmuring for the death of Korah and his company, Numb. 16. 41, &c. 4 At Meribah, murmuring for lacke of water, Num. 20. 2, 3, &c. 5 For grieve of their way, murmuring and loathing Manna, Num. 21. 4, 5, &c. 6 At Shitim, committing whoredome with the daughters of Moab; 7 And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, Num. 25. 1, 2, 3, &c.

41 Verse 41. *returned and tempted*] that is, *eslimes, again and again tempted*, contrary to the Law, Deut.

6. 16. *limited*] *prescribed limits, bound or mark*, as before, verie 20.

Verse 44. *to blond*] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, Exod. 7. 19, 20, 21. and 1. 22. whereto agreeth the third viall of wrath powred out on Antichrists kingdome, spiritually called *Egypt*, Rev. 16. 4, 6. and 11. 8.

Verse 45. *a mixed swarme*] *a mixture, sundry sorts* of flies, vermine, or hurtfull beasts: by the Greeke they were *flies*; by the Chaldee, *mixtures of wilde beasts*. It was the fourth plague of *Egypt*: See Exod. 8. 24.

*the frog*] that is, *frogs*, (as afterward *caterpillar*, *locust*, for *locusts*, &c.) The second plague of *Egypt*, Exod. 8. 6. figures of *uneleane spirits*, which gather the Kings of the world to the battell of the great day of God, Rev. 16. 13, 14. *corrupted*] that is, *marred and destroyed*.

Verse 46. *their fruit*] *all that growes out of the earth*.

*caterpillar*] *a worme that consumeth and spoileth grosse and fruits*, Joel 1. 4. *to st*] or *grasshopper*, (which have their name of their multitude, for they lie many together, Prov. 30. 27. Nah. 3. 15. Judg. 6. 5.) Locusts in those countries lie in the aire multitudes together; and wheresoever they fall, they devour every greene thing. This was the eighth plague of *Egypt*, whereby all herbs and fruits were consumed, Exod. 10. 14, 15. Figures of Antichrists Ministers, Rev. 9. 3, 4, &c.

Verse 47. *blasting hailstone*] *a word no where found but in this place*. The seventh plague of *Egypt* was *grievous haile mixed with fire*, that killed men, beasts, herbs and trees, Exod. 9. 24, 25. So in Revelation 16. 21. *haile of talnt weight falleth on blasphemers*.

Verse 48. *be skat up*] that is, *gate*: See Psa. 31. 6. so verse 50. *lightnings*] or, *the flying fire-coles, thunderbolts*: see this word, Psa. 76. 4. The Greeke turneth it, *fire*.

Verse 49. *messengers*] or *Angels of evils*, or as the Greeke saith, *evill Angels*: such indeed God useth to punish men by, Job 1. 12, 16, &c. The Chaldee also translateth, *sent by the hand of them that doe evill*. But hereby may be meant *Moses* and *Aaron*, whom the Lord sent to denounce these plagues before they came, and by their hand brought them on *Egypt*, Exod. 7. 1, 2, 19. and 8. 1, 2, 5, 16, 21. and 9. 14, 15, &c.

Verse 50. *He weighed*] *to wit, making his punishments proportionable to their sins and obstinacie*: for as men increase sin, so doth God judgement, Levit. 26. 21, 23, 24, 27, 28. *wilde beast*] that is, *beasts*, which have their name of *livelinesse* (as is noted, Psa. 68. 11.) therefore some turne it here, *life*, but the Greeke plainly saith *cattell*. The fifth plague of *Egypt*, was the pest or murraine of all beasts and cattell, Exod. 9. 3.

V. 51. *the first-borne*] the tenth and last plague was the death of al the firstlings of *Egypt*, in the night that Israel kept the Passeeover, and departed the land, Exod 12. 27, 29, 30. The *first-borne* usually ministred to God: but God smote all such idolatrous ministers in *Egypt*, & upon their gods also hee did execution, Numb. 33. 4. but spared the



- the first-born of *Israel*, by the blood of the Lamb; and after chose the tribe of *Levi* to minister in their stead, Num. 3. 40, 41, 45. and 8. 16, 19. *beginning of strengths*] or *chiefest of painfull mightis*: so the eldest childe is named, Gen. 49. 3. Deut. 21. 17. Therefore were they to be given to the Lord. *tents of Cham*] the dwellings of the Egyptians, which were the posteritie of *Cham*, the sonne of *Nob*, Gen. 10. 6. See the Note on Psalme 68. 32.
- 52 Verse 52. *his people passe forth*] the Israelites tooke their journies from *Rameses*, Exodus 12. 37. See Psal. 77. 21.
- 54 Verse 54. *border of his holinesse*] *his holy border*; meaning the land of *Canaan*, sanctified to be the possession of his people, and limited in all the borders of it, as Num. 34. 2, 3, 12. or, *border of his Sanctuarie*. *this mountaine*] that is, mountainie countrie *Canaan*, called a land of *mountaines* and *valleyes*, Deut. 11. 11. So Exod. 15. 17. Or in speciall he may meane *mount Zion*: whereof after in verse 68.
- 55 Verse 55. *the Heathens*] the seven mightie Nations of *Canaan*, where *Ioshua* and *Israel* killed one and thirtie Kings, Deuteron. 7. 1. Josh. 12. 7, 24. *made them fall in the line*] that is, made their countrie fall out by line and measure, to be the inheritance of *Israel*, Jos. 15. and 16 and 17 chapters. *Tribes*] the posteritie of the 12 sons of *Israel*, called *Tribes*, after the Roman name, where at first the whole multitude was divided into three parts, called thereof *Tribes*: but the Hebrew name signifieth *Staves* or *Rods*, as growing out of one stocke or tree, and these were twelve, Num. 13. 3, 5, 16.
- 56 Verse 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God and finned in *Canaan* their possession, as is manifested in the Booke of Judges.
- 57 Verse 57. *like their fathers*] whose carkasses fell in the wilderness. For of six hundred thousand men that came out of *Egypt*, not any one came into *Canaan*, save *Caleb* and *Ioshua*, Exod. 38. 26. Num. 14. 29, 30. and 26. 64, 65. *a warping Bow*] or, *Bow of deceit*, that shooteth awry, and so deceiveth. So Hos. 7. 16.
- 58 Verse 58. *high places*] *Temples*, *Chappels*, and consecrated places on mountaines, where the nations used to sacrifice, and *Israel* imitated them, Num. 33. 52. Deut. 12. 2. 1 Kings 11. 7. and 12. 31, 32. and 14. 23. *to jealousie*] to *jealous anger*, for which a man will not spare in the day of vengeance, nor can beare the sight of any ransom, Prov. 6. 34, 35. unto this, God is moved by idolatry, which is spirituall fornication, Exod. 20. 4, 5. Deut. 31. 16, 17. and 32. 21.
- 59 Verse 59. *abhorred*] or *refused*, with loathsomenesse and contempt. So after, verse 67.
- 60 Verse 60. *the dwelling place*] the Tabernacle set in *Shilo*, 1 Sam. 1. 3. There God dwelt among men, Exod. 29. 44, 45, 46.
- 61 Verse 61. *his strength*] the Arke of his covenant, (called the Arke of his strength, Psal. 132. 8.) this was captived by the *Philistims*, 1 Sam. 4. 11. The

Chaldee translateth it, *his Law*. *beauteous glorie*] or *sainnesse*, *magnificence*; meaning the Arke forementioned, as *Phineas* wife said, *th: glorie is departed from Israel*; for the Arke of God is taken, 1 Samuel 4. 20, 22.

Verse 62. *shut up*] that is, delivered his people to the sword of the *Philistims*, who killed thirtie thousand *Israelites*, 1 Sam. 4. 10.

Verse 63. *The fire*] that is, Gods wrath, by the sword of the *Philistims*, as verse 21. So in Ezek. 30. 8. a fire in *Egypt*, signifieth (as the Chaldee there expoundeth it) a people strong like fire. *were not praised*] by Hymnes, and Songs, as was the wont at their espousals and marriages; that is, they were not married.

Verse 64. *Their Priests*] *Hophni* and *Phineas*, 1 Sam. 4. 11. The Hebrew is singularly, *His Priests*, and so before and after, *his choise young men*, &c. meaning *Israel*, who is spoken of, as of one man. But the Scripture useth these phrases indifferently; as, *All Edom was servants*, 2 Sam. 8. 14. for in 1 Chron. 18. 13. is written, *All Edom were servants*. Of this name the Priests, see Psal. 99. 6. *wept not*] that is, lamented not at their funerall; for *Phineas* wife her selfe died in travell, 1 Samuel 4. 19, 20.

Verse 65. *awaked*] stirred up himselfe to punish the *Philistims*, whereas before he seemed to sleepe, as Psalme 44. 24. *after wine*] or, by reason of wine, that is, when hee hath drunke wine, which cheareth and encourageth the heart; so did God beleave himselfe.

Verse 66. *behinde*] that is, in the hinder secret parts; (as the Chaldee addeth, *with Emerods in their hinder parts*;) for so God smote the *Philistims* with *Piles* or *Hemoroids* for abusing his Arke, 1 Sam. 5. 1, 6, 9, 12. *eternall reproach*] by this punishment, and the monuments thereof; for the *Philistims* were forced to make similitudes of the Hemoroids and secret parts, of gold, and send with the Arke home to *Israel*, as an oblation for their sinne, 1 Sam. 6. 4, 5, 11, 15, 17.

Verse 67. *he refused*] or *abhorred*, *dispised*, as verse 59. *the tent of Ioseph*] that is, the Tribe of *Ephraim*, the son of *Ioseph*, where the Tabernacle and Arke had remained many yeeres in *Shiloh*: God returned not the Arke thither, but to *Bethshemesh* and *Kirjathyearim*, cities of *Judah*, 1 Sam. 6. 12. & 7. 1, 2. Wherefore *Shiloh* is used after for an example of judgement, Jer. 7. 12, 14. & 26. 6, 9. Or this may be meant of the ten Tribes of *Israel*, (of whom *Ephraim* of *Ioseph* was chiefe) which were cast off for idolatry, and captived by the Assyrians, 2 Kings 17.

Verse 69. *builded the Sanctuarie*] the glorious Temple by *Solomon* son of *David*, 1 Kings 6. 1, 2, 3, &c. *like high places*] Kings palaces or towers. The Greek and Chaldee turn it, *Unicornes*, whose hornes are high, Psal. 92. 11. For *Ramim*, *high places*, they reade *Ramim*, *Unicornes*.

Verse 70. *from the fold of sleepe*] that is, from base estate. For *David* keeping his fathers sheepe, was by *Samuel* anointed King over *Israel*, 1 Sam. 16. 11, 13. 2 Sam. 7. 8. So Amos 7. 14, 15.



71 Ver. 71. *to feed Iakob*] so the Greeke well explaineth the Hebrew phrase, *to feed in Iakob*; where *in* is to be omitted in English, as the like phrase sheweth, 1 Sam. 16. 11. & 17. 34. and the Hebrew it selfe often omitteth it, as 2 Sam. 5. 2. and 7. 7. So here in the former verse, *he chose in David*, that is, *he chose David*. Kings are said to feed their people, because their office is like to the good shepherds, in guiding and governing. See Psal. 23. 1. And Pastors are Princes, Jer. 6. 3. and 19. 10.

72 Verle 72. *discretion of his hands*] or *Prudencies of his palmes*, that is, with most prudent and discreet administration menaged he them; figuring Christ herein, who is called *David*, and the great and good Pastor of his flocke, Ezek. 34. 23. Joh. 10. 11. Hebr. 13. 20.



## PSAL. LXXIX.

The Psalmist complaineth of the desolation of Ierusalem.  
8 He prayeth for deliverance, 13 and promisseth thankfulness.

1 A Psalm of Asaph.

2 O God, the heathens are come into thine inheritance; they have defiled the Palace of thine Holinesse, they  
3 have laid Ierusalem on heaps. They have given the carcase of thy servants, for meat, to the fowle of the heavens; the flesh of thy gracious Saints to the wilde beast of the  
4 earth. They have shed their blood like waters round about Ierusalem, and there was  
5 none to bury them. We are a reproach to our neighbours, a scoffe and a scorn to them  
6 that are round about us. How long, Jehovah, wilt thou be angry to perpetuities; shall thy  
7 jealousy burn as fire? Powre out thy wrathfull heat upon the heathens which know thee not, and upon the kingdoms which call  
8 not on thy Name. For hee hath eaten up Jakob, and his habitation they have wonderously desolated. Remember not against  
9 us former iniquities, make hast, let thy tender mercies prevent us, for we are brought  
10 very low. Helpe us, O God of our salvation, because of the glory of thy Name, and rid us free, and mercifully cover our finnes  
11 for thy names sake. Why shall the heathens say, where is their God? knowne be among the heathens before our eyes, the vengeance of the blood of thy servants that is shed.  
12 Let the sighing of the prisoner come before thy face; according to the greatnes of thine arme, reserve thou the sons of death. And render to our neighbours seven-fold into their bosome, their reproch, wherewith they

have reproached thee, O Lord. And we thy people, and sheepe of thy pasture, will confesse to thee for ever; to generation and generation, we will tell thy praise.

## Annotations.

OF Asaph] or to him: see Psal. 50. 1. *thine inheritance*] or possession; the land of Canaan invaded by the Gentiles, Exod. 15. 17. 2 Sam. 20. 19. Jer. 50. 10, 11. Lam. 1. 10. *heapes*] that is, ruines, Mic. 1. 6. and 3. 12.

Verse 2. *carcasse*] for carcases, as after beast, for beasts; and *prisoner*, verse 11. for prisoners: See Psal. 34. 8.

V. 3. *none to bury*] which is a thing most dishonorable, Eccl. 6. 3. Compare herewith Rev. 11. 9.

Ver. 5. *jealousie*] that is, *hot wrath burne*, as Psal. 89. 47. So Ezek. 36. 5. elsewhere it is said to *smoke*, Deut. 29. 19. this fire is the flame of Iah, Song 8. 6.

Verse 6. *which call not*, &c.] a note of profanenesse, Psal. 14. 4. This sentence Ieremie useth, Jerem. 10. 25.

Verse 8. *former iniquities*] iniquities of former times (or persons;) done by us, or our fathers, as Psal. 25. 7. both are joyned together, Levit. 26. 40. Lam. 5. 7. *Former*, and *iniquities*, differ in gender, yet many times such are coupled, the sense being regarded more than strict forme of words, which the Hebrew Text sometime manifesteth, as *taba*, 2 Sam. 8. 5. for which in 1 Chron. 18. 5. is *jabo*; *lo-ben*, 2 Chron. 18. 16. *lahem*, 1 Kings 22. 17. So againe in this Psalm, verse 10. *brought low*] or *weakened*, emptied, *impoverished*. See this word, Psal. 41. 2. and 116. 6.

Verse 10. *knowne be*] to wit, the vengeance, let it be open and manifest. The Chaldee translateth, *Let him be revealed among the peoples, that we may see the vengeance of thy servants blood that is shed*. Here againe the words differ in gender, (as was noted before, vers. 8.) wherefore some turne it, *let him* (that is, God) *be knowne by the vengeance*, &c. Compare herewith Deut. 32. 42, 43. Jer. 51. 36, 37.

Verse 11. *the sighing*] or the groaning mournfull cry: So Psal. 102. 21. *reserve*] or *make to remaine*; that is, keepe alive from destruction; which if God had not done, they had been as *Gomorrab*, Isa. 1. 9. And this God promised to do, Ezek. 6. 7, 8. & 12. 16. *sons of death*] that is, persons appointed to die, or worthy of death; in Chaldee, *delivered to death*: as 1 Sam. 20. 31. Deut. 25. 2. So Psal. 102. 21. and, *Son of perdition*, 2 Thes. 2. 3.

V. 12. *seven-fold*] that is, fully and abundantly. See Psal. 12. 7. *into their bosome*] that is, largely, and that it may affect, and cleave unto them, so Isa. 65. 7. Jer. 32. 18. See also Luke 6. 38.



## PSALME LXXX.

The Psalmist complaineth of the miseries of the Church.  
9 Gods former favours are turned into judgement. 15 He prayeth for deliverance.



1 To the Master of the Musicke on Shoshannim, Eduth, a Psalm of Asaph.

2 **O** Thou that feedest Israel, give care; thou that ledest Joseph as a flock, thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasseh, stirre up the strength, and come for salvation to us. O God, returne us, and cause thy face to shine, and we shall be saved.

3 Jehovah God of hosts, how long wilt thou smoke against the prayer of thy people?

4 Thou makest them eat the bread of teares, and makest them drinke of teares a great measure. Thou puttest us a strife to our neighbours, and our enemies mocke among themselves. O God of hosts returne us, and cause thy face to shine, and we shall be saved.

5 Thou removedst a vine out of Egypt, thou drovest out the heathens and plantedst it.

6 Thou preparedst the way before it, and rootedst in the roots of it, and it filled the land.

7 The mountaines were covered with the shadow of it, and the boughes of it were like the

8 Cedars of God. It sent out the branches thereof unto the Sea, and the sucking sprigs thereof unto the river. Why hast thou

9 burst downe the hedges of it, so that all which passe by the way have plucked it? The

10 Boare out of the wood hath rooted it up, and the store of beasts of the field have fed

11 it up. O God of hosts returne, O now; behold from heavens and see, and visit this

12 Vine. And the stocke which thy right hand planted, and the sonne whom thou madest

13 strong for thy selfe. It is burned with fire, it is cut downe; at the rebuke of thy face they

14 perish. Let thy hand be upon the man of thy right hand, upon the son of Adam, whom

15 thou madest strong for thy selfe. And wee will not goe backe from thee, quicken thou

16 us, and we will call on thy Name. Jehovah God of hosts returne us; cause thy face to

17 shine, and we shall be saved.

Annotations.

1 **S**hoshannim] that is, six-stringed Instruments, or Lilies: see Psalm. 45. 1. — Eduth] that is, a Testimonie, or Ornament. An excellent testimoniall of the faith of Gods people in afflictions. The Chaldee applieth it to them that saue in the Synedrion, that studied in the testimonie of the Law. See also Psalm. 60. 1.

2 Verse 2. feedest Israel] O God, Pastor of the Is-

raelites. See Psalm. 23. 1. Joseph] the posteritie of Joseph, and with them the other tribes. Joseph is named as principall, the first birth-right being taken from Reuben, and given to him, 1 Chron. 5. 1, 2. So Psalm. 77. 16, 21. on the Cherubims] which were upon the Arke of the Covenant, in the Sanctuarie from whence God gave Oracles to his people, when they sought unto him, Exo. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Of these Cherubs, see the Note on Psalm. 18. 11. shine bright] that is, shew thy glorie, and thy favour to us, as Psalm. 50. 2. and Job 10. 3. where shining is favour. This is taken from Deut. 33. 2. So after in Psalm. 94. 1.

Verse 3. Ephraim, Benjamin, and Manasseh] that is, the Tribes, or posteritie of these three Patriarchs, which were all joyned together in one quarter, on the West side of Gods Tabernacle; and when it removed, they went next after it, Num. 2. 17, 18, 20, 22. & 10. 31, 22, 23, 24. After the captivitie of Babylon also, the remnants of these Tribes dwelled in Ierusalem, for which they were thanked by the people, 1 Chron. 9. 3. Neh. 11. 2. a salvation] or full salvation and deliverance. By adding a letter, the signification is increased, as in Psalm 3. 3.

Verse 4. returne us] or restore us, to wit, from sorrow to joy, from captivitie to libertie, &c. Psalm. 126. 1. and 23. 3. So the Chaldee saith, returne us from our captivitie. face to shine] or, to be light, that is, chearfull, comfortable. See Psalm. 4. 7. and 31. 17. and 67. 2. Dan. 9. 17. and we shall] or, that we may be saved: as Psalm. 43. 4. so verse 8. and 20.

Verse 5. smoke] be very angry against the prayer, that is, not heare, but shut it out, as Habak. 1. 2. Lamentations 3. 8. So the Chaldee expoundeth it, wilt thou not receive the prayer. See smoke for anger, Psalm. 74. 1.

Verse 6. bread of teares] bread steeped in teares, as the Chaldee saith, or teares in stead of bread, as Psalm. 42. 4. meaning great afflictions. a great measure] The Hebrew Shalhish is the name of a measure, so called of three, as containing a third part of the greatest measure, foure times as big as the usuall cup to drinke in.

Verse 7. a strife] contention, or contradiction, that our neighbours contend and speake against us, or strive who shall vanquish and possesse us. among themselves] for their pleasure; or, mocke at them, (as Psalm. 2. 4.) that is, at thy people, as verse 6. that is, at us, as the Greeke translateth it. This may be the meaning, though we went before; for the Hebrew sometime changeth person, though it meane the same; as Deut. 5. 10. that love me, and keepe his (that is, my) commandments. See also Psalm. 59. 10. and 65. 7. and 115. 9.

Verse 8. and we shall] or, that we may be saved. This verse is the same with the fourth, save that there was onely God; here is added, God of hosts; and in verse 20. (where it is the third time repeated) is added, Jehovah, God of hosts; thus increasing faith and earnestnesse in their prayers.

Verse 9. removedst a Vine] that is, a Church, the Common-wealth of Israel; as it is writen, the Vineyard



yard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, Isa. 5. 7. Jerem. 2. 21. So the Chaldee paraphraseth, the house of Israel, which is likened to a Vine. And removing or translating, is the word so often used in Numb. 33. where all the journies of Israel are rehearsed. the beathens] the seven Nations of Canaan. See Psal. 78. 55.

10 Verse 10. preparedst] or madest away: so this word is translated in Greeke, Mat 3. 3. from Isa. 40. 3. and Mat 11. 10. from Mal. 3. 1. where the word way is expressed; and here also the Greeke saith, thou madest way; properly it signifieth to take away all impediments, that the plaine way may appeare. The Chaldee explaineth it, thou removedst the Canaanites from before it. rootedst in] that is, madest to take deepe root.

11 Verse 11. Cedars of God] that is, the great and goodly Cedars, as Psal. 36. 7. or, Cedars planted of God, as Psalm. 104. 16. These the Chaldee expoundeth to be Teachers (of the Law) likened to strong Cedars.

12 Verse 12. the river] Euphrates: see the Notes on Psal. 72. 8.

13 Verse 13. the hedges] the fences; whereupon the spoile of it followeth, as Isaiah 5. 5. So after, Psal. 89. 41, 42.

14 Verse 14. Beare] beastly tyrants, like swine; as the Assyrians, Babylonians, &c. which wasted the land of Canaan, 2 Kings 17. 6. and 25. 1, 2, &c. store of beasts] as Psal. 50. 11. So the Law threatened, I will send wilde beasts upon you, which shall spoile you, &c. Leviticus 26. 22. But here beasts, are wicked people.

16 Verse 16. the stocke] or vine-yard: the base or place which beareth up the vine-branches. and the son] or branch: understand againe, visit him, or looke upon him. By the sonne may be meant Christ, as the Chaldee Paraphrast plainly saith, the King Messias, (called in verse 18. the son of man, and so here also in the Greeke version:) who is the true Vine, his Father the husbandman, his disciples the branches, Joh. 15. 1, 5. who taketh part with the afflictions of his people, was himselfe called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him, Act. 9. 4. Otherwise by the sonne may be understood a yong Vine, or branch, as elsewhere boughes are called daughters, Gen. 49. 22. And so by the sonne be meant Israel, as Exod. 4. 22. the Lords plant, Isa. 5. 7.

18 Verse 18. man of thy right hand] whom thou lovest, honourest, and powerfully helpest. So Iakob called the sonne whom he loved, Benjamin, that is, the Son of the right hand, Gen. 35. 18. Hereby also is meant Christ, called the son of Gods love, Col. 1. 13, and the Church his body, translated into his kingdome. The Chaldee expoundeth it, the man to whom thou hast sworn by thy right hand.



## PSAL. LXXXI.

An Exhortation to a solenne praising of God. 5 God challengeth that duty by reason of his benefits. 9 Exhor-

ting to obedience, complaineth of their disobedience, which turneth to their hurt.

To the Master of the Musicke upon Gittith, 1  
A Psalm of Asaph.

Shout joyfully unto God our strength, 2  
Shout triumphantly unto the God of Ja- 3  
kob. Take up a Psalm and give the 4  
timbrell, the pleasant harpe with the psal- 5  
terie. Blow up the Trumpet in the new 6  
Moone, in the appointed time, at the day of 7  
our feast. For it is a statute to Israel, a 8  
judgement due to the God of Jakob. He 9  
put it into Joseph for a testimonie, when he 10  
went forth from the land of Egypt, where I 11  
heard a language that I knew not. I remo- 12  
ved his shoulder from the burden; his hands 13  
passed from the basket. Thou calledst in 14  
distresse, and I released thee: I answered 15  
thee in the secret place of thunder, I proved 16  
thee at the waters of Meribah Selah. Heare, 17  
O my people, and I will testifie unto thee, O 18  
Israel, if thou wilt hearken to me. If there 19  
shall not be in thee a forraine God, neither 20  
thou bow down thy selfe to a strange God. 21  
I am Jehovah thy God, which brought thee 22  
up out of the land of Egypt, open wide thy 23  
mouth, and I will fill it. But my people 24  
hearkened not to my voyce, and Israel was 25  
not well affected to me. And I sent him 26  
away in the perverse intendment of their 27  
owne heart, let them walke in their owne 28  
counsels. O that my people had been obe- 29  
dient to me, that Israel had walked in my 30  
waies. Even soone would I have humbled 31  
their enemies, and turned my hand upon 32  
their distressers. The haters of Jehovah 33  
should have falsly denied to him, and their 34  
time should have beene for ever. And hee 35  
would have fed him with the fat of wheat, 36  
and out of the rocke, with honey would I 37  
have sufficed thee.

## Annotations.

Gittith] see the Note on Psal. 8. 1. 1  
Verse 3. Take up] to wit, in your monies, 2  
or lift up your voice with Psalm or Song. So in 3  
Esa. 42. 2. to lift up, is meant the voice. give] that 4  
is, bring the Timbrell, &c. of these instruments, see 5  
Psal. 68. 26. and 33. 2.

Verse 4. Blow the trumpet] or the Cornet, (where- 6  
of see Pl. 98. 6.) this was done both to proclaim 7  
the solemnitie unto men, and to be a memoriall 8  
for them before God, Lev. 23. 4. Num. 10. 10. for 9  
in their publike worship, the Israelites used trum- 10  
pets, with other muscicall instruments, 2 Chro. 5. 11, 13. & 29. 27. the new Moone] when a solemn 12  
feast, 13



feast, with special worship was appointed of God, Num. 28. 11, 14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 Kings 4. 23. Ezek. 46. 3. Eſa. 66. 23. theſe feaſts were a ſhadow of things to come, but the body is in Chriſt, Col. 2. 16, 17.

*the appointed time*] or, *the ſolemnitie, ſolemne feaſt*, which was thrice in the yeere, 1 at the Paſſeover, 2 at Pentecoſt, and 3 at the feaſt of Tabernacles, Deut. 16. 26. of which laſt, ſome underſtand this feſtivitye, *Ceſeb*, as having the name of *covering* in boothes; others of the *covering*, that is, the *change of the Moone*, when it is hid by the Sunne. *feſt*] or *dance*, ſee Pſal. 42. 5. This may be meant of all feaſts; or in ſpeciall of the feaſt of *blowing Trumpets*, in the firſt day of the ſeventh Moneth, Levit. 23. 24. or of the *Paſſeover*, as after, verſe 6.

5 Verſe 5. *a judgement*] that is, *a rite, or ordinance*, made by God, and *a duty* to be performed to him. So *judgement* is for *dutie*, Deut. 18. 3.

6 Verſe 6. *in Iſeeph*] among the poſteritie of Iſeeph, and the other Tribes of Iſrael. Iſeeph is named as principall, having the birth-right, 1 Chro. 5. 1, 2. So Pſal. 80. 2. *from the land*] ſo the Greeke turneth it, the Hebrew *Gbnal*, being here for *Meghnal*, the ſame that *min*, *from*, as 2 Chron. 33. 8. with 2 Kings 21. 8. Zach. 4. 3. At their going out of Egypt, *the feaſt of the Paſſeover* was appointed, Exod. 12. after in the wilderneſſe, the other feaſts, Levit. 23. or we may reade it, *againſt the land*, viz. to deſtroy it, and the firſt-borne, Exod. 11. 4, 5. The Chaldee applieth this to Iſeeph when he *went out of priſon, and ruled over the land of Egypt*. *I heard a language*] Hebrew; *a lip*, uſed for the ſpeech or *language*, as Gen. 11. 1.

7 Verſe 7. *from the burden*] that is, *burdens*, where-with they were vexed in Egypt, making bricks, building cities, Exod. 1. 11. and 5. 4, 5, 7, 8. *basket*] or *pot*; ſuch veſſels as wherein they carried ſtraw, Mortar, Bricke, &c.

8 Verſe 8. *Thou calledſt*] Iſrael having left Egypt, Pharaoh with his hoſt purſued them, and they were ſore afraid and cried to the Lord, Exo. 14. 10, 15. *ſecret place of thunder*] out of the blacke cloud, wherewith God guided and proteſted Iſrael; but with thunder, raine, &c. diſmayed the Egyptians, Exod. 14. 19, 20, 24, 25. See alſo Pſal. 77. 18, 19. *of Meribah*] that is, *of Strife*, ſo named becauſe Iſrael there *ſtrove with Moſes*, and almoſt *aſtonied him*, Ex. 17. 1, 2, 3, 4, 7. There God *proved the*, to know what was in their heart, whether they would keep his commandements or no, Deu. 8. 2. Ex. 15. 25. & there they proved God, Pſ. 95. 9.

9 Verſe 9. *teſtiſe*] or *proteſt, take to witneſſe*, namely the heavens and earth, &c. as Deut. 31. 28. and 32. 1, 46. and 30. 19. and deeply charge thee. Compare herewith Exod. 19. 3, 4, 5, &c. and 20. 22, 23. Jer. 11. 7, 8, 9.

11 V. 11. *open wide*] that is, *ſpeake and aſke freely*. This ſentence our Saviour openeth thus, *If ye abide in me, and my words abide in you, aſke what ye will, and it ſhall be done to you*, Joh. 15. 7. and the Apoſtle thus, *Whatſoever we aſke of God, we receive of him, becauſe we keepe his Commandements*, &c.

1 Joh. 3. 22. The Chaldee expoundeth it, *Open thy mouth to the words of the Law, and I will fill it with all good*.

Verſe 12. *not well affected*] *had no will*; or good inclination; which they ſhewed preſently after the giving of the Law, by making themſelves gods of gold, and by their continuall rebellions afterward, Exod. 32. 1, 31.

Verſe 13. *perverſe intentions*] or *ſtubborne opinion, writhing and obſtinate intention*, which they looked after in their erroneous heart. This word is taken from Deu. 29. 19. and after often objected to them by Ieremie, Jer. 3. 17. and 7. 24. and 9. 24. and 11. 8. And this is noted for a judgement of God, when he ſufforeth people to walke in their owne waies, Acts 14. 16.

Verſe 15. *bumbled*] and ſo have given them reſt from their enemies, as in 1 Chr. 17. 10. compared with 2 Sam. 7. 11.

Verſe 16. *faſtly denied*] or, *fainedly ſubmitted*: ſee Pſal. 18. 45. and 66. 3. *their time*] if this be referred to the enemies, it is meant *their time of diſtreſſe*, as Pſ. 10. 1. and 31. 16. ſo *time* is uſed, Jer. 27. 7. Iſa. 13. 22. if to Gods people, it meaneth their continued ſecled ſtate, which the Chaldee tranſlateth, *their ſtrength*.

Verſe 17. *ſed him*] that is, *his people*, verſe 14. *fat of wheats*] *the principall*, or *flower of corne*: ſo Deut. 32. 14. Pſa. 147. 14. *out of the rocke*] out of which God had made his people ſucke honey and oile, Deut. 32. 13. Spiritually, the *Rocke* is Chriſt, 1 Cor. 10. 4. the *honey* is the gracious words that flow from him; *ſweetmeats to the ſoule*, and *beaſtib to the bones*, Prov. 16. 24 Pſal. 19. 11. Song 4. 11.



PSAL. LXXXII.

An Exhortation to the Judges, and reproofe of their negligence.

A Pſalme of Aſaph.

God ſtandeth in the aſſembly of God, he judgeth in the miſt of the Gods.

How long will ye judge injurious evil, and accept the faces of the wicked Selah? Judge ye the poore weakling and the fatherleſs: juſtifie the afflicted and the poore. Deliver the poore weakling and the needy, rid free out of the hand of the wicked. They know not, neither will they underſtand; they will walke on in darkneſſe: moved ſhall be all the foundations of the earth. I have ſaid ye *are* Gods, and ye all *are* ſonnes of the moſt high. But ſurely ye ſhall die as men, and as one of the Princes ſhall ye fall. Riſe up, O God, judge thou the earth, for thou ſhalt inherit in all nations.

Annotations.

The aſſembly of God] that is, the aſſiſe (or ſeſſion) of Magiſtrates; whoſe office is the ordinance of God.



God, Rom. 13. 1, 2. Deut. 16. 18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement, 2 Chron. 19. 6. Deut. 1. 17. *in the midst of the Gods*] that is, *among the Judges* (as the Chaldee tranſlateth) or *Magiſtrates*, (v. 6.) who in the Law are called *Gods*, Exod. 22. 8, 9, 28. because the word of God was given to them, Joh. 10. 34, 35.

2 Verse 2. *How long, &c.*] Thus God by his Prophet judgeth and reproveth the *Gods* or *Judges* for unrighteous judgement. The Chaldee addeth, *How long, ye wicked, will ye judge, &c.* *accept the faces*] *reſpect the perſons*, *lift up*, *admire*, *honour* or *favour the faces*; a thing forbidden both concerning rich and poore, Deut. 1. 17. and 16. 19. Lev. 19. 15. Prov. 18. 5. Lam. 2. 1, 9.

3 Verse 3. *Judge ye*] that is, *deſend*, *deliver*; ſee Pſa. 43. 1. Eſa. 4. 17. *juſtice*] that is, *doe juſtice*, as 2 Sam. 15. 1. and *acquit* or *abſolve* him, his cauſe being right, Deut. 25. 1. Jer. 22. 3.

5 Verse 5. *They know not*] *The Judges are ignorant of their dutie*, Micah 3. 1. Jer. 10. 21. Proverbs 29. 7. The Chaldee paraphraſeth, *They are not wiſe to doe good, and they underſtand not the Law. they will walke on*] that is, *continue wilfully ignorant*, and ſinfull in perverting juſtice, Mic. 3. 9. To walke in *darkneſſe*, is to live in ſin, 1 Joh. 1. 6. Eph. 4. 17, 18. & 5. 8. *moved ſhall be*] to wit, *therefore moved*, as the Chaldee explaineth it; or though *moved be all the foundations*; though all lawes and orders be violated, all eſtates diſturbed, and ſtrongeſt helpes come to ruine, Eſa. 24. 18, 19.

6 Verse 6. *ſonnes of the moſt high*] the Chaldee paraphraſeth, *as the Angels of the high*. And Magiſtrates ſhould be as *Angels* for wiſedome, 2 Samuel 14. 20.

7 Verse 7. *as earthly men*] *as Adam*, that is, as any other mortall man: ſo after, *as one of the Princes*, that is, of the other Princes of the world: ſee the like in Judg. 16. 7, 11, 17. Gen. 49. 16. for this Pſalme was ſpoken to the Magiſtrates of Iſrael: for *whatſoever the Law ſaith, it ſaith it to them that are under the Law*, Rom. 3. 19.

8 Verse 8. *inherit*] that is, *have ſoveraignty and dominion*. So this word meaneth, Levit. 25. 45, 46. Jer. 49. 2. And Chriſt is called *heire* (that is, *Lord*) of all, Heb. 1. 2. See Pſal. 2. 8.



## P S A L. LXXXIII.

*A complaint to God of the enemies conſpiracie. 10 A prayer againſt them that oppreſſe the Church.*

1 A Song, a Pſalme of Aſaph.

2 O God, keepe not thou ſilence, ceaſe not as deafe, and be not ſtill, O God.

3 For loe, thine enemies make a tumultuous noiſe, and thy haters lift up the

4 head. Againſt thy people have they craftily taken ſecret counſell, and conſulted againſt

thine hidden ones. They have ſaid, Come and let us cut them off from being a nation, that the name of Iſrael may be remembered no more. For they have conſulted in heart together, againſt thee they have ſtricken a covenant. The tents of Edom, and the Iſmaelites; Moab and the Hagarens. Gebal, and Ammon, and Amalek: the Philiftines, with them that dwell in Tyruſ. Alſo Aſhur is joyned with them: they have beene an arme to the ſons of Lot Selah. Doe thou to them as to Midian, as to Siſera, as to Jabin, at the brooke of Kiſhon. Which were aboliſhed in Endor, they became dung for the earth. Put them even their Nobles, as Oreb and as Zeeb, and as Zebach, and as Salmunah, all their authorized Princes. Who ſaid, Let us poſſeſſe to our ſelves the habitations of God. My God, ſet them as a rolling thing, as ſtubble before the wind. As the fire burneth a wood, & as the flame ſeareth the mountaines; So purſue them with thy tempeſt, and ſuddenly trouble them with thy ſtorme. Fill their faces with ſhame; that they may ſeek thy name Jehovah. Let them be abaſhed and ſuddenly troubled unto perpetuities; and let them be aſhamed and periſh. That they may know that thou whoſe name is J E H O V A H, onely thou art the moſt high over all the earth.

## Annotations.

Keepe not ſilence, &c.] Hebrew, *let not ſilence* (or *ſtilneſſe*) *be to thee*, that is, ſit not ſtill, but ſtir up thy ſelf to help and avenge us on our enemies. So ſilence is uſed for *ſitting ſtill*, Judg. 18. 9.

Verse 3. *lift up the head*] *inſolently and boldly*, vaunting themſelves, and warring againſt us. So Judg. 8. 28. On the contrary, Gods people ſhall *lift up their heads*, that is, be of good comfort and courage, when their redemption draweth neere, Luke 21. 28.

Verse 4. *thine hidden ones*] that is, as the Greeke explaineth it, *thy Saints*, which are *bidden* of God in his Tabernacle in the day of evil, from the ſtrife of tongues, Pſal. 27. 5. and 31. 21. whoſe life is *bid with Chriſt in God*, Col. 3. 3.

Verse 5. *from being*] or, *that they be no more a nation*; Moab and others conſult thus againſt Iſrael; after, the like is againſt Moab, and effected, Jeremie 48. 2.

Verse 6. *in bearts together*] this noteth their earneſtneſſe, craftineſſe, and joint conſent in evil.

Verse 7. *The tents*] that is, *armies* with their Kings and Captaines, Judg. 7. 13, 15. 2 King. 7. 7. 10. Jer. 6. 3. Hab. 3. 7. *Edom*] the *Edomites*, or *Idumeans*, which were the ſons of Eſau, named *Edom*: the brother of Iſrael; ſee the Notes on Pſal. 60. 10. *the Iſmaelites*] children of Iſmael, the



the sonne of *Abraham*, who was (with the bond-woman *Hagar* his mother) cast out of his fathers house for persecuting his brother *Isaac*, in whose evill waies his children here walke, Gen. 16. 1, 15. & 21. 9, 10, 14. Galath. 4. 22, 29, 30. *Moab*] the *Moabites*, the posteritie of *Lot*; see Psal. 66. 10.

*the Hagarens*] the Chaldee Paraphrast calleth them *Hungarians*. They were the posteritie of *Ismael*, *Maphisib*, and other like children of *Ismael* son of *Hagar*, of whom came twelve Princes of their nations, Gen. 25. 12, 15, 16. some of which were called by their fathers name, *Ismaelites*, (as before) some by their grandmothers name *Hagarens*, and dwelt in *Arabia*, Eastward from *Gilead*, neere to the *Israelites*, 1 Chron. 5. 10, 19. The word *Hagarens*, signifieth fugitives, or strangers, (as the Greeke turneth them, *paroikous*, 1 Chron. 5. 10.) they were after called *Saracens*, which in the Arabick tongue is *theeves*.

8 Verse 8. *Gebal*] that is, the *Gebalites*, or *Gibleans*, that dwelt in the Province or Citie *Gebal*, (or *Gabala*) in *Phœnicia* neere *Sidon*, whence *Solomon* had *Masons*, or *stone-hewers*, 1 Kings 5. 18. Ezek. 27. 9. *Ammon*] the *Ammonites*, that came of *Lot*, as did the *Moabites*, Gen. 19. 37, 38. These nations which were neere allied unto *Israel*, and whom God would not suffer the *Israelites* to molest, when they came out of *Egypt*, Deut. 2. 4, 5, 9, 19. combine here together against *Israel* to cast them out of Gods inheritance, so evill did they reward them, as King *Iehoshaphat* complained, 2 Chron. 20. 10, 11, 12. *Amalek*] the *Amalekites*, which were of *Eliphaz*, the son of *Esaü*, the brother of *Israel*, Gen. 36. 12, 16. they dwelt in the South country neer *Canaan*, Num. 13. 30. were the first that fought against *Israel*, Exo. 17. 8, &c. for which God would have their remembrance put out from under heaven, Deut. 25. 17, 18, 19. and King *Saul* was sent to performe it, but did it not fully, 1 Sam. 15. 2, 3, 9. & 28. 18. & was himself slain by an *Amalekite*, 2 Sam. 1. 8, 9, 10. *the Philistines*] or *Palestina*: see the Note on Pl. 60. 10. *Tyrus*] the *Tyrians*, which remembred not the brotherly covenant that had been between them and *Israel*, Amos 1. 9. See the note on Psal. 45. 13.

9 Verse 9. *Assur*] the *Assyrians*, the posteritie of *Shem* the son of *Noah*, Gen. 10. 22. This nation was the rod of Gods wrath against *Israel*, who in the end captived ten Tribes, Esa. 10. 5, 6. 2 Kings 15. 29. and 18. 9, 11, 13, &c. The Chaldee paraphrasteth, *Senacherib also the King of Assur, &c.* *an arme*] that is, *an helpe* (as the Greeke saith) and a strength to *Lots* sons, the *Moabites* and *Ammonites*. Thus were here ten peoples, confederates against God and his people. So in Gen. 15. 19, 20, 21. there are ten wicked nations, whose land is given, upon conquest, to *Abrahams* seed.

10 Verse 10. *as to Midian*] the *Midianites*, the posteritie of *Abraham*, by his Concubine *Keturah*, 1 Chron. 1. 32. who being turned Idolaters, drew *Israel* to sin in the wilderness, for which *Moses* revenged the *Israelites* of them, by the slaughter of all their males, & their five Kings, and a wonderfull great spoil, Num. 31. 1, 7, 8, 16, 32, &c. but af-

ter that recovering and oppressing *Israel* in their owne land, were by *Gedon* and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, Judg. 6. 1. & 7. 7, 12, 22, &c. and to this victory hath the Psalmist here reference.

*as to Sifera*] the Captain in the host of *Iabin*, King of the *Canaanites*; he had nine hundred chariots of Iron, and vexed *Israel* sore, but by *Deborah* a Prophetesse, and *Barak* a Captaine of *Naphtali*, the Lord destroyed *Sifera*, with all his host and chariots; there was not a man left, and *Sifera* flying, was killed by *Iael*, *Hebers* wife, who drove a naile into the Temples of his head, Judg. 4. 2, 3, 21.

*Iabin*] the King of *Canaan*, who upon the death of his Captaine *Sifera* forementioned, was subdued and destroyed before the *Israelites*, Judg. 4. 23, 24. *at the brook*] or in the bourn, that is, the valley of *Kishon*: the Hebrew *Nachal* (as our English bourn) signifieth both a valley and a river running in it, *Kishon* was a river at the foot of mount *Carmel*; by it *Sifera* and the Kings of *Canaan* fought, & were vanquished; and the bourn *Kishon* swept them away, Judg. 4. 13. & 5. 19, 21. *Endor*] a citie by *Kishon*, neere unto *Taanach* and *Megiddo*, where the *Canaanites* perished, Jos. 17. 11. Judg. 5. 19.

*dung for the earth*] that is, lay rotting above ground unburied, as is explained, Jer. 8. 2. & 36. 4.

Verse 12. *Put them*] or him, that is, every one of their nobles, and all jointly. See the Notes on Pl. 2. 3. *Oreb and Zeeb*] two Princes of the *Madianites* whom *Gedon* slew, Judg. 7. 25. *Zeeb and Salmunack*] two Kings of the *Madianites*, whom *Gedon* also pursued and killed, Judg. 8. 12, 21. *authorised*] or *anointed*, that is, *Princes*, as the Greeke expresth, and the Chaldee translateth them *Kings*. See the Notes on Pl. 2. 6.

Verse 14. *as a rolling thing*] or *wheele*; but here is meant a light thing, as chaffe or straw, that rolleth or turneth round before the whirlwind, as the next words shew, and a like speech in Isa. 17. 13. plainly manifest. Elsewhere the word signifieth also a *wheele*, Isa. 28. 28, and the *sphere* or round orbe of the aire, Psal. 77. 19.

Verse 15. *seare*] or *burne up*. See the like similitudes, Deut. 32. 22.

Verse 17. *with shame*] or *dishonour*, *contempt*: the Hebrew word properly signifieth *lightnesse*; as the contrary *honour* is so called of *weightinesse*, Pl. 3. 4. *that they may seeke*] or, *and let them seeke*: it may be meant of the enemies forementioned, forced to seeke and call on God, as Pl. 18. 42. or indefinitely, *that men may seek*. So after in v. 19.

Verse 19. *Iehovah*] this is the chiefest name of the eternall and most blessed God, so called of his essence, being, or existence, which is simply one, Deuteronomie 6. 4. The force of this name the Holy Ghost openeth by *He that is, that was, and that will be*, or *is to come*, Revelation 1. 4, 8. & 4. 8, & 11. 17. and 16. 5. and the forme of the Hebrew name implieth so much, *Ie*, being a signe of the time to come, *Iehovah*, *he will be*; *ho*, of the time present, *Hoveh*, *he is*; and *Vah*, of the time past, *Hovah*, *he was*. It importeth that God *Is*, and hath his being of himself from before all



all worlds, Isa. 44. 6. that he giveth *being* or existence unto all things, and in him all are and consist, Act. 17. 25. that he giveth *being* unto his word, effecting whatsoever he hath spoken, whether promises, Exod. 6. 3. Isa. 45. 2, 3. or threatnings, Ezek. 5. 17. & 7. 27. It is in effect the same that *Eb-jeh, I will be, or I am*, as God calleth himselfe, Exo. 3. 14. Of this the Gentiles named the greatest God, *Iove* and *In-piter*, that is, *Iah father*, (of the shorter name *Iah*, mentioned Psa. 68. 5.) and *V arro* the learnedst of the Romans, thought *Iove* to be the god of the Jews; *August. l. 1. de consens. evan. c. 22.* Hereof also in Greeke writers he is called *Iao*, *Di-odor. Sicul. l. 2. c. 5. Clem. Alex. Strom. l. 5. Microb. l. 1. Saturnal. cap. 18.* But in the Greeke tongue the name *Iehovah* cannot rightly be pronounced; and for it the Greeke Bibles have *Lord*, which the new Testament followeth, as Mar. 12. 29. from Deut. 6. 4. and elsewhere usually; as the Hebrew Text sometime putteth *Adonai*, *Lord*, or *Elohim*, *God*, for *Iehovah*; as Psa. 57. 10. compared with Psa. 108. 4. 2 Chro. 25. 14. with 2 Kings 14. 14. When *Adonai*, *Lord*, is joyned with it, it is written, *Iehovib*, as Psa. 68. 21. then the Jewes read it *Elohim*, *God*, as at other times they read it *Adonai*, *Lord*; and pronounce not *Iehovah* at all at this day; though in ancient daies it appeareth to be otherwise. The Greeke historie of *Baruch*, seemeth to use in stead of it *Aionius*, that is, the *Eternall*, or *Everlasting*, Bar. 4. 10, 14, 20, 32, 34, 35. and 5. 2. See the Annotations on Gen. 2. 4. *onely thou* or *onely thine*, that is, which onely hath *Iehovah* for thy name; for the true God hath onely *being*, and *Idols* are *nothing in the world*, 1 Cor. 8. 4. and *Angels*, and *Magistrates* are called *Elohim*, *Gods*, Psa. 8. and 82. but *Iehovah* is peculiar to very God alone. And this is that name (I suppose) which the Authour of the Booke of *Wisdome* calleth *Incommunicable*, *Wisd. 14. 21.* Yet this is the name of *Christ*, called *Iehovah our justice*, Jer. 23. 6. for *Gods name is in him*, Exod. 23. 21. and *he is very God, and eternall life*, 1 Joh. 5. 20.



## P S A L. LXXXIV.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9 He prayeth to be restored unto it.

1 To the master of the musicke upon Gittith, a Psalme to the sonnes of Korach.

2 **H**OW amiable are thy dwelling places, O *Iehovah* of hosts! My soule  
3 longeth, and also fainteth for the courts of *Iehovah*; my heart and my flesh  
4 doe shout unto the living God. Yea the sparrow findeth a house, and the swallow a nest for her, where she laieth her yong: thine  
5 Altars *Iehovah* of hosts, my King and my God. O blessed are they that abide in thine

house, still they shall praise thee *Selah*. O blessed is the man whose strength is in thee, they in whose heart are the high-waies. They that passing thorow the vale of *Baca*, put him for a well-spring, also with blessings the raine covereth. They shall goe from power to power, he shall appeare unto God in *Sion*. *Iehovah* God of hosts, heare thou my prayer: give care, O God of *Jakob*, *Selah*. See thou, O God, our shield, and looke upon the face of the Anointed. For, better is a day in thy Courts than a thousand: I have chosen to sit at the threshold in the house of my God, rather than to remaine in the tents of wickednesse. For *Iehovah* God is a Sunne and a shield, *Iehovah* will give grace and glory, he will not withhold good from them that walke in perfection. *Iehovah* of hosts, O blessed is the man that trusteth in thee.

## Annotations.

**G**ittith] see Psa. 8. 1.

Verse 2. dwelling places] or *habitacler*, see the Notes on Psa. 43. 3.

Verse 3. for the courts] that I may come into them: for the Priests onely went into the Temple, the people stood in the Courtyards which were two, 2 Kings 21. 5. See Psa. 65. 5. *show*] to wit, for desire to come unto God.

Verse 4. the Sparrow] or Bird: in Chaldee, the Dove; the Hebrew *Tippor* is generally any Bird, Psa. 11. 1. Gen. 7. 14. specially the Sparrow, when other birds are named, as here, and Psa. 102. 8. for such haunt mens houses. Swallow] or free bird, called in Hebrew *dor*, of libertie which this bird seemeth to hath above others, flying boldly and nestling about houses: so Prov. 26. 2. The Greeke takes it here for the Turtle Dove, (which hath in Hebrew another name, Psa. 74. 19.) so also doth the Chaldee, adding this reason, *because her yong are lawfull to be offered on thine Altar.* *thine Altars*] to wit, are the places where the birds nestle neere unto them, in houses or trees, which sometime were by Gods tabernacle, Jos. 24. 26. or understand as before, (*I long for*) *thine Altars*.

Verse 6. the High-waies] or *Causiyes*; namely, which lead to thy house: that is, they which affect heartily, long after, and delight to goe up to thy house. Spiritually these *wais* or *paths* are made by preaching of the Gospel, Efa 40. 3. and 35. 8. and 11. 16.

Verse 7. They that passing] or, of them that passe of *Baca*] that is, of *Mulberrie trees*, which use to grow in dry places. The Greeke saith, *vales of teares*. Both meane, that through wants and afflictions we must come into the kingdome of God. This valley was neere unto *Ierusalem*, as may be gathered by 2 Sam. 5. 22, 23. Jos. 15. 8. *pus him*] or



or *set him*, that is, God, making him by faith a well of life unto them; for he is the fountaine of living waters, Ier. 2. 13. Or, *set it*, that is, the valley, making it a fountaine by digging wells therein. And this may be an allusion to that well, digged by the Princes and Captaines of Israel, Num. 21. 16. 18.

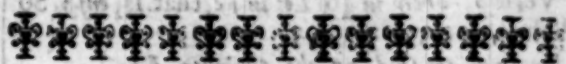
*all with blessings, &c.*] that is, bountifully, and abundantly the raine shall cover them. Raine figureth out the doctrine of the Gospell, Deut. 32. 2. Esay 45. 8. Joel. 2. 23. Revel. 11. 6. the raine of blessings is a bountifull abundant raine, Ezek. 34. 26. (as to *sow with blessings*, 2 Cor. 9. 6. is to sow abundantly, or liberally; and blessing is liberality, 2 Cor. 9. 5. Prov. 11. 25.) So God would cause a bountifull raine of grace and comfort, to cover them that goe up to his house in Ierusalem; as elsewhere hee is said to refresh his inheritance with the raine of liberalities strowed upon it, Psal. 68. 10. whereas on the contrary, *who so will not goe up to Ierusalem, to worship the King the Lord of hosts, upon them shall come no raine*, Zach. 14. 17. The Greeke turneth this sentence thus, the Law-giver (or Teacher) shall give blessings; the original *Morab* being ambiguous, sometime signifying a Teacher, Iob 36. 22. sometime raine, Joel. 2. 23. Esay 30. 20. so that from the Hebrew it may also be interpreted, with blessings the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom we are blessed with all spirituall blessings in heavenly things, Eph. 1. 3. The Chaldee expounds it, with blessings he will cover them that continue in the doctrine of his Law. Some understand *brooth*, blessings, to be here as *brooth*, pooles so digged & filled with raine. Both mean one thing.

Verse 8. *from power to power*] that is, increasing their power (or strength) daily more and more; as the Apostle saith, wee are changed into Gods image, *from glory to glory*, 2 Cor. 3. 18. and Gods justice is revealed *from faith to faith*, Rom. 1. 17. our faith and glory increasing more and more, Prov. 4. 18. Or *from army to army*, (from troupe to troupe) respecting the troupes of Israel, which went all the males thrice every yeare to appeare before the Lord, Exod. 23. 14. 17. The Hebrew *Chajil*, power, is used sometime for an army of men, Psal. 33. 16. and sometime for riches, Psalme 39. 7. which also may be implied here. *he shall appeare*] or, till he, that is, every one of them appeares; according to the law, Exod. 34. 23. Zach. 14. 16.

Verse 10. *of thine anointed*] or Messiah, our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also Gods anointed, 2 Sam. 23. 1.

Verse 11. *thou a thousand*] to wit, in any other place. *fit at the threshold*] that is, bee in the lowest roome and basest estate; as the Greeke saith, *be cast downe*, (or an abject.) And by Gods house may be meant his tabernacle; as Luke 11. 51. with Mat. 23. 35. *to remaine*] or abide my whole life long.

Verse 12. *is a Sun*] or, will be a Sun, that is, a light Isa. 60. 19. Rev. 21. 23. understanding hereby all blessings and comforts, by Christ the Sonne of righteousness, Mal. 4. 2.



PSAL. LXXXV.

The Psalmist out of the experience of former mercies, prayeth for the continuance thereof. 9 He promiseth to wait thereon out of confidence of Gods goodness.

To the Master of the Musicke, a Psalme  
to the sonnes of Korach.

**T**Hou hast beene favourable to thy land, O Jehovah; thou hast returned the captivity of Iakob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah. Thou hast gathered away all thine exceeding anger, thou hast turned from the fervencie of thine anger. Turne thou us, O God of our salvation, and cause thine indignation against us to cease. Wilt thou be angry with us forever? wilt thou draw out thine anger, to generation and generation? Wilt not thou turne and revive us, that thy people may rejoyce in thee? Shew us, Jehovah, thy mercy, and give us thy salvation. I will heare what God Jehovah will speake, for he will speake peace unto his people, and unto his gracious Saints; and let them not returne to unconstant folly. Surely his salvation is neerer to them that feare him, that glory may dwell in our land. Mercy and truth are met, justice and peace have kissed. Faithfulnesse springeth out of the earth, and justice looketh down from heaven. Also Jehovah will give the good, and our land shall give her fruit. Justice shall goe before his face, and hee will put her footsteps in the way.

Annotations.

**T**O the sonnes] or, of them. See Psal. 42. 2.  
Verse 2. *hast beene favourable to*] or, *hast favourably accepted*, bene well pleased, to wit, in times past. This also respecteth the promise, Levit. 26. 42. *captivity*] that is, the company of captives, or prisoners; as Psal. 68. 19. See also Psal. 14. 7.

Verse 4. *gathered away*] that is, withdrawn, ceased, or asswaged, as the Greeke interpreteth it. So in Joel. 2. 10. the stars gather away (that is, withdrawn) their shining.

Verse 5. *Turne us*] to our former estate. *cause to cease*] or dissipate; as Psal. 33. 10.

Verse 6. *wilt thou draw*] that is, continue: see Psalme 36. 11.

Verse 7. *wilt not thou turne and revive*] that is, againe revive us. See Psal. 71. 20. The Greeke saith, O God, thou turning wilt revive us. For *bal*, they reade *ba-al*, the letters transplac'd.

M m m m m

Verse



8 Verse 8. *Shew us* ] or *Let us see*, that is, *enjoy*. So Psalme 50.23.

9 Verse 9. *the God* ] or, *the Almighty, AEl.*  
and *let them not* ] or, *that they turne not so folly*, that is, to sinne: see Psal. 125.3. The Greeke saith, and to them *that turne the heart to him*.

10 Verse 10. *that glory may dwell* ] or, *glory shall dwell*; meaning that *glory of God*, which wee are destitute of by sinne, Rom. 3.23. shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, Revel. 21.3. 11. Isa. 60. 1. and they are changed into the same image, from glory to glory, as by the Spirit of the Lord, 1 Cor. 3. 18. Or, by *glory* is meant, *Christ the salvation of God*, who *dwell in our land*, when the word was made flesh, and men saw the glory thereof as the glory of the only begotten of the Father, full of grace and truth, Iohn 1.14.

11 Verse 11. *are met* ] that is, *come together*, which before seemed asunder; and they have mutuall society; (so *meeting* importeth, Prov. 22.2. Esay 34.14.) The *truth* of Gods promises are in Christ fulfilled, Luke 1.68.69. &c. Act. 13.32,33. *have kissed* ] as friends use when they meet, Exod. 4.27. and 18.7. a signe of concord, love and joy. So Christ is King of *justice*, and of *peace*, Heb. 7.2. and *the worke of justice* by him is *peace*, Esay 32. 17. for, being justified by faith, men have peace towards God, Rom. 5. 1. Luke 2.14.

12 Verse 12. *Faithfulness springeth* ] or, *Truth bud- deth out of the earth* (or *land*) that is, the land bring- eth forth faithfull increase, answerable to Gods blessings upon it. The land figuring the minds of men, Hebr. 6.6. 7.8. which by faith apprehend Gods mercy in Christ. *from heaven* ] the justice of God through faith, not our owne justice, which is of the Law, Philip 3.9.

13 Verse 13. *the good* ] or *good things*, that is, *the good gift of the holy Ghost*, to sanctifie his people, as Luk. 11.13. compared with Matth. 7. 11. See also the Note on Psal. 65.5. *our land* ] our earthly nature sanctified, brings forth good fruits in Christ, Mat. 13.23. See Psal. 67.5.

14 Verse 14. *Injustice shall goe* ] or, *Hee will cause jus- tice to goe before him.* *will put her foot-steps* ] or, *will set (her) in the way of his foot-steps*: which seemeth to meane a settled course of walking in ver- tue. Or, *when he shall put his foot-steps into the way*.



# PSAL. LXXXVI.

David strengtheneth his prayer by the conscience of his religion, 5 by the goodnesse and power of God. 11. He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of Gods goodnesse.

## A Prayer of David.

**B**ow down thine ear: Jehovah, answer me, for I am poore, afflicted, and needy. Keepe my soule, for I am merci- full; thou my God save thy servant, that

trusteth unto thee. Be gracious unto me, Je- hovah, for unto thee doe I call all the day. Rejoyce the soule of thy servant, for unto thee Lord lift I up my soule. For thou Je- hovah art good, and mercifully pardonest, and much of mercy to all that call upon thee. Give care Jehovah to my prayer, and attend to the voyce of my supplications for grace. In the day of my distresse will I call un- o thee, for thou wilt answer me. *There is* none like thee among the gods, O Lord, and none like thy workes. All nations whom thou hast made, shall come and bow downe themselves before thee, O Lord, & shal glo- rifie thy Name. For great art thou, and dost marvellous things; thou art God thy selfe alone. Teach me, O Jehovah, thy way, I will walke in thy truth; unite my heart for to feare thy Name. I will confesse thee, O Lord my God, with all my heart, and will glorifie thy Name for ever. For thy mercy is great toward me, and thou hast delivered my soule from the lowest hell. O God, the proud are risen up against me, and the assem- bly of violent men seeke my soule, & they have not set thee before them. But thou Lord art a God, pittifull and gracious, long suffering, and much of mercy and truth. Turne the face unto me, and be gracious to me; give thy strength to thy servant, and save the son of thine handmaid. Doe with me a signe for good, and let my haters see and be abashed, because thou, Jehovah, hast holpen me, and comforted me.

## Annotations.

**A** Prayer ] the like title is of Psalme 17. To Christ may this Psalme fitly be applied.

Verse 2. *mercifull* ] or, *a gracious Saint, pious, holy.* See Psal. 4.4. This title God taketh to himselfe, Ier. 3.12.

Verse 4. *Lift I up* ] See the Notes on Psal. 25.1. The Chaldee saith, *lift I up my soule in prayer*.

Verse 5. *mercifully pardonest* ] or, *art propitious, a forgiver*: the Chaldee addeth, *of them which turne to the Law*. See Psal. 25.11.

Verse 8. *among the gods* ] Though there be that are called Gods, whether in beaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God, &c. 1 Cor. 8.5, 6. all the gods of the peoples are idols, Psal. 96.5. Or, by gods may be meant Angels, as the Chaldee here explaineth it, and the Princes of the world. and none ] to wit, can doe works like thine; or, no workes are like thy workes, Psal. 136.4.

Verse 11. *Unite my heart* ] apply and knit it to thy feare onely, and that with simplicity.

Verse 13. *hell* ] or *grave*, the state of death: see Psal. 16.10.



14 Verſe 14. *be proud*] Compare this with Pſalme, 54.5.

15 Verſe 15. *pitiful*] or full of ruth, mercie, and tender love. When Gods name was proclaimed before Moſes, this title with other was in it, Exod. 34.5.6. *long ſuffering*] Hebr. *long of noſtrils*, that is, of anger; long ere thou be angry. The *noſe* and *anger* have one name in Hebrew: ſee Pſalm. 2.5.

16 Verſe 16. *ſon of thine handmaid*] that is, borne thy ſervant, of godly parents that were thy ſervitors. Of Chriſt, this alſo was true, the ſonne of Mary the Virgin, the handmaid of the Lord, Luk. 1.48. See the like ſpeech, Pſal. 116.16.

17 Verſe 17. *Do with me a ſigne*] or, *Show it mee*: that is, So deale with me, in my deliverance, and preſervation, that I may have my ſelfe, and may be to others a ſigne, for good. Korah and his company were for a ſigne to the Iſraelites, Num. 16.38. & 26.10. *Inas a ſigne* of the Ninevites, and Chriſt to the Jewes, Luke 11.30.



PSAL. LXXXVII.

*The nature and glory of the Church. 4 The increaſe, honour and comfort of the members thereof.*

To the ſonnes of Korah, a Pſalme,  
a Song.

1 **H**Is foundation among the mount-  
2 taines of holineſſe. Jehovah loveth  
3 the gates of Sion above all the  
4 dwelling places of Iakob. Glorious things  
5 ſpoken *is* of thee, O Citie of God Selah. I  
6 will make mention of Rahab and Babel, to  
7 them that know me; loe Paleſtina and Ty-  
rus with Cuſh, this *man* was borne there.  
And of Sion it ſhall be ſaid, man and man  
was borne in her, and he the moſt High ſhal  
eſtabliſh her. Jehovah will recount when  
he writeth the peoples; this *man* was borne  
there Selah. And fingers, as players on  
flutes; all my well-ſprings in thee.

Annotations:

1 **H**is foundation] or, *The foundation thereof*, Gods  
ground-worke of the Temple which was  
built upon the mountaines, *Adonijah and Sim*,  
1 Chron. 3.1. Pſalm. 2. 6. Some referre it to the  
Pſalme, the foundation (or argument) whereof is of  
the Church of Chriſt. The Chaldee ſaith, By  
the hands of the ſonnes of Korah the Pſalme was ſaid,  
and the Song founded in the mouth of the ancient fa-  
thers.

Verſe 2. *gates of Sion*] the publike aſſemblies of  
the people: ſee the Notes on Pſalm. 9.15. The  
Law was to come out of *Sion*, Mich. 4. 2. and the  
Scepter of Chriſts Kingdome, Pſalm. 110.2.  
*dwelling places*] theſe the Chaldee expoundeth,  
*Synagogues of the houſe of Iakob*, which were in all  
the Cities of Iſrael.

Verſe 3. *ſpoken is*] that is, are particularly ſpoken,  
all and every of them. *of the citie of God*] 3  
that is, *Ieruſalem*: ſo called alſo, Pſal. 46.5. and  
48. 2. a figure of the Church. What *honourable*  
*things* are ſpoken of this Citie, ſee Eſay 54. and  
60. and 62. and 65. Revel. 21. and 22. chapters.  
The Hebrew phraſe, *in thee*, is rightly turned ac-  
cording to the Greeke, *of thee*, or *concerning thee*:  
which many times hath ſuch ſignification, as Pſal.  
63.7. and 71.6 and 119.46. 1 Sam. 19.4. ſo alſo  
in the Greeke, as Rom. 11.2.

Verſe 4. *Rahab*] that is, as the Chaldee Para-  
phraſt ſaith, *the Egyptians*. So *Aegypt* is called  
*Rahab*, in Pſal. 89.11. Eſay 51. 9. either for the  
ſtrength and pride of Egypt, (which the word *Ra-  
hab* ſignifieth;) or of ſome chiefe citie ſo named;  
as elſewhere I ſaie, Pſalm. 78.12. The calling of  
Egypt to the fellowſhip of the Church is alſo pro-  
phesied, Eſay 19.19 21.25. And for I will mention,  
the Chaldee tranſlateth, *the Egyptians and Babylonians*,  
*they ſhall mention thy prayſes*. *Babel*] the Ba-  
bylonians: ſee Pſalm. 137.1. their chiefe citie was  
Babel. Of a Chriſtian Church there, mention is  
made, 1 Pet. 5.13. *to them*] or, *among them*  
*that know me*, to wit, my familiars. *Paleſtina*] 4  
*the Philiftims*: ſee Pſal. 60.10. *Tyrus*] the  
Tyrians: ſee Pſal. 45. 13. Of them were Chri-  
ſtian diſciples, Acts 21.3.4. *Cuſh*] the *Æ-  
thiopians*, as the Greeke tranſlateth; ſee Pſal. 68.  
32. *this man*] that is, (as the Greeke ſaith)  
*theſe men*; meaning all before mentioned. So the  
Hebrew often ſpeaketh of a whole nation, as of  
one man. See Pſalm. 25.22. and 130.8. But the  
Chaldee expoundeth it, *where this kingdome is borne*.

*was borne*] in the citie of God] aforeſaid.  
There, of immortall ſeed by the word and Spi-  
rit of God, are men borne a new, 1 Pet. 1.23. Iam.  
1.18. A thing to come is here ſet downe as al-  
ready done: ſo in Pſalme 9.6.

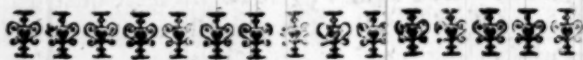
Verſe 5. *man and man*] ſo the Greeke alſo ex-  
preſſeth the Hebraiſme. Hereby ſeemeth to bee  
meant, *every man*, ſucceſſively, as Hiſt. 1.8. For  
Ieruſalem is the mother of us all, Gal. 4.26. (So  
*day and day*, is *every day*, Heſt. 3.4. Pſalm. 61.9.) Or,  
*man and man* is *many men*, of this and that Nation,  
of each eſtate and degree. *ſtabliſh her*] that the  
*gates of bell* ſhall not prevail againſt her, Mat. 16.18.  
Therefore this citie lieth ſquare ſetled in all  
changes, Rev. 21.16. Ezek. 48.15, 20. It may  
alſo be read, *and he will ſtabliſh her on high*: and ſo  
the Chaldee expoundeth it; and Ieruſalem is  
ſaid to be above, Gal. 4.26.

Verſe 6. *writing the peoples*] in the writing of the  
*houſe of Iſrael*, that is, the Church, Ezek. 13.9. Ma.  
4.3.

Verſe 7. *And fingers*] or, *And ſinging* are, &c. This  
may have reference to the ſolemn worſhip of  
God



God used in the Church of Israel, where *singers* and *players on instruments* had in charge continually to laud the Lord, &c. 1 Chron. 9.33. & 25. 1.2.&c. and dances were used at their holy feasts, to honour him with, Iudg. 21.19.21. So Christ the Lamb hath harpers with him on mount Sion that sing as it were a new song before the throne, Rev. 14.1.2.3. Or it may respect that which followeth, *all my springs in thee* (or of thee) are singing (that is, *doe sing*) *as also dance*, (or *as they that dance*) that is, *show joyfulness*. *players on flutes* ] or *dancers*, for so this word may also be taken for *dancing*, (to wit, at the sound of the flute or pipe;) as Iudg. 21.21. Compare herewith, Esay 30.29. The Greeke here turneth it, *rejoycers*; and it may foretell the joy that should bee in the world for the conversion of the Gentiles. *my well-springs* ] or *fountaines*, (*streames of water*, as Psal. 104.10.) that is, *all gifts and graces*, which the Scripture noteth by *lively fountaines of waters*, wherewith they are refreshed that serve God in his Temple day and night, Rev. 7.15.17. and *well-springs of salvation*, Esay 12.3. And as Christ is called a *fountain*, so is his Church, Song. 4.15.12. *in thee* ] for now, *unto principalities and powers in heavenly places*, is known by the Church, the manifold wisdom of God, Eph 3.10. 1 Pet. 1.12. Or we may read it, as before in the third verse, of thee all my springs doe sing, &c.



## PSAL. LXXXVIII.

*A Prayer containing a grievous complaint of manifold miseries.*

- 1 A Song, a Psalme to the sonnes of Korach : to the master of the musicke, on Machalath leannoth, an instructing Psalme, of Heman the Ezrachite.
- 2 **O** Jehovah, God of my salvation, by day I cry out, and in the night before thee. Let my prayer come before thee; bow thine eare to my shrill cry. For my soule is filled with evils, & my life draweth neere to hell. I am counted with them that goe downe the pit; I am as a man that
- 3 hath no strength. Among the dead, free like the slaine that lie in the grave, whom thou remembrest no more; and they are cut away
- 4 from thine hand. Thou hast put mee in the pit of the lowest places; in darknesse, in the deepe places. Thy wrathfull heat stayeth upon me; and with all thy billowes thou afflictest me Selah. My knowne acquaintance
- 5 thou hast put farre away from mee, hast set me for abominations to them; I am shut up and cannot get out. Mine eye languisheth through mine affliction; I call on thee Jehovah, all the day: I spread out my hands
- 6 unto thee. Wilt thou doe a miraculous work

to the dead, or shall the deceased rise up, shall they confesse thee, Selah? Shall thy mercy be told in the grave, thy faithfulness in perdition? Shall thy miraculous worke be knowne in the darkenesse, and thy justice in the land of oblivion? But I, unto thee Jehovah doe I cry out, and in the morning my prayer shall prevent thee. Wherefore Jehovah dost thou reject my soule; dost thou hide thy face from mee? I am poore afflicted, and breathing out the ghost from my youth; I beare thine affrightings, I am doubtfully troubled. Thy wraths passe over me, thy terrors doe dismay me. They compass me about as waters, all the day; they are gone about against me together. Thou hast put far away from me, lover and fellow friend, my knowne acquaintance are in darknesse.

## Annotations.

**M** Achalath ] a kind of wind instrument; or, by interpretation, *infirmity*: see Psal. 53.1. *leannoth* ] or, *to sing by turns*, which is when one part answereth another in singing; it may also be interpreted *to afflict* (or *humble*.) This Psalm is the most dolefull of all the Bible, full of complaints even to the end. *Heman the Ezrachite* ] so the next Psalm is intituled of *Achan the Ezrachite*: there were two of this name, *Heman* and *Achan*, sons of Zerach the sonne of Judah the Patriarch, 1 Chron. 2.4.6. men renowned for their wisdom, 1 King. 4.31. also *Heman* and *Achan*, singers & musicians of the posterity of Levi the Patriarch, 1 Chron. 15.17.19. & 16.42. *Heman* being son of Ioel the son Samuel the Prophet, 1 Sam. 6.33. himselfe being also a Seer or Prophet in King Davids dayes, 1 Chron. 25.5. And of the kingdome promised to David, doth *Achan* intreat, Psal. 89.4. &c. Christs afflictions and kingdome are in these Psalmes foretold; he was the true David, Hof. 3.5.

Verse 4. *draweth neere* ] or *toucheth bell*, or *the grave*. So, *to touch* (or *come neere to*) *the gates of death*, Psal. 107.18.

Verse 5. *a man* ] Heb. *geber*, that is, a *strong man*; but without ability or power to helpe my selfe as the Greeke saith, *helplesse*.

Verse 6. *free* ] that is, *acquitted*; or *discharged* from the troubles and affaires of this life; for in death, *the prisoners rest together*, and *the servant is free from his master*, Iob 3.18.19. or *free*, that is, *sequestered*, apart from others; as King Azariah being leprous, dwelt in an house of freedom, that is, *alone*, *apart from other men*, 2 King. 15.5. *from thine hand* ] that is, *from thy care*, *helpe*, *guidance*, &c. as King Azariah before-said, was cut off from the house of the Lord, 2 Chron. 26.21. or *by thine hand*; and so understand, *from the land of the living*, as Isa. 53.8.

Verse 7. *pit of the lowest places* ] *the nethermost pit*, as the Gr. saith; which the Chaldee paraphraseth thus;







put to perpetuity, and his throne in the dayes  
 31 of heavens. If his sonnes shall leave my law,  
 32 and shall not walke in my judgements. If  
 33 they shall profane my statutes; and not keep  
 34 my commandements. Then will I visit their  
 35 trespasses with the rod, & their iniquity with  
 36 stripes. But my mercy I will not make fru-  
 37 strate from with him, nor deale falsly against  
 38 my faithfulness. I will not profane my  
 39 covenant, and that which is gone out of my  
 40 lips, I will not change. Once I have sworne  
 41 by my holiness, if I lie unto David. His seed  
 42 shall be for ever, and his throne as the Sun  
 43 before me. As the Moone it shall be stabli-  
 44 shed for ever, and a witness in the skie faith-  
 45 ful! Selah. But thou hast cast off and refused,  
 46 hast bin exceeding wroth with thine Anoin-  
 47 ted. Hast abolished the covenant of thy  
 48 servant, hast prophaned his crowne to the  
 49 earth. Hast burst downe all his hedges, hast  
 50 put his fortresses a ruine. All that passe by  
 51 the way rob him, hee is a reproach to his  
 52 neighbours. Thou hast exalted the right  
 53 hand of his distressers, hast rejoyced all his  
 enemies. Also thou hast turned the edge of  
 his sword, and hast not made him to stand  
 in the battell. Thou hast made his bright-  
 nesse to cease, and his throne thou hast cast  
 downe to the earth. Thou hast shortened  
 the dayes of his youth, hast enwrapped him  
 with shame Selah. How long Jehovah wilt  
 thou hide thy selfe to perpetuity? shall thy  
 hot wrath burne like the fire? Remember  
 how transitory I am; unto what vanity thou  
 hast created all the sonnes of Adam. What  
 strong man shall live and not see death; shall  
 deliver his soule from the hand of hel Selah?  
 Where be those thy former mercies, Lord,  
 thou swarest to David by thy faithfulness?  
 Remember Lord the reproach of thy ser-  
 vants, that I beare in my bosome, of all great  
 peoples. Wherewith thine enemies, Jeho-  
 vah, doe reproach; wherewith they doe re-  
 proach the footsteps of thine Anointed.  
 Blessed be Jehovah for ever, Amen, and A-  
 men.

## Annotations.

1 **O**F *Aethim*] see the Note on Psal. 88. 1.  
 3 V. 3. *I said*] to wit, by thy spirit, therefore  
 the Greeke changeth the person, and translateth,  
*thou (Lord) saidest.* *built up*] that is, *conserved*;  
*propagated*, *increased* continually. *in them*] or,  
*with them*, that so long as the heavens endure, thy  
 faithfulness shall continue; as *vers.* 30, 37, 38. *Psa.*  
 72. 5. & 119. 89. or by *heavens* may spiritually be

meant the Church, called often *heaven*, and the king-  
 dome of heaven, *Esa.* 66. 22. *Revel.* 4. 1, 2. and 12. 1.  
 and 15. 1. *Math.* 3. 2. and 13. 24, 31. and the plan-  
 ting of the Church is called the *planting of the hea-  
 vens*, *Esa.* 51. 16.

*Verf. 4. my chosen*] mine elect people. Therefore  
 the Greeke changeth the number, *my chosen ones*;  
 but the Chaldee translateth, *with Abraham my cho-  
 sen.* *David*] the figure and father of Christ, ac-  
 cording to the flesh; who also is called *David*, *Eze.*  
 34. 23. *Ier.* 30. 9. *Hos.* 3. 5 of him is this and other  
 Psalmes chiefly to be understood, *Acts* 2. 30. and  
 13. 36, &c.

*Verf. 5. thy seed*] Christ and Christians, the Chil-  
 dren of Christ, the Sonne of David, *Heb.* 2. 13. *Rev.*  
 22. 16. *thy throne*] the kingdom of Christ,  
 unto whome God gave the Throne of his father Da-  
 vid, to reign over the house of Jacob for ever, *Luke* 1.  
 32, 33, 69. *Ierusalem* is this throne, *Ier.* 3. 17. which  
 is continually builded of God, *Psal.* 147. 2.

*Verse 6. the heavens*] the heavenly creatures, An-  
 gels and godly men, *Luk.* 2. 13, 14. *Phil.* 3. 20. *Rev.*  
 7. 9, 10, 11, 12. So the Chaldee expoundeth it, the  
*Angels of heaven.* See also *Pl.* 50. 6. *in the Church*]  
 or, *in the Congregation*, to wit, shall be confessed, or co-  
 lebrated.

*Verse 7. sonnes of the mighties*] or, of the Gods, that  
 is, *Princes of the world.* See *Psal.* 29. 1. and 82. 1, 6.  
 The Greeke saith, *sonnes of God*, whereby also An-  
 gels may be meant, as *Job* 1. 6. and so the Chaldee  
 here paraphraseth.

*Verse 8. daunting terrible*] in Greeke, *glorified.*  
 See *Psa.* 10. 18. *the secret*] or *mysterie*, or (as the  
 Greeke turneth it) *council*: meaning the Church  
 or Congregation, where the secrets or mysteries of  
 Gods kingdom are manifested, *Mat.* 13. 11. *Rom.*  
 16. 25. 1 *Cor.* 4. 1. *Ephe.* 3. 4 This word is sundry  
 times used for a Council or Congregation, *Psal.* 111.  
 1. *Ezek.* 13. 9. *Ier.* 6. 11. and 15. 17. or it may here  
 be understood of the company of Angels, as 1 *Kings*  
 22. 19. *very much*] to wit, terrible; or, referring  
 it to the latter, *in the great secret Council.* *over*  
 all] or, *above all*; see *Psal.* 76. 12. The Chaldee pa-  
 raphraseth, *above all the Angels which stand round a-  
 bout him.*

*Verse 11. Rahab*] in Greeke, *the proud*; hereby  
 may be meant the Egyptians, as *Psal.* 87. 4. (and so  
 the Chaldee expounds it of Pharaoh the wicked;) or,  
 the proud sea, as *Job* 26. 12. both were subdued  
 when Israel came out of Egypt, *Exod.* 14. and 15:  
 See *Isa.* 51. 9. The raging sea, and smelling waters,  
 doe also signifie wicked enemies of God and his  
 people, *Esa.* 57. 20. *Jude* 13. *Psal.* 124. 4, 5.  
*thine*] or, *to thee the earth*, to wit, *belongeth.* See  
*Psal.* 24. 1, 2.

*Verse 13. The North*] which God hath stretched  
 out over the empty place, *Job* 26. 7. *the right side*] that  
 is, the South, (as the Chaldee Paraphrast explay-  
 neth,) so called, because a man standing with his  
 face to the East, (as they were wont when they  
 praied) the South is on his right hand. So the East  
 is called *Kedem*, before; and the West, *Achor*, that is,  
*behinde.* *Job* 23. 8. *Esa.* 9. 12. It seemeth that this  
 turned to Superstition and Idolatry, that men  
 prayed



prayed towards the East; therefore God so ordered his Tabernacle and Temple, that all worshipped therewith their faces to the West, Ezek. 8. 16. Exo. 27. Num. 3. *Tabor* a goodly mountain in Galilee, Jos. 19. 22. Judg. 4. 6, 12. *Hermon* another faire mountaine eastward without Jarden, called also *Sbirion*: See Psal. 42. 7. and 29. 6. by these are meant the East and West parts, answerable to the former North and South: as the Chaldee Paraphrast saith, *Tabor in the West, and Chermion that is in the East.*

15 Verse 15. the prepared place] establishment, or base, on which the throne is settled; so the word sometime signifieth, as Ezra 3. 3. Psal. 104. 5. So Psal. 97. 2. *goe before*] or *come before*, prevent, as prest and ready at hand.

16 Verse 16. the shouting sound] or the alarme, the shrill clanging sound of the Trumpet, which was blowne at the warres, journeyes, assemblies, solemne feasts, and over the sacrifices of Israel, Psal. 81. 4. and 17. 6. Numb. 10. 3, 9, 10. Joel 2. 1, 15. or the shouting, the jubilation, to wit, of the King that is among his people, as Num. 23. 21. who by the sound of his word, as of a trumpet, warneth, informeth and guideth his people, Isa. 58. 1. Ezek. 33. 3-7, 8. Hos. 8. 1. Jer. 6. 17. 3 Chron. 13. 12, 15. Zac. 9. 14. Revel. 1. 10. and 4. 1. *light of thy face*] the favour of God shining in the Gospel, and light of the knowledge of the glory of God in the face of Iesus Christ, Joh. 1. 23, 5. 2 Cor. 4. 6. See also the notes on Psal. 4. 7. and 44. 4.

18 Verse 18. the glory] or beauty, by whom they conquer and triumph over their enemies. *our borne*] a signe of honour, strength, kingdome, glory and salvation, Psal. 112. 9. and 92. 11. and 148. 14. 1 Chron. 25. 5. Luke 1. 69. So after, in vers. 25.

Verse 19. of Iebouab] or to him, to wit, pertained. *or shield*] that is, our protection, or Protection, meaning David and Christ: See Psal. 47. 10.

20 Verse 20. in a vision] by the spirit of prophesie Isa. 1. 1. Lam. 2. 9. *to thy gracious Saint*] that is, Saints, (for so the Greeke changeth the number) meaning the Prophets, Samuel and Nathan, the one of which anointed David, the other foretold of the perpetuity of his kingdome, 1 Sam. 16. 2 Sam. 7. 4, 5, &c. *put helpe*] the Chaldee addeth, *for my people.* *upon a mighty one*] or a *Worthy*, a *Champion*, meaning David, who holpe Gods people in fighting the battels of the Lord, 1 Sam. 18. 13, 14, 30. But chiefly these things are meant of Christ. The Chaldee expoundeth it, *one mighty in the law.* *chosen*] and consequently beloved, as Mat. 12. 18. from Elay 42. 1.

21 Verse 21. oil of mine holinesse] that is, mine holy oile, powred on David by Samuel, on Christ the Holy Ghost, 1 Samuel 16. 1, 13. Luke 4. 18, 21. John 3. 34.

23 Verse 23. the enemies shall not exalt] or not seaze, as a creditor doth on the debtor. *Satan* and death prevailed not against Christ, though he became surety for our debts, Joh. 14. 30. 1 Cor. 15. 26. Heb. 2. 14. See this word, Psal. 55. 16. *some of injurious evill*] that is, the injurious, wicked person:

this promise is in 2 Sam. 7. 10. applyed in this phrase to all Gods people. *A sonne of evill*, is one addicted and given over to it, Deut. 13. 13. *So sons of death*, Psal. 79. 11. *some of perdition*, 2 Thess. 2. 3.

Verse 26. *set his hand*] that is, give him power and dominion over them that dwell by the sea and rivers; whereof see the notes on Psal. 7.

Verse 27. *my father*] so God promised, *I will be his father, and he shall be my sonne*, 2 Sam. 7. 14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1. 4. 5.

Verse 28. *first-borne*] or *first-begotten*, that is, the principall, as is after explained. For the first-borne had three prerogatives, *a double portion of goods*, Deuteronomie 21. 17. *the government or chiefty*, 2 Chron. 21. 3. and *the priesthood*, Numbers 8. 14. 15, 16, 17. Mal. 2. 5, 6, 7. and 3. 3. See the notes on Psalme 78. 51. This honour is peculiar to Christ, who is said to be the first-borne of every creature, and the first-borne of the dead, that in all things bee might have the preeminence, Coloss. 2. 9, 5. 18. to bee worshipped therefore of all the Angels of God, Heb. 1. 6. and Prince of the Kings of the earth, Rev. 1. 5. The Chaldee addeth, *the first-borne of the Kings of the house of Iudab.*

Verse 30. *his seed*] Christians borne of God, are called Christs seed and children, Elay 53. 10. Heb. 2. 13. and Christ is called the Everlasting Father, Isa. 9. 6. *his throne*] that is, kingdome, which shall be perpetuall, 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. and 7. 14. The accomplishment of these promises cannot be found in Solomon, whose seed and throne was overthrowne, Ier. 22. 30. Ezek. 21. 25, 26, 27.

Verse 31. *If his finnes, &c.*] This explaineth the promise, *If he sin, &c.* 2 Sam. 7. 14, 15. for being understood of Christ, he properly sinned not, 1 Pet. 2. 22. but was made sin for us, 2 Cor. 5. 21. & the sins of his sons or people are counted his, for God laid on him the iniquity of us all, Elay 53. 6.

V. 33. *with the rod*] the rod of men, 2 Sam. 7. 14. that is, with moderate correction, & for their profit, that they may be partakers of my holinesse, Hebrewes 12. 6. 10.

V. 34. *not make frustrate*] not break off or cease, (as Psal. 85. 5.) that is, not utterly take for, the mountains shall sooner remove, Isa. 54. 10. & no afflictions can separate us from the love of God which is in Christ Iesus our Lord, Rom. 8. 35. 39. See the fulfilling of this touching David, in 1 Kin. 11. 6. 12, 13, 36. 39.

Verse 36. *Once*] or *One time*: See Psal. 62. 12. *by my holinesse*] by my selfe, who am the holy God, Gen. 22. 16. Elay 5. 16. *Because he hath no greater to sweare by, God sweareth by himselfe; and willing more abundantly to shew the beires of promise the stableness of his counsell, bindeth himselfe with an oath*, Hebrewes 6. 13, 17, 18. *if I be*] that is, surely I will not be: for so the Hebrew phrase is sometime explained, as Mark. 8. 12. *if a signe be given to this generation, for which in Matt. 16. 4. is written, a signe shall not be given.* So, *if they shall enter into my rest*, Psal. 95. 11. Heb. 3. 11. which the Apostle openeth thus, *bee swears that they should not enter*, Heb. 3. 18. An oath usually implieth an imprecation, which



which for the most part is concealed. See 1 Sam. 14.44. 1 King. 20.10.

37 Verse 37. *as the Sunne*] that is, perpetuall and glorious, (as the Chaldee explaineth it, *shall shine as the Sunne.*) See Psal. 72.5.

38 Verse 38. *it shall be stablished*] or, which is stable, referring it (as doth the Greeke,) to the Moone, which although it sometime waxeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwaies one face or appearance in the world, though it be perpetuall. *and a witnesse*] the Moone and perpetuall of it, with the successive course of night and day, is made a witnesse of Gods faithfulness in his covenant, Ier. 33.20,21. Christ also himselfe is called a faithful witnesse, Rev. 1.5. Esay 55.4. and faithful meaneth steadfast, as 2 Sam. 7.16. compared with 1 Chro. 17.14. and that *yet not*, Prov. 14.5.

39 Verse 39. *But thou*] or, *And thou*, a word of griefe and indignation, as Psal. 2.6. Ethan complaineth of the miseries of the Church, whereby all the former promises seeme to be frustrated.

40 Verse 40. *his crowne*] or *diademe*, prophaned by casting *to the ground*. *Nezer*, a separation, is figuratively used for a crowne or garland, such as Kings wore, 2 Sam. 1.10. and high Priests, Exod. 29.6. as being a signe of their separation from others, in respect of some dignitie or holinesse; and hereof the Nazarites had their name, Numb. 6.2,5,7. So Psal. 133.18.

42 Verse 42. *rob*] or *risle him*, meaning Christ in his members: for that which is done to any one of them, is done unto him, Act. 9.4. Mat. 23.40,45.

45 Verse 45. *his brightnesse*] or *puritie*, that is, the splendent glory and dignitie of the kingdome, defiled and prophaned by the enemies.

46 Verse 46. *dayes of his youth*] of his strength and vigour, hastening old age and misery upon him, Hosea 7.9. See the contrarie, Psalm. 103.5. Iob 33.25.

48 Verse 48. *how transitory*] or, of *what worldly time*, of *what short duranee*: See Psalm. 39.6. the Greeke turneth it, *what my substance is*. Compare herewith, Iob. 10.9,10,&c.

49 Verse 49. *see death*] that is, *die*. So Luke 2.26. Psal. 16.10. The Chaldee saith, *see the Angell of death*, *the hand of hell*] the power of the grave, or of death: See Psal. 49.16.19.

51 Verse 51. *of all great peoples*] or, *of all the many* (the multitudes of) peoples.

52 Verse 52. *the foot-steps*] or *foot-foles*, that is, the wayes, life, actions, and sufferings, Psal. 56.7. and 49.6. This referred to Christ, respecteth the oracle, Gen. 3.15. that the Serpent should bruise the foot-sole of the womans seed. Referred to Christians, which follow his foot-steps, in suffering and dying with him, that we may be glorified with him, (1 Pet. 2.21. Rom. 8.17.) it noteth the scandall of the crosse of Christ, to the Iews a stumbling block, and to the Greekes foolishnesse, 1 Cor. 1.23. 1 Pet. 4.13,14. The Chaldee understands it of *the slacknesse of the foot-steps*.

Verse 53. *Blessed be*] These be words of faith and joy, as finding an issue out of the temptation, and rejoycing in the midst of tribulation, as Rom. 7.24,25. 2 Cor. 13.4,&c. *and Amen*] This is this third Booke of the Psalms also concluded. See the notes on Psal. 41.14. and 72.19.

## The fourth Booke.

### PSAL. XC.

*Moses setting forth Gods providence, 3 complaineth of humane fragilitie, 7 divine chastisements, 10 and brevitie of life. 12 He prayeth for the knowledge and sensible experience of Gods good providence.*

A prayer of Moses the man of God.

**L**ord, thou hast beene to us an habitation in generation and generation.

Before the mountaines were borne, and thou hadst brought forth the earth and the world; even from eternitie unto eternitie thou art God. Thou turnest sory man unto contrition; and sayest, returne ye sons of Adam. For a thousand yeares, in thine eyes, are as yesterday when it is past, and as a watch in the night. Thou carriest them away with a flood, they are as a sleepe in the morning, as the grasse that is changed. In the morning it flourisheth and is changed; at the evening it is cut downe and withereth.

For we are consumed in thine anger, and in thy wrathfull heat we are suddenly troubled. Thou hast set our iniquities before thee, our hidden sins to the light of thy face.

For all our dayes doe turne away in thine exceeding wrath; we have consumed our yeares as a thought. The dayes of our years, in them are threescore and ten yeares; and if they be in strengths, fourescore yeares; and their pride is molestation and painfull iniquitie; for it is cut downe speedily, and we flie away. Who knoweth the strength of thine anger, and according to thy feare, thine exceeding wrath? To number our dayes, so make thou us to know, that we may apply the heart to wisdom. Returne, Jehovah, how long! and let it repent thee concerning thy servants. Satisfie us in the morning with thy mercy, that we may shout and rejoyce in all our daies. Makethou us rejoyce, according to the daies thou hast afflicted us, the yeares wherein we have seene evill. Let thy worke appeare unto thy servants, and thy comely honour unto their sons. And let the



the pleasantnesse of Jehovah our God, bee upon us, and the worke of our hands establish thou upon us; yea the worke of our hands, establish thou it.

Annotations.

- 1 **T**He man of God] that is, the Prophet, as Deut. 33.1. For a Prophet, a Seer, and a man of God, were all one, 1 Sam. 9.6. 8. 9. 10. 11. The Chaldee Paraphrast sheweth it here, saying, *A Prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness.* This Psalmie hath reference to that history in Num. 14. *an habitation*] or mansion, in all our travels in this terrible wilderness, Exod. 33. 14. Deut. 1. 15. and 33. 27.
- 2 Verse 2. *were borne*] this and the next word, *brought forth*, are similitudes taken from procreation of children, to signifie the creation of the world. Like speeches are in Iob 38. 28. 29. of the raine, dew, ice, and frost.
- 3 Verse 3. *unto contrition*] till he be contrite, or broken, that is, even to death; as the Chaldee explaineth it, *Thou turnest man for his sinne unto death.* *returne*] the body to the earth, Psalmie 146. 4. and the spirit to God, Eccles. 12. 7.
- 4 Verse 4. *a watch*] a ward or custody, which is about three houres space: for the Jewes divided the day into twelve houres, Ioh. 1. 9. and so the night, which they subdivided into foure watches, Mat. 14. 15. named the evening, midnight, cock-crowing, and dawning, Mark. 13. 35. Luke 12. 38. 39. Mat. 24. 43. See also Exod. 14. 24. 1 Sam. 11. 11.
- 5 Verse 5. *a sleepe*] the Chaldee paraphraeth, *If they turne not, thou wilt bring death upon them, which is like a sleepe unto them, and in the world to come they shall be changed, as the grasse which is cut downe.*
- 6 Verse 6. *is changed*] or changeth, to wit, the estate thereof, that is, sprouteth or groweth, as the Chaldee explaineth it. And so the Hebrew (which generally signifieth a change, passage, or shifting,) is sometime used for the better, to sprout, Iob 14. 7. So the change the strength, Esay 40. 31. is to renew or increase it.
- 8 Verse 8. *our hidden sinnes*] or, sins of our youth, as the Chaldee here taketh it. The Hebrew word will beare both; so also the sense, for we have both secret sinnes, Psal. 19. 13. and sins of our youth, Psal. 25. 7. which God often punisheth us for, Iob 20. 11. *to the light of thy face*] that is, knowing, remembring, manifesting, and punishing them, Ier. 16. 17. Psal. 109. 14. 15. For the Lord lighteth things that are hid in darknesse, and maketh the counsels of the heart manifest, 1 Cor. 4. 5. hee is of pure eyes, and cannot see evil, Hab. 1. 13. therefore David praieith, *bide thy face from my sinnes*, Psal 51. 10.
- 9 Verse 9. *doe turne away*] or, turne the face, decline, as the day drawing to an end, Ier. 6. 4. *as a thought*] or as a word, a sound that passeth out of the mouth, as Iob 37. 2. as a tale that is told, for mans life is a breath or vapour, Psalmie 39. 6. I am,

4. 14. and so the Chaldee translateth it, *as the breath of the mouth in winter.* Moses bewaileth the decaying of the people in the wilderness, for they came out of Egypt six hundred thousand men, Exod. 12. 37. and not one feeble among them, Psal. 105. 37. and being mustered at mount Sina, from twenty yeeres old and above, they were 603 550 men, besides the Tribe of Levi, Numb. 1. 46, 47. but for their sin, at Kadesh God sware their carcasses should fall in the wilderness, Num. 14. 28, 29. which came so to passe: For being mustered about 38 yeeres after, there was of all that armie not left a man alive, save Caleb and Iosua, Numb. 26. 63, 64, 65.

Verse 10. *if they*] (the yeeres) be in strengths, that is, most strong and valid; or, *if by reason of great strength.* *their pride*] or promise, that is, the excellencie, or lutyhead of thole yeeres, the bravest of them is but miserie. *painfull iniquitie*] paine and miserie, the punishment of sin. Iniquitie is often put for the punishment of it, Psal. 32. 5.

Verse 11. *according to thy feare*] or, *as thy feare*, that is, *who knoweth (or acknowledgeth) thy wrath*, so *as thy feare* teacheth men to doe? meaning by feare, either Gods Law, as Psal. 19. 10. or his fearful judgements upon finners, which should strike a feare into mens heart, Deut. 13. 11. Psalm. 119. 120. Jonah 1. 16. Or, *as thy feare*, that is, *so as to feare thee* for thy wrath, and by it to depart from evill, as Proverbs 16. 6. 2 Corinth. 5. 10, 11. or even according to thy feare, so is thy wrath. The Chaldee paraphraeth, *who knoweth to turne away the strength of thy anger; but the just which feare thee, appeasing thy wrath.*

Verse 12. *may apply*] or, may bring, may make come. *to wisdom*] or, may get a heart of wisdom, that is, a wise heart; and so may bring it to thee, when we shall come to judgement.

Verse 13. *how long?*] wilt thou afflict us? as the Chaldee paraphraeth; or, *wilt thou deferre to helpe us?* See Psal. 6. 4. *repent thee*] to wit, of the evil intended or inflicted upon thy servants, as Deut. 32. 36. Joel 2. 13. Jon 3. 10. Jer. 18. 8.

Verse 14. *in the morning*] that is, early, after the darke night of afflictions; see Psalm. 5. 4. and 30. 6.

Verse 15. *the yeeres, &c.*] that is, as wee have beene many daies and yeeres afflicted, so let us have many yeeres of comfort.

Verse 16. *thy comely honour*] or magnificence, in releasing us from trouble, and refreshing us with mercie.

Verse 17. *the pleasantnesse*] or beautie, that is, the accomplishment of thy covenant and promise to our fathers, let now be seene upon us. So the *stasse*, beautie (or pleasantnesse) in the Lords hand, signified his covenant with them, Zach. 1. 7, 10. or generally it meaneth Gods amiable grace and favour: See Psal. 27. 4. The Chaldee expounds it, *the pleasantnesse of Paradise.* *stablish*] or direct, firme and sure. For the Lord worketh all our actions for us, Esay 26. 12. and without him we can doe nothing, Joh. 15. 5.



## PSAL. XCI.

*The state of the godly. 3 Their safety. 9 Their habitation. 11 Their keepers. 14 Their friend, with the effects of them all.*

- 1 **H**Ee that sitteth in the secret of the  
2 most high, shall lodge himselfe in  
3 the shadow of the Almighty. I will  
4 say, of Jehovah, my safe hope and my for-  
5 tresse, my God, in him will I trust: For he  
6 will deliver thee from the snare of the  
7 Fowler, from the wofull pestilence. He will  
8 cover thee with his wing, and under his fea-  
9 thers thou shalt hope for safety; his truth  
10 shall be a buckler and a shield. Thou shalt not  
11 feare for the dread of the night, for the ar-  
12 row that flieth by day. For the pestilence  
13 that walketh in the darkenesse; for the sting-  
14 ing plague that wasteth at noone-day. A  
15 thousand shall fall at thy side, and ten thou-  
16 sand at thy right hand; unto thee it shall not  
come neere. Only, with thine eyes shalt thou  
behold, and shalt see the reward of the wic-  
ked. Because thou Jehovah, my safe hope,  
the most high, thou hast put for thy mansion.  
There shall not befall unto thee any evil, and  
the plague shall not come nigh thy tent. For  
his Angels will he command for thee, to  
keep thee in all thy waies. Vpon their hands  
shall they beare thee up, lest thou dash thy  
foot against a stone. Thou shalt tread upon  
the fierce Lion & the Aspe, thou shalt tread  
downe the lurking Lion & the Dragon. Be-  
cause he cleaveth unto me, therefore will I  
deliver him: I will set him on high, because  
he knoweth my name. He shall call on me,  
and I will answer him; with him will I be in  
distresse; I will release him, & will honour  
him. With length of dayes will I satisfie  
him, & will make him to see my salvation.

## Annotations.

- 1 **S**ecret] in Greeke, *helpe*. shall lodge] or, that  
lodge, abideth. shadow] that is, defence, as  
Numb. 14. 9. So the Greeke saith, *protection*; the  
Chaldee addeth, *shadow of the clouds of the glory of*  
the Almighty.
- 2 Verse 2. *I will say*] or, *doe say*, namely, to that  
man for his further comfort and assurance, as ver.  
3. &c. or, *in his name*, putting my selfe for an ex-  
ample. The Greeke for more plainnesse changeth  
the person, thus; *Hee shall say to the Lord, thou art*  
*mine helper*, &c. The Chaldee addeth, *David*  
*said, I will say*, &c. of Jehovah] or, to

him, that he is my safe hope, (or my shelter.)

Verse 3. *of the fowler*] as Psal. 124. 7. or *hunter*,  
meaning the devill that hath the power of death,  
and seeketh to destroy, Heb. 2. 14. 1 Pet. 5. 8.  
*the wofull pestilence*] Hebr. *the pest of wofull evils*, that  
is, the most wofull, noysome and contagious pest.

Verse 5. *the dread of the night*] the dreadfull evil  
that terrifieth in the night, Prov. 3. 25. Song. 3. 4.  
*arrow*] so the pestilence is called, Deut. 32. Ezek.  
5. 16. The Chaldee calleth it, *the arrow of the An-*  
gell of death.

Verse 6. *the stinging plague*] the murraine (or  
pest) that suddenly pricketh and destroyeth, Deut. 32. 24.  
The Apostle in Greeke calleth it a *sting* or *prick*,  
1 Cor. 15. 55. from Hos. 13. 14. as there the LXX.  
turned it. The Chaldee here expounds it, *the com-*  
*pany of Devils*. at noone-day] that is, openly:  
So Jer. 15. 8.

Verse 8. *shalt thou behold*] or regard, consider, as  
the Greeke turneth it.

Verse 9. *Because thou Jehovah*] an imperfect  
speech, as in ver. 2. understand, *Because thou sayest*,  
*thou Jehovah art &c.* or, *because thou hast put Jehovah*  
*who is my covert: even the most high hast thou put for*  
*thy mansion, or dwelling place.*

Verse 10. *be fall unto thee*] or occasionally be sent, be  
thrust upon thee, or caused to come unto thee: so Pro-  
verbs 12. 21.

Verse 12. *upon their hands*] or, their palms; 12  
which the Chaldee expoundeth, *their strength*.  
This Scripture the Devil alleaged, when he tempt-  
ed Christ to throw downe himselfe head-long,  
Mat. 4. 6. Luke 4. 10, 11. but some of these words  
are there omitted. *lest thou dash*] or, *that thou*  
*dash* (or *hurt*) *not*. The Angels are all ministering  
spirits, sent forth to minister for their sakes which shall be  
heires of salvation, Heb. 1. 14. See also Psalm. 34. 8.  
*a stone*] the Chaldee interprets it, *evil ac-*  
*cuspience, which is like unto a stone.*

Verse 13. *the fierce Lion*] or Libbard, in Ho-  
brew *Shachal*. Of Lions there be divers kinds, see  
Psal. 7. 3. *aspe*] or *Cockatrice*, *Basiliske*, as the  
Greek here turneth it: See Psal. 58. 5. under these  
names are meant all other things dangerous, or  
adverse to the life of man, which by faith are o-  
vercome, as Mark. 16. 17, 18. Heb. 11. 33, 34.

Verse 14. *He cleaveth to me*] or, *is fastned*, that  
is, *affected to me*, in faith, hope, love, delight, &c.  
The Chaldee expounds it, *to my word*. God cleaveth  
in love to his people, Deut. 7. 7. so they also unto  
him: The Greeke here turneth it, *bee hoped in me*.  
Elsewhere it is commonly used for *fast-love* and  
pleasure, Gen. 34. 8. Esay 38. 17. Deut. 21. 11.  
*set him on high*] to wit, in a safe defenced place, as  
the word importeth: therefore the Greeke saith,  
*I will protect him*. See the notes on Psal. 30. 2.

Verse 15. *honour him*] give him honour, or glory:  
Elsewhere his people are said to *honour* or *glorifie*  
him, Psalme 50. 15. See 1 Sam. 2. 30.

Verse 16. *satisfie*] or *give him his fill*. So Abra-  
ham, Isaac, David, Iob, &c. are said to be full or  
satisfied with dayes, Gen. 25. 8. and 35. 29. 1 Chro.  
23. 1. Iob 42. 17. *make him to see*] that is,  
to enjoy, or shew him: See Psal. 50. 23.



PSAUME XCII.

The Prophet teacheth how good it is to praise God, for his great workes, & for his judgement on the wicked, & for his goodnesse to the godly.

A Psalm, a song for the day of Sabbath.

**I**t is good to confesse to Jehovah, and to sing Psalmes to thy Name, O most high, To shew forth thy mercy in the morning, and thy faithfullnesse in the nights. Upon the ten-stringed instrument, and upon the Psalterie, with meditation upon the Harpe. For thou hast rejoyced me, O Jehovah, with thy worke, in the acts of thy hands will I shew. How great are thine acts Jehovah: very deep are thy thoughts. A brutish man knoweth not, and an unconstant foole understandeth not this. When wicked men spring up as the grasse, and all that work iniquity doe flourish; that they shall be abolished unto perpetuity. But thou art high for ever, Jehovah. For loe thine enemies Jehovah; for loe thine enemies shall perish: they shall be scattered, all that worke iniquity. And my horne shall be exalted as the Unicorne; mine old age shall be anointed with fresh cyle. And mine eye shall behold on mine enviers; of evill doers that rise vp against me, mine cares shall heare. The just, he shall spring up as a Palme-tree, as a Cedar in Lebanon shall he grow. They that are planted in the house of Jehovah, in the courts of our God shall they flourish. Yet shall they sprout in graine: they shall be fat and Greene. To shew that Jehovah is righteous; my Rocke, and no injurious evill is in him.

Annotations.

**O**f Sabbath] that is, of Cessation, or Resting, to wit, from our owne workes, wils, wayes, and words, Exod. 20. 10. Esay 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his worke, and blessed and sanctified it, and commanded it to be kept holy unto him, Gen. 2. 2, 3. Exod. 20. 8. which was a token of his mercy unto, and sanctification of his people, Neh. 9. 14. Exod. 31. 13, 14. This day was sanctified by an holy convocation or assembly of the people, Levit. 23. 3. offering of sacrifices, Numb. 28. 9, 10. singing of Psalmes, as this title sheweth, with a Chro. 29. 26, 27. reading and expounding the Scriptures, Act. 13. 15. and 15. 21. praying, Act. 16. 13. disputing, conferring, meditating

of Gods word and workes, Act. 17. 2. and 18. 4. and doing workes of mercy to them that were in need, Matth. 12. 2, — 7, 8, 11, 12. The Chaldee paraphraseth thus, *An hymn, a song which the first man Adam said for the Sabbath day.*

Verse 3. *in the night*] see Psal. 134. 1.

Verse 4. *with meditation*] or meditated song, or upon Higgajon with the harpe. The word signifieth meditation, as Psal. 9. 17. Here some thinke it to be the name of an instrument, or a *sekrete sound*: the Greeke turneth it a song.

Verse 5. *with thy worke*] which is all done well and perfectly, Gen. 1. 3. and 2. 2, 3. Deut. 32. 4.

Verse 10. *shall be scattered*] or shall depart themselves: The Chaldee Paraphrast saith, *shall be separated from the congregation of the just in the world to come.*

Verse 11. *shall be exalted*] or *thou wilt exalt as the Unicorne*, therewith to smite mine enemies, as Deut. 33. 17. The horne signifieth *kingdome*, and *strength*, and *glory*: and the Chaldee here translateth it *strength*. See Psal. 75. 5, 11. Psal. 22. 12.

*mine old age*] so also the Greeke translateth it: or, when I am old. After which seemeth to be understood, *shall be anointed* (or, as before, *shall be exalted*) with oyle. Oftentimes words are not expressed, which are understood; as is observed on Psa. 69. 11. and 18. 7, 29. Others, for *mine old age*, doe turne it, *I shall be anointed*. *fresh*] or *greene oyle*.

Verse 12. *mine eye shall view*] to wit, evill, or destruction, as the Chaldee explaineth, or the reward of my foes. See Psal. 34. 9. and 91. 8. *shall heare*] the Chaldee addeth, *the voice of their breakings*.

Verse 13. *palme-tree*] or *date-tree*, which groweth not in these cold parts: it is a tree of tall and upright stature, whereto the Scripture hath reference, Song 7. 7. the branches faire and greene, wherewith they made bootes at their solemne feasts, Lev. 23. 40. the fruit pleasant to eat, Song 7. 8. Ex. 15. 27. This tree, though loaden and pressed, yet endureth and prospereth; therefore the branches carried in the hand, or worne in garlands, were signes of victory, Rev. 7. 9. With such graven trees, the walls of Gods house, and other holy things were beautified, 1 King. 6. 29. and 7. 36. figures of the flourishing estate of the godly alwaies, as this Psalm sheweth, with Ezek. 40. 16, 26, 31. and 41. 18, 19, 20. whereas the wicked prosperitie is momentary as grasse, verse 8.

*a Cedar*] see the note on Psal. 29. 5.

Verse 15. *sprouts*] or *grow*, waxing in stature and fruitfulness, through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Vnto this are all Gods people exhorted, Ephes. 4. 15, 16. Col. 1. 10. The Chaldee paraphraseth, *Yet, as their fathers shall they procreate children*. *in graine*] or *boary age*, when naturall strength decayeth; God minisreth vigour above nature. See Psal. 71. 9, 18. Esay 65. 22. Heb. 11. 11, 13.

Verse 16. *no injurious evill*] no manner of injustice, for the Hebrew hath a letter more than ordinarie, to increase the signification, as Psalm. 3. 3. and 135. 3. And this respecteth Moses speech, Deut.



Deut. 32. 4. where injurious evil is opposed to Gods faithfulness in his administration.



## PSAL. XCIII.

The Majesty, power and holiness of Christs kingdom.

**J**ehovah reigneth, is clothed with high majesty; clothed is Jehovah, hath girded himselfe with strength; the world also is established, it shall not bee moved. Stable is thy throne from then; thou art from eternity. The floods have lifted up, O Jehovah, the floods have lifted up their voice; the floods lift up their dashing noise. Than the voices of many waters, the wondrous strong billowes of the sea; more wondrous strong is Jehovah in the high place. Thy testimonies are very faithfull; holiness becommeth thine house, Jehovah, to length of dayes.

## Annotations.

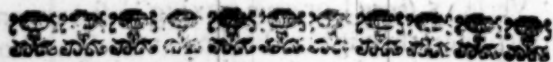
**1** *[S. clothed]* or hath put on, to wit, as an ornament, and in abundant measure: for so *cloathing* doth signifie, Psal. 65. 14. *[girded himselfe]* that is, is in a readinesse to performe his worke, Esay 8. 9. Luke 12. 35.

**2** Verse 2. *from then* that is, from the time that thou hast beene; which is, from eternity: Or, before then; which the Chaldee expoundeth, the beginning; this phrase spoken of God or Christ, meaneth eternity, Prov. 8. 12. in respect of the creatures, it is the beginning of time Esay 44. 8.

**3** Verse 3. *The floods* these are often put for the tumultuous rage and tyrannie of peoples, Psal. 65. 8. and 18. 5. Esay 17. 12, 13. but here the Chaldee explaineth it of their *lifting up their voice with song*.

**4** Verse 4. *wondrous strong* excellent, or magnificent billowes: this phrase is taken from Exod. 15. 10. See also this word, Psalme 8. 2. *the high place* or height, that is, heaven. So Psal. 71. 19.

**5** Verse 5. *faithfull* or, made sure, constant. See the note on Psal. 19. 8. *to length of dayes* that is, for ever. See Psal. 21. 5. and 23. 6.



## PSAL. XCIV.

The Prophet calling for justice, complaineth of tyrannie and impiety. 8 Hee teacheth Gods providence. 12 He sheweth the blessednesse of chastisements. 16 God is the defender of the afflicted.

**1** **O** God of vengeance, Jehovah; O God of vengeance, shine thou clearly. Be thou lifted up, O Iudge

of the earth; render a reward unto the proud. How long shall the wicked, O Jehovah; how long shall the wicked shew gladnesse? Shall they utter, shall they speake a hard word; shall they boast themselves, all that worke iniquity? Thy people, Jehovah, they bruise in peeces, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherlesse. And say, Iah shall not see, nor Iakobs God undertake. Understand yee brutish among the people, and unconstant fooles, when will ye be prudent? He that planted the eare, shall not hee heare? or he that formed the eye, shall not hee see? Hee that chastiseth the heathens, shall not he rebuke? hee that teacheth man knowledge? Jehovah knoweth the thoughts of man, that they are vanity. O blessed is the man, he whom thou chastenest, O Iah, and teachest him out of thy Law. To give him quietnesse from the dayes of evill, untill a pit of corruption bee digged for the wicked. For Jehovah will not leave his people, and will not forsake his inheritance. But judgement shall returne unto justice; and after it, all the upright in heart. Who will rise up for mee against evill doers? who will stand up for me against the workers of iniquity? Vnlesse Jehovah had beene an helper, I should have perished in silence. When I said, my foot is moved, thy mercy, Jehovah staid me up. When many were my cogitations within me, thy consolations delighted my soule. Shall the throne of wofull evils have fellowship with thee, which frameth molestation by a decree? They run by troupes against the soule of the just, and condemne as wicked the innocent blood. But Jehovah is to me for an high refuge; and my God, for the rocke of my safe hope. And hee will returne upon them their iniquity, and in their malice hee will suppress them: Jehovah our God will suppress them.

## Annotations.

**G**od of vengeance] to whom vengeance belongeth, as Deut. 32. 35. and which punisheth evils. So elsewhere he is called the God of recompences, Ier. 51. 56. *shine clearly* to our comfort, and our foes terrour. See Psal. 50. 2. and 80. 2.

Verse 2. *be lifted up* on thy throne, and in thy just judgement. So Psalme 7. 7, 8.

Verse 4. *Utter* or talke loosely, well out as a fountaine: see Psal. 19. 3. Iam. 3. 11. *a hard word* hard things, durable reproaches: see Psal. 31. 19. *boast*



beast] or exalts themselves with speaking and applying things to their owne praise. This word is used in the good part, Esay 61.6.

9 Verse 9. *that planted the ear*] that is, made and set it in the body. So in Esay 51. 16. he is said to plant the heavens.

10 Verse 10. *man knowledge*] here is to bee understood, shall not be know? Such imperfect speeches through passion of mind, are often in Scripture, Psalme 6.4. 2 Sam. 5.8. supplied in 1 Chro. 11.6. The Chaldee maketh this paraphrase, *Is it possible that he hath given the Law to his people, and they not be rebuked when they sinne? Did not God teach the first man knowledge?*

11 Verse 11. *the thoughts of men*] the inward descriptions and reasonings of all men, even the wisest. This sentence Paul alleageth against the wisdom of the world, 1 Cor. 3.20. and as an expofitor, in stead of men, he putteth the wife.

12 Verse 12. *the man*] Hebr. *geber*, the mighty. *chastest*] or *nurtured*, instructed, as this word is Englished, Deut. 4. 36. which this place seemeth to have reference unto. For chastisement or restraint is by word or deed. And here the doctrine of Gods law is opposed to all wise mens cogitations.

14 Verse 14. *not leave his people*] not give him over, or reject them, (as the Greeke turneth it) to wit, those whom he hath foreknown and chosen, because it hath pleased the Lord to make them his people; as 1 Sam. 12.22. Rom. 11.1, 2. &c.

15 Verse 15. *judgement shall returne to justice*] that is, severity to mercy; the rigour of the Law changed to the clemency of the Gospell. So judgement is often used for sentence of punishment, as Ier. 52.9. and justice for grace and mercy: see Psal. 24. 5. Or, judgement, which in the affliction of Gods people, and prosperity of the wicked, seemeth to be parted from justice, shall returne unto it, when the godly are delivered, & the wicked punished.

*after it*] so the Greeke turneth it; or, *after him*, meaning God.

16 Verse 16. *who will rise up*] or, *who standeth up*, namely, to assist me? meaning, no man doth.

17 Verse 17. *an helplesse*] that is, a full help: see Psal. 44. 17. *in silence*] the place of stillnesse and silence, that is, the grave, as the Greeke explaineth it: so Psal. 115. 17. see also Psal. 49. 13.

18 Verse 18. *is moved*] or *slippeth*: see Psal. 38. 17.

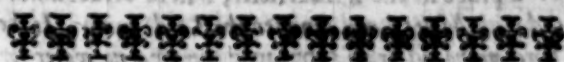
19 Ver. 19. *my cogitations*] my carefull troubled thoughts, perplexed as the branches of a tree, (for so the word properly signifieth) therefore the Greeke turneth it *forrowes*. So Psal. 139. 23.

20 Verse 20. *of wofull evils*] or of mischiefs, the mischievous tyrannous throne of the unrighteous Iudge, shall it have fellowship (or be joynd) with thee (O God) meaning, it shall not: as, *Shall thou build?* 2 Sam. 7. 5. is, *Thou shalt not build*, 1 Chro. 17. 4. See also Pla. 5. 5. *which frameth*] or, *be that frameth*, or *formeth*.

*by a decree*] or, *for a statute, a law*.

21 Verse 21. *run by trumps*] combine and gather together as banded to fight: in Greeke, *they run for*.

23 Verse 23. *will turne*] Heb. *both turned*, that is, will assuredly turne. *in their malice*] or *for their evil*.



PSAL. XCIV.

An Exhortation to praise God, 3 for his greatnesse, 6 and for his goodnesse. 8 A warning not to harden the heart against Gods word, as Israel had done, who therefore entered not into his rest.

Come, let us shout joyfully to Jehovah, let us shout triumphantly to the Rocke of our salvation. Let us prevent his face with confession, with Psalmes let us shout triumphantly to him. For Jehovah is a great God, & a great King above all gods. In whose hands are the deep places of the earth, and the strong heights of the mountaines are his. Whole the sea is, for he made it, and the dry land his hands have formed. Come, let us bow downe our selves, and bend: let us kneele before Jehovah our maker. For he is our God, and we are the people of his pasture, and sheep of his hand, to day if ye will heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, also saw my worke. Fortie yeeres I was irked with that generation, and said, they are a people erring in heart, and they know not my waies. So that I sware in mine anger, if they shall enter into my rest.

Annotations.

Come] or Goe to. The holy Ghost by David thus exhorteth Israel to laud to the Lord, and obey his voice. For he penned this Psalme, Hebr. 3. 7. and 4. 7. the Rocke] meaning Christ, as the Apostle sheweth, Heb. 3. 6. 7. the Greeke translateth it, God our Saviour.

Verse 2. *prevent*] come first, and speedily.

Verse 3. *great God*] or great Potentate, *Al. 90* Christ is also intituled, Tit. 2. 13. *All Gods*] Angels, Princes, or false gods, Psalme 8. 6. and 82. 6. and 96. 4, 5.

Verse 4. *deepe places*] or *deepe closets*; Hebr. *stairways*, that is, deep secret places for which search is made, Job 28. 1, 2, &c. and which cannot by mans search be found, Job 38. 4, 5, 6, 18. *strong heights*] or *wearisome heights*, high mounts which weary men to climbe them: but the word hath also a signification of strong, and not being wearied, Numb. 23. 22.

Verse 7. *of his hand*] that is, of his guidance, Psalme 77. 21. See also Psal. 100. 3. *to day*] hereby is meant the whole time wherein Christ speaketh by his Gospell, Heb. 3. 7, 13, 15. and 4. 7, 8.

Verse 8. *in Meribah*] that is, in the Contention (or Provocation, as the Greeke turneth it.) The name

Nnnnn

of



of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among us or no? because there was no water for the people to drinke. Therefore he called the place *Massah* (Tentation) and *Meribah* (Contention) Exodus 17.1,2.—7. Also another place, where againe they contended with Moses, and with the Lord, Num. 20. 1.3.13. day of *Massah*] that is, of Tentation: by day againe we may understand the whole space wherein they tempted God ten times, as is said, Num. 14. 22. (so the day of salvation, 2 Cor. 6.2. is the time thereof.) Yet there was a speciall day and place of Tentation named *Massah*, Exodus 17. 2. 7. whereupon Moses warned the people, *Ye shall not tempt the Lord your God, as ye tempted him in Massah*, Deut. 6.16.

9 Verse 9. *tempted me*] hereupon the Apostle saith, *they tempted Christ*, 1 Cor. 10.9. *my worke*] that is, *workes*, Heb. 3.9. both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. Psal. 78.15.—23. &c. and in punishments for their rebellions, Psal. 78.31.33. &c. Heb. 3.17. For *worke* sometime signifieth reward, Psalme 109.20. Iob 7.2. Levit. 19.13.

11 Verse 11. *if they shall enter*] that is, *they shall not enter*, Heb. 3.11.18. a part of the oath is not uttered; see Psal. 89.36. This oath was made at Kadesh, where the people through unbeliefe refused to enter the promised land, Numb. 14.21.23,23.30.32. Heb. 3.17.19. *my rest*] the land of Canaan, Deut. 12.9. 1 Chron. 23. 25; a figure of a better rest which wee that have beleaved the word doe enter into, Hebr. 4.3. for if that land (wherein now they were) had bene their rest, David would not have spoken of another; there remaineth therefore a Rest for the people of God; let us studie to enter into it, Heb. 4.8,9.11.



## PSAL. XCVI.

An exhortation to praise God for his greatness. 5 The vanity of Idols. 8 God onely is to bee served. 9 His reigne and judgement is to be shewed to the Gentiles.

1 Sing yee to Jehovah a new song, sing ye  
2 to Jehovah al the earth. Sing ye to Jehovah, bleffe ye his name, preach the good tidings of his salvation from day to day.  
3 Tell among the nations his glory, among all peoples his marvellous workes. For great is  
4 Jehovah, and praised vehemently, fearefull he is above all Gods. For all the gods of the  
5 peoples are vaine idols, but Jehovah made the heavens. Glorious majesty and comely  
6 honour are before him, strength and beauteous glory in his sanctuary. Give to Jehovah,  
7 ye kindreds of the peoples, give to Jehovah glory and strength. Give to Jehovah the glory of his name; take up an oblation, & come

into his courts. Bow downe your selves to Jehovah in the comely honour of the sanctuary, tremble yee at his feet all the earth. Say yee among the nations, Jehovah reigneth, the world also shall be stablished, it shall not be moved, hee will judge the peoples with righteousness. Let the heavens rejoyce, and the earth be glad: roare let the sea, and the plenty thereof. Let the field shew gladnesse, and all that therein is: then let all the trees of the wood shout joyfully. Before Jehovah, for hee commeth, for he commeth to judge the earth: hee will judge the world with justice, and the peoples with his faithfulness.

## Annotations.

A New song &c.] see Psalme 33. 3. This Psalme is a part of that song wherewith God was celebrated when the Arke of his covenant was brought with joy into Davids citie from Obedom's house, 1 Chron. 16.23. &c. And it containeth a prophesie of Christs kingdome, and of the calling of the Gentiles from Idols to serve and praise the living God.

Verse 2. *preach the good tidings*] or *Evangelists*; see Psalme 40.10.

V. 4. *praised*] and *praise-worthy*; see Psal. 18.4.

Verse 5. *Vaine idols*] or *things of nought*, as the Apostle openeth this word, saying, *we know that an idol is nothing in the world*, 1 Cor. 8.4. *Elim* and *Elohim*, in Hebrew are Gods; of Strength, *Elim*, idols; as being *Al-Elim* not Gods, without strength. So elsewhere they are plainly called *so Elohim*, no Gods, 2 Chron. 13.9. *unable* to doe good or evill, and *unprofitable*, Ier. 10.5. Esay 44.9,10. And as the name of God is joyned with things to shew their excellencie, Psal. 36.7. so is this contrariwise, to shew their vanity; as of Physicians, Iob 13.4. of shepherds, Zach. 11.17. of false doctrine, Ier. 14.14. The Greeke here turneth it *daimonia*, devils, by which name idols are called, 1 Cor. 10.19,20. Rev 9.20. 2 Chron. 11.15.

Verse 6. *beauteous glory*] for this in 1 Chron. 16.27. is written *joyfulness*.

Verse 7. *Give, &c.*] Compare Psal. 29.1,2. The Chaldee expoundeth it, *Bring a new song to God*.

Verse 8. *to his courts*] to his face, or presence, as 1 Chron. 16.29.

Verse 9. *of the sanctuary*] or, *of sanctity*; see Psalme 29.2. *tremble*] or be pained, as in travell of child-birth.

Verse 10. *with righteousness*] that is, *most righteousness*.

Verse 11. *Let rejoyce*] or *shall rejoyce*; and so the rest. So Psalme 98.7,8,9. The Chaldee paraphraseth, *Let the hosts of heaven rejoyce, and the just of the earth be glad*.

Verse 13. *with justice*] or, *in justice*, that is, *justly*; so Revel. 19.11. Act. 17.31. Psal. 99.



PSAL. XC VII.

The majestic of Gods kingdom. 7 The Churchre-joyceth as Gods judgements upon idolaters. 10 An exhortation to godlinesse and gladnesse.

1 **J**ehovah reigneth, let the earth be glad,  
2 let the many iles rejoyce. Cloud and  
gloomy darkenesse are round about him,  
3 justice and judgement are the stable-place of  
his throne. Fire goeth before him, and fla-  
4 meth round about his distressers. His light-  
nings illuminate the world, the earth seeth  
5 and trembleth. The mountaines like waxe  
melt at the presence of Jehovah, at the pre-  
6 sence of the Lord of all the earth. The hea-  
vens declare his justice, and all peoples see  
7 his glory. Abashed be all they that serve a  
graven thing, that gloriously boast them-  
8 selves in vaine idols; bow down your selves  
to him all ye Gods. Sion heareth and rejoy-  
9 ceth, and glad are the daughters of Judah,  
because of thy judgements Jehovah. For  
thou Jehovah art high above all the earth,  
vehemently art thou exalted above all gods.  
10 Ye lovers of Jehovah, hate evil; he keepeth  
the foules of his gracious Saints, he will de-  
11 liver them from the hand of the wicked.  
12 Light is sowne for the just, and joy for the  
right of heart. Rejoyce ye just in Jehovah,  
and confesse to the remembrance of his ho-  
lineffe.

Annotations.

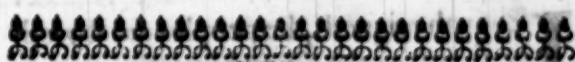
- 1 **Jehovah**] that is, Christ, called Jehovah our justice, Ier. 23.5,6. of him and his reigne is this Psalm, as the 7. verse manifesteth. the many iles] that is, nations or gentiles dwelling in the iles: as, the iles shall wait for his Law, Esay 42. 4. which is expounded thus, the Gentils shall trust in his name, Mat. 12.21. So Esay 60.9.
- 2 Verse 2. gloomy darknesse] see Psalm. 18. 10. this noteth the terrour of his doctrine and administration, Mal. 3.2. Mat. 3.12. as at the law giving, Deut. 4.11. The Chaldee saith, A cloud of glory and gloomy darkenesse. stable-place] establishment, or base: see Psalm. 89.15.
- 3 Verse 3. Fire] severe judgements for Christs enemies, as Esay 42.25. and 66.15.16. Psalm. 50.3.
- 4 Verse 4. illuminate] or have illumined: as at the giving of the law, there were thunders, lightnings, voices, earth-quakes, &c. Exod. 19. so the like proceed from the throne of Christ, Rev. 4.5. trembleth] or is pained, see Psalm. 77.17.
- 5 Verse 5. at the presence] or, from the face.
- 6 Verse 6. The heavens] heavenly creatures, as thunder, lightning, tempest, &c. or the Angels, as the Chaldee interpreteth. See Psalm. 50.6.
- Verse 7. vaine idols] see Psalm. 96.5. all ye Gods]

that is, as the Greeke saith, all ye his Angels; see Psalm. 8.6. Vnto this the Apostle seemeth to have reference, saying, when he bringeth in his first begotten into the world, hee saith, And let all the Angels of God worship him, Hebr. 1.6. Although the very words of the Apostle are found in the Greeke version of Deut. 32. 43. but the Hebrew there hath none such. See the fulfilling of this, Luk. 2. 13.14. Marke 1.13. Rev. 5.11.12.

Verse 8. daughters] that is, cities of Judah, the Christian Churches: see Psalm 48.12.

Verse 11. Light is sowne] that is, comfort and joy is reserved after trouble, as Eith. 8. 16. but hidden for the present, as seed in the ground; for, we are dead, & our life is hid with Christ in God, Col. 3.3.4. & it doth not yet appeare what we shall be, 1 Ioh. 3.2.

V. 12. confesse to] that is, celebrate it. See Psalm. 30.5.



PSAL. XC VIII.

The Psalmist exhorteth the Iewes, 4 the Gentiles, 7 and all creatures to praise God for his salvation by Christ.

A Psalm.

1 **S**ing yee to Jehovah a new song, for hee  
hath done marvellous things: his right  
hand hath saved him, and the arme of his  
holinesse. Jehovah hath made knowne his  
2 salvation, to the cities of the nations he hath  
revealed his justice. He hath remembered his  
3 mercy, and his faithfulnessse to the house of  
Israel; all the ends of the earth have seene  
the salvation of our God. Shout triumphant-  
4 ly to Jehovah, all the earth shout cheerfully,  
and shout joyfully, and sing Psalmes. Sing  
5 Psalmes to Jehovah with harpe, with harpe  
and voice of a Psalm. With trumpets, and  
6 voice of the cornet, shout triumphantly be-  
fore the King Jehovah. Let the sea roar, and  
7 the plenty thereof, the world, and they that  
sit therein. Let the rivers clap the hands to-  
8 gether, let the mountaines shout joyfully. Be-  
9 fore Jehovah, for hee is come to judge the  
earth; hee will judge the world in justice,  
and the peoples in righteousness.

Annotations.

- 1 **A New Song**] see Psalm. 33. 3. saved him] or, got him salvation, and victory over all his enemies. See Esa. 59.16. and 63.5.
- 2 Verse 2. his salvation] the redemption by Christ, as Luke 2. 30,31,32. so his justice is that which is by faith in Christ, Rom. 10. 3,4,6,10.
- 3 Verse 3. remembered] and consequently, performed his mercie, &c. so Luke 1.54,55,72,73,74. all the ends] that is, the dwellers in the ends of the earth: so Esa. 52.10.



6 Verse 6. *voice of the cornet*] or, *found of the trumpet*: for here are two severall words for trumpets, some of which were made of metall; as silver, &c. Num. 10. 2. some of horne, Ios. 6. 4. and these were used both in warres, and in the worship of God: see Psal. 81. 4.

8 Verse 8. *claps the hands*] or, *clap palms*: a signe of joy; as Esay 55. 12. Psalme 47. 2.

9 Verse 9. *in justice*] that is, *justly*. So Psal. 96. 13. *in righteousness*] that is, *most righteously*. So Psal. 9. 9.



## PSAL. XCIX.

*The Prophet setting forth the kingdome of God in Sion, exhorteth all by the example of fore-fathers, to worship God at his holy mountaine.*

1 **J**ehovah reigneth, the peoples are stirred:  
2 he sitteth on the Cherubims, the earth is  
3 moved. Jehovah is great in Sion, and  
4 high he is above all the peoples. Let them  
5 confesse thy name, great and fearefull, holy  
6 it is. And the strength of the King loveth  
7 judgement: thou hast stablished righteous-  
8 nesses, thou hast done in Iakob judgement  
9 and justice. Exalt yee Jehovah our God, and  
bow downe your selves at the footstool of  
his feet, holy he is. Moses and Aaron, with  
his Priests, and Samuel, with them that call  
on his name: they called upon Jehovah, and  
he answered them. In the pillar of a cloud he  
spake unto them; they kept his testimonies,  
and the decree he gave them. Jehovah our  
God, thou answeredst them, a God forgiv-  
ing thou wast unto them, and taking ven-  
geance on their practises. Exalt ye Jehovah  
our God, and bow downe your selves at the  
mountaine of his holinesse, for Jehovah our  
God is holy.

## Annotations.

1 **A** Re stirred] or, though they be stirred, to wit, with anger; as the Greeke translateth, *bee angry*: see Psal. 4. 5. This is opened in Rev. 11. 17, 18. *thou (Lord) reignest, and the nations are angry*. Thus the wicked are affected, but the godly doe rejoyce, Psal. 97. 1. *bee sitteth*] or, even *bee that sitteth on the Cherubims, reigneth*: see Psal. 80. 2. *is moved*] with indignation, stirred up to resist, as Act. 17. 13.

4 Verse 4. *the strength*] this is joyned with Gods wrath, Ezr. 8. 22. and here seemeth to have like meaning, that God is strong to punish in judgement the rebellious, and defend his people.

5 V. 5. *at the footstool*] or *toward it*, meaning the Sanctuary and Arke there, Esay 60. 13. 1 Chron. 28. 2. Lam. 2. 1. Psal. 132. 7. Ezek. 43. 7. *he is*] as is expressed, vers. 8. or *it* (the temple) *is holy*.

6 Verse 6. *with his Priests*] or, *among his principall officers*; see the like phrase in Psal. 54. 6. The Hebrew *Cohen*, which we call a *Priest* or *Sacrificer*, is the name of the Kings chiefe officer, as in 2 Sam. 8. 18. Davids sons were *Cohens* (*chiefe Rulers*, *Aularchai* as the Greeke termeth them) which is expounded in 1 Chron. 18. 17. to bee *the first* (or *Chiefe*) *at the Kings hand*. It hath the name of *ministration*, Esay 61. 6. 10. and was a title specially given to Aaron and his sonnes, that ministred unto God in the Sanctuary, Exod. 28. 3. 4. 41. *called*] or were *calling*, that is, *prayed for the people*, as Exod. 32. 11. &c. Num. 14. 17. 19. & 16. 22. 46. 1 Sam. 7. 9. and 12. 19. 23. *Hercupon Moses and Samuel* were noted for chiefe intercessours with God, Ier. 15. 1. So the Chaldee here expounds it, *his Priests which gave their lives for the Lords people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name*.

7 Verse 7. *of a cloud*] as Exod. 33. 9. Numb. 16. 42. and this noteth Gods favour, but with some obscurity; and so is inferiour to the mediation of Christ, who hath without clouds or shadowes obtained eternall redemption for us, that wee may goe boldly to the throne of grace, for to receive mercy and find grace to helpe in time of need, Heb. 4. 14. 16. and 7. 25. and 9. 11. 12.

8 Verse 8. *a God for-giving*] a mighty God that pardonedst or tookest away, to wit, the punishment of their sin: see Psal. 25. 18. *and taking*] or *though thou tookest vengeance*. *on their practises*] theirs, that is, the peoples, for whom Moses prayed, as Num. 14. 20, 21. 23. Exod. 32. 14. 34. 35. or theirs, that is, *Moses and Aarons sins*, which God punished, and would not be intreated, as Numb. 20. 12. Deut. 3. 23, 24, 25, 26.



## PSAL. C.

*An exhortation to prayse God cheerefully for his grace goodnesse, and fidelity.*

## A Psalm for Confession.

1 **S**hout ye triumphantly to Jehovah, all  
2 the earth. Serve ye Jehovah with glad-  
3 nesse, come before him with singing  
4 joy. Know yee that Jehovah he is God, hee  
5 made us, and not we, his people, and sheep  
of his pasture. Enter ye his gates with con-  
fession, his courts with praise; confesse yee  
to him, blesse ye his name. For Jehovah is  
good, his mercy is for ever, and his faith un-  
to generation and generation.

## Annotations.

1 **F**or confession] for the publike praise of God, with thanks for his mercies. *all the earth*] that is, as the Chaldee translateth, *all inhabitants of the earth*.

Verse 2. *singing*] or *shrilling, shouting mirth*.

Verse 3.



- 3 Verse 3. *made us* ] this word is used both for our first creation in nature, Gen. 1. 26. and for the making of us high and excellent with graces & blessings, as 1 Sam. 12. 6. Deut. 32. 6. Elay 43. 7. and 29. 23. Ephes. 2. 10. *and not we* ] or, *and his we* are: as the Hebrew in the margine readeth it. Both senses are good: and the Chaldee keepeth this latter, *his we* are. *sheepe* ] or *flocke* which hee feedeth. See Ezek. 34. 30, 31. Psalme 95. 7.
- 4 Verse 4. *confession* ] the sacrifice of thanks was thus named, 2 Chron. 29. 31. Ier. 17. 26.
- 5 Verse 5. *saith* ] or, *faithfulness*: *truth*, in performing his promises.



## P S A L M E C I I.

David maketh a profession of godlinesse touching his own person, his house, and the Citie of God, in cherishing the good, and suppressing the wicked.

A Psalm of David.

- 1 **M**ercy and judgement I will sing to thee, Jehovah will I sing Psalme. I
- 2 will doe wisely in the perfect way, when wilt thou come unto me? I wil walke in the perfection of mine heart, in the midst of mine house. I will not set before mine eyes any word of Belial: I hate the doing of them that turne aside, it shall not cleave unto me. A froward heart shal depart from me, I will know none evill. He that in secret hurteth with tongue his fellow-friend, him will I suppress: the haughty of eyes, and large of heart, him I cannot suffer.
- 6 Mine eyes shall be on the faithfull of the land, for to sit with me; he that walketh in the perfect way, he shall minister to me. He shall not sit within my house that doth deceit, hee that speaketh lies shall not be established before mine eyes. In the mornings I will suppress all the wicked of the land, for to cut off from the Citie of Jehovah all the workers of iniquity.

## Annotations.

- 1 **M**ercy and judgement ] This may be meant of Davids owne administration: howbeit the Chaldee understandeth it of Gods, saying, *If thou dealest mercifully with me, if thou dost judgement with me for all, I will sing praise.*
- 2 Verse 2. *doe wisely* ] behave my selfe prudently; as David is said to doe, 1 Sam. 18. 14. *when wilt thou come* ] namely, to assist me in the performance hereof: or, *when thou shalt come*; namely, to call me unto an account of my life, &c.
- 3 Verse 3. *of Belial* ] that is, *mischievous* (or *wicked*) word or thing. See Psal. 41. 9.
- 4 Verse 4. *know* ] or *acknowledge*, that is, regard, or approve: so Psal. 1. 6.
- 5 Verse 5. *hurteth with tongue* ] that traduceth, or (as the Hebrew phrase is) *betongueth*. Hereupon

a man of tongue, is for a pratler or calumniator, Psa. 140. 12. The Chaldee paraphraseth, *He that speaketh with a third (or three fold) tongue, against his neighbour*; meaning a back-biter or calumniator, which is said of the Hebrew doctors to have a threefold tongue, because hee hurteth three therewith; both himselfe by his sinne, and his neighbour whom he backbiteth, and the receiver of his tale whom he corrupteth. Hereupon is that saying of Ben Syrach, *A third tongue hath disquieted many*, Ecclesi. 28. 15. and *a third tongue hath east out verities women*, Ecclesi. 28. 15: meaning the back-biter, or tale-bearer. See the Annotations on Levit. 19. 16. *large* ] or *wide*, broad of heart; meaning proud, as Prov. 21. 4. So, *large of soule*, Prov. 28. 25, is proud in mind. *I cannot* ] here the word *beare*, or *suffer* is to be understood, as is expressed, Prov. 30. 21. So Iohn 31. 23. and in Cor. 1 Cor. 3. 2.

Verse 8. *In the morning* ] that is, every morning, or early: see Psalme 73. 14.



## P S A L M C I I.

The Prophet in his prayer complaineth of his miseries. 13. Hee taketh comfort in the eternity and mercy of God. 19. The record hereof is for posterity. 24. Hee sustaineth his weakness by the unchangeableness of Christ.

A Prayer for the poore afflicted, when hee shalbe overwhelmed, & shall powre forth his meditation before Jehovah.

**J**ehovah heare my prayer, and let my cry come unto thee. Hide not thy face from me in the day of distresse upon me, incline thine care unto me; in the day I call, make hast, answer me. For my daies are consumed as smoke, & my bones are burnt as an hearth. Mine heart is smitten as grasse and withered, that I forget to eat my bread. For the voice of my groning, my bone cleaveth to my flesh. I am like a Pelican of the wilderness: I am as an Owl of the desarts. I watch & am as a Sparrow, solitary upon the house rooffe. All the dayes mine enemies doe reproach me; they that rage against me, have sworne against me. For I eat ashes as bread, and mingle my drink with weeping. Because of thine angry threat & thy fervent wrath, forthou hast heaved me up, and cast mee down. My daies are as a shadow declined, & I am withered as grasse. And thou Jehovah fittest for ever, & thy memoriall to generation & generation. Thou wilt arise, wilt have tender mercy upon Sion, for the time to be gracious unto it, for the appointed time is come. For thy servants delight in the stones thereof, and doe pittie the dust thereof.

N n n n n 3

And



16 And the heathens shal feare the name of Je-  
 17 hovah, and all the Kings of the earth thy  
 18 glory. When Jehovah shall build up Sion,  
 19 shall appeare in his glory. Shall turne unto  
 20 the prayer of the lowly, & not despise their  
 21 prayer. This shall be written for the gene-  
 22 ration after, and the people created shall  
 23 praise Iah. For he hath looked downe from  
 24 the height of his holinesse, Jehovah from  
 25 the heavens did behold the earth. To heare  
 26 the groaning of the prisoner, to loose the  
 27 sons of death. To tell in Sion the name of  
 28 Jehovah, and his praise in Ierusalem. When  
 29 the peoples shall be gathered together, and  
 the kingdomes to serve Jehovah. Hee hath  
 afflicted my strength in the way, hee hath  
 shortned my daies. I said, O my God, take  
 me not away in the midst of my daies, thy  
 yceres are through generation of generati-  
 ons. Afore-time thou hast founded the earth,  
 and the heavens are the worke of thine  
 hands. They shal perish, but thou shalt stand;  
 and they all shall wax old as a garment, as a  
 vesture shalt thou change them, and they  
 shall be changed. But thou art the same, and  
 thy yeers shall not be ended. The sons of  
 thy servants shall dwell, and their seed shall  
 be established before thee.

## Annotations.

- 1 **F** Or the poore ] agreeing in his estate; or, of the  
 poore. overwhelmed ] with feares, cares,  
 sorrowes, &c. See Psalme 61.3.
- 4 Verse 4. as smoke ] or, with the smoke, vanishing  
 in the aire, so Psal. 37.20. The Hebrew letters  
 a beth, winb, and a beth, as, are one like another,  
 and sometime put one for another, as 2 Sam. 5.  
 24. with 1 Chron. 14.15. an heart ] the place  
 whereon fire burneth. Compare Iob 30.30.
- 5 Verse 5. as grasse ] or as the herbes smitten with  
 blasting, Amos 4.9. to eat my bread ] The  
 Chaldee applieth this to the bread of the soule,  
 the Law of God.
- 6 Verse 6. to my flesh ] that is, my skin, as Iob 19.  
 20. so elsewhere skin is put for flesh, Iob 18.13. See  
 also Lam. 4.8.
- 7 Verse 7. a Pelican ] a bird living in wild and de-  
 solate places, Zeph. 2.14. Esay 34.11. It seemeth  
 to have the name in Hebrew of vomiting, and to  
 be that fowle which we call the shouard, which  
 swalloweth shell-fishes, and after vomiteth them  
 to get the fish. It was a bird uncleane by the law,  
 Levit. 11.18. Some thinke it to bee the birtour,  
 which maketh a loud and dolefull noise. Com-  
 pare Iob 30.29.
- 9 Verse 9. rage against me ] or vaunt against; or,  
 would make a foole of me: the Greeke saith, that  
 praise me; meaning fainedly. The word signifieth

to lift up with praise and glory; and also inglo-  
 riously to vaunt, rage, or be mad: see Psal. 5.6.  
 and 75.5. The word against is here to bee under-  
 stood: as in Prov. 8.35. bee that firmeth against me.  
 An example of such raging madnesse, see against  
 Christ, Luke 6.11.

Verse 12. declined ] or stretched out; as the shadow  
 of the Sunne, when it is neere downe, which  
 though it seeme longer, yet soone passeth away.  
 So Psalme 109.23. and 144.4.

Verse 13. fittest ] that is, continuest, as the Gr.  
 explaineth it: for sitting and standing (as after in  
 verse 27.) are often used for sure and seiled abiding.  
 The Chaldee addeth, fittest for ever in heaven.  
 thy memorial ] or remembrance of thee: so Psal. 135.  
 13. from Exod. 3.15.

Verse 14. the appointed time ] promised for re-  
 storation of the Church, as Dan. 9.2. 24. 25. &c.  
 Ier. 29.10.

Verse 15. delight ] or doe favour the stones, though  
 ruinous: as Nehem. 2.13. &c. and 4.2. Zach. 1.12.

Verse 18. the lowly ] so the Greeke here turneth  
 it, which elsewhere we call beate, that groweth in  
 the wilderness, Ier. 17.6. and 48.6. by the name  
 in Hebrew, it seemeth to be some naked shrub, and  
 so a fit resemblance of Gods afflicted people,  
 made low, naked, and desolate by their enemies.  
 Or we may turne it, the broken downe, or ruined,  
 from Ier. 51.58.

Verse 19. This shall be ] or, Let this be written, to  
 wit, for remembrance to ages after, as Exod. 17.  
 14. Deut. 31.19.21. This sheweth these to be  
 prophecies for our times.

created ] that is,  
 restored and made a new; as Psal. 104.30. Esay  
 65.18. created in Christ Iesus unto good works, Eph. 2.  
 10. So, a people borne, Psalme 22.32.

Verse 20. the height of his holinesse ] that is, his  
 holy high place, or his high sanctuary, meaning heaven.  
 This is taken from Deut. 26.15.

Verse 21. groaning ] or mournfully cry: so Psal. 79.  
 11. formes of death ] appointed to die, as Psal.  
 79.11.

Verse 24. in the way ] in the course of my life; see  
 Psalme 2.12. He respecteth the affliction of Isra-  
 el, in the way that God led them thorow the  
 wilderness, Deut. 8.2.3.

Verse 25. take me not away ] or, make me not af-  
 fect: see Iohn 12.32. The Chaldee addeth, take  
 me not away out of this world, bring mee unto the world  
 that is to come.

Verse 26. Afore-time ] that is, At the beginning,  
 Hebrewes 1.10. where these things spoken to  
 God, are applyed to Christ, to prove his god-  
 head.

Verse 27. shalt stand ] that is, endure, or continue,  
 as the Greeke expresth it, Hebrewes 1.11.  
 change them ] by folding them up, as the Greeke ex-  
 plaineth, Heb. 1.12. for the heavens when they  
 are changed shall be folded like a booke, Esay 34.4.

Verse 28. art the same ] or, art he, that is, un-  
 changeable, Mal. 3.6. Iam. 1.17.

Verse 29. shall dwell ] to wit, in Sion, verse 14.22.  
 as is also exprest, Psal. 69.36.37. before thee ]  
 that is, so long as thou dost dure, meaning for ever,  
 as



as the Greeke well explaineth it. So, before the Moone and Sunne, Psalme 72. 5. 17. is so long as the Moone and Sunne endure.



PSALME CIII.

David stirreth up his soule to blesse God for his mercies. 6 Hee remembreth Gods former actions to his people; 8 His pitie, 9 Patience, 10 Clemency. 15 Mans frailty. 17 Gods constancie in his graces, for which all are to blesse him.

A Psalme of David.

1 **M**Y soule, blesse thou Jehovah, & all  
2 my inward parts the Name of his  
3 Holinesse. My soule; blesse thou  
4 Jehovah, & forget not all his rewards. That  
5 mercifully pardoneth al thine iniquities, that  
6 healeth all thy sicknesses. That redeemeth  
7 thy life from the pit of corruption, that  
8 crowneth thee with mercies and tender pit-  
9 ties. That satiateth thy mouth with good  
10 things, thy youth is renewed as an Eagles.  
11 Jehovah doth justices and judgements to all  
12 oppressed. He made knowne his wayes to  
13 Moses, his actions to the sons of Israel. Je-  
14 hovah is pitifull and gracious, long suffering,  
15 and much of mercy. He will not contend to  
16 continuall aye, neither keepe (his anger) for  
17 ever. He hath not done to us according to  
18 our sinnes, nor rewarded us according to  
19 our iniquities. But as is the height of the  
20 heavens above the earth, so strong is his mer-  
21 cy over them that feare him. As far remote  
22 as the East is from the West, so farre hath he  
removed our trespasses from us. As a father  
hath pittie on his sons, Jehovah hath pittie  
on them that feare him. For he knoweth our  
forming, remembring that we are dust. Sor-  
ry-man, his daies are as grasse, as a flower of  
the field so flourisheth he. For a wind pas-  
seth over it, and it is not, and the place ther-  
of shall not know it any more. But the mer-  
cy of Jehovah endureth from eternity, and  
unto eternity, upon them that feare him, and  
his justice to the childrens children. To them  
that keepe his covenant, and that remember  
his precepts for to doe them. Jehovah hath  
firmely prepared his throne in the Heavens,  
and his Kingdome ruleth over all. Blesse Je-  
hovah, ye his Angels; mighty of strength  
doing his Word, hearkening to the voice of  
his Word. Blesse Jehovah, all ye his hosts,  
his ministers, doing his pleasure. Blesse Je-  
hovah, all ye his workes, in al places of his do-  
mination, my soule, blesse thou Jehovah.

Annotations.

2 **A**ll his rewards] that is, any of his benefits. All  
is often used for any. Psal. 147. 20. 1 Kin. 10.  
20. and rewards for benefits: see Psalme 13. 6.

3 Verse 3. sicknesses] all diseases, griefes and pu-  
nishments in soule or body (and spiritually sins)  
are meant by the word sicknesses, Exodus 15. 26.  
Deuteronomie 28. 59. 61. Eiaj 33. 24. See also  
Psalme 41. 5. and 147. 3.

4 Verse 4. pit of corruption] death and the grave;  
the Chaldee saith, from Gehenna (or Hell) whither  
men hasten by their sinnes, till God by chastise-  
ment bringeth them to repentance, and then spa-  
reth them. See this at large handled, Job 33. 19.  
23. 24. 27. 28. 30.

5 Verse 5. good things] Hebr. the good thing: see  
the Notes on Psalme 65. 5. is renewed] or,  
thou renewest thy selfe as an Eagle, as thy youth; thy flesh  
being fresher than in childhood, thou returning to the  
dayes of thy youth, as is said, Job 33. 25. This change  
is by the renewing of the mind, Romans 12. 2.  
wrought by the holy Ghost, Titus 3. 5. The  
Chaldee applieth it to reniuing in the world to come.

as an eagles] which casteth her feathers  
yeerely, and new grow up, whereby she seemeth  
fresh and young, flyeth high, and liveth long.  
Compare Eiaj 40. 31.

6 Verse 6. justices] that is, all manner justice, and  
that which is chiefest. Things are often spoken of  
plurally for their excellency. So wisdomes, Pro-  
verbs 9. 1.

7 Verse 7. his wayes] wherein men ought to walk,  
as Exodus 18. 20. Psalme 25. 4. 5. or, wherein  
himselke walketh, his administration, his workes,  
as Psalme 77. 20. Job 40. 14. This latter seemeth  
most meant here by comparing it with Exodus  
33. 13. and 34. 6. 7.

8 V. 8. long suffering] or slow to anger: see Psal. 86. 15.

9 Verse 9. contend] or chide; compare Eiaj 37. 16.  
keepe] understand his anger, as both Greeke  
and Chaldee doe explaine it; sometime the He-  
brew it selfe manifesteth the defect, as he sei, 1  
Chron. 18. 6. that is, he sei garriſons, 2 Samuel 8. 6.  
This phrase is taken from the Law, Levit. 19. 18.  
So Ier. 3. 5. Nahum. 1. 2. See also Psal. 109. 21.

13 Verse 13. Jehovah hath pitie] the Chaldee  
expounds it, the Word of the Lord hath pittie;  
So in verse 19. for Jehovah is the Word of the Lord.

14 Verse 14. our forming] that is, our formed na-  
ture and condition, our matter and forme, the  
original word properly is a formed vessel of earth,  
applied to our fraile estate, Rom. 9. 20. 21. Some-  
time this is spoken of our fictions and sinfull ima-  
ginations, Genesis 6. 5. Deut. 31. 21. and so the  
Chaldee interpreteth it here, our evill concupiscence  
which carrieth in into error.

15 Verse 15. as the grasse, &c.] that is, few & transi-  
tory, though making a faire shew. Compare  
Psal. 90. 5. 6. Job 14. 1. 2. Iam. 1. 10. 11. 1 Pet. 1. 24.

16 Verse 16. not know it] or know him, that is, hee  
shall have no more place here. So Job 7. 10.

18 Verse 18. to doe them] this noteth the outward  
practise



practise and operation of the Law, whereas *keeping* or *observing* is with the heart and spirit of man, Prov. 3. 1. 3. and 4. 4. 21. Psal. 78. 8.

19 Verse 19. *prepared his throne* ] or *stablished it*, a signe of dominion and government to be administered in heaven, whereby the Church is figured, Rev. 4. 1. 2. See also Psal. 9. 5. 8. 9. and 11. 4.

20 Verse 20. *hearkning* ] or *to hearken, to obey*, and this noteth a willing and ready mind in the Angels, and our Lord teacheth us to pray for the like, Mat. 6. 10. The Hebrew phrase *to obey*, may be Englished *obeying*, as the like in Psalm. 104. 15. 21. and 105. 11. See also Psal. 49. 15. and 65. 11.

21 Verse 21. *his hosts* ] or *armies, the thrones, principalities, powers, &c. that are in the heavenly places*, Eph. 3. 10. Col. 1. 16. for they are *his hosts*, 1 King. 22. 19. Gen. 32. 2. and generally all creatures are *his hosts*: see Psal. 24. 10. *ministers* ] the Angels which minister unto him, Psalme 104. 4. Dan. 7. 10. the same title is given also to men, Esay 61. 6.



## P S A L. C I V.

*A meditation upon Gods powerfull workes and wonderful providence, in creating and governing the world and creatures therein. 31 Gods glory is eternall. 33 The Prophet cometh perpetually to praise him.*

1 **M**Y soule, blesse thou Jehovah; Jehovah, my God, thou art vehemently great: thou araicst *thy selfe* with  
2 Majesty and comely honour. Decking *himselfe* with light as with a garment, stretching  
3 out the heavens as a curtaine. Planchering his lofts in the waters, making the clouds his Chariot, walking upon the wings of the wind. Making his Angels spirits, his Ministers a flaming fire. Hee hath founded the  
4 earth upon her bases, it shall not be moved  
5 for ever and aye. Thou coveredst it with the  
6 deepe as with a raiment, the waters stood above the mountaines. At thy rebuke they  
7 fled, at the voice of thy thunder they hasted  
8 away. The mountaines they went up, the vallies they went downe to the place which  
9 thou foundest for them. Thou didst set a bound, they shall not passe, they shall not returne to cover the earth. That sendeth wel-  
10 springs in the vallies, they walke betweene the mountaines. They give drinke to all the  
11 wild beasts of the field, the wild asses break their thirst. By them the fowle of the Heaven dwelleth, from betweene the branches  
12 they give the voice. That watreth the mountaines from his lofts, the earth is filled with  
13 the fruit of thy workes. That maketh grasse to grow for the cattle, and the herbe for the  
14 use of man, bringing forth bread out of the

earth. And wine *that* rejoyceth the heart of  
15 sorry man, making the face cheerfull with  
16 oile; and bread *that* upholdeth the heart of  
17 sorry man. Filled are the trees of Jehovah,  
18 the Cedars of Lebanon which hee planted.  
19 That there the birds may make their nest;  
20 the Storke, the Fir-trees are her house. The  
21 high mountains for the wild goats, the rocks  
22 a shelter for the conies. He made the Moone  
23 for appointed times, the Sunne knoweth his  
24 going downe. Thou puttest darknesse and  
25 it is night, in it do creep forth all wild beasts  
26 of the wood. The lurking Lions roaring for  
27 the prey, & seeking their meat of God. The  
28 Sun riseth, they gather *them* away, & couch  
29 downe in their dens. Out goeth man unto  
30 his worke, & to his labour till evening. How  
31 many are thy works, Jehovah! all of them  
32 hast thou done in wisdom, the earth is full  
33 of thy riches. This Sea great and wide of  
34 spaces, there are creeping things even innumerable, small wild beasts with great. There  
35 goe the ships; Leviathan whom thou hast formed to play therein. They all look attentively unto thee, to give *them* their food in his time. Thou givest *it* to them, they gather *it*, thou openest thine hand, they are filled with good. Thou hidest thy face, they are suddenly troubled; thou gatherest their spirit, they breath out *the ghost*, and returne unto their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth. The glory of Jehovah be for ever, rejoyce let Jehovah in his deeds. Hee looketh upon the earth and it trembleth, he toucheth the mountaines and they smoke. I will sing to Jehovah in my selfe; I will sing Psalmes to my God while I am. Sweet shall my meditation be of him; I will rejoyce in Jehovah. Consumed be sinners out of the earth, and wicked men be they no more; my soule, blesse thou Jehovah, Hallelujah.

## Annotations.

1 **A**nd comely honour ] that is, shewest thy selfe by all thy works to be God over all, to whom glory and honour is due. Therefore God challengeth Iob (and so all men) to doe thus if they can, and they shall be celebrated of him, Iob 40. 4. 5. - 9. Of these words, see Psalme 8. 2. - 6.

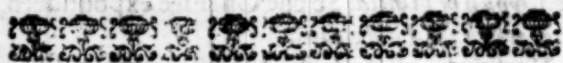
2 Verse 2. *Decking* ] or *clothing*, or *He clotheth*, to wit, *himselfe with light*, dwelling in the light that none can attaine unto, 1 Tim. 6. 16. and at first commanding the light to shine out of darknesse, where-with he decked the world, Gen. 1. 3. 2 Cor. 4. 6.



- at a curtaine, that is, at a canopia, or tent, Song. 1.5. Ier. 49.29. when he spread out the firmament by himselfe alone, Gen. 1.6. Esay 44.24. and 51.13. Iob. 37.18.
- 3 Verse 3. *Planchering*] *Hec plucketh* or *planchereth* his *lofts*, (or *upper chambers*) that is, the clouds aloft or upper regions of the aire, as after in v. 13. *in the waters*] *among them*, or *with waters*, which are above in the firmament, Genesis 1.7. where God bindeth the waters in the clouds, and the cloud is not broken under them, Iob 26.8. *making*] or *putting*, that is, *disposing them* his Chariot to sit and ride on, as Esay 19.1. Revel. 14.14. Compare Psalme 18.11.
- Verse 4. *Spirits*] that is, spirituall substances, so differing from Christ, who is no made or created spirit, but the maker of all things, Psal. 102. 26. and from men made of flesh and blood, Luke 24.39. The originall word also signifieth *winds*, and *Angels* by interpretation are *messengers*; whereupon some translate, *he maketh the winds his messengers*: but the Holy Ghost in Hebr. 1.7. sheweth this to be spoken of *Angels* properly, who are named also *ministring spirits*, Heb. 1.14. *flaming fire*] effectually in their administration, the Angels therefore have appeared like *horses and Chariot of fire*, 2 King. 6.17. and 2.11.
- 5 Verse 5. *basis*] firme and fit groundfells: see Psal. 24.2. and 78.69. Iob 38.4.6.
- 6 Verse 6. *the deepe*] or *depth* of waters, which hid all the earth till God separated them, Gen. 1.3.9.
- 8 Verse 8. *they went up*] that is, the mounts shewed themselves on high, when the waters of the deepe were gathered into the chanel of the sea, Gen. 1.9. & 8.5. &c. Or, *They* (that is, *the waters*) *went up the mounts and downe the dales*, when they were parted from the dry land, as if that thing were effected by thunder, wind and tempest, called here Gods *rebuke* driving the waters, verse 7. see Psal. 18.16.
- 9 Verse 9. *a bound*] or *limit*, shutting up the sea with *doores and barres*, saying, *hitherto shalt thou come, but no further, and here shall it stay thy proud waves*, as Iob 38.8.10.11. So Psal. 148.6.
- 10 Verse 10. *That sendeth*] or *He sendeth*: so after. *wel-springs*] or *fountaines*, meaning rivers flowing from such, as the next words shew. *they walke*] that is, *runne*: so Psal. 105.41.
- 11 Verse 11. *breake*] that is, *flake* or *quench* their thirst. So we may say, *to breake ones fast*.  
Verse 18. *give the voice*] the Chaldee addeth, *the voice of singing*, that is, sing loud and cheerefully: see Psal. 68.34.
- 12 Verse 13. *his lofts*] or *his high chambers*, the skies that give raine. *the fruit*] that is, the raine which God only giveth, Ier. 14.22. and 10.13. and consequently, the corn and herbes that grow after rain. Compare Iob 38.26,27,28. Deut. 11.14.15.
- 14 Verse 14. *the use*] or *service*. *bringing*] or *to bring*, but this is referred still to God: so after, *to make*, that is, *making faces*, &c. see Psal. 103.20. *bread*] that is, *bread-corne*: see Esay 28.28. and 30.23. Iob 28.5. Ecclesiast. 11.1.
- Verse 15. *cheerefull*] or *merry*, so the Greeke turneth it, so also the Hebrew signifieth, as Est. 8.15. or, *to shine*. *with oile*] wherewith they used to anoint them, Psal. 23.5. or, *more than oile*, that is, wine makes the face seeme more cheerefull than if it were ointed. *upholdeth*] that is, *comforteth*: so Gen. 18.5.
- Verse 16. *trees of Iehovab*] this is after expounded, *which he planted*. So the Chaldee expoundeth, *Trees which the Lord created*.
- Verse 17. *the storke*] a bird somewhat like a crane, named in Hebrew *Chasidab*, of *mercy* or *kindnesse*, which is said to be in this fowle, that the yong will nourish their dams when they are old.
- Verse 18. *wilde goates*] or *roes*, named of *climbing rocks*, for *they haunt high hills and rocks*, where they are safe from dogs that hunt them, 1 Sam. 24.3. Job 39.4. *conies*] commended for *wisedome*, that being a people not mighty, they make their houses in the rocks, Prov. 30.24.26.
- Verse 19. *appointed times*] *seasons of the yeare*, as the Chaldee paraphraseth, *for times to be counted by it*, or *certaine times*, for that the moone is not alwayes scene. *knoweth*] to wit, by Gods commandement the time and place for to sit & rise: see Job 38.12.
- Verse 21. *for the prey*] or *at it*; see Esay. 31.4. Job 4.11. and 39.1.2.
- Verse 23. *labour*] or *his tilth service* *husbandry*, as Gen. 2.5.
- Verse 24. *riches*] or *possessions*.
- Verse 25. *wide of spaces*] or *of hands*, that is, broad and spacious, reaching out his armes on every side, Job 11.9. A like phrase is of other spacious things, Gen. 34.21. Nehem. 7.4. Isa. 33.21.
- Verse 26. *Leviathan*] or the *whale*, or the *sea-dragon*: see Psal. 74.14. Job 40.20. &c. *to play*] or *playing in it*, as *Behemoth* and the beasts are said to *play on the mountains*, Job 40.15. which word is also used for *conflict* or *fight*, 2 Sam. 2.14.
- Verse 27. *looke attentively*] or, *wait with hope*, so Psalme 145.15. *in his time*] that is, *in due season*: see Psal. 1.3.
- Verse 28. *openest*, &c.] that is, *givest freely*, as Deut. 15.11.
- Verse 29. *gatherest*] that is, *takest away*: see Psal. 30.9. *to their dust*] their earth whereof they were made, Gen. 1.24. and 3.19. Psal. 146.4. This is taken from Job 34.14.15.
- Verse 30. *renewest*] by causing new creatures to come in place of the old, Eccl. 1.4. and restoring the estate of things decayed, Ezek. 37.
- Verse 31. *be*] or *shall be for ever*. *rejoice*] in beholding the holy order & obedience of his creatures, and not repent or be sorry for the worke of his hands and destroy them, Esay. 65.19. Gen. 6.5.6.
- Verse 32. *they smoke*] a signe of feare, Exod. 19.18. so Psal. 144.5.
- Verse 33. *in my life*] so long as I live: so Psal. 63.5. and 146.2.
- Verse 34. *Sweet shall be*] that is, *delightfull* to me, or, *be it sweet*, that is, *acceptable* to God.
- Verse 35. *Consumed be sinners*] or, *they shall be consumed*:



consumed; by sinners, meaning men given to sinne: See Psal. 1. 1. *Hallelu-jah* that is, *Praise ye Iah*; an Hebrew phrase kept in the Greek, Revel. 19. 3. 6. and in other languages, set sometime in the beginning, sometime in the end of Psalmes; but first used in this place, where *consuming of sinners* is mentioned, as in the new Testament it is first used in Rev. 19. where *the destruction of Antichrist, the man of sinne* is foretold.



## PSAL. CV.

*An exhortation to praise God, and to seeke out his workes. 7 The story of Gods providence over Abraham; 16 Over Ioseph; 23 Over Iakob in Egypt; 26 Over Moses delivering the Israelites; 37 Over the Israelites brought out of Egypt, sed in the wilderness, and plained in Canaan.*

1 **C**onfesse yee to Jehovah, call on his  
2 Name, make knowne his actions a-  
3 mong the peoples. Sing ye to him,  
4 sing Psalme to him, discourse of all his mar-  
5 vellous workes. Glory yee in the Name of  
6 his holinesse, let the heart of them that seek  
7 Jehovah rejoyce. Seeke Jehovah and his  
8 strength, seeke yee his face continually. Re-  
9 member yee his marvellous workes that he  
10 hath done, his wonders, and the judgements  
11 of his mouth. Seed of Abraham his servant,  
12 sonnes of Iakob his chosen ones. Hee is Je-  
13 hovah our God, his judgements are in al the  
14 earth. He remembreth his covenant for ever,  
15 the word that hee commanded to the thou-  
16 sand generation. Which he stroke with A-  
17 braham, and his oath unto Isaak. And sta-  
18 blished it to Iakob for a decree, to Israel for  
19 a covenant of eternity. Saying, To thee  
20 will I give the land of Canaan, the line of  
21 your inheritance. When they were men  
22 (*few*) of number, very few, and strangers in  
23 it. And walked about from nation to nation,  
from one kingdome to another people. Hee  
suffered not any man to doe them wrong,  
but reprov'd kings for them. Touch not  
mine anointed, and to my Prophets doe no  
evill. And hee called a famine upon the land,  
he brake all the staffe of bread. He sent be-  
fore them a man, Joseph was sold for a ser-  
vant. They afflicted his feet with fetters, his  
soule entred the iron. Vntill the time his  
word came, the saying of Jehovah tried him.  
The King sent and loosed him, the ruler of  
the people, and released him. Hee put him  
Lord of his house, and ruler of all his pos-  
session. To bind his Princes to his soule, and  
make wise his Elders. And Israel came into

Egypt, and Iakob sojourn'd in the land of  
Cham. And he increased his people greatly,  
and made them stronger than their distres-  
fers. He turned their heart to hate his peo-  
ple, to deale craftily with his servants. He  
sent Moses his servant, Aaron whom he had  
chosen. They put among them the words of  
his signes, & wonders in the land of Cham.  
He sent darknesse and made it darke, & they  
turned not rebellious against his word. Hee  
turned their waters to blood, and slew their  
fish. Their land abundantly brought forth  
frogs, in the privie Chambers of their kings.  
Hee said, and there came a mixed swarme,  
lice in all their border. He gave their show-  
ers to be haile, fire of flames in their land.  
And smote their Vine & their Fig-tree, and  
brake the trees of their border. He said, and  
the Grasshopper came, and the Caterpillar,  
even without number. And did eat up all  
the herbes in their land, and did eat up the  
fruit of their ground. And hee smote all the  
first-borne in their land, the beginning of all  
their strength. And he brought forth them  
with silver and gold, and none among their  
Tribes was feeble. Egypt rejoyced when  
they went out, for the dread of them had  
fallen upon them. Hee spread a cloud for a  
covering, and a fire to enlighten the night.  
They asked, & he brought the Quale, and  
with the Bread of Heavens hee satisfied  
them. He opened the Rock, and the waters  
flowed out, they went in dry places like a  
river. For he remembred the Word of his  
Holinesse to Abraham his servant. And  
brought forth his people with joy, his cho-  
sen with shouting joy. And gave to them the  
lands of the Heathens, & they possessed the  
labour of the peoples. That they might ob-  
serve his statutes and keepe his lawes, Hale-  
lu-jah.

## Annotations.

**C**all on his name] or proclaime, that is, preach his  
name. The first part of this Psalm is part of  
that which David appointed to laud the Lord  
with, when his Arke was seated in Ierusalem, 1  
Chron. 16. 7, 8, -- 22.

Verse 2. *discourse*] or *talke, meditate.*

Verse 3. *Glory*] or *Praise your selves:* see Psal. 34. 3.

Verse 4. *his strength*] that is, *his Arke*, from  
whence God gave his Oracles, Num. 7. 89. See Psal.  
78. 61. The Chaldee paraphraseth thus, *Seek ye the*  
*doctrine of the Lord and his Law.* *his fact*] his

counsell & Oracle: see the notes on Psal. 27. 8.

Verse 6. *of Abraham*] in 1 Cliron. 16. 13. it is



of Israel. *his servant*] this is meant of the seed as well as of Abraham, as the next words shew; therefore the Greeke turneth it *servants*.

8 Verse 8. *He remembreth*] therefore also Remember ye, as it is written, 1 Chro. 16. 15. *the word* of the matter, the conditions of the Covenant, and so the promises which for the more certainty are said to be *commanded*, as in Psal. 133. 3.

11 Verse 11. *land of Canaan*] the sonne of Cham, the son of Noah, who was cursed by his Grandfather, & made a servant to his brethren, Gen. 9. 18. 22. 25. This Canaan had eleven sonnes, heads of their families, Gen. 10. 15. 20. they seated in the lesser Asia in a goodly Countrey, having the great sea Westward, the river Iarden, Syria, and Arabia, Eastward, the wildernesse on the South, and the mounts of Lebanon on the North. It was the pleasantest of all lands, & flowed with milke and honey, Ezek. 20. 6. it had store of rivers and fountaines, of Corne, and Wine, and Oile, and Mines; of mountaines and vallies, watered with the raine of heaven, and cared for of God continually, Deut. 8. 7. 8. 9. & 11. 10. 11. 12. This land God promised Abraham to give unto his seed, Gen. 12. 6. 7. & 13. 15. 17. See also the Notes on Psal. 25. 13. *the line*] that is, the portion of your patrimony measured as by line. See Psal. 16. 6.

12 Verse 12. *When they were*] in 1 Chro. 16. 19. it is, *when ye were*. *men of number*] that is, a few men, soone numbered: so Gen. 34. 30. Deut. 4. 27. The contrary is, *without number*, or *innumerable*, Psalme 147. 5.

13 Verse 13. *from nation to nation*] up and down in the land of Canaan, where were seven mighty nations, Deuter. 7. 1. How there the Patriarkes walked as strangers, see Gen. 12. 8. 9. 10. and 13. 18. and 20. 1. & 23. 4. & 26. 1. 23. and 33. 19. and 35. 1. &c. Heb. 11. 9. 13.

14 Verse 14. *rising*] or *to oppress* them. *reproving Kings*] plaguing Pharaoh, Gen. 12. 17. threatening Abimelech, Gen. 20. 3.

15 Verse 15. *anointed*] men consecrated to mee by the oile of the spirit: see 1 John 2. 20. 27. *Prophets*] so Abraham is called, Gen. 20. 7. See Psal. 74. 9.

16 Verse 16. *called famine*] that is, effectually brought it; so 2 King. 8. 1. The contrary here of is, *to call for corne*, Ezek. 36. 29. *the land*] of Canaan, Egypt, and other countries, Gen. 41. 34. &c. *staffe*] or *stay*, *stabiliment*: so bread is called, Levit. 26. 26. Ezek. 4. 16. for it upholdeth mans heart, Psalme 104. 15.

17 Verse 17. *a man*] Heb. *Isb*, a noble man. see Psal. 49. 3. The Chaldee saith, *a wise man*. *for a servant*] *for a slave*; by his brethren to the Ismaelites, & by them to the Egyptians, Gen. 37. 28. 36.

18 Verse 18. *his soule entred*] for, as the Greeke saith, *passed through the iron*, that is, he (his body) was laid in iron when hee was cast into prison most unjustly, Gen. 39. 20. and there he was in perill of his life. Of *soule*, see Psal. 16. 10.

19 Verse 19. *his word came*] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dreame touching his advancement,

Gen. 36. 5. 8. 9. 10. and 42. 9. So *coming* is for *fulfilling*, Jer. 17. 15. 1 Sam. 9. 6. Job 6. 8. *tried*] or *fined him*, by trying as in fire, his faith and patience in afflictions, as 1 Pet. 1. 7. see Psal. 12. 7.

Verse 20. *The King*] Pharaoh (for that Ioseph interpreted his dreame) set him out of prison, a ruler over the land. See Gen. 41. 14. &c. and 45. 8.

Verse 22. *To bind*] that is, informe, and governe as subjects: see Psal. 2. 3. *to his soule*] *to his will or pleasure*, (as Psal. 27. 12.) so as without him no man shall lift up his band or his foot (that is, attempt to doe any thing) in all the land of Egypt, Gen. 41. 40. 44. Or, *with his soule*, that is, *with himselfe*, as the Greeke expoundeth it, *to nurture his Princes as himselfe*, which may meane to informe them in vertue, wisdom, &c. wherein himselfe excelled, Gen. 41. 38. 39. *With* is sometime used for *as*, Psal. 102. 4. and *the soule* for *ones selfe*; see Psalme. 16. 10. The words following seeme to favour this exposition. *his elders*] or *Senators*, the Kings Nobles and Counsellors, Gen. 50. 7.

Verse 23. *came into Egypt*] being sent for by Pharaoh, and encouraged thereto by God himselfe, Gen. 45. 17. 20. and 46. 3. 4. *of Cham*] the father of Mizraim, or Egypt: see Psal. 78. 51.

Verse 24. *increased*] made them fruitful, that the land was loone full of them, Exod. 1. 7. 9.

Verse 25. *to deale craftily*] or, *conspire guilefully* for their destruction, as Gen. 37. 18. Pharaoh and his people fretting at Israels prosperity, thought to *worke wisely with them* when they plotted their ruine, Exodus 1. 9. 10. 12. &c.

Verse 26. *had chosen*] to be Moses his mouth to the people, and Prophet to Pharaoh, Exod. 4. 12. 14. 16. and 7. 1. 2. &c.

Verse 27. *words of his signes*] the signes which he spake and commanded, together with the doctrine and use of them for letting of Israel goe: See Exod. 7. 1. 2. 3. &c. Or *words of signes*, as *words of songs*, Psalme 137. 3. are *signes* and *songs*. So Psal. 145. 5.

Verse 28. *darkenesse*] the ninth plague of Egypt, where was black darknesse in all the land for three dayes, that no man saw another, nor rose from the place where he was, Exodus 10. 22. 23. *turned not rebellious*] or, *they disobeyed him*: (see Psal. 5. 11.) that is, his words (or word) were not disobeyed or changed, but effected as God had spoken: see a like phrase noted on Psal. 49. 15. Or, *they may be referred to Moses and Aaron*, who performed the things commanded them, though with danger to them.

Verse 29. *to blood*] the first of the ten plagues Exodus 7: See Psal. 78. 44.

Verse 30. *Frogs*] the second plague, Exodus 8. 2. 6. Psalme 78. 45. *King*] Pharaoh and his Princes, so Eloy 19. 2.

Verse 31. *swarms*] of flies or beasts: see Psal. 78. 45. This was the fourth plague, Exod. 8. 24.

*lice*] the third plague. *All the dust of the land* to a lice, and went upon man and beast, Exodus 8. 17.

Verse 32. *showers*] of raine, in stead whereof they had *hail*, the seventh plague, Exod. 9. See Psalme.



Psal. 78. 47. *of flames*] that is, sorely flaming and blaking; never was the like there seene, Exodus 9. 24.

33 Verse 33. *tree*] for *trees*; so after, vers. 34. 40. and often. See Psalme 34. 8.

34 Verse 34. *grasshopper*] or *locust*, the eight plague, Exod. 10. see Psal. 78. 46.

36 Verse 36. *the first-borne*] the tenth plague, whereof see Psal. 78. 51.

37 Verse 37. *feble*] ready to fall through weaknesse, there being an army of six hundred thousand men, Exod. 12. 37. and 13. 18. Alike promise is made to the Church, Esay 33. 24.

38 Verse 38. *dread of them*] that is, of death for their sakes, so that they forced them out, and gave them treasures, Exod. 12. 33. 35. See the like speech, Esth. 8. 17. and 9. 2.

39 Verse 39. *a fire*] that they might travell night and day towards the promised land, Exod. 13. 21. Psalme 78. 14.

40 Verse 40. *quail*] that is, *quails* which for their lust he gave them, Num. 11. Compare Psal. 78. 27, 28. *bread*] *Manna*, whereof see Psal. 78. 24, 25. and Exodus 16.

41 Verse 41. *the Rocks*] at *Rephidim*, Exod. 17. and at *Kadesh*, Num. 30. *a river*] so that the people and their beasts dranke, Numb. 20. 11. and for this *the wilde beasts, Dragons, Ostriches*, honoured God, Esay 43. 20. this mercy is applyed to other times, Esay 48. 21.

44 Verse 44. *beastens*] the seven nations: whereof see Psalme 78. 55.

45 Verse 45. *keepe his lawes*] The end of all Gods mercies was, that he might bee glorified in his peoples obedience: see Exod. 19. 4, 5, 6. Deut. 4. 40. and 6. 21. — 24, 25.



## P S A L. C V I.

The Psalmist exhorteth to praise God. 4 His prayer for pardon of sinne, as God did with the fathers. 7 The storie of the peoples rebellion and Gods mercies. 47 Hee concludeth with prayer and praise.

1 **H** Alelu-jah, Confesseye to Jehovah, for he is good, for his mercy endureth for ever. Who can expresse the powers of Jehovah, can cause to heare all his praise? O blessed are they that keep judgement, is he that doth justice in al time.

4 Remember me, Jehovah, with the favourable acceptation of thy people; visit mee with thy salvation. To see the good of thy chosen, to rejoyce with the joy of thy nation, to glory with thy inheritance. We have sinned with our fathers, we have done crookedly, we have done wickedly.

7 Our fathers in Egypt did not prudently mind thy marvellous *workes*, they remem-

bred not the multitude of thy mercies, but turned rebellious at the sea, at the red sea. Yet hee saved them for his Name sake, to make knowne his power. And he rebuked the red sea, and it was dried up; and hee led them in the deepes as in the wilderness. And he saved them from the hand of the hater, & redeemed them from the hand of the enemy. And the waters covered their distressers, one of them was not left. And they beleaved in his words, they sang his praise.

They made haste, they forgot his *workes*, they waited not for his counsell. But lusted with lust in the wilderness, & tempted God in the desert. And he gave to them their request, and sent leanness into their soule.

And they envied at Moses in the campe, at Aaron the holy one of Jehovah. The earth opened & swallowed up Dathan, and covered over the congregation of Abiram. And a fire burned in their congregation, a flame burnt up the wicked.

They made a calfe in Horeb, and bowed themselves to a molten *Idoll*. And turned their glory into the forme of an Oxe that eateth grasse. They forgot God their Saviour, that did great things in Egypt. Marvellous *workes* in the land of Cham, fearefull things by the red sea. And he said to abolish them; had not Moses, his chosen stood in the breach before him, to turne his wrathfull heart from destroying them.

And they contemptuously refused the land of desire, they beleaved not his Word. But murmured in their tents; they heard not the voice of Jehovah. And hee lifted up his hand to them, to fell them in the wilderness. And to fell their seed among the heathens, and to fan them in the land.

And they were joyned to Baal-pehor, and did eat the sacrifices of the dead. And moved indignation by their actions, and the plague brake in upon them. And Phineas stood & executed judgement, & the plague was restrained. And it was counted to him for justice to generation and generation for ever.

And they caused fervent wrath at the waters of Meribah, and evill was to Moses for their sake. For they bitterly provoked his spirit, and hee pronounced it with his lips. They abolished not the peoples which Jehovah had said unto them. But mixed themselves among the heathens, & learned their works. And served their *Idols*, & they were to them for a snare. And they sacrificed their *sonnes*



38 sons and their daughters to Devils. And  
shed innocent blood, the blood of their sons  
and of their daughters, whom they sacrific-  
ed to the Idols of Canaan; and the land  
39 was impiously distained with bloods. And  
they defiled *themselves* by their works, and  
40 whored by their practises. And the anger of  
Jehovah was kindled against his people, and  
41 he abhorred his inheritance. And hee gave  
them into the hand of the heathens, & their  
42 haters ruled over them. And their enemies  
oppressed them, and they were humbled un-  
43 der their hand. Many times did he deliver  
them, and they bitterly provoked by their  
44 counsell; and were brought downe by their  
45 iniquitie. Yet he saw when distresse was on  
them, when he heard their cry. And he re-  
membred toward them his covenant, and re-  
46 pented according to the multitude of his  
mercies. And gave them to tender mercies;  
before all that led them captives.  
47 Save thou us, Jehovah our God, and gather  
us from the heathens, for to confesse unt  
48 the Name of thine holinesse, to glory in thy  
praise. Blessed be Jehovah, God of Israel,  
from eternitie and unto eternitie; and let all  
the people say, Amen, Hallelu-jah.

Annotations.

2 **T**He powers] that is, the powerfull workes, such  
as after follow, verse 8, &c. Thus also were  
Christs miracles named, Mat. 11. 20, 21. So after,  
praise for praise-worthy acts. *cause to beare*  
that is, sound forth, or display, so as it may be heard:  
so Psal. 26. 7.  
4 Verse 4. *visit me*] that is, come and bestow  
thy salvation (helpe or deliverance) upon mee:  
See Psalme 8. 5. and compare herewith Luke 1.  
68, 69.  
5 Verse 5. *To see*] That I may see or enjoy; See  
the notes on Psalme 27. 4. *to glory*] or boast  
joyfully; see Psalme 34. 3. *thy inheritance*  
that is, the people whom thou inheritest; see  
Psalme 28. 9.  
6 Verse 6. *sinned with our Fathers*] This confes-  
sion agreeth with the Law, Leviticus 26. 40, and  
with the practises of other godly, Jeremie 3. 25.  
Daniel 9. 5.  
7 Verse 7. *turned rebellious*] the Greeke saith, pro-  
voked to bitterness; see Psalme 5. 11. By the red sea  
the Israelites distrusted God; and murmured a-  
gainst Moses, Exod. 14. 11, 12. yet there he saved  
them, verse 15, 16, &c. *the red Sea*] so the new  
Testament calleth it in Greeke, Hebr. 11. 29. but  
the Hebrew is the *sea Suph*, that is, the sea of sedge-  
or sea weeds which grew therein.  
9 Verse 9. *be rebuked*] that is, powerfully repres-

sed the waves, &c. See the like, Nahum 1. 4. Isa. 50.  
3. Mat. 8. 26. Psalme 18. 16. *in the deeps*] Is-  
rael went in the bottom of the red sea on dry ground,  
the deepe waters being as wals on each hand of  
them, Exodus 14. 21, 22, 29. See also Isa. 63.  
11, 12, 13.

Verse 10. *the host*] Pharaoh and his host that  
pursued them, Exod. 14. 23, 24, 30.

Verse 12. *they sang*] as is expressed, Exod. 15.

Verse 14. *with lust*] that is, greedily, even wee-  
ping for delire of flesh to eat, and loathing Man-  
na, Numb. 11. 4, 6.

Verse 15. *harmesse*] a sudden plague, whereby  
the soules or lives of the fattest of them were ta-  
ken away: see Psal 78. 30, 31. also Isa. 10. 16.

Verse 16. *the holy one*] sanctified of the Lord to  
the worke of the Priesthood, Exodus 29. 44.  
Leviticus 8. 12, &c. which Korah with other Le-  
vites envied, opposing their owne holinesse,  
Numbers 16. 1, 3, 5.

Verse 17. *Dathan*] and Abiram, Princes with  
their families and all their goods went downe  
alive into hell, Num 16. 32, 33.

Verse 18. *the wicked*] 250 men that would  
burne incense to the Lord, were burnt with fire  
from the Lord, Numbers 16. 35. Korah was  
the chiefe of them.

Verse 19. *in Horeb*] a Mount in the wilderness,  
called the mountaine of God, Exod. 3. 1. 1 Kings 19.  
8. for there God gave his Law, and made a cove-  
nant with them, Deut. 4. 10. and 5. 2. but while  
Moses was with God in the Mount, they made  
themselves a god of gold, Deuteronomie 9. 8, 9, 12.  
Exodus 32. 1, 4, 31. It was called also Sinai,  
Psalme 68. 9. of *Bushes* that there grew, and Ho-  
rab of the *drineste*, for it was a waterlesse desert,  
Deuteronomie 8. 15.

Verse 20. *their glorie*] that is, their God: so Je-  
remie 2. 11. Thus did they like the heathens,  
Rom. 1. 23. *forme*] paterne, structure, or type,  
as the Apostle calleth it in Greeke, Hebrews 8. 5.  
from Exodus 25. 40.

Verse 23. *to abolish*] or, that he would destroy them,  
and put out their name from under Heaven, as is  
expressed, Deuteronomie 9. 13, 14. *in the*  
*breach*] in the gap which their sinne had opened, for  
God as an enemy to enter and destroy them. A  
similitude taken from Warre, when by a breach  
in the wall, the enemy entrench the cite: so Ezek.  
13. 5. and 22. 30. But Moses earnest prayer stop-  
ped this breach, Exodus 32. 11, 14. *destroy-*  
*ing*] Hebrew, *corrupting*, that is, consuming them: See  
Psalme 57. 1.

Verse 24. *land of desire*] the pleasant land of Ca-  
naan, which was to be desired for the pleasures and  
profits of it above all other Countries, Eze. 20. 6.  
Deut. 11. 11, 22. This land they through unbe-  
leeve refused to take possession of, Numb. 14. 1, 2,  
3, &c. Hebr. 3. 19. So meat of desire is daimie  
meat, Job 33. 20.

Verse 26. *his hand*] that is, *sware* (as the Chal-  
dee explaineth) for so *lifting up the hand* often sig-  
nifieth, as Genes. 14. 22. Revel. 10. 5, 6. Deut. 32.  
40. Nehem. 9. 15. How God sware against this  
people,

O o o o o



- people, see Numbers 14. 21, 23. Psalme 95. 11.  
 27 Verse 27. *to scatter*] that is, scatter: see Psal. 44.  
 12. Ezek. 20. 23.  
 28 Verse 28. *were joynd*] or *coupled, yoked* unequal-  
 ly with infidels, which the Apostle forbiddeth,  
 2 Cor. 6. 14. *Baal-pebor*] the God of *Moab* and  
*Madian*, to whom by *Balaams* counsell *Israel* joyn-  
 ed, Numb. 25. 3. and 31. 16. Revel. 2. 14. *Baal*  
 signifieth a *Lord, master, husband* or *Patron*: *Pe-  
 bor* was the name of a mountaine where this god was  
 worshipped, and had a Temple called *Beth-pebor*,  
 Numb. 23. 28. Deut. 3. 29. *Baal* was a common  
 name whereby the Heathens called their gods,  
 2 Kings 1. 2. Judg. 8. 33. and so *Israel* also called  
 the true God, Hof. 2. 16. but for the shamefull  
 abuse of Gods worship, the Scriptures turne  
*Baal, a Lord*, into *bosbeth, a shame*; as *Ierub-besheth*,  
 2 Sam. 11. 21. for *Ierub-baal*, (or *Gedeon*) Judg. 8. 35.  
 & 9. 1. *Isb-bosbeth*, 2 Sam. 2. 10. or *Esh-baal*, 1 Chro.  
 8. 33. *Mephi-boseth*, 2 Sam. 9. 10. or *Merib-baal*,  
 1 Chron. 8. 34. So the Greeke in 1 Kings 18. 25.  
 for *Baal bath Aishumes*, that is, *Shame*. Hereupon  
 the Prophet saith, *they went to Baal-pebor, and sepa-  
 rated themselves unto that Shame (Bosbeth)* Hosea 9.  
 10. and so *Ieremie* calleth the Idols *Shame* or  
*Confusion*, Jer. 3. 24. and 11. 13. *the dead*] idols  
 that have no life or breath, and so are opposed  
 to *the living God*, Jer. 10. 5, 10. 1 Thes. 1. 9.  
 29 Verse 29. *brake in*] with violence killing 24  
 thousand men, Numb. 25. 9.  
 30 Verse 30. *Phineas*] nephew of *Aaron* the Priest,  
 he being zealous for the Lord, thrust thorow  
 with a speare *Zimri* and *Cozbi*, that wrought ab-  
 homination, Num. 25. 7, 8, &c.  
 31 Verse 31. *for justice*] for a just action, though  
 done without ordinary authority, and God re-  
 warded him for it, Num. 25. 11, 12, 13.  
 32 Verse 32. *Meribah*] that is, *Contention*, where  
 they strove with the Lord, Num. 20. 13. See Psalme  
 95. 8. *evill was*] Gods displeasure towards  
*Moses*, who uttering his anger, was for it depri-  
 ved of coming into the land of *Canaan*, Num.  
 20. 12. Deut. 3. 25, 26.  
 34 Verse 34. *the peoples*] the heathens in *Canaan*,  
 as is noted, Judg. 1. 21, 27, 29, 30, 31, 33. though  
 God commanded them, Exod. 23. 32, 33.  
 36 Verse 36. *idols*] or *images*, named in Hebrew of  
 the curious labour spent in framing and serving  
 them, Jer. 10. 9. Isa. 44. 9, 12, 13, 15. or of *sorrowes*  
 that they bring to such as worship them, Psal. 16.  
 4. sometime they are called gods, 2 Sam. 5. 21.  
 compared with 1 Chro. 14. 12. *a snare*] a scan-  
 dall (as the Greeke saith) whereby they fell into  
 miseries, Judg. 2. 12, 13, 14, 15. Exod. 23. 33.  
 37 Verse 37. *devils*] the Idols fore-mentioned,  
 whereby devils are worshipped and not God, as  
 1 Cor. 10. 19, 20. Rev. 9. 20. 2 Chro. 11. 15. Deut.  
 32. 17. Lev. 17. 7. *Devils* here are called *Shedim*,  
*Wasters*, in opposition to *Shaddai, God Almighty*,  
 Psalme 68. 15.  
 38 Verse 38. *with blouds*] that is, *with blood-  
 shed*, as the Chaldee expounds it, *with sinnes of  
 Murder*.  
 39 Verse 39. *whored*] committed spirituall whore-

dome, that is, idolatry: see Psal. 73. 27. Judg.  
 2. 17. Ezek. 23. 7, 37.

Verse 42. *their haters*] the heathens round a-  
 bout, as was prophesied, Levit. 26. 17. and fulfil-  
 led, Judg. 3. 8, 14. and 4. 2. and 6. 1. and 10. 7, 8, 9.  
 and 13. 1.

Verse 43. *Many times*] by *Ehud, Barak, Gedeon*,  
*Jephtah, Samson, &c.* Judges 3. and 4. and 7. and  
 11. and 15. Nehemiah 9. 28, 30. *by their coun-  
 sell*] that is, purposely and advisedly, as 1 Chro-  
 nicles 12. 19.

Verse 46. *gave them*] that is, procured mercie  
 (or favour) towards them.

Verse 47. *from the heavens*] among whom di-  
 vers Israelites were scattered by reason of their  
 often troubles at home. So 1 Chro. 16. 35, 36.  
*to glory*] that we may glory or commend our selves.



## The fifth Booke.

### PSAL. CVII.

The Psalmist exhorteth the redeemed, in praising God  
 to observe his manifold providence, 4 over Travellers, 10  
 over Captives, 17 over sicke men, 23 over Sea men, 33  
 and in divers varieties of life.

CONFESSE ye to Jehovah, for *he is good*; 1  
 for his mercie *endureth* for ever. Let 2  
 the redeemed of Jehovah say *it*, whom  
 he hath redeemed from the hand of the di- 3  
 stresser. And gathered them out of the  
 lands, from East & from West, from North 4  
 and from the sea. They wandered in the  
 wilderness, in the desert without way; they 5  
 found not a dwelling Citie. Hungry and al-  
 so thirsty, their soule was overwhelmed in 6  
 them. And they cried unto Jehovah in their  
 distresse; he rid them free out of their angui- 7  
 shes. And he led them in a right way, for  
 to come unto a dwelling Citie. Let them 8  
 confesse to Jehovah his mercie, and his mar-  
 vellous *works* to the sons of Adam. For he 9  
 hath satisfied the thirsty soule, and filled the  
 hungry soule with good.

They that sit in darknesse and the shadow 10  
 of death, bound in affliction and iron. Be- 11  
 cause they turned rebellious against the  
 Words of God, and despised the counsell 12  
 of the most high. And he humbled their  
 hart with molestation; they stumbled down, 13  
 and *there was* no helper. And they cried un-  
 to Jehovah in their distresse; he saved them 14  
 out of their anguishes. He brought them  
 forth from darknesse and shadow of death,  
 and brake their bands. Let them confesse to 15  
 Jehovah his mercie, & his marvellous *works*  
 to



16 to the sonnes of Adam. For he hath broken the doores of brasse, and hewed asunder the barres of iron.

17 Fooles, for the way of their trespassse, and  
18 for their iniquities are afflicted. Their soule  
19 abhorreth all meat, and they approch to the  
20 gates of death. And they cry unto Jehovah  
21 in their distresse; he saveth them out of  
22 their anguishes. He sendeth his word and  
23 healeth them, and delivereth from their cor-  
24 ruptions. Let them confesse to Jehovah his  
25 mercie, and his marvellous *workes* to the  
26 sons of Adam. And let them sacrifice the  
27 sacrifices of confession, and tell his workes  
28 with shouting.

29 They that goe downe to the sea in ships,  
30 that doe *their* labour in the many waters;  
31 They doe see the workes of Jehovah, and  
32 his marvellous *acts* in the deepe. For hee  
33 saith, and raiseth up the stormy wind; and it  
34 lifeth up the waves thereof. They mount  
35 up to the Heavens, they goe downe to the  
36 deepes; their soule in evill melteth away.  
37 They reele and stagger like a drunken *man*,  
38 and all their wisdom is swallowed up. And  
39 they cry unto Jehovah in their distresse, and  
40 he bringeth them out from their anguishes.  
41 He setteth the storme to a silent calme, and  
42 the waves thereof are quiet. And they re-  
43 joyce because they are stilled, and he leades  
them unto the haven of their desire. Let  
them confesse to Jehovah his mercy, and his  
marvellous *works* to the sons of Adam. And  
let them exalt him in the Church of the  
people, & praise him in the sitting of the El-  
ders. He putteth rivers to a wilderness, and  
issues of waters to a thirstinesse. A land of  
fruit to saltinesse, for the evill of them that  
dwell therein. He putteth the wilderness to  
a poole of waters, and the land of drought  
to issues of waters. And seateth there the  
hungry, and they firmly prepare a dwelling  
citie. And sow the fields, & plant vineyards;  
& they yeeld fruitfull revenue. And he blef-  
seth them, and they are multiplied greatly;  
& their cattel he diminisheth not. And they  
are diminished & bowed down, by restraint,  
evill and sorrow. He powreth contempt on  
bounteous Princes, and maketh them erre in  
deformed wilderness without way. And  
raiseth up the needy from afflicting poverty,  
and putteth *his* families as a flocke. The  
righteous shall see and rejoyce, and all inju-  
rious evill stop her mouth. Who is wise and  
will observe these *things*; and they shall un-  
derstand the mercies of Jehovah.

Annotations.

**T**He fifth Booke] see Psal. 42. 1.  
Verse 2. *whom he hath*] or, *that he hath redee-*  
*med them.* of the distresse] or of distresse. 1  
Verse 3. *the sea*] that is, *the south*, where the red 2  
Sea was situate from Judea (as the Chaldee ex-  
plaineth it, *the Southerne Sea*) for the maine Sea  
was Westward, Jos. 23. 4. and so is often used for  
the West.  
Verse 4. *desart way*] Hebrew, *desart of way*, mea- 4  
ning, *where no way was*, as verse 40. see also Esa. 43.  
19. This estate figureth out mens disperſion a-  
mong the peoples of the world, Ezek. 20. 35, 36.  
when men are without the Law, Rom. 2. 14.  
*dwelling citie*] Hebrew, *citie of habitation* or *seating*;  
so verse 7, 36. that is, no harbour or place of re-  
freshing; for wilde and venomous beasts onely  
haunted there, Jer. 2. 6. Deut. 8. 15. Compare also  
Eccles. 10. 15. Gen. 21. 14, 15, 16.  
Verse 5. *overwhelmed*] *fainted*: see Psal. 61. 3. 5  
Verse 7. *citie*] this the Chaldee expoundeth 7  
of *Ierusalem*.  
Verse 9. *with good*] or *good things*, as the Greeke 9  
explaineth it: see Psal. 65. 5. Luke 1. 53.  
Verse 10. *shadow of death*] that is, terrible dark- 10  
nesse, meaning hereby sore afflictions in body and  
soule. See Psal. 23. 4. Esa. 49. 9. and 9. 2. Matth. 4.  
15. Luke 1. 79. *affliction*] as with cords and  
fettters: see Job 36. 8, 9, &c.  
Verse 16. *barres*] that is, all the most strong 16  
hinderances: so Isa. 45. 2.  
Verse 17. *Fooles*] evill disposed persons, so na- 17  
med of their *unadvised rashnesse*: see Psal. 38. 6.  
*are afflicted*] or, *bring affliction on themselves*.  
Verse 18. *soule*] that is, *appetite*: see the like in 18  
Job 33. 20. and the contrary in Psal. 78. 18.  
*gates*] that is, imminent perill of death: see Psal.  
9. 14. Job 33. 22.  
Verse 20. *healeth them*] example in Hezekiah, 20  
2 Kings 20. 1, 4, 5, 7. and the contrarie in Asa,  
2 Chron. 16. 12, 13. for God woundeth and bealeth,  
Deut. 32. 39. Hos. 6. 1. Job 33. 19, 24. *corrup-*  
*tions*] that is, *corrupting diseases*, or *corrupting graves*  
whereinto they are ready to come: see Psal. 7. 16.  
Job 33. 28, 30.  
Verse 22. *of confession*] that is, *thank offerings*: see 22  
Psalm 50. 14.  
Verse 23. *doe labour*] that is, *occupie* or *get their* 23  
*living*: so Revel. 18. 17.  
Verse 25. *raiseth up*] or *maketh stand*, which no- 25  
teth also the continuance of the storme. See an  
example, Jon. 1. 4  
Verse 29. *he setteth*] or *restoreth firme*. See Mat. 29  
8. 26. Jon. 1. 15.  
Verse 30. *because they*] or *when they*, that is, *the* 30  
*waves*.  
Verse 32. *the sitting*] or *the Assise* (*Session*) of 32  
*the Elders* or *Senators*, the Governours of the peo-  
ple, whom the Chaldee calleth *Wise men*. And  
from this Psalm, and this verse of it, the He-  
brewes have this Canon: *Four must confesse*  
*(unto God;)* *The sicke when he is healed, the prisoner*  
*when*



when he is released out of bonds; they that goe downe to sea, when they are come up (to land;) and wayfaring men, when they are come to the inhabited land. And they must make confession before tenne men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth among them, and blesseth the Lord, the King eternall, that bounteously rewardeth good things unto sinners, &c. Maimony in Misneh, treat. of Blessings, chapter 10. section 8.

33 Verse 33. *He putteth rivers*] that is, he turneth watry fruitfull places to a dry barren desert. Rivers here (as waters in Isa. 32. 20. Eccles. 1. 1.) are put for most fertile grounds, as *wildernesse* for a dry barren ground, Deut. 8. 15. *issues*] that is, places where water-springs are. *thirstinesse*] that is, a thirly dry land.

34 Verse 34. *saltinesse*] that is, a salt barren land: so Jer. 17. 6. Job 39. 6. for salt causeth barrennesse, Deut. 29. 23. Judg. 9. 45. The Chaldee paraphraseth, *The fruitfull land of Israel be layeth waste like Sodom, which was overthrowne for the evill of them that dwelt therein.*

35 Verse 35. *land of drought*] that is, a dry barren land: compare Isa. 41. 18.

37 Verse 37. *yeeld fruitfull revenue*] Hebr. *make fruit of revenue* (or increase) see Psal. 1. 3.

39 Verse 39. *And they are*] that is, And againe, when he curseth them, they are minished, &c. the contrary to the former *blesseth*, is to be understood, as in the Law, Deuteronomie 28. 4, 18. Or, as the Chaldee expoundeth it, *And when they sinne, they are diminished.* *restraint*] either of libertie by imprisonment, as Isa. 53. 8. or of any blessing.

40 Verse 40. *contempt*] a base contemptible estate: so Job 12. 21. *deformed wildernesse*] or wilde ground, *unorderd*: so Job 12. 24.

41 Verse 41. *raiseth up*] or, *setteth in a high place* safely; so 1 Sam. 2. 8. Psal. 113. 7, 8.

42 Verse 42. *all injurious evill*] that is, all evill persons that deny Gods providence, or blame his administration, shall have their mouthes stopped: so Job 5. 16. and so *pride* is for *proud persons*, Psal. 36. 12.

43 Verse 43. *Who is wise?*] a complaint how few there bee that marke these things, and an intimation that every wise man will observe them: so Hos. 14. 10. Jer. 9. 12. *and they shall*] or as before, who will understand.



## P S A L . C V I I I .

David encourageth himselfe to praise God. 6 He prayeth for Gods assistance according to his promise. 11 His confidence in Gods helpe.

1 A Song, a Psalm of David.

2 O God, mine heart is firmly prepared;  
3 I will sing and sing Psalmes, yea with my glorie. Raise up Psalterie and

Harpe; I will raise up at the day dawning. I will confesse thee among the peoples, O Jehovah, and will sing Psalmes to thee among the Nations. That thy mercie is great above the heavens, and thy truth unto the skies. Be thou exalted over the Heavens, O God, and over all the earth thy glory. That thy beloved may be delivered; save thou with thy right hand, and answer me. God spake by his holinesse, I will be glad; I shall divide Shechem, and measure the vally of Succoth. Gilead shall be mine, Manasseh mine, and Ephraim the strength of mine head; Jehudah shall be my Law-giver. Moab my washing pot, over Edom I shall cast my shooe, over Palestina I will shout. Who will leade me along to the citie of strong defence? who will conduct me into Edom? Wilt not thou, O God, which hadst cast us away; & wouldst not goe forth, O God, in our hosts? O give thou us helpe from distresse, for false vanitie is the salvation of man. Through God we shall doe valiantnesse; and hee will tread downe our distressers.

## Annotations.

Y Ea with my glory] that is, with my soule and tongue (as Psal. 16. 9.) or *Yea my glory*, to wit, shall sing. This Psalm is composed of the 57 Psalmes, from the 8. verse to the end, and of the 60 Psalmes, from the 7 verse to the end: see the Annotations there.

Verse 7. *answer me*] or *us*: see Psal. 60. 7, &c.

Verse 14. *valiantnesse*] that is, *valiantly*, and so *prevails*, as Balaam prophesied, Num. 24. 18.



## P S A L M E C I X .

David complaining of his slanderous enemies, under the person of Iudas devoteth them. 16 He sheweth their sinne. 21 Complaining of his owne miserie, he prayeth for help. 29 He promiseth thankfulness.

To the Master of the Musicke, a Psalm of David.

O God of my praise, cease not as deafe. For the mouth of the wicked one, and the mouth of deceit are opened against me; they have spoken with me with a tongue of falshood. And with words of hatred have they compassed me about, & warred against me without cause. For my love they are adversaries to me, & I (give my self to) prayer. And they put upon me evill for good, and hatred for my love. Set in office over



7 over him the wicked one, and let the adver-  
 sary stand at his right hand. When he shall  
 8 be judged, let him goe forth wicked, and his  
 prayer be to sinne. Let his daies be few, his  
 9 office let another take. Let his sonnes be  
 10 fatherlesse, and his wife a widow. And let  
 his sonnes wandering wander and beg, and  
 11 seeke out of their desolate places. Let the  
 Creditor insnare all that he hath, & let stran-  
 12 gers make spoile of his labour. Let there  
 be none extending mercie to him, and let  
 there be none shewing favour to his father-  
 13 lesse children. Let his posterity be appointed  
 to cutting off: in the generation next after let  
 his name be wiped out. Let the iniquitie of  
 14 his fathers be remembred of Jehovah, and  
 the sinne of his mother be not wiped out.  
 15 Let them be before Jehovah continually,  
 and hee cut off the memorie of them from  
 16 the earth. Because that he remembred not  
 to doe mercie, but persecuted the poore  
 afflicted and needy man, and the smitten  
 17 in heart, to slay him. And hee loved cur-  
 sing, and let it come unto him; and he de-  
 lighted not in blessing, and let it be farre  
 18 from him. And he cloathed himselfe with  
 cursing as his raiment, and let it enter as  
 waters into his inward part, and as oile into  
 19 his bones. Let it be to him as a garment  
 wherewith hee may cover himselfe, and for  
 a girdle wherewith hee may gird himselfe  
 20 continually. This be the worke of mine ad-  
 versaries from Jehovah, and of them that  
 21 speake evill against my soule. And thou Je-  
 hovah, Lord, doe with mee for thy Name  
 sake, for good is thy mercy, deliver thou me.  
 22 For I am poore afflicted and needy, and  
 23 mine heart is wounded within me. As a sha-  
 dow when it declineth I am gone away, I am  
 24 tossed as the Grasshopper. My knees are fee-  
 ble through fasting, and my flesh is leane for  
 25 fatnesse. And I was a reproach to them;  
 26 they saw me, they shaked their head. Helpe  
 thou me Jehovah, my God; save me accord-  
 27 ing to thy mercie. And let them know that  
 this is thine hand, thou Jehovah hast done it.  
 28 Let them curse, and doe thou blesse; rise  
 they up and be abashed, and let thy servant  
 29 rejoyce. Let mine adversaries be cloathed  
 with ignominie, and let them cover them-  
 30 selves with their shame as with a cloke. I  
 will confesse Jehovah vehemently with my  
 mouth, and in the midst of many will I praise  
 31 him. For he will stand at the right hand of  
 the needy, to save him from them that judge  
 his soule.

## Annotations.

OF my praise] that is, which are praised of me, as  
 Psal. 22. 4. or, which praisest and iustifiest  
 me against the calumnies of mine enemies, 2 Co-  
 rinthians 10. 18. Rom. 2. 29. Numb. 12. 7, 8.  
 cease not] or be not silent: see Psalme 28. 1.  
 of deceit] that is, the deceitfull men, as the  
 Greeke explaineth it: so pride for proud person,  
 Psalme 36. 12. are] or have opened, to wit,  
 themselves.

Verse 4. and I prayer] to wit, I made or give my  
 selfe to prayer (as the Greeke and Chaldee saith)  
 I prayed, or I am a man of prayer. So I peace, Psal.  
 120. 7. See also 1 Cor. 14. 33.

Verse 6. Set in office] or Make visiter, or overseer:  
 see verse 8. the wicked one] the Devill, as 1 Joh.  
 2. 13, 14. and 3. 12. and 5. 18. or generally, wic-  
 ked Rulers. the adversarie] in Hebrew Satan, in  
 Greeke the Devill, who is an adversarie to man-  
 kinde, 1 Pet. 5. 8. Rev. 12. 9. at his right hand]  
 to resist and overcome him, Zach. 3. 1. and this is spo-  
 ken of all his foes as of one man, or of some one  
 speciall, as Doeg enemy to David, 1 Sam. 22. 9, &c.  
 Judas to Christ, Joh. 13. 2. But God is at the right  
 hand of the poore, verse 31. Psal. 116. 8.

Verse 7. wicked] that is (as the Greeke saith)  
 condemned: See the Notes on Psal. 1. 1. to sinne]  
 that is, turned to sinne, and so abominable, Pro. 28.  
 9. and 19. 8.

Verse 8. his office] or charge, visitation, bishoprick,  
 (Episcopée:) and this is applied to Judas, whose  
 office was derived to Matthias, Act. 1. 16, 20, 26.  
 A Bishop and bishops charge (so called of visitation)  
 is a common name to all overseers and offices,  
 Numb. 4. 16. and 31. 14. Ezek. 44. 11. 2 King. 11.  
 15. 2 Chron. 34. 12, 17. Nehem. 11. 9.

Verse 9. fatherlesse] or orphans, and this is a curse  
 of the law, Exod. 22. 24. Ier. 18. 21.

Verse 10. wander] rogue about as vagabonds,  
 Gen. 4. 12.

Verse 11. the Creditor] he to whom he is in-  
 debted, or the extortioner, let him seise on all his  
 goods, his labour] goods gotten by his la-  
 bour.

Verse 13. posteritie] or his last end: see Pla. 37. 37.  
 to cutting off] or, appointed to be cut off, to  
 perdition or to destruction, as the Greeke explaineth.  
 The verbe active is of passive signification, as Psal.  
 32. 9. and 36. 3.

Verse 15. memory] or memoriall, Psal. 34. 17. Job  
 18. 17.

Verse 16. smitten] with griefe, that is, sorrow-  
 full, or as the Greeke saith, pricked in heart. So  
 verse 22. See Psal. 102. 5. and 34. 19.

Verse 17. let it come] or, it shall come: and so  
 after.

Verse 18. his raiment] or a mantell. let it en-  
 ter] or, it entred: It may be understood of his de-  
 light in cursing, which pleased him as water and  
 oile, or of the efficacy of the curse that should  
 pierce his owne bowels and bones, as Num. 5. 22.



- 20 Verse 20. *the worke*] that is, *the wage* or reward due for his worke: so Lev. 19. 13. Isa. 49. 4. Iob 7. 2. Ezek. 29. 20.
- 21 Verse 21. *Iehovah*] the Name of God: see Psal. 68. 21. *doe*] to wit, *mercy*, as the next words shew, and is expressed, Psal. 18. 51. See also Psal. 103. 9. where the word *anger* is omitted.
- 23 Verse 23 *I am gone*] or *am made to goe* (or depart) namely towards my grave, as Psalms 58. 9. See also Psal. 102. 12. 1 Chron. 17. 11. *tosse* as the grasshopper] or, *shaken off as the Locust*, which hath no nest or biding place, but is driven to and fro, being a fearefull creature, *Nghum* 3. 17. Iob 39. 23. or which is carried away with the wind, Exo. 10. 19.
- 24 Verse 24. *feeble*] or *loosened*, so that I am ready to stumble and fall. So Paul calleth them *loose* or *feeble knees*, Heb. 12. 12. from Isa. 35. 3. *for faintesse*] or *for oile*, that is, *for want of fat or oile*: as for the fruits, is for want of the fruits, Lam. 4. 9. for fire, is for want of fire, Gen. 18. 28. for fornication, 1 Cor. 7. 2. is, for to avoid fornication. Or we may turne it *without fat*, for the Hebrew *min*, sometime signifieth *without*, Iob 21. 9.
- 25 Verse 25. *shaken*] or *wagged*, a signe of scorne, Psal. 22. 8.
- 27 Verse 27. *thine hand*] that is, thy handy worke.
- 28 Verse 28. *rise they up*] to wit, *against me* (as the Greeke explaineth it) *and be they abashed* as disappointed of their purpose.
- 30 Verse 30. *of many*] or, *of the mighties*, of great men, as the Chaldee saith, *of wisemen*; but the Greeke translateth, *of many*.
- 31 Verse 31. *at the right hand*] to assist, contrary to Satan, verse 6. *that judge*] that is, condemne and persecute him to death.



## PSAL. CX.

David prophesieth of Christs Kingdome, 4 his eternall Priesthood, 5 his Conquest, 7 and his Passion.

## A Psalm of David.

**I**ehovah assuredly said unto my Lord, Sit thou at my right hand untill I put thine enemies the footstool of thy feet. Jehovah will send out of Sion the rod of thy strength; rule thou in the middes of thine enemies. Thy people shall be voluntaries in the day of thy power; in the beauties of holines, of the wombe of the early morning; to thee the dew of thy youth. Jehovah sware, and wil not repent, thou art a Priest for ever, according to the order of Malchisedek. The Lord at thy right hand, he hath wounded Kings in the day of his wrath. He shall judge among the heathens; he hath filled with corpses, he hath wounded the head over a great land. Of the brooke in the way shall he drinke, therefore he shall lift up the head.

## Annotations.

**Iehovah**] that is; God the Father. assuredly **said**] see Psal. 36. 2. **to my Lord**] that is, to Christ, whom David here calleth his Lord, though he was also his *sonne* according to the flesh, Mat. 22. 42, 45. Rom. 1. 3. Act. 2. 34. So the Chaldee, *The Lord said unto his Word*, meaning, Christ, Ioh. 1. 1. **fit at my right hand**] sitting noteth reigning with continuance, 1 Cor. 15. 25. Heb. 10. 12, 13. So sitting on his throne, 1 King. 3. 6. is expounded, *reigning in his stead*, 2 Chron. 1. 8. Gods *right hand* meaneth his power and majesty in the Heavens, Luke 22. 69. Mark. 16. 19. Heb. 1. 3. and 8. 1. and this above all Angels, Heb. 1. 13. **thine enemies**] even all of them, the last whereof is death, 1 Corinthians 15. 25, 26. Of this place the Apostle giveth this exposition, *Every Priest standeth daily ministring, and oft times offering the same sacrifices, which can never take away sinnes: but this man having offered one sacrifice for sinnes, sitteth for ever at Gods right hand, henceforth expecting till his enemies be put the footstool of his feet*, Hebrews 10. 11, 12, 13.

Verse 2. **the rod**] or staffe (Scepter) of thy strength; thy strong staffe (O Christ) that is, the powerfull word of thy Kingdome, Isa. 11. 4. Matth. 13. 19. which was to come out of Sion and Ierusalem, Isaiah 2. 3. Luke 24. 49. Acts 1. 4. and 2. 1, 2, &c. For in Sion Christ reigneth, Psal. 2. 6. Revel. 14. 1. **rule thou**] that is, *thou shalt surely rule or have dominion*: see the Notes on Psal. 37. 3.

Verse 3. **voluntaries**] a people of voluntarinesses, or of liberalities (as Psal. 68. 10.) that is, shall most freely, willingly, and liberally present themselves and their oblations to thee, as Judg. 5. 9. Acts 2. 41. Exo. 25. 2. Rom. 12. 1. Psal. 47. 10. & 119. 108. Song 6. 11. **of thy power**] or armie (as Psal. 33. 16.) that is, when thou sendest forth thy powerfull Gospel and Preachers of the same to conquer the world, Rom. 1. 16. 2 Cor. 10. 4, 5. Revel. 6. 2. Psal. 45. 4, 5, 6. **in the beauties of holinesse**] or *in the comely honours of the Sanctuary*; meaning either the comely (or honourable) places of holinesse, (or of the Sanctuary) as Psal. 29. 2. that is, the Church; or rather, *in the beautifull ornaments of holinesse*, that is, *holy graces and vertues*, wherewith Christ and his people are adorned, as the Priests and Levites of old with *Urim, Thummim*, and *holy garments*, Exod. 28. 2, 40. Isa. 52. 1. So, the Warriors in heaven are clothed with *fine linen, white and pure, the righteousness of the Saints*, Revel. 19. 8, 14. **of the wombe, &c.**] This place is difficult, and may diversly be understood, either of Christ himselfe, or of his people: and againe, if of Christ, either in respect of his Godhead or of his Manhood. Of his Godhead, that the Father saith unto him, *of the wombe* (that is, of mine owne essence) *before the early morning*, (that is, before the world was) *to thee was* (or *thou hast*) *the dew of thy youth*; (or *birth*) so noting the eternall generation of Christ before all worlds, as is shewed,



shewed, Prov.8.22,23,24,25. And this sense the Lxx. Greek Interpreters seeme to follow, translating, *Of the wombe before the morning starre begat I thee*. If it be meant of Christs manhood, we may take it thus, *of the wombe of the darke morning* (or *of the obscure wombe of the virgin*) *thou hadst the dew of thy birth*. If of Christs people before mentioned, it may thus be read; *Of the wombe of the morning to thee shall be* (or *shall come*) *the dew of thy youth*, that is, *thy youth* (thy young or new-borne people) shall be to thee as the morning dew, which falleth secretly from heaven, and abundantly covereth the earth: For so the dew is sometime used, 2 Sam. 17. 12. and unto raine, dew, ice, &c. the Scripture applieth the names of wombe and begetting, Iob 38. 28, 29. and the increase of the Church is by this figure described, as, *The remnant of Iakob shall be among many people, as, a dew from the Lord, as flowers upon the grasse, that waiteth not for man*, &c. Mic. 5. 7. This last sense accordeth best with the beginning of the verse.

*of the wombe*] or *from the wombe of the morning*. *of the early morning*] or, *before the dawning*: the morning (or day-dawning) in Hebrew *Mishchar*, is named of the blacknesse or darknesse, which also the Scripture sheweth, Ioh. 30. 1. and the letter *M*. is either a preposition, signifying *from* or *before*, as Isa. 43. 13. or, but a part of the word, here meaning, *of*. *to thee*] understand *was*, or *shall be*; that is, *thou hast*, or *shalt have*. *dew of thy youth*] or, *of thy birth*, that is, *thy youth* which is like the dew. *Youth* or *natiuitie*, may either be taken properly for *young age*, as Eccle. 11. 9. or figuratively, for *young persons*, meaning the regenerate, which are as *new borne babes*, Ioh. 1. 13. and 3. 3. 1 Pet. 2. 2.

4 Verse 4. *swore*] Forasmuch (saith the Apostle) as it is not without an oath, &c. by so much is Iesus made surety of a better Testament, Hebr. 7. 20, 21. a Priest] or Sacrificer: see Psal. 99. 6. *for ever*,] Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherefore hee is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 23, 24, 25. *to the order*] or *according to my speech*: both these interpretations are good, the one from the Apostles authority, Heb. 7. 17. the other from the Hebrew propriety *dibrathi*, as Job 5. 8. meaning the manner and order of Melchisedek, as God speaketh of him in the hist. rie, where he is brought in without father, mother, kindred, beginning of dayes, or end of life, continuing a Priest for ever, as the Apostle gathereth, Hebr. 7. 1, 3. from the narration, Genes. 14. 18. &c. *of Melchisedek*] the King of Salem, and Priest of the most high God, whose name and office is opened, Hebr. 7. 1, 2, &c. from which he inferreth, *If perfection had bene by the Priesthood of the Levites*, &c. what needed it that another Priest should rise after the order of Melchisedek, and not to be called after the order of Aaron? Hebr. 7. 11.

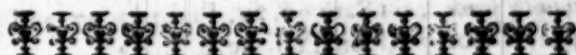
5 Verse 5. *The Lord*] Christ, as in verse 1. which the Chaldee calleth *Shecinah*, (the divine presence)

of the LORD. *at thy right hand*] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God, at whose right hand he standeth, as Psal. 109. 31.

*bath wounded*] or *shall wound*, or *embrew* in bloud, as Psal. 68 22, 24. a prophesie spoken as of a thing done. So usually in the Prophets, Isa. 9. 6. and 53. 4, 5, &c. See this fulfilled, Rev. 19. 18.

6 Verse 6. *bath filled*] or *shall fill*, to wit, all places with dead bodies, slaine and unburi'd, as Ier. 16. 4. So the Chaldee paraphraseth, *be bath filled the land with carcases of the wicked which are slaine*. the head] Antichrist the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 Thes. 2. 3, 8. or *head* for *heads*, and *land* for *lands*; that is, all wicked governors wheresoever.

7 Verse 7. *of the brooke*] or *streame*, to wit, of afflictions (as *waters* usually signifie, Psal. 18. 5.) Christ was to drinke, that is, to suffer, and so to enter into his glory, Matth. 26. 39, 42. Luke 24. 26. 1 Pet. 1. 11. Philip. 2. 8, 9. Or, drinking of the brooke in the way, may meane a short refreshing of himselfe, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the history of Gedeons souldiers, Indg. 7. 4, 5, 6, &c. As *waters* sometimes signifie doctrine; so the Chaldee here expoundeth it, *From the mouth of the Prophet he shall receive doctrine in the way*.



PSAL. CXI.

The praises of God for his glorious and gracious workes.

- I Halelu-jah.
- I Will confesse Jehovah, with all the heart: in the secret of the righteous, and assembly.
- 2 Great are the actions of Jehovah, sought out of all that delight in them.
- 3 Glorious majesty, and comely honour is his worke, and his justice standeth to perpetuall aye.
- 4 He hath made a memoriall of his marvellous workes; gracious and pitifull is Jehovah.
- 5 He hath given a prey to them that feare him: hee will remember his covenant for ever.
- 6 He hath shewed to his people the able power of his actions, in giving to them the inheritance of the heathens.
- 7 The actions of his hands are truth and judgement; faithfull are all his precepts.
- 8 Stablished they are for aye for ever, done in truth and righteousness.
- 9 He sent redemption to his people, hee hath



hath commanded his covenant for ever; ho-  
ly and fearefull is his name.

10 The beginning of wisdome is the  
feare of Jehovah; good prudency have all  
they that doe them: his praise standeth to  
perpetuall aye.

Annotations.

1 **H**alelu-jah] Praise ye Ish. This Psalme setteth  
forth the praises of God, and is composed  
after the order of the Hebrew Alphabet, every  
sentence beginning with a severall letter. So also  
the Psalme following. See Psal. 25. 1. *the secret*  
or *Councell*; see Psal. 64. 3. and 89. 8.

2 Verse 2. *sought out*] that is, regarded and cared  
for; so Isa. 62. 12. *a citie sought out*, that is, *cared*  
for, as Deut. 11. 12. Or *sought out*, that is, *found*,  
or *manifested unto*, as Isa. 65. 1. compared with  
Rom. 10. 20. Or *sought*, that is, *worthy to be sought*,  
as *Praised*, Psal. 18. 4. for *praise-worthy*. of *all that*  
*delight*] or *for all their delights*, that is, the delights  
and pleasures of Gods workes are such, as they  
are worthy to be sought into. The originall may  
beare either sense.

3 Verse 3. *Majestie*] that is, most majesticall and  
honourable. *standeth*] that is, *continueth*, or  
*abideth firme*, as 1 Sam. 16. 22. Psal. 102. 27. and  
33. 11. 2 Cor. 9. 9. from Psal. 112. 9.

5 Verse 5. *a prey*] that is, *a portion of meat*, or *food*,  
as the Greeke and Chaldee explaine it. So Prov.  
31. 15. Mal. 3. 10.

6 Verse 6. *in giving*] or, *to give unto them*.

7 Verse 7. *faithfull*] or *sure, constant*: see Psal. 19. 8.

9 Verse 9. *redemption*] or *deliverance*; which mea-  
neth both a riddance from the evils wherein they  
have beene, Deut. 7. 8. and 15. 15. Psal. 25. 22. and  
130. 8. and a preservation from the evils where-  
into the wicked fall, Exod. 8. 23. Psal. 49. 7. 16. and  
119. 134.

10 Verse 10. *beginning*] *the first, chiefe and principall*,  
either in time or dignity. So, *the first*, Marke 12.  
28. for *the great commandment*, Matthew 22. 36.

*prudencie*] *understanding*, or *success* and *feli-*  
*citie*, which commonly followeth prudency, Pro.  
3. 4. *have all*] or, *shall be to all, doe them*]

the precepts mentioned, verse 7. or, *these things*  
generally. The Greeke saith, *doe it*, meaning *the*  
*covenant*, verse 9. *his*] that is, Gods praise,

of whom this Psalme is composed, verse 1, &c.  
*standeth*] that is, *abideth* or *continueth*, as  
verse 3.

PSAL. CXII.

The praises of the godly man, who hath the promises  
of this life, and of that which is to come. His prosperity  
shall be an eye-sore to the wicked.

Halelu-jah.

1 **O** Blessed is the man that feareth Je-  
hovah; that delighteth greatly in  
his commandements.

2 His seed shall be mighty in the earth:  
the generation of the righteous shall be blef-  
sed.

3 Wealthy store and riches shall bee in  
his house: and his justice standeth to perpe-  
tuall aye.

4 Unto the righteous light ariseth in dark-  
nesse: gracious, and pittifull, and just.

5 A good man doth graciously and  
lendeth: he will moderate his words in judg-  
ment.

6 Surely hee shall not be moved for e-  
ver: the just man shall be to everlasting mo-  
morie.

7 He will not feare for evill heare-say:  
his heart is fixed, trusting in Jehovah.

8 His heart is stablished, he will not feare;  
untill he see, upon his distresses.

9 He hath scattered abroad, he hath given  
to the poore; his justice standeth to perpe-  
tuall aye: his horne shall be exalted with  
honour.

10 The wicked shall see, and be angry;  
he shall gnash with his teeth, and melt away:  
the desire of the wicked shall perish.

Annotations.

**H**alelu-jah] or, Praise ye the LORD. This  
Psalme setteth out the praises of the godly  
man; and is composed after the order of the He-  
brew Alphabet, even as the former 111. Psalme,  
with which in many things it is to be compared.

Verse 2. *his seed*] his children, as Psal. 21. 11.  
Levit. 21. 17. So the Chaldee saith, *his sones*  
*shall be mighty in the Law*. *the generation*] their  
progenie, as Deut. 29. 22. Iob 42. 16. or, *the na-*  
*tion*, (*the multitude*) of *righteous men*: see Psal. 12. 8.  
and 14. 5.

Verse 3. *Wealth*] or *store of riches*, *sufficiency* of  
wealth gathered with labour and indutry: the  
Hebrew *Hon* signifieth also *sufficiency*, Prov. 30. 15.

*standeth*] that is, *continueth*, *abideth*, as  
Psa. 111. 3. where the very same is spoken of God.  
So after, verse 9.

Verse 4. *light ariseth*] or *springeth up*, properly as  
the Sunne riseth, Mal. 4. 2. *Light* signifieth com-  
fort, peace, joy, &c. as *darknesse*, affliction, Iob 30.  
26. Esth. 8. 16. Psal. 107. 10. Lam. 3. 2. And so in  
Religion, A&T. 26. 18, 23. Rom. 2. 19. 2 Cor. 4. 6.  
Compare this sentence with Esa. 58. 10. Exo. 10.  
23. and the contrary, Iob 38. 15. *gracious*] this  
may be understood of God, thus; *from him that is*  
*gracious*, &c. as Psal. 111. 4. or of the godly man,  
that



that he is *gracious*, &c. as the next verse sheweth : or of the light, that it is *gracious*, &c. meaning it of God, who is our light, as Psal. 27. 1.

5 Verse 5. *will moderate*] or *measure out*, or *carry and disperse them*, as the Greeke explaineth it, by the similitude of a steward. *his words*] or *affaires, matters.* in judgement] or, with discretion, as is fit and right, Psal. 25. 9. Ezek. 34. 16.

6 Verse 6. *Surely*] or *For*: compare Psal. 15. 5.

7 Verse 7. *heare-say*] or *bearing*, that is, *tidings, fame, rumour* or *report*, which he heareth; as the word signifieth, Rom. 10. 16, 17. So that which one Euangelist calleth *akos*, *hearing*, Marke 1. 28. another calleth *echos*, a *sound* or *echoe*, Luke 4. 37. both meaning *fame* or *rumour*. See the contrary to this in the wicked, Jer. 49. 23. *fixed*] or *firmlie prepared*, not to be moved with ill tidings.

8 Verse 8. *be see*] to wit, *Gods worke*, or *reward*; see Psal. 54. 9. The Chaldee otherwise, thus, *till he see redemption in distress*.

9 Verse 9. *scattered*] to wit, *his riches* (as the Chaldee explaineth it) that is, given and lent it freely, without looking for any thing therof, as Luke 6. 35. though thereby he is more increased, Prov. 11. 24. See 2 Cor. 9. 9. *justice*] this generally is all righteousness, sometime *almes*; see Psal. 24. 5. *his borne*] that is, power and glory: so the Chaldee saith, *his strength*: see Psal. 75. 5, 11. and 92. 11. and 89. 18, 25. 1 Sam. 2. 1.

10 Verse 10. *the desire*] that is, the thing that hee desireth shall not be granted him. Compare Prov. 10. 24, 28. and 13. 12.



PSAL. CXIII.

An Exhortation to praise God for his excellencie, 6 for his mercie.

Halelu-jah.

1 **P**raise ye servants of Jehovah: praise  
2 ye the name of Jehovah. Blessed be  
the name of Jehovah, from this time,  
3 and for ever. From the rising of the Sunne,  
unto the going in of the same: praised be the  
4 name of Jehovah. Jehovah is high, above  
all nations: his glory is above the heavens.  
5 Who is like Jehovah our God, that lifteth  
6 himselfe high, to sit? That debaseth himselfe  
low to see, in the heavens, and in the earth.  
7 Hee raiseth the poore from the dust: hee  
8 lifteth up the needy from the dung. To set  
him with bounteous Princes, with the boun-  
9 teous Princes of his people. He maketh the  
barren of house to dwell, a joyfull mother  
of children; Halelu-jah.

Annotations.

2 **F**rom this time] or from now, henceforth. So Psal. 115. 18. and 121. 8. & 131. 3.

3 Verse 3. *rising*] that is, the East part of the world;

as Psal. 103. 12. *going in*] or *going downe*, that is, the West, where the Sunne is said to *goe in*, as when it riseth, to *come out*, Gen. 19. 23. meaning by East and West, all the world over: see Mal. 1. 11.

5 Verse 5. *lifteth high to sit*] or, *to dwell*, that is, (as the Greeke explaineth it) *dwelleth on high*: and so after, *see the things below*.

7 Verse 7. *from the dust*] that is, from base estate, as 1 Kings 16. 2. So after, *from dung*, as Lam. 4. 5. This speech is taken from 1 Sam. 2. 8.

9 Verse 9. *the barren of house*] that is, the woman which never had children; as on the contrary, fruitfull women are said to *build* their husbands houses, Ruth 4. 11. so *house* is used for *children* or *posteritie*, Psal. 115. 10, 12. Exod. 1. 21. See also Psal. 68. 7. The Scriptures apply this to the Church of the Gentiles; as, *Rejoyce O barren that didst not beare*, &c. Esa. 54. 1. Gal. 4. 26, 27.



PSAL. CXIV.

The deliverance of Israel out of Egypt affected the dumb creatures: all the earth are thereupon exhorted to feare God.

1 **V**hen Israel went out from Egypt,  
the house of Jakob from the peo-  
ple of a barbarous speech; Judah  
2 was for his Sanctuary, Israel his dominions.  
The sea saw, and fled: the Jarden turned a-  
3 bout backward. The mountains leaped like  
4 Rams: the hills like yonglings of the flocke.  
What ailed thee, O sea, that thou fleddest;  
5 O Jarden, that thou turnedst about back-  
ward? O mountaines, that he leaped like  
6 Rams: ye hills, like yonglings of the flocke.  
At the presence of the Lord tremble thou  
7 earth; at the presence of the God of Jakob.  
That turneth the rocke to a lake of waters,  
8 the flint to a fountaine of waters.

Annotations.

1 **B**arbarous speech] or, speaking barbarously, of a strange, rude, uncouth language. This word is here onely used, and meaneth all speech that was not understood of Gods people; which hee that speaketh, is called of the Apostle, a *Barbarian*, that is, a *stranger*, 1 Cor. 14. 11. even as here also the Chaldee turneth it. Spiritually it meaneth such as speake against the faith, the language of *Canaan*, Isa. 19. 18.

2 Verse 2. *Judah*] that is, the Congregation of that Tribe, which was most principall, Num. 2. 3. & 7. 12. and 10. 14. *was*] or *became*; and it is of the feminine gender, to signifie the Congregation, usually named a *daughter*, as Psal. 9. 15. *his Sanctuary*] sanctitie, or sanctification, which God had sanctified to dwell among them, Lev. 19. 2. and 20. 7, 26. and 26. 11, 12. 2 Cor. 6. 16. The Chaldee explaineth



plaineth it thus, *The Church of the house of Judah was united to his holiness, Israel to his dominions. dominions] or dominations (Seigniories) ruling over the Tribes by his lawes and spirit.*

3 Verse 3. *The sea] the red Sea*, thorow which Israel passed, *Exod. 14.21. Psal. 77.17. and 78.13. and 66.6. and 136.13. the Iarden] the great river in the land of Canaan, Jos. 3. Psal. 66.6.*

4 Verse 4. *The mountaines] Sinai, Horeb, and other hills in the wilderness quaked, Exod. 19.18. Hab. 3. 6, 10. Psal. 68. 9: So leaping is used also in Psalme 29. 6. The Chaldee paraphraseth, When he gave his Law to his people, the mountaines leaped, &c. younglings] Hebrew, *sonnes*; meaning Lambs: so verse 6.*

5 Verse 5. *What ailed thee] or, what was to thee?*

7 Verse 7. *At the presence] or, At the face, or Before the Lord.* For these phrases are used indifferently; as *Millipnei, at the presence*, 1 Chron. 16.33. is *Lipnei, before*, Psal. 96.13. So *Millipnei, before*, or *from the face*, 1 Chron. 19.18. for which in 2 Sam. 10. 18. is *Miphnei, before. tremble thou] with paine, as a woman in travell; see Psal. 29.8. It is an answer to the former question, and therefore may also be turned, the earth trembled, (as the like is observed in Psal. 22.9.) and so the Greeke here translateth, the earth was shaken.*

8 Verse 8. *the flint] that is, hard flintie rocke, as is explained, Deut. 8.15. Compare Isa. 41.18.*



## PSAL. CXV.

*Because God is truly glorious, and Idols are vanitie, he exhorteth to confidence in God, who is to be blessed for his blessings.*

1 **N**ot unto us, Jehovah, not unto us, but  
2 unto thy name give the glory, for  
thy mercie, for thy truth. Where-  
3 fore should the Heathens say, Where is now  
4 their God? And our God is in the heavens:  
whatsoever pleaseth him, he doth. Their  
5 idols are silver and gold, the worke of mens  
6 hands. A mouth they have, and speake not:  
7 eies they have, and see not. Eares they have,  
and heare not: a nose they have, and smell  
8 not. Hands they have, and feele not; feet  
9 they have, and walke not: they make no  
10 sound with their throat. Like them be they  
that make them: every one that trusteth in  
11 them. O Israel, trust thou in Jehovah: he is  
12 their helpe and their shield. O house of Aaron,  
13 trust ye in Jehovah: he is their help, and  
their shield. Ye that feare Jehovah, trust in  
Jehovah: he is their helpe, and their shield.  
Jehovah hath remembred us, he will blesse  
us: he will blesse the house of Israel, he will  
blesse the house of Aaron. He will blesse  
them that feare Jehovah; the small with the

great. Jehovah will adde unto you; unto  
you, and unto your sonnes. Blessed shall  
you be of Jehovah, which made the hea-  
vens, and earth. The heavens are Jehovahs;  
and the earth he hath given to the sonnes of  
Adam. Not the dead shall praise Jah; nei-  
ther any that goe downe to silence. But we  
will blesse Jah, from this time, and for ever;  
Halelu-jah.

## Annotations.

**N**ot to us] or, for us; the Chaldee addeth, *not for our desert.* This Psalme the Greeke joyneth with the former, and maketh it a part of the 114. Psalme. See the notes on Psal. 10.1.

Verse 2. *now] or, I pray.* A word of intreating, but used here in mockage. See Psal. 79.10.

Verse 3. *And] or, But our God.* It is a signe of indignation, as Psal. 2.6.

Verse 5. *They have] Hebrew, is to them. speake not] or cannot speake, as Psal. 77. 5. and so the rest. Compare herewith Jer. 10. 3, 4, 5, 9, &c. Deuteronomie 4. 28.*

Verse 7. *sound] or mutter, meditate; see Psal. 1. 2.*

Verse 9. *Israel] the Church is here distinguished into three parts: 1 Israel, or the body of the Common-wealth: 2 Aarons house the Ministers: and 3 the fearers of Jehovah, that is, strangers, converts of all nations, Acts 2.5. and 10.35. So after in verse 12, 13. and Psal. 118. 2, 3, 4. trust thou] the Greeke saith, *hath trusted;* and so the rest. See the notes on Psal. 22.9. and 114.7. their helpe] to wit, *which trust in him.* Or it may be for *your helpe*; one person put for another, as often is. See Psal. 59.7, 10, 65. and 80.7.*

Verse 10. *House] that is, children or posterity. See Psal. 113. 9.*

Verse 12. *hath remembred] The Chaldee explaineth it, The word of the Lord hath remembred us for good. will blesse] to wit, us; as the Greeke turneth it, being mindfull of us, hath blessed us. See the like want, in Psal. 59.14. and 69.2. and 45.4.*

Verse 13. *small] or little, in age or degree. So Rev. 11. 18.*

Verse 14. *will adde unto] or adde upon you, that is, increase you, as Deut. 1.11. Esa. 26.15. or, adde his blessings.*

Verse 15. *shall you be of] or, are you to Jehovah, that is, by him. See the like phrase, Gen. 14. 19. 2 Sam. 2. 5.*

Verse 16. *bee hath given] or understand, which bee hath given: for, the earth also is his, Psal. 24. 1. though heaven properly is his dwelling place, yet not able to containe him, 1 Kings 8. 27, 30.*

Verse 17. *to silence] the grave, the place of silence and quietnesse: as Job 3. 17, 18. See Psal. 94. 17. So the Chaldee expoundeth it, the place of buriall in the earth.*



PSAL. CXVI.

The Psalmist professeth his love and dutie to God for his deliverance. 12 He studieth to be thankfull.

1 **I** Love, because Jehovah heareth my  
2 voice, my supplications. Because hee  
3 bowed his eare unto me, and in my daies  
4 I will call. The pangs of death compassed  
5 me, and the straight afflictions of hell found  
6 me: I found distresse and sorrow. And I cal-  
7 led on the name of Jehovah: O Jehovah, de-  
8 liver my soule. Gracious is Jehovah, and  
9 just: and our God is mercifull. Jehovah kee-  
10 peth the simple; I was brought low, and he  
11 saved me. Return, O my soule, unto thy rest,  
12 for Jehovah hath bounteously rewarded unto  
13 thee. Because thou hast released my soule  
14 from death, mine eie from teares, my foot  
15 from sliding. I will walk on before Jehovah,  
16 in the lands of the living. I beleaved, there-  
17 fore did I speak; I was afflicted vehemently.  
18 I did say in my hastening away, every man  
19 is a lyer. What shall I render to Jehovah,  
20 for all his bountifull rewards unto me? I will  
21 take up the cup of salvations, and will call on  
22 the name of Jehovah. My vowest to Jehovah  
23 I will pay, in the presence now of all his peo-  
24 ple. Precious in the eyes of Jehovah, is the  
25 death of his gracious Saints. O Jehovah,  
26 surely I am thy servant, I am thy servant, the  
27 son of thine hand-maid; thou hast unloosed  
28 my bands. To thee will I sacrifice a sacrifice  
29 of confession, and will call on the name of Je-  
30 hovah. My vows to Jehovah will I pay, in  
31 the presence now of all his people. In the  
32 courts of the house of Jehovah; in the midst  
33 of thee, O Jerusalem; Halelu-jah.

Annotations.

1 **I Love]** to wit, the Lord: or I am lovingly affected,  
and well pleased. The Greeke here beginneth  
the 114. Psalm: see the note on Psal. 10. 1. and  
after, verse 10. **heareth]** or will heare, to wit,  
continually.  
2 **Verse 2. and]** that is, therefore will I call, or when I  
did call. **my daies]** that is, whiles I live: or daies  
of affliction, as Job 30. 16. See Psa. 119. 84. & 37. 12.  
3 **Ver. 3. pangs]** or paines: compare Psa. 18. 5. & c.  
**hell]** the state of death, or grave: see Psa. 16. 10.  
**found]** that is, came upon me. So 1 Chron. 10.  
3. Nehem. 9. 32. Esth. 8. 6. Psal. 119. 143.  
5 **Verse 5. Oh]** or, I beseech thee, O now! The He-  
brew *Anna* and *Na*, are words of intreating; as  
the Greeke *Nai*, Philem. 1. 20. Rev. 1. 7.  
6 **Verse 6. brought low]** drawne dry, weakened,

and afflicted: see Psalm 41. 2. and 79. 8.

**Verse 7. thy rest]** thy quiet comfortable estate in  
God, without trouble of conscience. This Christ  
giveth, Mat. 11. 29. but sin taketh away, Deut. 38.  
65. **rewarded]** or, as the Greeke saith, been bene-  
ficiall; the Chaldee explaineth it, the word of the  
Lord hath rewarded good unto thee: See Psal. 13. 6.

**Verse 8. sliding]** or thrust, fall: See Psal. 56. 14.  
1 Sam. 2. 9.

**Verse 9. walke on]** to wit, pleasingly, as the Greeke  
explaineth; or *pleasingly administer*: so 1 Sam. 2.  
30. 35. Psal. 86. 14. **the living]** in this world: see  
Psal. 27. 13.

**Verse 10. therefore]** the Greeke *Ki*, For, is here  
used for *therefore*, as the Greeke translateth, and the  
Apottle alloweth, 2 Cor. 4. 13. So may it also be  
taken, 1 Sam. 2. 21. so the Greeke *hosi*; as Luke 7.  
47. *for she loved*, that is, *therefore she loved much*. Here  
the Greeke version beginneth the 115. Psalm.

**Verse 11. my hastening]** through feare; in Greeke  
*my extasie* (or *trance*): see Psalm 31. 23. hereto is  
oppoed *his quietnesse*, Psal. 30. 7. **every man]**  
even the Prophets, which have promised me the  
kingdome, &c. and thus it might be *David's* infir-  
mity: or indeed, *every man* (in respect of God) is  
a *lyer*, and unable to helpe in time of need, Num.  
23. 19. Rom. 3. 4. Psal. 33. 17.

**Verse 12. for all]** so the Greeke supplieth the  
word *for*: and by *rewards*, he meaneth *benefits*, as  
verse 7. Compare 1 Thes. 3. 9. 2 Chron. 32. 25.

**Verse 13. the cup of salvations]** or, of *health*, that  
is, of thanksgiving for Gods saving health and  
deliverance for me. For mercies received, the Is-  
raelites used to offer *peace* (or *thanks*) *offerings*;  
whereof they did eat, and rejoyce before the  
Lord, and at their banquets, tooke up the cup of  
wine in their hands, and blessed God: called  
thereupon, *the cup of blessing*, 1 Cor. 10. 16. So our  
Lord at the feast of the Pascheover, *tooke the cup*, and  
gave *thanks*, Luke 22. 17. **call on]** that is,  
*pray and praise God*: or *call in*, that is, *proclaime* and  
*preach* Gods mercies: so verse 17.

**Verse 15. Precious, &c.]** that is, God will not  
easily suffer his Saints to be slaine: see Psa. 72. 14.  
So *the soule* is said to be *precious*, when the life is spared,  
1 Sam. 26. 31. 2 Kings 1. 13.

**Verse 16. handmaid]** borne thy servant in thy  
house: see Psal. 86. 16. **bands]** that is, *hast set*  
me at liberty, (as Job 39. 8.) from afflictions, Esa.  
28. 22. a similitude taken from captives, Esa. 52. 2.

**Verse 17. confession]** that is, a *thanks-offering*: see  
Psalm 59. 14.

PSAL. CXVII.

The Gentiles are exhorted to praise God for his mercie  
and truth.

**P**raise Jehovah all ye Gentiles; laud him  
all ye peoples. For his mercie is migh-  
tie towards us; and the faithfulness of  
Jehovah endureth for ever; Halelu-jah.

Anno-



## Annotations.

1 **G**entiles] or Nations; all which are exhorted to glorifie God, for obtaining mercie by Christ, who hath received us into the glorie of God; as the Apostle sheweth from this Scripture, Romans 15. 7, 11.



## PSALME CXVIII.

An Exhortation to praise God for his mercie. 5 The Psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the Psalmist, the comming of Christ in his kingdom is expressed.

1 **C**onfesse ye to Jehovah, for he is good,  
2 for his mercie endureth for ever. Let  
3 Israel now say, that his mercie endu-  
4 reth for ever. Let the house of Aaron now  
5 say, that his mercie endureth for ever. Let  
6 them that feare Jehovah, now say, that his  
7 mercie endureth for ever. Out of straight af-  
8 fliction I called on Jah; Jah answered mee  
9 with a large roomth. Jehovah is for me, I  
10 will not feare what man can doe unto mee.  
11 Jehovah is for me with them that helpe me,  
12 and I shall see on them that hate me. It is  
13 better to hope for safety in Jehovah, than to  
14 trust in man. It is better to hope for safety in  
15 Jehovah, than to trust in bounteous Princes.  
16 All nations compassed me, but in the name  
17 of Jehovah I cut them off. They compassed  
18 me, yea they compassed me, but in the name  
19 of Jehovah I cut them off. They compassed  
20 me as Bees, they were quenched as a fire of  
21 thornes; but in the name of Jehovah I cut  
22 them off. Thrusting thou thrustest mee to  
23 fall, and Jehovah help me. Jah is my strength  
and song, and he hath beene to me for a sal-  
vation. A voice of shouting and of salvation  
is in the tents of the just; the right hand of  
Jehovah doth valiantnesse. The right hand  
of Jehovah is exalted; the right hand of Je-  
hovah doth valiantnesse. I shall not die but  
live, and shall tell the works of Jah. Jah cha-  
stising chastised me, and gave me not to the  
death. Open ye unto me the gates of justice,  
that I may enter into them, may confesse  
Jah. This gate of Jehovah, into which the  
just shall enter. I will confesse thee because  
thou hast answered me, and hast been to me  
for a salvation. The stone which the builders  
refused, is become for head of the corner.  
This was of Jehovah; it is marvellous in our

eies. This is the day Jehovah made, let us be  
glad and reioice in it. Oh Jehovah save now,  
oh Jehovah prosper now. Blessed be he that  
commeth in the name of Jehovah; we blesse  
you out of the house of Jehovah. God is Je-  
hovah, and hath given light unto us: binde  
ye the feast-offerings with cords, unto the  
horns of the Altar. Thou art my God, and I  
will confesse thee; my God, I will exalt  
thee. Confesse ye to Jehovah, for he is good,  
for his mercie endureth for ever.

## Annotations.

For he] or that he is good: so verse 29.

Verse 4. that feare] strangers of all nations, as before he mentioned the Church and Ministers: see Psalme 115. 9.

Verse 5. with a large roomth] that is, by bring- ing me into it, as is expressed, Pla. 18. 20. and 4. 2.

Verse 6. for me] to wit, an helper, as the Greeke explaineth; which the Apostle followeth, Heb. 13. 6. So the Chaldee saith, the word of the Lord is for mine helpe: so in verie 7. See also Psal. 56. 5. 12.

Verse 7. with them that helpe me] instead of all helpers: see a like phrase, Psal. 54. 6. The Greeke saith, mine helper. see on them] to wit, their re- ward, or vengeance, as the Chaldee explaineth. See Psal. 54. 9. and 91. 3.

Verse 10. but in, &c.] or, in the name of Jehovah, (I trust) that I shall cut them off. The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.

Verse 12. were quenched] or (on the contrary) were kindled, as both the Greeke and Chaldee doe translate it. Sundry words signifie contraries, as barao to blesse and to curse, 1 Kings 21. 13. The fire of thornes is both soone kindled and soone quenched: so Christs enemies. for] or, but in the name, &c.

Verse 13. Thrusting, &c.] that is, Thou diddest sorely thrust, speaking to the enemy: the Chaldee explaineth it, my same thrust me to fall. Thrusting thrust, is an Hebraisme often used; as after, verie 18. So Cutting shall be cut off, Numb. 15. 30. that is, shall die without mercie, Heb. 10. 28.

Verse 14. Song] or melodie, that is, whom I sing laud unto. This is taken from Exo. 15. 2. so Isa. 12. 2. for a salvation] or, a salvation, that is, hath saved or rescued me against mine enemies, as 2 Sam. 10. 11. where the like phrase is used: so after, verie 21, the word for may be omitted, as sometime in the Hebrew it selfe, 2 Chron. 18. 21. compared with 1 Kings 22. 22.

Verse 15. salvation] that is, victory, as Psal. 98. 1. or thanks for salvation, as Psal. 116. 13. See Revel. 19. 1. tents] that is, dwelling places; but spo- ken of as in warres, or for short continuance; as Heb. 11. 9. So tents of the Saints, Rev. 20. 9. See also 2 Chron. 31. 2.

Verse



18 Verse 18. *gave*] or *delivered*; so Ezek. 31. 14.

19 Verse 19. *gates of justice*] that is, of Gods Sanctuary, the gates whereof were to be opened by the Priests and Levites, for men to come and serve the Lord; 1 Sam. 3. 15. called *gates of Justice*, because only the just and cleane might enter into them, as v. 30. Isa. 26. 2. 2 Chron. 33. 19. Rev. 21. 27.

20 Verse 20. *gate of Iehovah*] this the Chaldee expoundeth, *the gate of the Sanctuary of the Lord*.

22 Verse 22. *The stone, &c.*] By this *stone* is meant David himselfe, and his Sonne Christ; by the *builders*, are meant the chiefe men of Israel, that refused David and Christ to reigne over them, Mat. 21. 42. Acts 4. 11. Of David, the Chaldee expoundeth it, *The builders despised the yong man, which among the sons of Jesse was worthy to be made King and Ruler.* for head] that is, the chiefe corner-stone, which coupleth and fastneth the building: See also Isa. 28. 16. 1 Pet. 2. 6, 7, 8. Ephes. 2. 20, 21.

24 Verse 24. *made*] that is, preferred in honour above others; so *making* sometime signifieth, as 1 Sam. 12. 6. and the *making of a day*, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 31. Also *day* is the whole time of grace in Christ, 2 Cor. 6. 2.

25 Verse 25. *save now*] or, *I beseech thee save*; in Hebrew, *Hosbiab-na*, or *Hosanna*, as it is sounded in Greeke, Matth. 21. 9, 15. where the people and children welcome Christ into Ierusalem, singing *Hosanna the sonne of David*, that is, praying God most high, to save the King (Christ) who then came in the name of the Lord.

26 Verse 26. *he that commeth*] that is, the King (Christ) that commeth in the name (power and authority) of the Lord, Luke 19. 38. *we blesse you*] these seeme to be the Priests words, whose office was to blesse Gods people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

27 Verse 27. *the feast-offerings*] or *festivitie*. This word often used for a *festivall day*, as Psal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exo. 23. 18. Isa. 29. 1. and so the Chaldee explaineth it here. Thus Christ is called our *Passover*, 1 Cor. 5. 7. that is, our *Paschall lamb*.

*with cords*] This word is sometime used for *thicke twisted cords*, Judg. 15. 13. sometime for *thicke branches* of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two waies be read; *binde the feast with thicke branches*, or *binde the sacrifices with cords*; both meane one thing, that men should keepe the festivitie with joy and thanks to God, as Israel used at their solemnities. *unto the hornes*] that is, all the Court over, untill you come even to the hornes of the Altar: intending hereby many sacrifices or boughes. The Chaldee interpreteth it, *till he have offered him, and poured the blood at the hornes of the Altar*.



## Psal. CXIX.

This Psalm containeth manifold praises of the Law of God, and effects of the same; with sundry prayers, and professions of obedience.

**O** Blessed are they that are perfect in way, they that walke in the Law of Jehovah. 2 O blessed are they that keepe his testimonies, they that seeke him with all the heart. 3 Also, they that worke not iniquitie, but walke in his waies. 4 Thou hast commanded thy precepts to be observed vehemently. 5 On that my waies were directed to observe thy statutes. 6 Then shall I not be ashamed, when I have respect unto all thy commandements. 7 I will confesse thee with righteousness of heart, when I shall learne the judgements of thy justice. 8 I will observe thy statutes, forsake thou me not very much.

9 Wherewith shall a yong man cleanse his way: by taking heed, according to thy word. 10 With all my heart have I sought thee, let me not wander from thy commandements. 11 In mine heart have I hid thy sayings, that I might not sinne against thee. 12 Blessed art thou, Jehovah, learne me thy statutes. 13 With my lips have I told all the judgements of thy mouth. 14 In the way of thy testimonies have I joyed, as above all store of riches. 15 In thy precepts will I meditate, and will have respect unto thy waies. 16 In thy statutes will I delight my selfe, I will not forget thy words.

17 Bounteously reward unto thy servant, that I may live and observe thy word. 18 Vncover mine eyes, that I may see the marvellous things of thy Law. 19 A stranger I am in the earth, hide not thou from me thy commandements. 20 My soule is broken small with desire unto thy judgements in all time. 21 Thou hast rebuked the proud accursed, that wander from thy commandements. 22 Turne thou from me reproach and contempt, for I have kept thy testimonies. 23 Princes also did sit, they spake against me, thy servant meditath in thy statutes. 24 Also thy testimonies are my delights; the men of my counsell.

25 My soule cleaveth to the dust, quicken thou me according to thy word. 26 I told my waies, and thou answeredst me; teach me thy statutes. 27 Make me to understand the way of thy precepts, and I will meditate on thy marvellous workes. 28 My soule dropeth for heaviness; raise thou me up, according to thy word. 29 Take away from me the way of falshood, and graciously give me thy law. 30 The way of faithfulness I have chosen, thy judgements I have proposed. 31 I have cleaved to thy testimonies, Jehovah,

P p p p p



7 Jehovah, let me not be abashed. 32 I will run the way of thy Commandements, when thou shalt enlarge mine heart.

n 33 Teach me, O Jehovah, the way of thy statutes, that I may keepe it *unto* the end.

n 34 Make me to understand, that I may keep thy Law, and observe it with all the heart.

n 35 Make mee to tread in the path of thy Commandements, for in it I take pleasure.

n 36 Incline mine heart unto thy testimonies, and not unto covetousnesse.

n 37 Turne away mine eyes from seeing false vanitie; quicken me in thy waies.

n 38 Confirm to thy servant thy saying, which *is given* to the feare of thee.

n 39 Turne away my reproach which I am afraid of, for thy judgements *are* good.

n 40 Lo, I have a desire to thy precepts; in thy justice quicken thou me.

1 41 And let thy mercies come to mee, O Jehovah; thy salvation, according to thy saying.

1 42 And I shall answer him that reproacheth me, because I have trusted in thy Word.

1 43 And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgments.

1 44 And I will observe thy Law continually, for ever and perpetual aye.

1 45 And I shall walke in a large roomth, because I have sought thy precepts.

1 46 And I will speake of thy testimonies *in* the presence of Kings, and not be ashamed.

1 47 And I will delight my selfe in thy Commandements, which I have loved.

1 48 And I will lift up my hands to thy commandements which I have loved, & will meditate on thy statutes.

1 49 Remember the word of thy servant, for which thou hast made me hopefully to wair.

1 50 This *is* my comfort in mine affliction, that thy saying quickneth me.

1 51 The proud have scorned me very greatly; from thy Law I have not declined.

1 52 I remembered thy judgements of old, O Jehovah, and comforted my selfe.

1 53 A burning horror hath taken hold on me for the wicked, the forsakers of thy Law.

1 54 Thy statutes have beene songs to me in the house of my pilgrimages.

1 55 I remembered in the night thy name, O Jehovah, and observed thy Law.

1 56 This was to mee, because I kept thy precepts.

n 57 My portion, Jehovah, I have said, to observe thy words.

n 58 I have earnestly besought thy face with all the heart; be gracious to me according to thy saying.

n 59 I thought upon my waies, and turned my feet unto thy testimonies.

n 60 I made haste,

and delayed not, to observe thy commandements.

61 Bands of the wicked have robbed me; thy Law I have not forgotten.

62 At mid-night will I rise to confesse unto thee, for the judgements of thy justice.

63 I *am* a companion to all that feare thee, and that observe thy precepts.

64 The earth is full of thy mercie, Jehovah; learne me thy statutes.

65 Thou hast done good with thy servant, Jehovah, according to thy Word.

66 Learne mee goodnesse of reason and knowledge, for I have beleevd in thy commandements.

67 Before I was afflicted, I *was* astray; but now I observe thy saying.

68 Good *art* thou, and doest good; learne me thy statutes.

69 The proud have forged against me falsehood; I, with all the heart, do keep thy precepts.

70 Their heart is grosse as fat; I, *in* thy Law have delighted my selfe.

71 *It is* good for me that I was afflicted, that I may learne thy statutes.

72 The Law of thy mouth *is* better to me than thousands of gold and silver.

73 Thine hands have made mee, and fashioned me; make me to understand, that I may learne thy commandements.

74 They that feare thee, shall see me and rejoyce, because I have hopefully waited for thy word.

75 I know, Jehovah, that thy judgements *are* justice, and *with* faithfulness thou hast afflicted me.

76 Oh let thy mercie be to comfort me, according to thy saying unto thy servant.

77 Let thy tender mercies come to me, that I may live, for thy Law *is* my delights.

78 Let the proud be abashed, for *with* falsehood they have depraved me: I do meditate in thy precepts.

79 Let those turne to me that feare thee, and that know thy testimonies.

80 Let my heart be perfect in thy statutes, that I be not abashed.

81 My soule fainteth for thy salvation, I hopefully wait for thy word.

82 Mine eyes faile for thy word, saying, When wilt thou comfort me?

83 Though I am like a bottle in the smoke, I have not forgotten thy statutes.

84 How many *are* the daies of thy servant? When wilt thou do judgement on my persecutors?

85 The proud have digged for me pits of corruption, which *are* not according to thy Law.

86 All thy commandements *are* faithfulness; *with* falsehood doe they persecute me, help thou me.

87 Almost they had consumed me in the earth, but I have not forsaken thy precepts.

88 According to thy mercie quicken thou me,



me, and I will observe the testimonie of thy mouth.  
 89. For ever, O Jehovah, thy word is stedfast in the heavens. 90 Thy faithfulness is to generation and generation; thou hast stablished the earth, and it shall stand. 91 To thy judgements they stand *this* day, for they all are thy servants. 92 Vnlesse thy law had bene my delights, then had I perished in mine affliction. 93 For ever I will not forget thy precepts, for by them thou hast quickened me. 94 I am thine, save thou me, for I have sought thy precepts. 95 The wicked have waited for me to destroy me; I consider thy testimonies. 96. Of all perfection I have seene an end; large is thy commandement vehemently.  
 97. O how I love thy law! all the day it is my meditation. 98 Thou makest mee wiser then mine enemies, by thy commandements; for, for ever it is with me. 99. I am more prudent than all my teachers, for thy testimonies are my meditation. 100 I am of more understanding than the Elders, because I have kept thy precepts. 101 I have restrained my feet from every evill way, that I may observe thy word. 102 I have not departed from thy judgements, for thou hast taught me. 103 How sweet are thy sayings to my palate! more than honey to my mouth. 104 By thy precepts I have gotten understanding, therefore I hate every path of falshood.  
 105. Thy word is a lampe to my foot, and a light to my path. 106 I have sworne, and will ratifie it, to observe the judgements of thy justice. 107 I am afflicted very vehemently; Jehovah, quicken thou mee according to thy word. 108 The free-offerings of my mouth, favourably accept thou, oh Jehovah; and learne me thy judgements.  
 109. My soule is in my hand continually, and thy law I have not forgotten. 110 The wicked have laid a snare for me, and from thy precepts I have not strayed. 111 I possess for heritage thy testimonies for ever, for they are the joy of mine heart. 112 I have inclined mine heart to doe thy statutes, for ever to the end.  
 113. I hate vaine thoughtes, and I love thy law. 114 Thou art my secret place, and my shield, I hopefully wait for thy word.  
 115. Depart from me yee evill doers, that I may keepe the commandments of my God.  
 116 Uphold me according to thy saying, that I may live; and let me not be abashed

for my hope. 117 Sustaine me, and I shall be saved, and I will delight in thy statutes continually. 118 Thou hast troden downe all them that stray from thy statutes, for their deceit is falshood. 119 Like drosse thou makest cease all the wicked of the earth, therefore I love thy testimonies. 120 My flesh feeleth horror for dread of thee, and I feare for thy judgements.  
 121 I have done judgement and justice, leave me not to mine oppressours. 122 Be surety for thy servant, for good; let not the proud oppress me. 123 Mine eyes faile for thy salvation, and for the sayings of thy justice. 124 Doe with thy servant according to thy mercy, and learne me thy statutes. 125 I am thy servant, give me understanding, that I may know thy testimonies.  
 126 It is time for Jehovah to doe, they have made frustrate thy law. 127 Therefore I love thy commandements, above gold, and above fine gold. 128 Therefore, all thy precepts of every thing I hold righteous; I hate every way of falshood.  
 129 Marvellous are thy testimonies, therefore doth my soule keepe them. 130 The opening of thy words giveth light, giving understanding to the simple. 131 I opened wide my mouth and panted, for I longed for thy commandements. 132 Turne the face unto me; and be gracious to me, according to the judgement towards those that love thy name. 133 Firmely direct my steps in thy saying, and let not any iniquitie have dominion over mee. 134 Redeeme mee from the oppression of men, and I will observe thy precepts. 135 Make thy face to shine upon thy servant, and learne mee thy statutes. 136 Rivers of waters runne downe mine eyes, because they observe not thy law.  
 137 Just art thou Jehovah, and righteous thy judgements. 138 Thou hast commanded the justice of thy testimonies, and faithfulness vehemently. 139 My zeale suppresseth me, because my distressers have forgotten thy words. 140 Thy saying is fined vehemently, and thy servant loveth it.  
 141 I am small and despised, thy precepts I have not forgotten. 142 Thy justice is a justice forever, and thy law is the truth. 143 Distresse and anguish have found me, thy commandements are my delights. 144 The justice of thy testimonies is for ever; make me to understand, that I may live.



P 145 I have called with the whole heart :  
 answer me, Jehovah; I will keep thy statutes.  
 P 146 I have called upon thee, save thou me,  
 P and I will observe thy testimonies. 147 I  
 P have prevented in the twilight, and cried; I  
 P hopefully waited for thy word. 148 Mine  
 P eyes have prevented the *night-watches*, to  
 P meditate in thy saying. 149 Heare my voice,  
 P according to thy mercy, Jehovah; according  
 P to thy judgment quicken thou me. 150 They  
 draw neare that follow after a mischievous  
 purpose, they are farre off from thy law.  
 P 151 Neere *art* thou, Jehovah, and all thy  
 P commandements *are* truth. 152 Of old I  
 have knowne of thy testimonies, that thou  
 hast founded them for ever.  
 153 See mine affliction, and release me,  
 154 for I have not forgotten thy law. 154. Plead  
 my plea and redeeme mee, *according* to thy  
 155 saying quicken thou me. 155 Salvation *is*  
 farre from the wicked, because they seeke  
 156 not thy statutes. 156 Thy tender mercies  
*are* many, O Jehovah; according to thy  
 157 judgements quicken thou me. 157 Many  
*are* my persecutors, and my distressers; from  
 158 thy testimonies I have not declined. 158 I  
 saw unfaithfull transgressours, and was grie-  
 ved *for* that they observed not my saying.  
 159 See, that I love thy precepts; Jehovah,  
 according to thy mercy quicken thou me.  
 160 The beginning of thy word *is* truth, and  
 for ever *is* every judgement of thy justice.  
 W 161 Princes have persecuted me without  
 W cause, & for thy word mine heart doth stand  
 W in awe. 162 I *am* joyfull for thy saying, as  
 W one that findeth much spoile. 163 False-  
 W hood I hate, and I abhorre; thy law I doe  
 W love. 164 Seven *times* in a day doe I praise  
 W thee, for the judgements of thy justice.  
 W 165 Much peace *is* to them that love thy  
 W law, and to them *is* no stumbling-blocke.  
 W 166 I have hoped for thy salvation, Jeho-  
 W vah, and have done thy commandements.  
 W 167 My soule hath observed thy testimo-  
 W nies, and I love them vehemently. 168 I  
 have observed thy precepts and thy testimo-  
 nies, for all my wayes *are* before thee.  
 n 169 Let my shouting crie come neare be-  
 n fore thee, Jehovah; according to thy word  
 n give thou me understanding. 170 Let my  
 supplication for grace come before thee; ac-  
 cording to thy saying, deliver thou mee.  
 n 171 My lips shall utter praise, when thou hast  
 n learned me thy statutes. 172 My tongue  
 shall resound thy saying, for all thy comman-  
 n dements *are* justice. 173 Let thine hand be

to helpe me, for I have chosen thy precepts.

174 I have longed for thy salvation, Jeho-  
 vah, and thy law *is* my delights. 175 Let  
 my soule live, that it may praise thee; and let  
 thy judgments help me. 176 I have strayed  
 like a lost sheepe; seeke thou thy servant, for  
 I have not forgotten thy commandements;

### Annotations.

**P**erfect in way ] *intire* (or *unblemished*) in their  
 state or *conversation*: See Ezek. 28. 15. Psalme  
 1. 1.

Verse 2. *seeke him*] with *hope* and *trust*, as the  
 word also importeth, Esay 11. 10. with Rom. 15.  
 12. See also Deut. 4. 29. Jer. 29. 13. 2 Chro. 15. 15.  
 The Chaldee tranlateth, *seeke his doctrine*.

Verse 3. *Also they &c.*] the Greeke turneth it  
 thus; *For, not they that worke iniquity, doe walke in*  
*his wayes.*

Verse 4. *to be observed*] or, for men to observe.  
 See the notes on Psal. 36. 3.

Verse 5. *O that*] or, *My wishes are that &c.*  
 The Chaldee expounds it, *It is good for me that I*  
*have directed my waies.*

Verse 8. *very much*] or *unto vehemencie*, *vehe-*  
*mently*, that is, *utterly*: a like prayer is against Gods  
 anger, Esay 64. 9. Or, it may here have reference  
 to the former, *I will keepe thy statutes with vehemen-*  
*cie, if thou forsake me not.*

Verse 10. *let me not wander*] or *make me not to erre*;  
 in Greeke, *repell me not*.

Verse 14. *as above*] *as that which is superior to all*  
*riches*; or, *as for all abundant wealth*.

Verse 16. *delight*] or *solace*, *recreat* my selfe.

Verse 18. *Uncover*] or *unveile*. *that I may*  
 or, *and I shall*: so after in this and other Psalmes  
 often. See Psal. 43. 4.

Verse 19. *in the earth*] or *in the land*: See Psal. 19  
 39. 13.

Verse 20. *for desire*] or, *wish desiring*, or *to de-*  
*sire*; as the Greeke saith, *my soule coveteth to desire*.  
 A like forme of the Hebrew word is in Jerem.  
 31. 12.

Verse 23. *spake*] or *talked of me*; *spake largely*  
 and freely: See the word in this forme, Ezek.  
 33. 30.

Verse 24. *men of my counsell*] that is, *my coun-*  
*sellours*, they with whom I consult. So in Esa. 40.  
 13. *man of his counsell*, is turned in Greeke *Sumboulos*,  
 Rom. 11. 34. that is, *Counsellour*.

Verse 25. *quicken me*] or, *spare my life*, as Ios.  
 9. 15.

Verse 26. *answeredst me*] which the Chaldee ex-  
 poundeth, *acceptedst my prayer*.

Verse 27. *and I will*] or, *that I may*; as verse  
 18. and 33.

Verse 28. *droppeth*] to wit, *teares*, that is, *wee-*  
*peth*: as Iob 16. 20. *raise up*] or, *confirm*, *sta-*  
*blish*, as verse 38. and 106.

Verse 30. *of faithfulness*] or *faith*, that is, a sure  
 and



- and faithfull way. *proposed*] to wit, before me, as Psal. 16. 8.
- 32 Verse 32. *enlarge*] that is, *amplifie* and *increase* with wisdom, as 1 Kin. 4. 29. (as to *want on heart*, is to be foolish, Prov. 9. 4.) or with comfort, as Isa. 60. 5. or *love*, as 2 Cor. 6. 11.
- 33 Verse 33. *to the end*] Greeke, *continually*; some turne it, for *rewards*, as after the Greeke doth, verse 112. The Hebrew properly is the *beck* or *foot-sole*; figuratively the *end*, and sometime *reward*; see Psal. 19. 12. *that I may*] or, *and I shall keepe*, &c. So verse 34.
- 37 Verse 37. *I turne away*] or *Make passe*, *transfere*: so verse 39. *from seeing*] or, *that they see not*, Psal. 69. 24. and 66. 18.
- 38 Verse 38. *Confirm*] or *raise up*, that is, *performe* and *doe it*, as 2 Sam. 7. 25. and that *continually*, as Deut. 27. 26. with Gal. 3. 10. So, *to confirme words*, 2 Kings 23. 3. is to *doe them*, 2 Chron. 34. 31. *which*] that is, *which servants* is given (or *added*) to thy *fiare*, or *which word* is given for the *fear* of thee, that thou mayest be feared.
- 41 Verse 41. *come*] that is, *be performed*, as Judges 13. 12.
- 42 Verse 42. *answer*] Hebr. *answer him word*, that is, *return him answer*, as this phrase importeth, 2 Sam. 24. 13. 1 Kings 20. 9. and 12. 16. so Prov. 27. 11. Or, *answer him the matter*.
- 43 Verse 43. *very much*] or *unto vehemencie*, *vehemently*, as verse 8. and it may be referred to the word, *vehemently true*; or to the former, *pull not utterly*.
- 45 Verse 45. *in a large room*] or, *in widenesse*, that is, at liberty, cheerfully, free from feares, distresses, &c. Psal. 4. 2. and 18. 22. and 118. 5.
- 48 Verse 48. *lift my hands*] that is, *put my hands* to the practise of thy Law with earnestnesse.
- 53 Verse 53. *A burning horrow*] a *storme* of terrour and dismay, as the Greeke saith, *swearing* or *fainting*: see Psalm. 11. 6. *for*] or *from the wicked*; a storme of trouble raised by them.
- 54 Verse 54. *Songs*] *Theames*, or *Arguments* of singing. *the house*] the earthly house of this Tabernacle, where man sojourneth in his body; as 2 Cor. 5. 1, &c. in Greeke, *the place*, that is, *wherefoever I sojourne*.
- 56 Verse 56. *This way*] Thus ordered I the course of my life; or this varietie of estate, persecution, consolation, &c. befell me.
- 57 Verse 57. *my portion*] that is, as the Greeke explaineth, *O Lord thou art my portion*, as Psal. 142. 6. and 16. 5. Jer. 10. 16. or *my portion*, *O Lord, shall be to keepe thy words*.
- 58 Verse 58. *besought*] or *intreated*: see Psalmic 45. 13.
- 59 Verse 59. *thought upon*] considered upon and counted; the Chaldee saith, *I thought to make good my ways*.
- 60 Verse 60. *delayed not*] or, *distracted not my selfe*, to wit, with worldly cares, feares, pleasures, &c.
- 61 Verse 61. *Bands*] or *Cords*, as the Greeke also turneth it, or *Companies*, as the Chaldee explaineth it: so a *band* of Prophets, for a *company* of them, 1 Sam. 10. 10.
- Verse 66. *reason*] or *behaviour*: Hebr. *taste* or *savour*: see Psal. 34. 1.
- Verse 67. *afflicted*] or *answered*, *cried*, to wit, for my affliction.
- Verse 69. *forged*] or *composed*, *advised*: so Job 23. 4.
- Verse 70. *gross*] *congealed*, and so made hard and senseless, in Greeke, *crushed in milke*. Compare Acts 28. 27. Ephes. 4. 18.
- Verse 72. *Thousands*] to wit, of *pieces*, as is expressed, Psal. 68. 31. the Chaldee expoundeth it, *of talents*.
- Verse 73. *fashioned*] or *fitted*, *composed*. Compare Job 10. 8.
- Verse 75. *with faithfulness*] or *in faith*, or *truth*. God is faithfull, which will not suffer us to be tempted above that we are able, but will give the issue with the temptation, &c.: 1 Cor. 10. 13.
- Verse 78. *depraved*] *perverted*, *wronged me*, *dealt perversly with me*; or, *would pervert me from the right way*.
- Verse 79. *turne to me*] in Chaldee, *turne to my doctrine*.
- Verse 80. *perfect*] *sincere*, in Greeke, *without spot*, *unblemished*, as verse 1.
- Verse 81. *fainteth*] *faileth*, or *is consumed*, to wit, with desire. So Psal. 84. 29. *faile*] or *are consumed*, as before, and verse 123. See Psal. 69. 4. 1 Sam. 2. 33.
- Verse 83. *in the snawe*] that is, *dry* and *wrinkled*. Compare Psal. 32. 4. and 102. 4.
- Verse 84. *daies*] to wit, of *affliction*: see Psal. 37. 12. and 116. 2.
- Verse 85. *digged pits*] to take away my life, Psalm 35. 7: the Greeke saith, *told me tales*, to intrap me with errors.
- Verse 86. *faithfulness*] or *faith*, that is, *faithfull*, *true*.
- Verse 89. *is steadfast*] or, *standeth fast*, *abideth*: compare Isa. 40. 8.
- Verse 90. *stablished*] or *fully fetted*: See Ecclesiastes 1. 4.
- Verse 91. *To thy*] that is, *According to thy ordinations*, or, *For thy judgements*, in the manner and to the ends that thou appointedst them, they stand and continue, as Psal. 33. 9.
- Verse 96. *of all perfection*] or *consummation*, that is, of every most perfect thing. *large*] or *broad*, *wide*, meaning infinite.
- Verse 98. *thou makest*] or *it maketh*. *it is with me*] or, *it is mine*, that is, thy Law (or every one of thy Commandments) are mine.
- Verse 103. *my palate*] that is, *my taste*.
- Verse 105. *a Lampe*] or *a Candle*, *Lantern*: so Prov. 6. 23. Compare Job 19. 8.
- Verse 106. *sworne*] making covenant to walke in thy Law, Nehem. 10. 29. *ratified*] performe, or stablish.
- Verse 108. *free-offerings*] or, *voluntaries*: see Psal. 54. 8.
- Verse 109. *in my hand*] or *palm*, that is, *I goe in danger of my life*. See the like phrase, Judg. 12. 3. 1 Sam. 19. 5. & 28. 21. So the Chaldee explaineth it, *my soule is in danger*, as if it were upon my hand.



112 Verse 112. *to the end*] as verse 33. Here the Greeke turneth it, *for reward*, respecting the end and reward of faith and obedience, as Psalm. 19. 12. Heb. 11. 26. 1 Pet. 1. 8. 9.

113 Verse 113. *vaine thoughts*] or *wavering cogitations*, or *vaine thinkers*, as the Chaldee explaineth it; the Gr. also turning it, *transgressors of law*. It hath the name of *top-branches* of trees; figuratively applied to the *thoughts* or *opinions* of the mind, wavering and uncertaine, as 1 King. 18. 21. or persons distracted with their owne cogitations.

117 Verse 117. *delight*] or, *have respect*, or *contem-plate, meditate delightfully*.

119 Verse 119. *Like drosse*] consumed with the fire of thy wrath. See Ezek. 22. 18. — 22. Prov. 25. 4, 5. *makest cease*] that is, *removest*, or *takest away*.

120 Verse 120. *feeleth horror*] as when the haire stands up for feare; and by *flesh*, may be meant the *haire of his flesh*, as is expressed, Job 4. 15. from whence this phrase seemeth to be taken.

121 Verse 121. *Be surety*] answering for, and defending him. Or, *give sweetnesse* (or *delight*) unto him.

126 Verse 126. *to doe*] or *worke*, shewing his power: The Chaldee otherwise, *It is time to doe the will of the Lord*. *made frustrate*] of none effect, or dissipated: See Psalme 33. 10.

128 Verse 128. *bold righteous*] or *make righteous*, that is, *doe esteeme*, and *defend to be most right*, and *doe rightly use them*.

130 Verse 130. *The opening*] or *doore*, that is, the *de-clara-tion* (as the Greeke interpreteth it;) or the *first entrance into them*.

132 Verse 132. *according to the judgement*] that is, as is *right and meet*, and *behoveth*; or, after the manner, wont and custome that thou usest. So *judgement* is for *manner*, or *custome*, Gen. 40. 13. Ios. 6. 15. 1 Sam. 2. 13. and 27. 11.

136 Verse 136. *they*] *men* in generall, or the *wicked*; as after, vers. 158.

137 Verse 137. *righteous*] to wit, *is every of thy judge-ments*; or, *upright art thou in thy judgements*.

138 Verse 138. *justice of thy testimonies*] that is, *thy just and very faithfull testimonies*. Or, *justice, thy testi-monies and faith*.

139 Verse 139. *suppresseth*] or *cutteth off*, that is, *com-fortieth*. Compare Psalme 69. 10.

140 Verse 140. *finest*] *purified as in fire*, Psalme 12. 7.

142 Verse 142. *for ever*] that is, *everlasting*: so ver. 144.

143 Verse 143. *found*] that is, *come upon me*, as Psal. 116. 3.

144 Verse 144. *justice of &c.*] or, *Thy testimonies are just, &c.*

147 Verse 147. *prevailed*] to wit, *thee*, with prayer, as Psal. 88. 14. and 95. 2. *twilight*] *the dawning of the morning*, as the Chaldee explaineth it, and the Hebrew sometime signifieth, Job 7. 4.

148 Verse 148. *watches*] see Psal. 63. 7. and 90. 4. and 190. 62. The Chaldee saith, *the morning and evening watches*.

149 Verse 149. *judgement*] *equity*, or *custome*, as verse 132.

Verse 160. *the beginning*] or, *the head*, but the Greeke and Chaldee doe explaine it, *from the be-ginning thy word is truth*; and so for ever. Or, *ta-king head for excellencie*, *thy most excellent word is truth*.

Verse 164. *Seven times*] that is, *often*; for *se-ven* is used for *many*, as Levit. 26. 18. Prov. 24. 16. and 26. 25. 1 Sam. 2. 5.

Verse 165. *is no stumbling bloke*] or, *they have no offence*, (or *scandall*.) So in 1 Ioh. 2. 10. *he that lo-ve-th his brother, there is no scandall in him*. He walkes without feare of falling.

Verse 172. *rejoiced*] or, *sing*; Heb. *answer*.

Verse 175. *Let my soule live*] that is, *Let me wholly live*: as on the contrary, *let my soule die*, Iudg. 16. 30.

Verse 176. *a lost sheepe*] *a sheepe of perdition*, or *perishing*, that is, *ready to perish*. *All we like sheepe have gone astray*, Esay 53. 6.



## P S A L. CXX.

The Prophet prayeth against, and reproveth the evil tongue: 5 and complaineth of his necessary conversation with the wicked.

## A Song of degrees.

**V**Nto Jehovah, in my distressednesse, I cried, and he answered me. Jeho-vah, deliver thou my soule from the lip of falshood, from the tongue of deceit. What shall it give thee, and what shall it adde to thee, tongue of deceit. Sharpe ar-rowes of a mighty one, with coales of Iu-niper. Woe is me that I sojourne with Me-*shec*, dwell with the tents of Kedar. My soule it hath much dwelt with him that ha-teth peace. *I am for peace*, and when I speak, *they are for warre*.

## Annotations.

**O**F degrees] or, of *ascensions*, of *heights*: (Hebr. *ham-mahaloth*) that is, *a Psalme to be sung with an high voice*; as the Levites are said to praise God with a great voice on high, (Hebr. *te-mablah*,) 2 Chro. 20. 19. Or, this title noteth the excellencie of the song, for short, grave and pithy sentences; as *Adam ham-mablah*, is a man of eminencie, (or of *high degree*) 1 Chron. 17. 17. Sundry other wayes is this title understood, as of *the staires* that went up to the house of the Lord, whereon the singers should stand; and this the Chaldee favoureth: also of *the coming up from Babylon*, (called *mablah*, an *ascension*, Ezr. 7. 9.) &c. Fifteene Psalmes together have this title prefixed. *distressed-nesse*] that is, *fore distresse*: the Hebrew addeth a letter to increase the signification; so, *helpfulnesse*, for full helpe, Psal. 44. 27. *cried*] in Chaldee, *prayed*, and he received my prayer.

Verse 3.



3 Verse 3. *What shall it give*] or, (as the Greeke hath) *what shall be given*, that is, *what good*, or *profit shall thou get*? meaning, *none at all*. The verbe active is often used passively; see Psal. 32.9. and 36.3. Or, *what shall be* (meaning God, or any one) give to thee, O deceitfull tongue? *it adde*] or *bee added*, to wit, *in good*, or *advantage*; so Psal. 115. 14. *tongue*] this may also be read, *what shall be tongue of deceit give to thee*, that is, *profit thee*, (speaking to the calumniator.

4 Verse 4. *arrows, &c.*] This may note out the hurt of a guilefull tongue, whose evill words are like *arrows*, Psal. 64. 4. Prov. 23. 18. or, the reward which God will give the deceitfull tongue, his *plagues*: like *arrows*, Psal. 45. 6. Deut. 32. 23. Ezek. 5. 16. *coales of Iuniper*] which wood in burning smelleth sweet, but the coales thereof burne extremely, and last long; so that under the ashes the glowing coales may be kept (as some write) a yeare long. So it fitly noteth the long lasting infamy of an evill tongue. Or, if wee referre it to Gods judgements, they are severe and durable, as Deut. 28. 59. Psal. 18. 9. & 140. 11.

5 Verse 5. *sojourne*] or *am a pilgrim, a stranger*. with *Meshec*] that is, with a profane and barbarous people, like the posterity of Meshec and Kedar, mentioned in Gen. 10. 2. and 21. 13. *Meshec* signifieth *length* or *protraction*, and so may here bee taken for no proper name, but *I sojourne so long*; and thus the Greeke turneth it, *my peregrination is prolonged*. *Tents of Kedar*] the sonne of Ismael, Gen. 25. 13. whose children dwelt in Arabia, Isa. 21. 13. -- 17. therefore the Chaldee here turneth it *Arabians*, they dwelt in Tents or Cottages in the wilderness, as shepherds. See also Esay 42. 11. Ier. 49. 28. 39. Ezek. 27. 21.

6 Verse 6. *it hath much*] or, *to it selfe* (in it owne seeming) *hath long dwelt*: so Psal. 123. 4.

7 Verse 7. *for peace*] or, *to peace* (as after *for* or *to warre*) that is, *addicted thereto*, or *understand, a man of peace*, that is, *peacefull*, as the Greeke expoundeth it; so Iob 5. 24. and 21. 9. 2 Sam. 17. 3. See the like phrase, Psalme 109. 4. Also in Obad. 7. *thy bread*, for, *men of thy bread*.



PSAL. CXXI.

The great safety of those that trust in Gods protection.

A Song of degrees.

1 Lift up mine eyes unto the mountaines,  
2 from whence shall come mine helpe.  
3 Mine helpe cometh from with Jehovah,  
4 which made heavens and earth. Let him not give thy foot to be moved, let him not slumber that keepeth thee. Loe he will not slumber nor sleepe, that keepeth Israel.  
5 Jehovah is thy keeper, Jehovah thy shadow upon thy right hand. The Sunne shall not

smite thee by day, nor the Moone by night, Jehovah will keepe thee from all evill, hee will keepe thy soule. Jehovah will keep thy going out, and thy comming in, from this time and for ever.

Annotations.

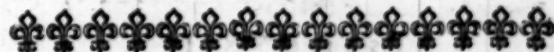
1 OF degrees] or, *for degrees*, or, *ascensions*: see the first note on the former Psalme. *the mountaines*] *Sion* and *Morijah*, where was the Sanctuary of God, who had his foundation in the holy mountaines, Psal. 87. 1. which was a figure of the heavens, Heb. 9. 24. and sometime *mountaines* and *heavens* are used for the same, as Psal. 18. 8. with 2 Sam. 22. 8. So the meaning is, that when hee looked up to God for helpe, he received it. Or we may reade it thus; *Shall I lift up mine eyes to the mountaines*? that is, to the places where Idols are worshipped, Deut. 12. 2. as if he should say, *farre be it from me*. For in vaine is helpe expected from the hills, or the multitude of the mountaines; but in Jehovah our God is the salvation of Israel, Ier. 3. 23. The lifting up of the eyes signifieth hope and expectation, Ezek. 18. 6. So Psalme 123. 1.

3 Verse 3. *to be moved*] or, *to slide*, or *to commotion*, which meaneth a falling into evill: see Psal. 38. 17. *not slumber*] that is, not neglect any care or diligence for thy good, Psal. 132. 4. Prov. 6. 4. Esay 5. 27.

5 Verse 5. *shadow*] that is, protection, comfort and refreshing from heat, Esay 25. 4. and 4. 6. Num. 14. 9. See also Psalme 109. 31.

6 V. 6. *The Sunne*] which annoyeth with heat, as the Moone doth with cold vapours, Ion. 4. 8. Gen. 31. 40. And the *Sun* and *Moone* being rulers of day and night, Psal. 136. 8, 9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wilderness, Exod. 13. 21. Esay 4. 5.

8 Verse 8. *Thy going out and comming in*] that is, all thy administration, affaires and actions. See the like phrase, Deuter. 28. 6. 2 Chron. 1. 10. 2 Sam. 3. 25. Act. 1. 21. and 9. 28.



PSAL. CXXII.

Dauids joy for the Church, and prayer for the peace thereof.

A Song of degrees, of David.

1 Rejoyced in them that said unto me, We  
2 will goe into the house of Jehovah. Our  
3 feet have beene standing in thy gates, O  
4 Ierusalem. Ierusalem builded as a citie that is joyned to it selfe together. Whither the tribes goe up, the tribes of Iab, so the testimony of Israel, to confesse unto the name of Jeho-



5 Jehovah. For there are set thrones for  
judgement, thrones for the house of David.  
6 Aske ye the peace of Jerusalem; safe quiet-  
7 nesse have they that love thee. Peace be in  
8 thy Fort, safe quietnesse in thy Palaces. Be-  
cause of my brethren and my neighbours, I  
9 will speake, O peace be in thee. Because of  
the house of Jehovah our God, I will seeke  
good for thee.

## Annotations.

1 **I**N them] or, for them: Greeke, for the things that  
were said. we will] or, let us goe, exhorting  
one another, as Deut. 33. 19. house] which  
the Chaldee expoundeth, house of the Sanctuary  
of the Lord.

3 Verse 3. joyned it selfe] compact, fithly framed and  
builded together for an habitation of God through the spi-  
rit. Ephes. 2. 21, 22. so the curtaines of the Taber-  
nacle were conjoynd, Exod. 26. 3.

4 Verse 4. to the testimonie] that is, the Ark, wher-  
in were the tables of testimonie, and from whence  
God testified his presence by oracle, Exod. 25.  
21, 22. or, by the testimonie to Israel, that is, accord-  
ing to the charge given for their coming thither, Deut.  
16. 16, 17.

5 Verse 5. are set] or sit thrones, that is, they stand,  
or remaine still, or are set, active for passive, as Psal.  
36. 3. of the house] or, for the house, that is, the  
posteritie, as Psal. 115. 10. The Chaldee saith, for  
the Kings of the house of David.

6 Verse 6. Aske] that is, Desire, or pray for the peace;  
in Greeke, the things that belong to the peace: see  
the like speech, Luke 19. 42. Jer. 15. 5. safe quiet-  
nesse have] or, they shall have safe ease, or tranquillitie,  
prosperitie: the word meaneth both quietnesse  
from troubles, and abundance of welfare: so  
Psal. 30. 7. and 73. 12.

7 Verse 7. fort] or ramparts, frontiers; whereof he  
speaketh in Lam. 2. 8.

9 Verse 9. good for thee] or, thy good: see Neh. 2. 10.



## P S A L. CXXIII.

A profession of patient confidence in God, and prayer to  
be delivered from contempt.

1 A Song of degree.

2 **U**Nto thee lift I up mine eies, O thou  
that sittest in the heavens. Loe, as  
the eyes of servants are unto the  
hand of their Masters; as the eyes of a mai-  
den unto the hand of her mistresse; so our  
eyes unto Jehovah our God, untill that he  
3 be gracious unto us. Be gracious to us Je-  
hovah, be gracious to us; for we are very  
4 much filled with contempt. Our soule it is

very much filled with the scorning of those  
that are at ease, the contempt of the proud.

## Annotations.

**S**ittest] that is, reignest, gouvernest, judgest: for  
heaven is Gods throne, Esa. 66. 1.

Verse 2. than be be gracious] or show mercie; this  
noteth continuall prayer without fainting, as  
Luke 18. 1, 7.

Verse 4. it is] or is it selfe, as Psal. 120. 6. of  
the proud] or, be to the proud; as a Prayer that the  
evill may turne upon themselves.



## P S A L. CXXIV.

David teacheth Israel to blesse God for their deli-  
verance.

A Song of degrees of David.

1 **E**Xcept Jehovah, that he had beene for  
us, now let Israel say: Except Jeho-  
2 vah, that he had bin for us, when man  
rose up against us: Then they had swallow-  
3 ed us up alive, when their anger was kindled  
against us. Then the waters had overflow-  
4 ed us, the streame had passed over our soule.  
Then the proud waters had passed over our  
5 soule. Blessed be Jehovah, who hath not gi-  
6 ven us for a prey unto their teeth. Our  
7 soule, as a bird is escaped out of the snare of  
the fowlers; the snare is broken, and we are  
8 escaped. Our helpe is in the name of Jeho-  
vah, the maker of heavens and earth.

## Annotations.

1 **E**Xcept Jehovah, that he] or, But for Jehovah who  
was. The Chaldee saith, Except the word of  
the Lord, &c.

Verse 2. men] in Chaldee, sinfull men.

Verse 4. waters] that is, sinfull people, as Isa. 59  
19. Rev. 17. 15.

Verse 5. proud waters] the Chaldee expoundeth  
it, The King whose Campe is like the high waters  
of the Sea.



## P S A L. CXXV.

The safety of such as trust in God. 4 A prayer for  
the godly, and against the wicked.

A Song of degrees.

1 **T**hey that trust in Jehovah, shall be as  
mount Sion which is not moved, but  
2 remaineth for ever. Jerusalem, the  
moun-



mountaines are round about it, and Jehovah is round about his people, from this time and for ever. For the rod of wickednesse shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evill. Doe good, O Jehovah, unto the good, and to the righteous in their hearts. But they that turne aside to their crookednesses, Jehovah will lead them away with the workers of painfull iniquitie: Peace shall be upon Israel.

Annotations.

- 1 **T**hey that trust] The Chaldee explaineth it, *The just which trust in the Word of the Lord.*
- 2 Verse 2. and Jehovah] that is, and so Jehovah, which the Chaldee expoundeth, *the divine presence (or majestie) of the Lord.*
- 3 Verse 3. of wickednesse] that is, of the wicked, as pride, for proud men, Psal. 36. 12. and their rod meaneth their dominion, or power, as Psal. 2. 9. *let* that is, inheritance; as Ios. 18. 11. 1 Pet. 5. 3.
- 5 Verse 5. crookednesses] crooked wayes, or, vices. *lead them away*] or, make them goe away, that is, to die; as 1 Chron. 17. 11. compared with 2 Sam. 7. 12. So the Chaldee paraphraseth, *will lead them to Hell; and their part shall be with the workers of iniquitie.*



PSAL. CXXVI.

The Church celebrating her incredible returne out of captivitie, prayeth for; and prophesieth the good successe thereof.

- 1 A Song of degrees.
- 2 **V**hen Jehovah returned the captivitie of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joyfull shouting; then said they among the heathens, Jehovah hath done very great things with them. Jehovah hath done very great things with us, we are joyfull.
- 3 Turne thou, O Jehovah; our captivitie, as the streames in the South. They that sow with teares, shall reap with joyfull shouting.
- 6 He going goeth, and weepeth, bearing the sowing seed: he comming commeth with joyfull shouting, bearing his sheaves.

Annotations.

- 1 **T**he captivitie] or, the reverfion, that is, the multitude of captives returning from bondage. See

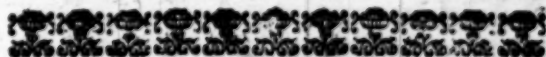
Psal. 14. 7. and 68. 19. Deut. 30. 3. The returne from Babels bondage figured our redemption by Christ, Esa. 10. 21, 22. Rom. 9. 27. And to returne the captivitie, sometime is to restore all that was lost, Iob 42. 10. *that dreame*] that felt joy and comfort incredible, which we doubted whether it were true or not; as did Peter, Act. 12. 9. See also Esay 29. 7, 8. The Chaldee expoundeth it, *like sleepers which wake from their dreamer.*

Verse 2. joyfull shout] or song, or shrill singing: so verse 5. 6. Compare Iob 8. 21. *done very great things*] or done magnificently, or magnified his doings, as the Greeke translateth this phrase, in Ios. 2. 20. the Hebraisme being, *he hath magnified to doe*, like that in 2 Chron. 33. 6. *Manassah multiplied to doe* (that is, did much) evill. *with them*] or with these men.

Verse 4. our captivitie] that is, the rest of the captives which remaine yet behind, bring them also. So captivitie is for captives, Ezek. 11. 24, 25. *in the South*] that is, in the dry ground; for so the Hebrew word signifieth, and so South lands were waterlesse, Iudg. 1. 15. Here we may understand, *this shall be to us as rivers in the South.* The Chaldee paraphraseth, *as the land is turned when water-springs breake forth into it, in time of drought.*

Verse 5. shall reape] or, let them reape: as continuing the former prayer: so after.

Verse 6. He going goeth] that is, every former fore-mentioned: therefore the Greeke saith, *why did going goe*: which phrase meaneth a continuall and diligent going. *the sowing seed*] the seed to be sown, Hebr. the drawing of the seed, that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the dray of seed, that is, the seed basket. Sometime drawing, is, purchasing, as Iob 28. 18. which may also be minded here, *the purchased* (that is, precious) seed.



PSAL. CXXVII.

The vertue of Gods blessings in all estates. 3 Gods children are his gift.

A Song of degrees for Solomon.

**I**F Jehovah build not the house, in vaine doe the builders thereof labour therein: If Jehovah keepe not the citie, in vaine doth the keeper wake. It is vaine for you to rise up early, to sit up late, to eat the bread of sorrowes; so he will give his beloved sleepe.

Loe, sonnes are an heritage of Jehovah; the fruit of the wombe, his wages. As arrows in the hand of a mightie man, so are sonnes of the youth. O blessed is the man that hath filled his quiver with them: they shall not be abashed, when they shall speake with the enemies in the gate.

Anna.



## Annotations.

- 1 **F** Or Solomon] at Psal. 72. 1. or, of Solomon. the  
citie] in Chaldee, the citie Jerusalem.
- 2 Verse 2. to rise early] or, to be early in rising, to  
be late in sitting, eating, &c. of sorrows] that is,  
gotten with much sorrow or paines: as bread of  
wickednesse, Prov. 4. 17. is that which is wickedly  
gotten; or bread of sorrows, may meane course  
meat, as bread of pleasures, Dan. 10. 3. is dainty fine  
meat. so] by building, keeping and blessing  
their labours without sorrow; or surely he will give.  
his beloved] or darling; the Hebrew Iedid, hath  
reference to Solomons name Iedid-jah, 2 Sam. 12.  
25. that is, Beloved of Iah: but the Greeke turneth  
it plurally, his beloved ones. sleepe] quiet rest  
without carke and sorrow. Therefore also the  
Hebrew word Shema is written with a quiet  
dumbe letter, (otherwise than usual) to denote  
the more quietnesse.
- 3 Verse 3. an heritage] that is, a reward (or blessing)  
given of the Lord: so Job 20. 29. Isa. 54. 17. Psal.  
61. 6. wages] or reward, which sometime is of  
debt, for service, Num. 18. 31. Gen. 30. 28. some-  
time of favour, Rom. 4. 4. as Gods rewards to his  
servants, Gen. 15. 1. Isa. 61. 11.
- 4 Verse 4. sonnes of youth] that is, young men, who  
are a helpe to their parents against the enemy, as  
arrows in the battell. Compare 1 Ioh. 2. 14. Pro.  
20. 29.
- 5 Verse 5. his quider with them] that is, his house  
full of children. when they shall speake] that is,  
plead in judgement, which was at the citie gates;  
see the contrary, Job 5. 4. It may also be read, but  
they shall subdue the enemies in the gate. The Greeke  
giveth the first interpretation. The Chaldee saith,  
when they contend with their adversaries in the gate of the  
judgement hall.



## PSAL. CXXVIII.

The sundry blessings which follow them that feare  
God.

## A Song of degrees.

- 1 **O** Happy is every one that feareth Je-  
hovah, that walketh in his wayes.
- 2 When thou shalt eat the labour of  
thy hands, O happy thou, and good shall it be  
unto thee. Thy wife shall be as a fruitfull  
Vine by the sides of thine house, thy sonnes  
as Olive plants round about thy Table.
- 3 Loe surely thus shall the man be blessed that  
feareth Jehovah. Blesse thee will Jehovah  
out of Sion, and see thou the good of Jerusa-  
lem, all the dayes of thy life. And see thou  
thy sonnes sonnes; peace upon Israel.

## Annotations.

- 1 **O** Happy] or Blessed: as Psal. 1. 1.
- 2 Verse 2. When thou] or, For (surely) thou  
shalt eat. the labour] that is, things got with la-  
bour, according to the Law, Gen. 3. 19. and this is  
of Gods hand, Eccle. 3. 24. the contrary whereof  
is a curse, Deut. 28. 30, 31, 33. good] profitable,  
and pleasing, as Deut. 33. 16. The Chaldee explai-  
neth it, Happy thou in this world, and good (shall it be)  
unto thee in the world to come.
- 3 Verse 3. fruitfull] or, fruitful, see also this si-  
militude, Ezek. 19. 10. Gen. 49. 22. Olive plants]  
alwayes greene, Psal. 52. 10. and legitimate, as the  
Olive admitteth no other grasse.
- 5 Verse 5. will Jehovah] or, prayer-wise (as the  
Greeke hath it) Jehovah blesse thee. see thou]  
or, thou shalt see, that is, enjoy: looke the Notes on  
Psal. 27. 4. and 37. 3. the good] that is, the good  
things, as the Greeke hath it: see Psal. 65. 5.
- 6 Verse 6. thy sonnes sonnes] or, sonnes to (or of) thy  
sonnes. See this fulfilled in Job 42. 16. where Job  
saw his sonnes, and his sonnes sonnes, even foure gene-  
rations.



## PSAL. CXXIX.

Many are the afflictions of Israel, but God delivereth  
them. 5 Their baters are cursed.

## A Song of degrees.

- 1 **O** Ften have they afflicted me from my  
youth, may Israel now say. Often  
have they afflicted me from my  
youth, yet have they not prevailed against  
me. The plowers plowed upon my backe,  
they made long their furrow. Jehovah just,  
he hath cut asunder the cord of the wicked.  
Let them be abashed and turned backe, all  
that hate Sion. Let them be as the grasse  
of the house tops, which afore one pulleth it  
off, is withered. Wherewith he that mow-  
eth, filleth not his hand; or he that bindeth  
sheaves, his bosome. Neither doe they  
that passe by say, The blessing of Jehovah  
be upon you, we blesse you in the Name of  
Jehovah.

## Annotations.

- 1 **O** Ften] or Much, vehemently. from my  
youth] my first constitution, in Egypt, Ezek.  
23. 3. not prevailed] in Chaldee, they could not doe  
me evil.
- 3 Verse 3. plowers] that plow iniquitie, Job 4. 8. the  
Greeke



Greek saith, *sinners*. [*sinners*] and *sinners*, that is, *every of them*; (for the Hebrew hath both readings) meaning their *injuries*, or *iniquities*, as the Greeke turneth it.

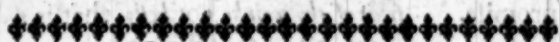
4 Verse 4. cord] for cords, or ropes; one put for many: see Psal. 8. 9. by cords, meaning counsels and enterprises, wherewith they drew the plough of their iniquitie, Esa. 5. 18.

5 Verse 5. Let them } or, They shall be abashed.

6 Verse 6: *pullst it off* | or *pullst out*, namely, the  
booke to cut it. The Chaldee explains it, *which*  
*before is flourisheth, an East-wind commeth and bloweth*  
*on it, and it withereth.*

7 Verse 7: *his bosom*] *his arms*; as Esa. 49. 22.  
or *his arms*; for the word is used in the same sense in

8 Verse 2. *we bless you*] the Chaldee addeth, *and they answer them we, we bless you, &c.* taking this latter branch to be the harvest mens answer, as in Ruth 2. 4.



PL. CXXX.

The Psalmist praying out of deep afflictions, professing his hope and patience, and exhorteth Israel to the like.

## A Song of degrees.

2 O Vt of the deeps doe I call unto thee  
Jehovah. Lord, heare my voyce, let  
3 thine eares be attentive to the voice  
of my supplications for grace. If thou shouldest  
4 observe iniquities, O Jah, Lord, who  
5 shall stand? But with thee is forgiveness, that  
6 thou maist be feared. I earnestly expect  
Jehovah; my soule earnestly expecteth, and  
7 for his word do I hopefully wait. My soule  
for the Lord, *more* than Watchmen for the  
8 morning, Watchmen for the morning. Let  
Israel hopefully wait for Jehovah; for with  
Jehovah *there is* mercie, and with him *is*  
much redemption. And he will redeeme  
Israel from all his iniquities.

### Annotations.

I **D** *Ecps*] or *low places*, that is, great calamities,  
Psal. 69. 3, 5. with hearty deepe affections,  
and lowlinesse of minde.

3 Verse 3. *shall stand*] or *can subsist*? meaning, no man can.

6 Verse 6. *watchmen*] or *warders, keepers*. Which the Chaldee explaineth thus, *more than they which observe the morning watch, which they observe that they may offer the morning sacrifice.* for ] or to the morning.

8 Verse 8. *his*] or *their iniquities*: see the note on Psal. 25. 22.



PSAL. CXXXI.

David professeth his humility, and exhorteth Israel to hope in God.

## A Song of degrees of David.

**I**ehovah, mine heart is not haughtie, neither are mine eyes lofty, neither walke I in great *matters*, and too marvellous for me. If I have not composed and stilled my soule, as a weaned *child* with his mother; as a weaned *child* with me is my soule. Let Israel hopefully wait for Jehovah, from this time and for ever.

*Annotations.*

**H**umble *or lifted up*: with pride: see Deut. 17.  
20. Prov. 16. 5. 2 Chron. 32. 5, 26. Psa. 101.  
5. *marvellous* } that is, too hard for me, high  
and above my reach: as Psa. 139. 6.

Verse 2. *If I have not*] that is, *Surely I have*: an oath, whereof part is concealed; see Psal. 95. 11. Jer. 49. 20. *composed*] or *put fit and in order*. The Chaldee expoundeth it, *If I have not put my band on my mouth, and silenced my soul, till it might bear the words of the Law, as a weaned child on his mothers breasts, &c.* *filled*] or *made silent*, retraining it from noisome lusts. *as a weaned child*] that is, mecke, modest, humble, submissive, simple, &c. See Mat. 18. 1, 2, 3, 4.



PSAL. CXXXII.

David's care to bring home the Ark of God. 8 His prayer at the removing thereof. 11 The Lords oath and promises to David and to the Church.

**A Song of degrees.**

**I**ehovah, remember unto David all his affliction. How he sware unto Jehovah, vowed unto the Mightie one of Jakob. If I enter into the tent of mine house; if I go up upon the pallet of my beds. If I give sleep to mine eyes, slumber to mine eye-lids. Vntill I find a place for Jehovah, dwelling *places* for the Mighty one of Jakob. Lo, we heard it *was* in Ephrathah, we found it in the fields of the wood. We will goe into his dwelling *places*; we will bow downe our selves at the footstoole of his feet. Arise Jehovah to thy rest, thou, and the Arke of thy strength. Let thy Priests be cloathed with justice, and let thy gracious Saints *joyfully* shout. For thy servant Davids sake, turne not away the face of thine Anointed. Jehovah sware unto David, truth; he will not turne from it; of the fruit of thy wombe will I set upon thy throne. If thy sons keepe my Covenant, and my Testimony that I shall teach them, also their sonnes even to perpetuie, shall sit



13 sit upon thy throne. For Jehovah hath cho-  
 14 sen Sion, hath desired it for his seat. This is  
 15 my rest ever to perpetuie, here will I sit,  
 16 for I have desired it. Her victuals I will  
 blessing blesse, her poore I will satisfie with  
 17 bread. And her Priests I will clothe with  
 salvation, and her gracious Saints shall shou-  
 18 ring shout joyfully. There will I make the  
 horne of David to bud; I have ordained a  
 lampe for mine Anointed. His enemies will  
 I clothe with shame, and on him his crowne  
 shall flourish.

## Annotations.

- 1 **V**nto David] or for him, that is, for good unto  
 him: or David with all his afflictions. So Psa.  
 137. 7. affliction] or humiliation, afflicting care,  
 for to have the Arke brought home unto him,  
 1 Chron. 13. 1, 2, 3, 12. and 15. 1, 2, &c. or, to build  
 God an house, 2 Sam. 7. 1, 2.
- 2 Verse 2. the Mightie one] in Greeke, the God of Ia-  
 kob; so called first by Iakob himselfe, Gen. 49. 24.  
 This title is also given to other things, as Psa.  
 78. 25. and 22. 13.
- 3 Verse 3. If I enter] that is, surely I will not enter:  
 see Psa. 95. 11. and 89. 36. Compare this care of  
 David with the contrary negligence of the peo-  
 ple, Hag. 1. 4. 2 Sam. 7. 1, 2. mine house] men-  
 tioned, 1 Chron. 15. 1.
- 5 Verse 5. finde] that is, prepare or build: so A& 7.  
 46. Also in Psa. 36. 3. finding is accomplishing.  
 for Iehovah] that is, for his Arke to rest in, which  
 the Chaldee explaineth, a place for the house of the  
 Lords Sanctuary. dwelling places] or, habitacles:  
 see Psa. 43. 3.
- 6 Verse 6. it] Gods Arke, verse 8. Ephrathab]  
 the countie of Ephraim, the Citie Shilo, where  
 Gods house and Arke had long continued, Judg.  
 18. 31. and 21. 19. 1 Sam. 1. 3. therefore an Ephrai-  
 mite is called an Ephrathite, Judg. 12. 5. the fields  
 of the wood] in the citie of Kirjath-jearim (that is,  
 the Citie of the woods) where the Arke was twenty  
 yeares, after it came home from the Philistines,  
 1 Sam. 6. 21. and 7. 1, 2. It was also called Baale  
 (the plaines) of Iudah, 2 Sam. 6. 2.
- 7 Verse 7. at the footstool] or towards it, meaning  
 the Sanctuary: see Psa. 99. 5.
- 8 Verse 8. thy rest] the Sanctuary builded for thy  
 name, as 1 Chr. 28. 2. 2 Chr. 6. 41. Ark] or Chest,  
 Coffer, which was made of Shittim (or Cedar)  
 wood, overlaid with plates of gold, whose cover  
 (called the Mercie-seat) was also of pure gold; on  
 which were two glorious Cherubs of gold, from  
 whence God gave his Oracle, Exod. 37. 1, 2, 6, 7.  
 Num. 7. 89. In this Arke were the two Tables of  
 the Law or Testimonie, written with the finger  
 of God, Deut. 10. 3, 4, 5. This Arke is called Gods  
 strength and glorie, Psa. 78. 61. For Arke of thy strength,  
 the Chaldee saith, the Arke wherein thy Law is.
- 9 Verse 9. clothed with justice] that is, let them

justly and holily administer their Priests office.  
 So Iob speaking of his just administration, saith, I  
 put on justice, and it clothed me. my judgement was as a  
 robe and crowne, Job 29. 14. Therefore the Priests  
 had holy garments to administer in, Exo. 28. 2, 3.  
 In 2 Chron. 6. 41. and after here in verse 16. the  
 Priests are clothed with salvation: so Christ, and  
 his people, Isa. 61. 10. Rev. 1. 13. and 19. 8.  
 thy Saints] the people of Israel, 1 Chr. 15. 28. and  
 specially the Levites which were fingers in Gods  
 Sanctuary. So the Chaldee paraphraseth, Let  
 thy Priests be clothed with the garments of justice,  
 and let the Levites, thy Saints, say praises for the  
 oblations.

Verse 10. Davids sake] for the promises made  
 to David; or, for Christs sake, called often David:  
 see Psa. 18. 51. turne not away the face] that is,  
 deny not the request: as 1 King. 2. 16, 17, 20.

Verse 11. truth] that is, a true oath, a faithfull  
 promise. fruit of thy wombe] or belly, that is, thy  
 children: see 2 Sam. 7. 12. And this prophesie re-  
 specteth Christ, A& 2. 30.

Ver. 13. his seat] or dwelling place, see Psa. 68. 17.

Ver. 15. victuals] or meat: see Psa. 78. 25.  
 blessing blesse] this noteth certainty and abundance of  
 blessing.

Ver. 16. with salvation] the ministration of the  
 word, whereby they save themselves and those that  
 beare them, Deut. 33. 10. 1 Tim. 4. 16. So Gods mi-  
 nisters are called Saviours, Obad. 21. See before,  
 verse 9. The Chaldee tranflateth, with garments of  
 salvation (or of redemption.)

Verse 17. the horne to bud] or to grow, that is, the  
 kingdome and power to increase, as the Chaldee  
 saith, I will make a glorious King to bud in the house of  
 David. See Psalm. 75. 5. and 89. 18. 25. So Christ  
 is called the horne of salvation, Luke 1. 69. ordi-  
 ned a lampe] or, prepared a candle, the bright glory  
 of the kingdome by a successor, as 1 King. 11. 36.  
 and 15. 4. 2 King. 8. 19. See Psalme 18. 29.

Verse 18. clothe with shame] the Chaldee saith,  
 with garments of shame. He meaneth they shall be  
 disappointed and confounded in all their enter-  
 prises: So Psa. 35. 26. and 109. 29. crowne]  
 or diademe; a signe of government and sanctitie:  
 therefore the Greeke turneth it, sanctification: see  
 Psa. 89. 40.



## PSAL. CXXXIII.

The benefit of the communion of Saints.

A Song of degrees of David.

**B**Ehold how good and how pleasant it  
 is, for brethren to dwell even together!  
 Like the good oile upon the head, which  
 went downe upon the beard, the beard of  
 Aaron, which went downe upon the collar  
 of his garments. Like the dew of Hermon,  
 which descenderh upon the mountaines of  
 Sion; for there Jehovah hath commanded  
 the blessing, life unto eternitie.



Annotations.

- 1 **T**ogether ] in unity and concord. The Chaldee paraphraseth, to dwell in Sion and Ierusalem, like two brethren together.
- 2 Verse 2. the good oile ] the balsam, or oile of holy ointment, made of the principall spices, for the Lords Tabernacle and Ministers; see Exod. 30. 23, 25, 26. — 30. the collar ] Heb. the mouth, that is, the edge, the upper hole or border which was bound about that it should not rent, Exod. 39. 23.
- 3 Verse 3. Hermon ] an high and fertile mount without Iordan, watered with the dew of heaven: it was called also Sbirion: see Psalme 29. 6. which descendeth ] understand here againe, and as the dew that descendeth: for Hermon and Sion were farre asunder. there ] where brethren dwell in unity. commanded ] appointed, and sent effectually: see Psal. 42. 9.



PSAL. CXXXIV.

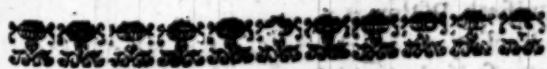
An exhortation to blesse God.

A Song of degrees.

- 1 **B**ehold, blesse yee Jehovah all yee servants of Jehovah, that stand in the house of Jehovah in the nights. Lift up your hands in the Sanctuary, and blesse Jehovah. Jehovah blesse thee out of Sion: he that made heavens and earth.

Annotations.

- 1 **T**hat stand ] that is, serve, or minister, as which stood before the King, Ier. 51. 12. for which is written, in 2 King. 25. 8. servants of the King. Here is meant chiefly the Priests and Levites, whose office was to stand and minister, Deut. 10. 8. & 17. 12. Ezek. 44. 11. 15. So Neli. 12. 44. the Priests and Levites that stood, that is, served. See also Psal. 13. 5.
- 2 The Chaldee expoundeth it, that stand in the watches of the house of the Sanctuary of the Lord, and doe praise in the nights. in the nights ] keeping the watch of the Lord. See Lev. 8. 35. 1 Chron. 9. 33.
- 2 Verse 2. in the Sanctuary ] or, towards the holiness, that is, the most holy place, where God dwelt betweene the Cherubims: or, in holiness, that is, holily.
- 3 Verse 3. blesse ] or will blesse thee, speaking to Gods people. Compare Numb. 6. 24. Psal. 128. 5. and the promise, Exod. 30. 14. In all places where I put the memory of my name, I will come unto thee, and blesse thee.



PSAL. CXXXV.

Gods servants are exhorted to praise him for his mercies to Israel, 5 his power, 8 his judgements on their

enemies. 15 The vanity of Idols. 19 An exhortation to blesse God.

Halelu-jah.

**P**raise ye the Name of Jehovah, praise him, O ye servants of Jehovah. That stand in the house of Jehovah, in the courts of the house of our God. Praise ye Iah, for Jehovah is good; sing Psalme to his Name, for it is pleasant. For Iah hath chosen to him-selfe Iakob, Israel for his peculiar treasure. For I doe know that Jehovah is great, and our Lord is above all Gods. All that pleaseth Jehovah he doth, in the heavens, & in the earth, in the seas, and all deepe places. Hee causeth vapours to ascend from the end of the earth; hee maketh lightnings with the raine; he bringeth forth the wind out of his treasures. Who smote the first-borne of Egypt, from man unto beast. Sent signes and wonders in mids of thee, O Egypt, on Pharaoh, and on all his servants. Who smote many nations, and slew mighty Kings. Sihon King of the Amorites, and Og, King of Bashan, and all the kingdoms of Canaan. And gave their land for a possession, a possession to Israel his people. Jehovah, thy Name is for ever; Jehovah, thy memory is to generation and generation. For Jehovah will judge his people, and for his servants he will repent himselfe. The idols of the heathens are silver and gold, the worke of the hands of men. A mouth they have and speake not, eyes they have and see not. Eares they have and heare not, also there is no breath in their mouth. Like them be they that make them, every one that trusteth in them. O house of Israel, blesse ye Jehovah; O house of Aaron, blesse ye Jehovah. O house of Levi, blesse ye Jehovah; yee that feare Jehovah, blesse Jehovah. Blessed be Jehovah out of Sion, which dwelleth in Ierusalem; Halelu-jah.

Annotations.

**H**alelu-jah ] that is, praise or glorifie ye Iah: it is a word of joyfull exhortation to sing praises to the Lord for his mercies, and in the end of Psalmes, is added as Amen, for a chearefull acclamation: see Psal. 104. 35. and 106. 48. Revel. 19. 1. 3. 6.

Verse 4. peculiar treasure ] or precious and singular possession, propriety: so Deut. 7. 6. This was promised by the law, Exod. 19. 5. but performed by Christ his redeeming and purifying of his people. Tit. 2. 14. 1 Pet. 2. 9.

Verse 7. vapours ] or elevations; in Greek clouds:

Q q q q q

for



for by vapours clouds drawne from the end of the earth or sea, commeth raine; as it is said, *hee calleth for the waters of the sea, and poureth them out on the face of the earth*, Amos 5. 8. So Ier. 10. 13. and 51. 16. *deuor with the raine* ] *or, to the raine*; so fire and water are mixed in one cloud. *treasures*

or coffer, store-houses: see Psal. 33. 7.

8 Verse 8. *from man, &c.* ] that is, both men and beasts: see Psal. 78. 50, 51. Exod. 12. 12, 29.

9 V. 9. *Pharaoh* ] the King who was plagued first in Egypt, and after drowned in the red sea, Exodus 7. and 8. and 9. and 10. and 14.

10 Verse 10. *Many* ] or ample, great nations, the Amorites, Canaanites, &c.

11 Verse 11. *Ogh* ] a giant whose bedsted was of iron, nine cubits long, and foure broad. See Num. 21. 23. -- 35. Deut. 3. 11. *kingdomes* ] thirty and one, as is reckoned, Iosh. 12. 9. -- 24.

12 Verse 12. *a possession* ] or heritage: see Psal. 78. 55.

14 Verse 14. *for* ] or concerning his servants: that is taken from Deut. 32. 36.

15 Verse 15. *idols* ] compare this that followeth, with Psal. 115. 4. &c.

19 Verse 19. *house of Israel* ] that is, the posterity of Israel; so after. *of Aaron* ] to whom the Priesthood was committed, Exod. 28. 1.

20 Verse 20. *of Levi* ] which were taken from among the sons of Israel, and given and joyned with the Priests to minister unto them, Num. 18. 2. 6. *ye that feare* ] all strangers converts, proselytes, Act. 2. 5. and 10. 35.



PSAL. CXXXVI.

*An exhortation to confesse Gods goodnesse, power, and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.*

1 **C**onfesse ye to Jehovah, for *he is good*,  
for his mercie *endureth* for ever.  
2 Confesse ye to the God of Gods, for  
3 his mercie *endureth* for ever. Confesse ye to  
the Lord of Lords, for his mercie *endureth*  
4 ever. To him that doth wondrous great  
things himself alone, for his mercie *endureth*  
5 for ever. To him that made the heavens  
with prudence, for his mercie *endureth* for  
6 ever. To him that spread out the earth a-  
bove the waters, for his mercie *endureth* for  
7 ever. To him that made the great lights,  
8 for his mercie *endureth* for ever. The Sunne  
for dominion by day, for his mercie *endureth*  
9 for ever. The Moone and stars for the do-  
minions by night, for his mercie *endureth*  
10 for ever. To him that smote Egypt in their  
first-borne, for his mercie *endureth* for ever.  
11 And brought forth Israel from mids of  
12 them, for his mercie *endureth* for ever. With  
a strong hand, & with a stretched out arm,

for his mercie *endureth* for ever. To him that  
13 parted the red sea into parts, for his mercie  
*endureth* for ever. And made Israel to passe  
14 thorow the mids of it, for his mercie *endu-*  
*reth* for ever. And shooke off Pharaoh and  
15 his power into the red sea, for his mercie *en-*  
*dureth* for ever. To him which led his peo-  
16 ple in the wilderness, for his mercie *endu-*  
*reth* for ever. To him which smote great  
17 Kings, for his mercie *endureth* for ever. And  
18 killed magnificent Kings, for his mercie *en-*  
*dureth* for ever. Sihon King of the Amo-  
19 rites, for his mercie *endureth* for ever. And  
20 Ogh the King of Bashan, for his mercie *en-*  
*dureth* for ever. And gave their land for a  
21 possession, for his mercie *endureth* for ever.  
A possession to Israel his servant, for his  
22 mercie *endureth* for ever. Which remem-  
23 bred us in our base estate, for his mercie *en-*  
*dureth* for ever. And hath redeemed us from  
24 our distreser, for his mercie *endureth* for  
ever. Which giveth bread to all flesh, for his  
25 mercie *endureth* for ever. Confesse ye to the  
26 God of heavens, for his mercie *endureth* for  
ever.

*Annotations.*

**M**ercie ] the Hebrew *Chesed* signifieth a sacred  
affection of mercie, piety, grace, benigni-  
ty, and bountifull good will towards any with-  
out respect of merit. In man sometime it is the  
pious benigne affection wherewith hee doth good:  
sometime the mercy or benighted which hee recei-  
veth; as in Esay 40. 6. it is the glorious grace which  
man hath from God, called by the holy Ghost in  
Greece, *doxa, glory*, 1 Pet. 1. 24. usually the Greeke  
version hath for it *charis, mercy*, which the New Te-  
stament alloweth, Matth 9. 13. from Hos. 6. 6.  
Hereof a godly man is called *Chasid, gracious*, or  
mercifull: see Psalme 4. 4.

Verse 8. *dominion* ] or rule, sovereignty: see Gen. 1. 16.

Verse 10. *Egypt* ] or, the Egyptians: see Psal. 78. 43. -- 51.

Verse 13. *parts* ] or divisions. By the Jewes tra-  
dition the red sea was parted into twelve severall  
parts, for every of the twelve tribes to goe tho-  
row.

Verse 15. *shooke off* ] that is, overthrew: Exod. 15. 14. 27.

Verse 18. *magnificent* ] mighty and excellent, mentioned after, and Psal. 135. 10, 11, 12.

Verse 24. *redeemed* ] or delivered, broken off, and  
pulled away, as by violence; for so also the word  
signifieth, Psalme 7. 3.

Verse 25. *bread* ] that is, food; Bread is used for all  
meat: so in the Gr. *to buy bread*, Mar. 6. 36. is, *to buy*  
meat, (or victuals) Mat. 14. 15. Therefore this  
word is used also for beasts food, Psal. 147. 9.



PSAL. CXXXVII.

*The Jewes teares in the captivity of Babel: Their constancie in God, and love to Ierusalem. 7 A curse on Edom and Babel.*

**B**Y the rivers of Babel there wee sate,  
 yea we wept, when wee remembered  
 Sion. Vpon the willowes in the mids  
 thereof, wee hanged our harpes. For there  
 they that led us captive asked of us the  
 words of a song; and they that threw us on  
 heaps, mirth; sing unto us of the Song of  
 Sion. How shall we sing Jehovahs song, in  
 the land of a stranger? If I forget thee, O Je-  
 rusalem, let my right hand forget. Let my  
 tongue cleave to my palate, if I doe not re-  
 member thee, if I prefer not Jerusalem a-  
 bove the head of my joy. Remember Jeho-  
 vah unto the sons of Edom, the day of Ieru-  
 salem; who said, rase, rase, even to the foun-  
 dation thereof. Daughter of Babel wasted,  
 O blessed *shall he be* that repaieth unto thee  
 thy reward which thou hast rewarded unto  
 us. O blessed *shall he be*, that taketh & dash-  
 eth in peeces thy babes, against the Rocke.

Annotations.

**B**abel] or Babylon, the chiefe citie in Chaldeas  
 land of Shinar, where Nimrod, that mighty  
 hunter (the son of Cush, the son of Ham) began  
 his reigne, called therefore his land, Gen. 10. 9.  
 10. Mic. 5. 6. There in a plaine the people were  
 building a citie and tower, whose top mought  
 reach to heaven; but God confounded their language,  
 so the building ceased, whereupon it was called  
 Babel, that is, *confusion*, Gen. 11. 1, 2, 4, 8, 9. After-  
 ward when Nebuchadnezzar reigned there, it was the  
 chiefe citie in the world for luxury, cruelty, ido-  
 latry, and other sins, (so that Shinar is noted for  
 the land and seat of *wickednesse*, Zach. 5. 8, 11. and  
 Babylon is a type of the citie and seat of *Antichrist*,  
 Rev. 17. 1. -- 5.) In this citie and countrey were  
 the Jewes captives 70. yeeres, Ier. 25. 11, 12. Ieru-  
 salem and the Temple being burned, 2 King. 25.  
 8, 9, 10, 11. In that captivity, they lamented, as  
 in the Psalme is shewed.

Verse 3. *words of Song*] that is, *songs*: so *words*  
*of marvels*, Psal. 145. 5. *mirth*] understand  
 againe, *they asked of us mirth*, or *words of merriments*.

V. 4. *land of a stranger*] or *land of alienation*, that  
 is, *a strange land*; or, *of a strange god*, or *people*.

Verse 5. *hand forget*] to wit, *be forgetting*; some  
 such word is often understood in defective passio-  
 nate speeches. See Psal. 103. 9.

Verse 6. *to my palate*] or *to the rooffe of my mouth*;  
 that is, let me be speechlesse, as Ezek. 3. 26. Iob  
 29. 10. *preferre*] or, *make to ascend*. *the head*]  
 that is, *the chiefest*.

Verse 7. *unto the fowles of Edom*] that is, *against*

the Edomites: see the like speech in a contrary  
 sense, Psal. 132. 1. Of Edom, see Psal. 60. 10. and  
 83. 7. *the day*] that is, the calamitous time:

see the Notes on Psal. 37. 13. So the Chaldee ex-  
 poundeth it, *the day wherein they destroyed Ierusalem*.

*rase*] or *powre out empty* (as the Gr. also turneth  
 it) that is, *destroy & leave it bare*. See this word,  
 Psal. 141. 8. The Edomites being alwayes enemies  
 to their brother Israel, rejoyced at his ruine, and  
 helped forward his destruction, for which they  
 are menaced by the Prophet, Obad. 1. 12. 13.  
 14. &c.

Verse 8. *Daughter*] that is, *Congregation*; or  
*Common-wealth*: see Psal. 9. 15. *wasted*] that  
 is, *worthy to be wasted*; as *praised*, Psal. 18. 4. is *praise-*  
*worthy*. Or, *that shall be wasted*; as, *is borne*, Isa. 9. 6.  
 for, *shall be borne*, because God had so certainly pro-  
 mised, Ier. 50. & 51. or, *the master*, to wit, of others.  
*thy reward*] thy evill deed: see Psal. 13. 6. where  
 it is contrarily used for a *good deed*. Compare  
 herewith, Ier. 50. 29. Rev. 18. 6.

Verse 9. *the Rocke*] that is, *rocks*, or *stones*; so the  
*Rocke*, Luke 8. 6. is *rockie* or *stony places*, Mat. 13. 5.  
 Compare Esay 13. 16.

PSAL. CXXXVIII.

*David prayseth God for the truth of his word. 4 He*  
*prophesieth that the Kings of the earth shall praise God.*  
*7 He professeth his confidence in God.*

A Psalme of David.

**I** Will confesse thee with all my heart, be-  
 fore the Gods will I sing Psalme unto  
 thee. I will bow me downe towards the  
 Palace of thine holinesse, and confesse thy  
 Name, for thy mercy and for thy truth; for  
 thou hast magnified above al thy Name thy  
 word. In the day *that* I cryed, then thou an-  
 sweredst me, thou hast made me couragious  
 in my soule *with* strength. All the Kings of  
 the earth shall confesse thee Jehovah, when  
 they heare the words of thy mouth. And  
 they shall sing in the wayes of Jehovah, for  
 great *is* the glory of Jehovah. For Jehovah  
*is* high, yet hee seeth the lowly, and the  
 haughty he knoweth a farre off. If I walke  
 in the mids of distresse, thou revivest me;  
 against the anger of mine enemies thou sen-  
 dest forth thine hand, and thy right hand sa-  
 veth me. Jehovah will perfectly accomplish  
 for me, Jehovah, thy mercy *is* for ever, slack  
 not the workes of thine hands.

Annotations.

**T**He Gods] the Kings and Princes of the earth,  
 as v. 4. called *Gods*, Psal. 82. 1. 6. before such  
 David used to confesse the Lord, Psal. 119. 6. The  
 Gr. here for *Gods*, saith *Angels*, as Psal. 8. 6. which  
 also behold Gods holy things in his Church,  
 1 Cor. 11. 10. 1 Pet. 1. 12. Eph. 3. 10. but the  
 Chaldee translateth, *before the Judges*.

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Verf.



2 Verse 2. *thy word*] or *thy saying*, thy promise in Christ concerning thy people, is greater than all other things whereby thou hast made thy selfe knowne.

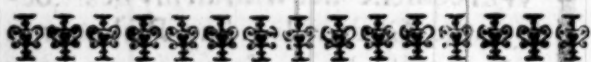
3 Verse 3. with *strength*] which I have from thee; as the Greeke saith, *with thy might*, strengthened by Gods Spirit in the inner man, as Ephesians 3.16.20.

5 Verse 5. *in the wayes*] or *of the wayes*: whereof see Psalm 103.7.

6 Verse 6. For] or *I thought*. *the haughty*] *the proud person*; in Greeke, *the high things*. The Chaldee paraphraseth, *the proud from the heavens farre off he will depreesse*. *a farre off*] or *aloofe*, not neere, or familiarly, but in wrath to punish them.

7 Verse 7. *revivest*] or, *wilt revive and keep me alive*: so after. *against the anger*] to repress it, or, *on the nose* ( *the face* ) to smite it with thy hand. The Hebrew signifieth both *anger* and *nose*, Psalm. 2.5. but the Greeke saith, *anger*.

8 Verse 8. *perfectly accomplish*] or *performe*, to wit, his worke begun against my foes, and his mercy concerning me. So the Greeke turneth it, *hee will recompence for me*; and the Chaldee, *hee will recompence them evill for me*. See Psalm. 57.3. *slacke not*] or *leave not off*. It is properly to leave off worke by unloosing the hand, Neh. 6.3. So David prayeth, that God which had begun a good worke for him, would not give it over, but perform it untill the day of Iesus Christ, as Phil. 2.6.



## P S A L. CXXXIX.

David praisheth God for his all-seeing providence. 17 and for his infinite mercies. 19 He desieth the wicked, 23 and prayeth for sincerity.

1 To the Master of the Musicke,  
Davids Psalm.

2 **I**ehovah, thou hast searched mee and knowne. Thou knowest my sitting and my rising, thou understandest my familiar thought a farre off. Thou fannest my path & my lying down, and art accustomed to all my wayes. When the speech is not yet in my tongue; loe, Jehovah, thou knowest it all. Thou dost beset me behind and before, and puttest thy hand upon mee. A knowledge too marvellous for me; it is high, I cannot attaine to it. Whither shall I goe from thy Spirit? and whither shall I flee from thy presence? If I ascend up the Heavens, thou art there; and if I make my bed in hell, loe thou art there. Take I the wings of the morning, dwell I in the uttermost part of the sea. There also thy hand wil lead me, and thy right hand hold me. And if I say, but surely the darkness shall shroud me, then

the night is a light about me. Yea, darknesse darkeneth not from thee, but night giveth light as the day; as is the darknesse, so is the light. For thou hast possessed my reins, hast covered me in my mothers wombe. I will confesse thee, for that fearefully, marvellously madeam I; marvellous are thy workes, and my soule knoweth it very well. My bone was not hid from thee, when I was made in a secret place, was embroidered in the nether places of the earth. Mine unformed substance thine eyes did see, and in thy booke all of them were written, in the dayes they were formed, and when not one of them was. And to mee how precious are thy thoughts, O God, how mightily increased are the fums of them? Would I tell them, they will be moe than the sand; I awake, and still I am with thee. If thou wouldest slay the wicked, O God; and men of bloods, depart ye from me. Which speake of thee to a mischievous purpose; lift up doe thy foes unto false vanity. Doe not I hate them, O Jehovah, that hate thee; and am not I grieved for those that rise up against thee? With perfection of hatred doe I hate them, they are to me for enemies. Search me, O God, & know my heart; prove me, and know my cogitations. And see if the way of sorrow be in me, and lead me in the way of eternity.

## Annotations.

**D**avids Psalm] see the Notes on Psalm. 40.1. Verse 2. *my familiar thought*] in Greeke, *my reasoning* ( or *disputing* ) *thoughts*: in Chaldee, *my fellowship in the Church*: the Hebrew hath the signification of *friendship* and *familiarity*, used here and in verse 17. for *thoughts* or *cogitations*.

Verse 3. *fannest*] or *winnowest*, or *compassest*, that is, discussest and triest out to the utmost, even tracing the footsteps, as the Greeke signifieth Compare Job 31.4. *accustomed to*] and so acquainted with; the Greeke saith, *foreseest*.

Verse 4. *When the speech, &c.*] or, *For there is not a word in my tongue*, but loe, &c. which the Chaldee expoundeth, *a lying word in my tongue*.

Verse 5. *beset*] *straightly besiege and inclose*, *boldest straight*, or, *hast formed me*. *thy hand*] or *palm*, that I cannot breake away. The like phrase is in Job 40.27. The Chaldee interpreteth it, *the stroke of thine hands*.

Verse 6. *a knowledge*] or, *This knowledge*, namely, of thee, as the Greeke addeth. *it is high*] or, *set on a high place*, as Psalm 59.2. *attaine to it*] or *prevaille against it*, as Psalm 129.2.

Verse 7. *thy presence*] or *thy face*.

Verse 8.



- 8 Verse 8. *make my bed*] or *spread my couch*; in Greeke, *descent*. Compare Amos 9.2.
- 9 Verse 9. *wings of the morning*] or, *day-dawning*, which is said to have *wings*, for that it speedily flieth over all the aire. *of the sea*] meaning the furthest parts of the world, for so the sea often signifieth, Psal. 65.6. and 72.8. Esay 24.14.
- 11 Verse 11. *shroud*] *over-dim* me, as with the darke twi-light; or *shall bruise*, *shall crush me downe*, as Gen. 3.15. so the Greeke, *shall tread me downe*.
- 12 Verse 12. *darknes*] that is, *hideth*: Compare Iob 34.22. Ier. 23.24. *as is, &c.*] or, *like darknesse, like light*, that is, they are equall, as that which in Mat. 22.30. is *like*, in Luke 20.36. is *equall*.
- 13 Verse 13. *covered*] that is, safely kept and protected, as the Greeke saith, *holpen me*, or *covered me* with skin and flesh, &c. as Iob 10.11.
- 14 Verse 14. *fearfully*] or in *fearfull* sorts, to wit, *I am made*: or, these are *fearfull things*: the Chaldee saith, *thou hast done fearfull things*. *marvellously made*] or *excellently made*; elsewhere this word is used for *separated from*, and *excelling others*: see Psalme 4.4.
- 15 Verse 15. *my bone*] that is, *bones*, any of them; or *my substance*, or *strength*; for thereof the *bone*, is named. *embroidered*] that is, *cunningly wrought*, with Nerves, Sinewes, Veines, and variety of limbs. A similitude taken from *broderie worke*, Psalme 45.15. *neither places of the earth*] so hee calleth his *mothers wombe*, because of Gods secret and unknowne making of men there, Eccles. 11.5. And thus may the like phrase, Ephes. 4.9. be understood of *Christs incarnation*.
- 16 Verse 16. *My unformed substance*] or, *Mine embryo*, which is the *body in the wombe before it hath perfect shape*, or, *unwrought up*, as the Greeke here translateth it. The Hebrew name is of wrapping or winding up like a bottome, *my wound-up masse*, or *body*. *all of them*] all my members wound up in that my embryo or unperfected substance. Or generally, *all men*. The Chaldee saith, *all my dayes were written in the booke of thy memoriall*. *were written*] Hebr. *shall be written*, which meaneth a continuall act: see Psal. 1.1. So after, *shall be formed*. *in the dayes they were formed*] or, *what dayes they should be formed*: meaning that all his members, in the dayes that they were in fashioning in his mothers wombe, were written down of God: or, that the dayes of their forming were written. The Chaldee saith, *in the day when the world was created, &c.* *and when not one*] Hebr. *and not one of them*, or *in them*. Meaning that God had written downe all parts of his body, not onely when they were in forming, but long before. So commending his providence, *who calleth things which be not as though they were*, Romans 4.17.
- 17 Verse 17. *how precious are*] that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following shew this to be the meaning: Compare Iob 26.14. And a thing is said to be *precious* which cannot be attained unto or effected; see Psal. 49.9. Otherwise we may take

it thus, *by thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteeme and worth are they to me? So *precious* is used Psal. 36.8. The Chaldee expoundeth it, *How honorable are they that love thee, O God, and how are their principles fortified*. *mightily increast*] *many and strong*: see Psal. 40.5. *the summes*] Hebr. *heads*, used for *summes*, and so the Greeke, *arbee*, Numb. 1.2: and 26.6. *I awake and*] or, *when I awake I am still with thee*, that is, still meditating of thee. The Chaldee referreth this to the last resurrection thus, *I shall rise againe in the world to come, and shall be still with thee*. See Psalme 17.15.

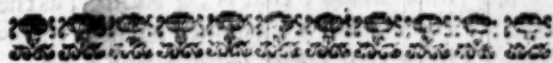
Verse 19. *If thou wouldest*] or, *O that thou wouldest*, for it seemeth here to be a wish, as also in the Greeke of the new Testament, Luke 12.49. *what will I, if it were* (that is, *O that it were*) *already kindled*. So in 1 Chron. 4.10. *If thou wilt blesse me*, that is, *O that thou wouldest blesse*. Or, *Surely thou wilt slay, &c.* *and men, &c.*] this may also be referred to God thus, and wouldest say, *Ye bloody men depart from me*; or to David who saith, *depart ye from me*. The Chaldee expoundeth it, *and let the men addicted to the judgement of death depart from me*.

Verse 20. *speake of thee*] or *against thee*, as the like Hebraisme meaneth, 1 King. 21.13. *witnessed of* (or *against*) *him*. See the notes on Psal. 5.5. Or *say thee*, that is, *mention or speake of*, as Psalme 40.11. 2 Sa. 6.22. The Chaldee understands it of *swearing*, *which sweare in thy name deceitfully*. *to a mischievous purpose*] or *with a crafty intent*, that is, *craftily, wickedly*. See Psal. 10.2. *lift up doe thy foes, &c.*] or, *thy foes take up thy name to vanity*; this sense the Chaldee paraphrase giveth, and the phrase is taken from Exo. 20.7. the word *name* being understood, (as in Levit. 24.11. the word *Lord* is understood) or, *thy foes lift up their head* (as is expressed, Psal. 83.2.) *in vaine*, that is, *they are vainely proud and insolent*. Often times words wanting are to be supplied: see the Notes on Psal. 103.9. Or, *they lift up thy foes in vaine*, that is, *the wicked* (which *speake evill of thee*) *doe vainely extoll thine enemies*. *to false vanity*] or *in vaine*: see Psal. 12.3. & 24.4.

Verse 21. *am not I grieved*] or *grieve* (irke) *my selfe*: so Psal. 119.158. Compare also 2 Chron. 19.2. Prov. 29.27.

Verse 23. *Prove*] or *try me*. Compare Psal. 26.2.

Verse 24. *way of sorrow*] or of *griefe*, that is, *wicked way* (purposes or actions) which are grievous to God and men; and in speciall, the *way of idolatry*; for of this word *Idols* have their name: see Psal. 116.4. So a word of *griefe*, Prov. 15.1. is that which grieveth him to whom it is spoken. *way of eternity*] or of *antiquity, the old way*, as Ier. 6.16. meaning the way of faith & godlinesse, which God taught from the beginning, and which continueth for ever; contrary to *the way of the wicked*, which perisheth, Psalme 1.6.



PSAL. CXL.

David prayeth for deliverance from the wicked.

Q99999 3

9 He



9 Hee prayeth against them. 13 He comforteth himselfe by confidence in God.

1 To the Master of the Musicke, a Psalm of David.

2 **R**elease mee, O Jehovah, from the evill man; from the man of violent wrongs preserve thou me. Which thinke evill things in heart; every day they gather warres. They sharpen their tongue like a serpent; the hot poyson of the Aspe is under their lips Selah.

5 Keepe me, O Jehovah, from the hands of the wicked; from the man of violent wrongs preserve thou me, which thinke to thrust away my feet. The proud have hid a snare for me, and cords; they have spread a net by the paths side, they have set grins for me Selah.

7 I said to Jehovah, Thou art my God; hear, O Jehovah, the voice of my supplications for grace. Jehovah Lord, the strength of my salvation, thou hast covered my head in the day of armes. Grant not, O Jehovah, the desires of the wicked; further not his crafty device, lest they exalt themselves Selah.

10 The head of those that compasse mee about, the molestation of their lips shall cover them. They shall bring upon them coales; he shall sell them into the fire, into deepe pits, that they rise not up. An ill tongued man shall not be established in the earth; a man of violent wrong, evill shall hunt him to a sudden overthrow. I know that Jehovah will doe the judgement of the poore afflicted; the doome of the needle. Surely the just shall confesse to thy Name, the righteous shall sit before thy face.

#### Annotations.

3 **T**hey gather warres] or are gathered to warres, getting themselves and other together. The active is often used passively, Psalm. 31.9. and 109.13.

4 Verse 4. of the Aspe] or Viper; Greeke of Aspes: so Rom. 3.13: Compare Psalm 58.5.

5 Verse 5. to thrust away my feet] or, to overthrow my footsteps.

6 Verse 6. by the paths side] or, fast by my path; Heb. at the band of the path. Compare Psalm. 142.4. Jer. 18.22. Prov. 29.5.

8 Verse 8. Jehovah] or God: see Psalm. 68.21. of armes] or of armour, that is, of battell, (as the Greeke translateth it) when men harness themselves. This is that helmet, salvation, Eph. 6.17.

9 Verse 9. further not] or, bring not to passe. lest they] or, they will exalt themselves, that is, be proud or lusty. Compare Deut. 32.27.

Verse 10. the head] that is, As for the head (the chiefe) of those, &c. An head sometime signifieth a company of chiefe men, 1 Chron. 4.42. though here perhaps some one man is meant, as the Chaldee nameth *Achitophel*. It is also used for a band of men, as Job 1.17. Sometime the Hebrew word signifieth gall, as Psalm. 69.22. Which sense also is not amisse here. shall cover] or prayer-wise, let it cover them, and him (as Psalm. 2.3.) that is, every of them.

Verse 11. They shall bring] or make move (as Psalm. 55.4.) upon themselves; or coales shall be moved (that is, throwne) upon them. The Hebrew hath a double reading, yeelding both these senses; their judgements to be from God, but procured by themselves. be] that is, God shall sell them, or indefinitely, they shall be sold, or cast. deepe pits] or sudden sorrowes; the Greeke saith, calamities; the Chaldee, the fire of Gehenna.

Verse 12. An ill-tongued man] Hebr. a man of tongue, that is, a prattler or evill speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18.18. So a man of lips, Job 11.2. is one talkative; a man of words, Exod. 4.10. is one eloquent: a man of arme, Job 22.8. is one mighty; and sundry the like. to a sudden overthrow] or, his utter ruine and misery. Hebrew, to (or with) thrustings downe. The Chaldee paraphraseth, The Angell of death shall burn him, and thrust him downe into hell.

Verse 14. sit before thy face] or dwell with thy face, that is, in thy presence: see Psalm. 16.11. & 61.8.



#### P S A L. CXLI.

David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.

A Psalm of David.

1 **J**ehovah, I call upon thee, make haste unto me, give care to my voice when I call unto thee. Let my prayer be firmly directed as incense before thee; the lifting up of my hands as the evening oblation. Set thou Jehovah, a watch before my mouth, keepe the doore of my lips. Incline not my heart to an evill thing; to pretend pretences in wickednesse, with men that work painfull iniquity: and let me not eat their dainties. Let the just man smite mee, it shall be a kindness, and let him reprove mee; the head-oile, let it not breake mine head; for yet my prayer also shall be in their evils. Their Iudges are throwne downe by the Rocks sides; and they shall heare my sayings, for they are pleasant. As when one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. But mine eyes are unto thee, Jehovah Lord; in thee I hope for



9 for safety : powre not out my soule. Keepe  
me from hands of the snare, which they have  
laid for me. and the grins of them that work  
10 painfull iniquity. Let the wicked fall into  
his net, whiles I together passe over.

Annotations.

2 **B**E firmly directed] or prepared; and so accepta-  
ble. as incense] or perfume, which was a  
consecration of sweet spices, made after the art of  
the Apothecary, pure and holy, and was by the  
Priests burned upon the golden altar, every mor-  
ning before the Lord, Exod. 30. 34, 35, 36, 7. 8.  
a figure of the prayers of the Saints, acceptable  
to God, through Christs mediation, as this place  
sheweth, compared with Revel. 8. 3. my hands]  
or palmes, lifted up in prayer: see Psal. 63. 5.  
evening oblation] the Minchah properly was the  
meat-offring, (which was fine flour mingled with oile)  
offered together with the Lambe every evening,  
before the Lord continually, as Exod. 29. 39, 40,  
41, 42. Num. 28. 2, 3, 8. Here it is taken for the  
whole oblation, at the time of the offering wher-  
of the godly used to pray, Exod. 9. 5. Dan. 9. 31.  
it was at the ninth houre of the day (about three of  
the clock in the after-noon) called the houre of  
prayer, Act. 3. 1.

3 Verse 3. a watch] or, a ward, custody, to keepe  
me from speaking amisse. keepe] observe thou:  
or, an observation, before the doore. the doore]  
or gate of my lips, by which my words passe out as  
at a doore: so the doores of the wombe, Iob 3. 10.  
The originall dal, is contracted for delecth, a doore:  
though this be rare: yet the Hebrew text some-  
time doth the like, as Chajil, 2 Sam. 23. 23. for  
Chajil, 1 Chron. 11. 22.

4 Verse 4. Incline not] to wit, by Satan, or mine  
owne corruption: for God properly tempteth  
no man to evill; but the devill, and mans owne  
concupiscence, Iam. 1. 13, 14. 1 Cor. 7. 5. and by  
Satan, God moveth mens minds, as appeareth,  
1 Chron. 21. 1. with 2 Sam. 24. 1. So Matt. 6. 13.  
evill thing] or word: see Psal. 7. 1. to pretend  
pretences] or, excuses; thus the Greeke turneth it:  
the Hebrew also signifieth occasions pretended, as  
Deut. 22. 14, 17. Or we may reade it, so practise pra-  
ctises in wickednesse. with men that worke] or, with  
men workers, that is, such as stoutly, boldly, and  
manfully work iniquity. their daunties] the Chal-  
dee expoundeth it, of their songs at banquets.

5 Verse 5. smite] or beat me; the word properly  
signifieth beating with an hammer, Psal. 74. 6. Iudg.  
5. 26. applied to sharpe rebukes. So Prov. 23. 35.  
Compare also Prov. 9. 8. and 25. 12. and 28. 23.  
Zach. 13. 6. it shall be a kindnesse] a mercy, or,  
with kindnesse, that is, let him smite mee kindly;  
and reprove me. the head-oile] that is, the chiefe  
or precious oile: (as head spices are chiefe and princi-  
pall, Exod. 30. 23.) or oile of the head, which is to a-  
noint the head with. Or, by head, understand the  
chiefest of his adversarie, as before Psal. 140. 10.  
for this seemeth to be an opposition to the for-

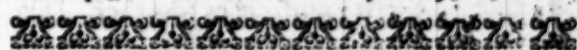
mer thus; let the just smite me, but let not the precious oile  
(or the oile of the head) of the wicked brake mine  
head: and this the Greek favoureth, saying, but  
let not the oile of the firmer supple mine head: by oile  
meaning flattering words, as Psal. 55. 22. Otherwise  
we may refer it to the former just mans reproofe,  
it shall be a precious oile, let him not make it faile my  
head. The Chaldee otherwise expoundeth it, and  
let the Priest reprove me, anointing me with the anointing  
oile of the Sanctuary: but let him not take the crowne of  
the kingdome from mine head. let it not break my head]  
not distraet or dazell my wits, not overcome me;  
the Hebrew word signifieth breaking and bringing  
to nought, Psal. 33. 10. and is applied to the breaking  
of the heart by discouragement, Numb. 32. 7. and  
here to the breaking of the head, or bringing to nought  
of counsels, purposes, &c. by flattery. Or, if it be  
understood of the just, we may reade it, let him not  
make it faile mine head, that is, let the oile of his re-  
proofe not be wanting upon mine head. in their  
evils] or, against their evils: which may be applied  
to the evill deeds of the wicked, or calamities of the  
just: and here understand, in or shall be in their evils:  
or, as the Chaldee explaineth it, is ordered against  
their evill.

Verse 8. Their Iudges] the Princes of mine ad-  
versaries.

are throwne downe] or, throw downe  
themselves, that is, secretly pursue and beset me in  
the rocks and mountaines whither I am forced  
to flee, 1 Sam. 24. 3. and 23. 26. The word may  
also beare their throwing downe to destruction, as  
1 Chron. 25. 12. by the rock sides] or, in rockie  
places; Heb. in the hands of the rocke; as Psal. 140. 6.  
and they shall beare] or, though they have beared.

Verse 7. crieth and cleaveth] to wit, wood, or the  
ground with the plough. of bell] or, the  
grave. Compare Ezek. 37. 1, 11, 12. Iehovah]  
or God: see Psal. 68. 21. powre not out my soule]  
to wit, unto death, as Esay 53. 12. that is, kill mee  
not: or, make not my soule bare, that is, leave it not  
desstitute and helpelesse.

V. 10. Let the wicked fall] or, They shall fall. into  
his net] that is, every of them into his owne net, or snare.  
together] namely, with their fall, or together with  
them that are with me: or, altogether (wholly)  
passe over, and escape: the Greeke saith, alone I am,  
untill I passe over. See this word, Psal. 33. 15.



PSALME CXLII.

David sheweth that in his troubles, when his owne  
heart, and all other helpe failed him, all his comfort was in  
faith and prayer unto God.

An instructing Psalme of David: a praier  
when he was in the cave.

**V**ith my voice unto Jehovah did I  
cry, with my voice unto Jehovah  
did I supplicate for grace. I powred out  
before him my meditation, my distresse  
I did shew before him. When my spirit  
was overwhelmed within mee, then thou  
knewest my path: in the way that I walked  
they



5 they privily laid a snare for me. *I did* looke  
on the right hand and see, and no man ac-  
6 knowledged me; refuge is perished from me,  
no man seeketh for my soule. I cried unto  
thee, Jehovah; I said, thou *art* my hope for  
7 safety, my portion in the land of the living.  
Attend unto my shouting, for I am brought  
very low; deliver me from my persecutors,  
8 for they are stronger than I. Bring forth my  
soule out of the close prison, to confesse thy  
name; the just shall inviron me about, for  
thou wilt *bounteously* reward unto me.

## Annotations.

1 *In the cave*] fled thither from the persecution of  
Saul, 1 Sam. 24. 4. &c.

4 Verse 4. *was overwhelmed*] or, *swounded, fainted*:  
see Psal. 77. 4. *then thou*] Heb. *and thou*: so,  
And he saith, Marke 14. 34. is expounded, *Then*  
he saith, Mat. 26. 38.

5 Verse 5. *I did looke*] or, *Looke thou*, &c. conti-  
nuing his complaint to God. But the Greek turn-  
neth it, *I considered*: and the Hebrew *Looke thou*, or  
*To looke*, is often resolved by other definite per-  
sons: see the notes Psal. 22. 9. and 49. 15. & 65.  
11. & 77. 2. & 103. 20. *and see*] or, *and behold*, to  
wit, on the left hand. *refuge*] or *flight*. *is perished*  
*from me*] that is, faileth me: I have no place to  
fly unto and escape. So Iob 11. 20. Amos 2. 14.  
*seeketh*] that is, careth for: so Prov. 29. 10. usu-  
ally *to seeke the soule*, is in the ill part to destroy it:  
see Psalme 35. 4.

7 V. 7. *brought low*] or *weakened*: see Psal. 116. 6.

8 Ver. 8 *the prison*] the cave wherein I am shut up  
close. *invirow*] *compasse*, as Psalme 22. 13. or,  
*expect*, as Iob 36. 2. and so the Greeke translateth,  
*the just shall wait for me, untill thou reward mee*. See  
Psalme 13. 6. The Chaldee saith, *for my sake the just*  
*shall make thee a crowne of prayse, because thou wilt ren-*  
*der a good reward to me*.



## PSAL. CXLIII.

David prayeth for favour in judgement. 3 Hee com-  
plaineth of his griefes. 5 He strengtheneth his faith by me-  
ditation and prayer. 7 He prayeth for grace, 9 for delive-  
rance, 10 for sanctification, 12 for destruction of his ene-  
mies.

## A Psalm of David.

1 **I** Jehovah heare my praier, give care to my  
supplications for grace; in thy faithful-  
2 nesse answer me in thy justice. And enter  
not into judgement with thy servant, for be-  
fore thee shall not any living bee justified.  
3 For the enemy persecuteth my soule, smi-  
teth downe my life to the earth, maketh mee  
4 sit in darkeness, as the dead *for ever*. And  
my spirit is overwhelmed in me, in midst of  
5 me my heart is wondrously amazed. I re-  
member the dayes of old, I meditate on all

thy worke, I muse on the action of thy  
hands. I spread out my hands unto thee; my  
soule, as a weary land, *thirsteth* for thee Se-  
lah. Make speed, answer me Jehovah, my  
7 spirit faileth; hide not thy face from me, for  
I shall be made like to them that goe downe  
the pit. Cause me to heare thy mercy in the  
8 morning, for in thee doe I trust; cause me to  
know the way that I should walke, for unto  
thee doe I lift up my soule. Deliver me from  
9 mine enemies, O Jehovah; unto thee I fly  
for covert. Learne me to doe thine accepta-  
10 ble will, for thou *art* my God, thy good spi-  
rit shall lead mee in the land of righteous-  
11 nesse. For thy names sake Jehovah, thou  
wilt quicken me, in thy justice wilt bring  
12 forth my soule out of distresse. And in thy  
mercy wilt suppress mine enemies, and de-  
stroy all them that afflict my soule, for *I am*  
thy servant.

## Annotations.

2 **A** *nd enter not into judgement*] or, *but goe not to*  
*Law with me*; by the deeds whereof no flesh  
shall be justified in thy sight, Rom. 3. 20. so Iob  
22. 4. & 14. 3. Esa. 3. 14. In Chaldee, *goe not into*  
*the judgement hall*, namely, to judge with severity.  
*not any*] or, *not all*, that is, *none living*: so Mat. 24. 22.  
*not all*, that is, *no flesh*, 1 Ioh. 2. 21. *every lie is not*, that  
is, *no lie is of the truth*; so 2 Pet. 1. 20. Psal. 76. 6.

3 Verse 3. *my life*] or, *my company*; the Hebrew sig-  
nifieth both, Iob 33. 18. 22. Psal. 68. 11. *darke-*  
*nesses*] or *darke places*: so Psalm. 88. 7. 19. and 74.  
20. *for ever*] or, *of eternity, of old*, meaning *dead*  
*long since*, and *for ever after*: the word respecteth  
time past, and to come. So Lam. 3. 6.

4 Verse 4 *overwhelmed*] *fainteth*, or, *is perplexed*: see  
Psal. 77. 4. *wondrously amazed*] *astonished*, or *de-*  
*solate*. Gr. *troubled*. See this word, Esay 59. 16. and  
63. 5. Dan. 8. 27. Psal. 40. 16.

5 Verse 5. *of old*] or *of antiquity*; so Psal. 77. 6.

6 Verse 6. *spread out*] that is, *pray*; as the Chal-  
dee saith, *spread out my hands in prayer*. See Psal. 44.  
21. *weary*] that is, *dry and thirsty*: in Greeke  
*waterlesse*: see Psal. 63. 2.

7 Verse 7. *for I*] or *lest I*; Hebr. *and I*; which  
may be supplied thus, *lest I perish, and be made like,*  
&c. See Psalme 128. 1.

8 V. 8. *in the morning*] *speedily*: so Psal. 90. 14.

9 V. 9. *I fly for covert*] or, *I cover (I hide) my selfe, fly-*  
*ing unto thee*: or, *to thee I covertly fly*, secretly dis-  
closing to thee that which I would hide from o-  
thers: so the Greeke, *I fly to thee*. The Chaldee  
expoundeth it, *I have made thy Word my redeemer*.

10 V. 10. *thy good spirit shall lead me*] 10 the Greeke  
translateth this, and the rest, as assured: wee may  
also reade it prayer-wise, *let thy good spirit lead me*;  
or, *thy spirit is good; let it leade me*, &c. and so the  
rest. Compare Neh. 9. 20. *in the land*] or,  
*into the land of righteousness*; in a *plaine* (*crean*)  
*ground*: see Psalme 26. 12. Esay 26. 10.



PSAL. CXLIV.

David bleſſeth God for his mercy in helping him in his warres. 3. He confeſſeth mans miſery and unwarineſſe, 5. prayeth that God would powerfully deliver him from his enemies. 9. He promiſeth to praiſe God. 11. He ſheweth the vanity of worldly felicity, 15. and happineſſe of Gods people.

A Pſalme of David.

**B**leſſed be Jehovah my Rocke, which learneth my hands to the battell, my fingers to the warre. My mercy and my fortrefſe, my high tower, and my deliverer for me; my ſhield, and he in whom I hope for ſafety, that ſubjecteth my people under me, Jehovah, what is earthly man, that thou takeſt knowledge of him; the ſonne of wretched man, that thou makeſt account of him? Earthly man is like to vanity, his daies are as a ſhadow that paſſeth away. Jehovah, bow thy heavens and come downe, touch the mountaines and they ſhall ſmoake. Lighten the lightning, and ſcatter them aſunder; ſend thine arrowes and diſturbe them. Send thy hands from the high place; releaſe me, and deliver me from the many waters, from the hand of the ſons of the ſtranger. Whoſe mouth ſpeaketh falſe vanity, and their right hand is a right hand of falſhood. O God, I will ſing unto thee a new ſong; with Pſalterie and ten-stringed inſtrument I will ſing Pſalmes to thee. That giveth ſalvation unto Kings, that releaſeth David his ſervant from the evill ſword. Releaſe me and deliver me from the hand of the ſons of the ſtranger, whoſe mouth ſpeaketh falſe vanity, & their right hand is a right hand of falſhood. That our ſonnes as plants growne great in their youth, our daughters as corner ſtones, cut after the ſimilitude of a Palace. Our garner full, affording from meat to meat; our flocks bringing forth thouſands, increaſed by ten thouſands in our ſtreets. Our Oxen laden, no breaking in, and none going out, and no out-cry in our ſtreets. O bleſſed is the people whoſe ſtate is ſuch; O bleſſed is the people whoſe God is Jehovah.

Annotations.

**M**y Rocke] in Greeke, my God: ſee Pſal. 18. 3. V. 3. takeſt knowledge] or, acknowledgeſt, areſt for: compare Pſal. 8. 5; and 1. 6. and 31. 8. makeſt account] or, thinkeſt on him. Verſe 4. paſſeth away] vaniſheth. Compare Pſal. 102. 12. Eccleſ. 7. 3.

Verſe 5. come downe] for my helpe, and my foes ruine: ſee Pſalme 18. 10. and they ſhall] or that they may ſmoake: ſee Pſalme 104. 32.

Verſe 6. Lighten] that is, Caſt forth: Compare Pſal. 18. 15. diſturbe] or trouble, that is, diſcomfit and deſtroy: ſee this word, Exod. 19. 24. and 23. 27.

V. 7. the high place] that is, the heaven: compare Pſal. 18. 17. many waters] which the Chaldee expoundeth, armies, like to many waters. ſons of the ſtranger] of a ſtrange God, or people: as Pſalme 137. 4. borne aliens; ſee Pſalme 18. 45.

Verſe 9. new ſong] of triumph: ſee the notes on Pſalme 33. 2, 3.

Verſe 10. That giveth] underſtand, O be that giveth, that is, O thou that giveth, &c. See the like phraſe in Pſal. 52. 10. and 65. 7. Or, It is he that giveth.

Verſe 12. as plants] underſtand, are as plants: for this ſeemeth to be an imitation or expreſſing of the vaine words of the wicked fore-mentioned, which ſay, our ſons are as plants, &c. whoſe boaiſting continueth till the laſt claufe, which is oppoſed to all their worldly felicity. The Greeke to make this plainer, changeth perſon, and tranſlateth, Whoſe ſons (or, Of whom their ſonnes) are as new plants, &c. So elſewhere the Greeke uſeth the like change of perſon, as in Gen. 26. 7. Or, underſtanding it of the godly, ſupply, may be as plants, &c. and ſo it hath reſpect to the outward bleſſings of the law, Deut. 28. 4. &c. In this latter ſenſe the Chaldee taketh it. cut] that is, hewn, carved, poliſhed.

Verſe 13. garner] or, Corners, Chambers, Cellars, places of ſtore and proviſion, made uſually in nooks and corners of houſes. from meat to meat] or, from ſort to ſort, that is, all ſorts and ſtore of victuals.

Verſe 14. laden] that is, fat and fleſhly, or able to beare loads; or, big with young. no breach] in the wals, for the enemy to enter the town. none going out] no cattell driven away by the enemy.

Verſe 15. whoſe ſtate is ſuch] as is before mentioned: the Greeke turneth it, They ſay that people bleſſed which haib theſe things. whoſe God] this ſentence is oppoſed to al the other worldly wealth.

PSAL. CXLV.

David praiſeth God for his greatneſſe, power, glory, and fearefull acts. 7. His goodneſſe, juſtice, mercie; 11. his kingdome and gracious providence unto all: 18. His ſpeciall mercies to thoſe that call upon him, that feare and love him.

An Hymne of David.

**I** Will extoll thee my God, O King, and bleſſe thy name for ever and aye. 2 In every day will I bleſſe thee, and praiſe thy name for ever and aye. 3 Great is Jehovah; and praiſed vehemently.



mently, & of his greatnes, *there is* no search.

4 Generation to generation shall laud thy workes, and they shall shew thy powers.

5 The comely honour of the glory of thy Majesty, and the words of thy marvels will I talke of.

6 And the strength of thy fearefull *acts* they shall speake of, and thy greatnesse, it will I declare.

7 The memory of the multitude of thy goodnesse they shall utter, and thy justice they shall shout.

8 Gracious and pitifull *is* Jehovah; long suffering, and great in mercy.

9 God *is* Jehovah unto all: and his tender mercies are over all his workes.

10 All thy workes shall confesse thee, Jehovah, and thy gracious Saints blesse thee.

11 They shall tell the glory of thy kingdome, and speake of thy power.

12 To make knowne to the sonnes of Adam his powers, and the glory of the comely honour of his kingdome.

13 Thy kingdome *is* a kingdome of all eternities, and thy dominion in every generation and generation.

14 Jehovah upholdeth all that fall, and uprightneth all that are crooked.

15 The eyes of all looke attentively unto thee, and thou givest to them their meat in his time.

16 Openest thine hand, and satisfiest the desire of every living thing.

17 Just *is* Jehovah in all his wayes, and mercifull in all his workes.

18 Neere *is* Jehovah to all that call upon him, to all that call upon him in truth.

19 Hee will doe the desire of them that feare him; and will heare their cry, and will save them.

20 Jehovah preserveth all them that love him, and all the wicked he will abolish.

21 My mouth shall speake the praise of Jehovah, and let all flesh blesse the name of his holinesse, for ever and aye.

#### Annotations.

**A**N Hymne] or Praise, and hereof the whole booke in Hebrew is called *the booke of Hymnes*. This Hymne is composed after the order of the Hebrew Alphabet, only one letter wanting. See Psal. 25. 1.

Ver. 3. *praised*] see Psal. 18. 4. *no search*] that is, it is past finding out: of greatnesse, see Psal. 150. 2.

Verle 4. *powers*] that is, *powerfull* (mighty) *acts*: so verse 12. Mat. 13. 58.

Verse 5. *honour of the glory*] or *glorious honour*, or *comeliness*. *words of thy marvels*] that is, thy *miracles*, thy *marvellous words* (or *things*). So, *words of song*, Psalme 137. 3. *talke*] discourse of, or meditate.

Verse 8. *pitifull*] or, *compassionate*. Compare Psal. 103. 8. Exod. 34. 6. *long-suffering*] or, *slow to anger*: see Psalme 86. 15.

Verse 10. *shall confesse*] or, *let them confesse*, &c.

Verse 11. *tell*] *talke of*, or *preach*: Heb. *say*.

Verse 14. *uprightneth*] *lifteth right up*, or *maketh straight all that are bended downe*, or *bowed together*: so Psalme 146. 8.

Verse 15. *in his time*] that is, *in due season*: See Psalme 1. 3. and 104. 27.

Verse 16. *the desire*] or *pleasure*, or, *with contentment*, *contentedly*, *acceptably*; with that which seemeth good to thee, and pleaseth (or contenteth) them.

Verse 18. *in truth*] this word implieth faith, sincerity, earnestnesse and constancie. Compare Deut. 4. 7. Iohn 4. 24.

Verse 19. *the desire*] or, *the will*, the *pleasure*, and *contentment*, as verse 16. Wee are to desire that Gods will may be done, Mat. 6. 10. here he doth his servants will: so he honoureth them that honour him, 1 Sam. 2. 30.

Verse 21. *shall speake*] or, *Let my mouth speake*. *all flesh*] all sorts of people, see Psalme 65. 3.



#### P S A L. CXLVI.

The Psalmist voweth perpetuall praises to God. 3 He exhorteth not to trust in man. 5 God for his power, justice, mercy and kingdome, is only worthy to be trusted in, and celebrated.

#### Halelu-jah.

**M**Y soule, praise thou Jehovah. I will praise Jehovah in my life, I will sing Psalmes to my God while I am. Trust not yee in bounteous Princes; in son of Adam, with whom is no salvation. His spirit goeth forth, hee returneth to his earth, in that day his thoughts perish. O blessed *is* he, in whose helpe the God of Iakob *is*, whose hope *is* in Jehovah his God. Which made heavens & earth, the sea, & all that in them *is*; w<sup>ch</sup> keepeth truth for ever. Which doth judgement to the oppressed, giveth bread to the hungry; Jehovah looseth the bound. Jehovah openeth the eyes of the blind; Jehovah uprightneth the crooked; Jehovah loveth the just. Jehovah keepeth the strangers, setteth upright the fatherlesse and the widow, and overthroweth the way of the wicked. Jehovah shall reigne for ever; thy God, O Sion, to generation and generation; Halelu-jah.

Annotations.



Annotations.

- 1 **H** *Alelu-jah*] that is, Praise yee Iah: see Psalme 135.1.  
 2 Verse 2. *in my life*] so long as I live: so Psalme 104.33.  
 4 Verse 4. *his spirit*] mans ghost; so the *scale* is said to goe forth, Gen.35.18. to his earth] whereof he was made; earth is in Hebrew *Adamah*; hereof man was called *Adam*, *Earthly*; compare Gen. 2. 7. and 3.19. Psal. 104.29. *his thoughts*] or purposes, the most excellent effects of the mind or spirit of man.  
 7 Verse 7. *the bound*] or prisoners; but here it may be meant more largely; for sicknesses also are *Satan's bonds*, which our Lord Christ loosed, Luke 13. 16. See also Esay 61.1.  
 8 Verse 8. *openeth the eyes*] or giveth sight to: compare Mat. 9.29.30. Ioh. 9.6.7.32. *uprighteth*] or maketh strait; as Psal. 145.14. see this fulfilled, Luke 13.13.  
 9 Verse 9. *setteth upright*] maketh to continue sure: so Psal. 20.9. and 147.6. Compare Deut. 10. 18. and 27.19. Exod. 22.22.23.24. Psal. 68.6. *overthroweth*] or turneth up-side downe: so Iob 19. 6. See also Psalme 1.6.



PSAL. CLXVII.

The Prophet exhorteth to praise God, for his care of the Church, wisdom, power, mercy and providence unto all. 12 To praise him for his blessings upon the kingdome, 15 for his workes in nature, 19 and for his gracious word and ordinances given to his people.

- 1 **P** Rayse yee Iah, for it is good to sing Psalmes to our God, for it is pleasant, praise is comely. Jehovah buildeth Ierusalem, gathereth together the outcasts of Israel. Hee healeth the broken in heart, and bindeth up their griefes. Counteth the number of the stars, calleth them all by names. Great is our Lord, and much in able might; of his understanding there is no number. Jehovah setteth upright the meeke, debaseth the wicked unto the earth. Sing yce to Jehovah with confession, sing Psalmes to our God with the harpe. That covereth the heavens with clouds that prepareth raine for the earth, that maketh the mountaines to bud forth grasse. That giveth to the beast his food, to the young ravens which cry. He delighteth not in the strength of the horse, hee taketh not pleasure in the legs of man. Jehovah taketh pleasure in them that feare him, that patiently hope for his mercy. Laud Jehovah, O Ierusalem; praise thy God, O Sion. For he

strengtheneth the bars of thy gates, he blesteth thy sons within thee. He putteth in thy border peace: hee satisfieth thee with the fat of wheat. Hee sendeth his edict upon earth, his word runneth very swiftly. Hee giveth snow like wooll, the hoare frost hee scattereth abroad like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth his word and melteth them, he causeth his wind to blow, the waters flow. Hee sheweth his words unto Iacob, his statutes and his judgements unto Israel. Hee hath not dealt so with any Nation, and judgements they have not knowne them; Halelu jah.

Annotations.

- O**utcasts] or driven out; in Greeke, the *dispersions*, (that is, the dispersed,) which word the Apostle useth, 1 Pet. 1. 1. Iam. 1.1. Compare Deut. 30.4. Esay 11. 12. and 56.8. Ioh. 11.32.  
 Verse 3. *bindeth up their griefes*] that is, healeth their wounds, as Luke 4. 18. with Esay 61.1. Compare also Ezek. 34.16.  
 Verse 4. *Counteth*] or Telleth, *gumbreth*, which to man is impossible; see Gen. 15.5. Ier. 33. 22. Esay 40.26.  
 V. 5. *no number*] nor searching out, Esay 40.28.  
 Verse 6. *setteth upright*] conserveth, to continue yet: see Psalme 146.9.  
 Verse 7. *Sing*] or, Answer, that is, Sing by turnes, one after another: as Exod 15.21.  
 Verse 8. *with clouds*] as in Elias time, 1 King. 18.45. *the mountaines*] and desarts where no man is, as Iob 38.26.27. Psalme 104.14.  
 Verse 9. *food*] Hebr. *bread*, that is, the beasts their food, as the Greeke hath it. *young ravens*] Hebr. *sons* (that is, *younglings*) of the ravens. So in Iob 39.3. *who prepareth for the raven his meat, when his young ones call unto God, wandering for lack of meat?*  
 Verse 13. *strengtheneth*] or, *hath made strong*, a signe of Gods favour and Sions safety: see the contrary, Lam. 2.9. Ier. 51.30. Amos 1.5. Psal. 107.16. Esay 45. 2. These graces are to be referred unto the Church under the Gospell, called the heavenly Ierusalem, Rev. 21.2. and which is above, Gal. 4.26. So the Hebrew Doctors say, *It is written, Laud the Lord, O Ierusalem: and the Scripture speaketh of the Ierusalem that is above. R. Menachem on Gen. 3.*  
 Verse 14. *putteth in*] or putteth thy border, &c. that is, maketh peace in thy borders. Compare Esay 60.17.18. Ier. 12.12. and 15.13. and 17.3. *fat*] that is, *fine flower*: so Psalme 81.17.  
 V. 15. *his edict*] or saying, that is, commandment.  
 Ver. 17. *ice*] or frost the frozen haile stones.  
 can stand] that is, endure it: so Pro. 27.4. Nah. 1.6.  
 V. 19. *his words*] the ten commandments (or moral law) Exo. 20.1. called the *ten words*, Deut. 10.4. statutes, decrees and constitutions of Gods worship; see



see the note on Psalme 2.7. *judgements*] the *judiciall lawes* for punishing offenders, Exod. 21. 1. Psalme 19. 10.

- 20 Verse 20. *any*] or every; but in Hebrew, all is often used for any: see Psalme. 103. 2. and 143. 2. *judgements*] the Greek saith, *his judgements* be hath not manifested to them; which sense the Hebrew also may beare, *he hath not made knowne to them*, as the Chaldee also interpreteth it.



## P S A L M E CXLVIII.

The Psalmist exhorteth all the heavenly, 7. the earthly, 11, and the reasonable creatures to praise God.

Halelu-jah.

- 1 **P**raise yee Jehovah from the heavens, praise yee him in the high places.  
2 Praise ye him all his Angels, praise ye  
3 him all his hosts. Praise yee him Sunne and  
4 Moone, praise yee him all starres of light.  
5 Praise yee him heavens of heavens, and the  
6 waters that be above the heavens. Let them  
7 praise the name of Jehovah, for hee com-  
8 manded, and they were created. And he sta-  
9 blished them for aye for ever; a statute hee  
10 gave, and it shall not passe. Praise ye Jeho-  
11 vah from the earth, Dragons, and all deepes.  
12 Fire and haile, snow and vapour, stormie  
13 wind, doing his word. Mountaines and all  
14 hills, fruitfull trees and all cedars. The wild  
beast and all cattell, creeping thing and fe-  
thered fowle. Kings of the earth and all  
peoples, Princes and all Iudges of the earth.  
Young men and also maidens, old men with  
children. Let them praise the name of Je-  
hovah, for high advanced is his Name, *even*  
his alone; his glorious Majestie is above  
earth and heavens. And hee hath exalted  
the horne of his people, the praise of all his  
gracious Saints, the sons of Israel, a people  
neere him; Halelu-jah.

## Annotations.

- 1 **F**rom the heavens] yee heavenly creatures; as the  
Chaldee, yee holy creatures of heaven: so after,  
from the earth, verse 7. is earthly creatures. Compare  
Revel. 5. 13. *in the high places*] which the  
Chaldee expoundeth, *high Angels*.  
3 Verse 3. *starres of light*] bright shining starres,  
which prayed God together, Iob 38. 7.  
4 Verse 4. *above the heavens*] in the clouds of the  
aire, Gen. 1. 7. Iob 26. 8. and 37. 11.  
6 Verse 6. *stablished*] or, made them stand, Psalme  
119. 91. *a statute*] that is, statutes or de-  
crees, rules, ordinances, whereby every creature is  
bounded to his set time and place, as Iob 34. 5.  
13. and 26. 10. whereupon mention is made of

the statutes or ordinances of heaven, of the Moone and  
starres, &c. Iob 38. 33. Ier. 31. 35. and 33. 25.  
*it shall not passe*] that is, not any of the things fore-  
mentioned shall passe the statute (or bound) set of  
God; or it, the statute shall not passe away, or faile,  
or, not be altered; as Esth. 1. 19. and 9. 27. 28.

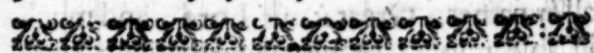
Verse 7. *dragons*] or whale-fishes.

Verse 8. *vapour*] or smoke, exhalation, damps. As  
these and all other creatures, are here stirred up  
to praise the Lord; so for our sakes are these  
things written, that we should learne by them to  
praise the Creator. And it is a rule in the Hebrew  
Canons, that for winds when they blow tempestuously,  
and for lightning and thunder, &c. for lights in the aire  
which seeme to be stars that fall, or run from place to place,  
or blazing stars, comets, &c. when a man seeth any of  
these, he is to blesse God who hath filled the world with his  
power and might. Also, hee that seeth the beaustifull crea-  
tures, as going out into the fields or gardens in the spring  
time, seeth the trees sprouting and blossoming, he is to blesse  
God, who hath not let his world lacke any thing, but hath  
created in it goodly creatures and faire trees, &c. for the  
use of the sons of Adam. So, for mountaines and hills,  
sea and deserts, rivers, &c. if he see any of them from  
three dayes to three dayes, he is to blesse the Creator of the  
world. Maimony in Misneh, in Beracoth, chap. 10.  
sect. 14. 13. 15.

Verse 10. *feathered fowle*] or winged bird: Hebr.  
*bird of wing*.

Verse 13. *high advanced*] or set on high: so Esay  
12. 4. It is a strong tower, into which the righ-  
teous runneth, and is also set on high in safety, Pro-  
verbs 18. 10.

Verse 14. *the horne*] the power and glory, as the  
Chaldee saith, the glory of the kingdome of his people:  
see Psal. 75. 10. This is accomplished in Christ the  
horne of salvation, Luk. 1. 69. *the praise*] under-  
stand, which is the prayse of his Saints, that is, their  
glory, or, an argument of prayse to them. *neere him*] Gods people are said to be *neere unto him*, in  
respect of his covenant with them in Christ, E-  
phes. 2. 13. their service of him, Levit. 10. 3. and  
spirituall alliance in Christ, Ioh. 20. 17. 1 Iohn  
3. 1. For this word *high*, is used for *kindred*, Levit.  
21. 3. Christ draweth neere unto God for them, Ier.  
30. 21. and they by him, Heb. 10. 19. 22.



## P S A L. CXLIX.

God is publicly to be prayed for his graces to his  
Church, and power given to the same.

Halelu-jah.

**S**ing ye to Jehovah a new song, his praise  
in the Church of gracious Saints. Let  
Israel rejoyce in his makers, let the sons  
of Sion be glad in their King. Let them  
praise his name with flute; with timbrel and  
harpe, let them sing Psalmes unto him. For  
Jehovah taketh pleasure in his people, hee  
will beautifie the meek with salvation. The  
gracious Saints shall be glad some in glory,  
shall shout joyfully upon their beds. The  
exaltations



7 exaltations of God in their throat, & a two-  
8 edged sword in their hand: To doe venge-  
9 ance on the heathens, reproofes in the na-  
10 ons. To bind their Kings in chains, and their  
11 Nobles in fetters of iron. To doe on them  
12 the judgement written, this comely honour  
13 is to all his gracious Saints; Halelu-jah.

Annotations.

2 **H**is makers] the Father, the Word, and the Ho-  
ly Ghost, which three are one, 1 Ioh. 3. 7. The  
mysterie of the Trinity is in the Hebrew phrase;  
so in many other, as, *Let us make man in our image*,  
Gen. 1. 26. *Where is God my maker?* Job 35. 10.  
*Thy maker is thine husbands*, Esay 54. 5. *Remember*  
*thy Creators*, Ecclef. 12. 1. and sundry the like.  
God also is our maker, both in nature and grace:  
see Psal. 100. 3. *their King*] Christ: as Mat. 21.  
5. Song. 14.

3 Verse 3. *with flute*] as Psal. 150. 4. or, *in a dance*,  
as Ier. 31. 4. 13. Psalm. 30. 12. One name is given  
both to the *dance*, and the *pipe* whereto they dan-  
ced.

4 Verse 4. *beautifie*] or *adorn*, *make glorious*: so  
Esay 60. 7. 9. 13. The Greeke saith, *exalt*.

6 Verse 6. *The exaltations*] that is, *exalting songs*,  
*high acts*, *high praises*, or, *lifting up* of the voice,  
*preachings*. *in their throat*] that is, aloud spo-  
ken of, and proclaimed: so Esay 58. 1. *Cry with the*  
*throat*, is, *Cry aloud*. *two edged*] Hebr. *a sword of*  
*mouthis*, that is, of *two mouthes*, as is expressed, Iudg.  
3. 16. in Greeke, *two mouthed*, that is, *two edged*, bi-  
ting or cutting two wayes. This sword is Gods  
word, and cometh out of Christs mouth, Ephes.  
6. 6. 17. Heb. 4. 12. Rev. 1. 16.

7 Verse 7. *on the heathens*] by preaching against  
their Idolatries, Act. 14. 15. and 17. 16. 17. 22.  
&c. Compare 2 Cor. 4. 5. 6. Esay 41. 15. *re-*  
*proofs*] for sinne, as Ioh. 16. 8. &c.

8 Verse 8. *To binde their Kings*] restraining their  
vices, and bringing them under the bonds and  
subjection of the Gospell; see Psal. 2. 3. Marke 6.  
20. Acts 24. 26: Rev. 21. 24. Esay 45. 14. a figure  
of captivity, Nahum 3. 10. 2 Cor. 10. 4 5. 6. Mat.  
16. 19. *Nobles*] or *Honourable*.

9 Verse 9. *written*] in the booke of God, see  
1 Cor. 4. 6. Rev. 22. 18. So the Chaldee paraphra-  
seth, *written in the Law*. And this may have refe-  
rence to that law, Deut. 7. 1. 2. &c. *honour is*]  
or, *this shall be the honour of all his Saints*.



PSAL. CL.

An exhortation to praise Gods holinesse, power, and  
goodnesse, with all kind of instruments, and all breath.

Halelu-jah.

1 **P**raise ye God in his sanctity, praise him  
2 in the firmament of his strength. Praise  
him in his powers, praise him accor-

ding to the multitude of his greatnesse  
Praise him with the sound of the Trumpet, 3  
praise him with the psaltery and harp. Praise 4  
him with the Tymbrēl and Flute, praise him 5  
with Virginals and Organ. Praise him with 6  
well sounding Cymbals, praise him with  
loud sounding Cymbals. Let all breath praise  
lah; Halelu-jah.

Annotations.

1 **I**n his sanctity] or, for his holinesse; his most holy  
being, Esay 6. 3. the first argument of praise  
from Gods holy essence in himselfe: or, in his san-  
ctity, (his sanctity) his holy place, meaning hea: en.  
in the firmament of his strength] that is, for his strong  
firmament, (called heaven, Gen. 1. 8.) the second ar-  
gument of praise, from the frame of the world,  
whereof heaven is chiefest: see Psal. 19. 2. or for the  
out-spreading of his strength, that is, for his strength  
spread out as the firmament.

2 Verse 2. *in his powers*] or for his powerfull acts, as  
Psal. 145. 4. the third argument of praise from  
Gods mighty administration of all things since  
the creation. *of his greatnesse*] or *majesty*, in spe-  
ciall mercy towards his owne people and against  
their enemies; which is the fourth argument of  
his praise. Compare Deut. 3. 24. and 9. 26. & 32.  
3. Exod. 15. 16. 1 Chron. 17. 19. Luke 1. 46. 49.  
58. Act. 2. 11. Psalme 79. 11. and 145. 3. 6.  
Majesty hath the name of greatnesse, and is applied  
to the greatest state of Policies or Common-  
weales; which is to be minded here.

4 Verse 4. *Flute*] or *dance*: Psal. 149. 3. *Virgi-*  
*nals*] or, *stringed instruments*: this word is not else-  
where in Scripture. *Organ*] or, *the Organon*,  
as the Greeke translateth it: the Hebrew name  
signifieth a lovely (or a lightfull) instrument: it is one  
of the ancientest of the world, invented by Tu-  
bal, Genesis. 4. 21. and an instrument of joy, Job  
21. 12. and 30. 31. *well sounding Cymbals*] Heb.  
*Cymbals of bearing*, that is, *easy or delighfull to bee*  
*heard*, which the Greeke translateth *well sounding*.  
The Cymbals were of metall, as bells, and have  
their name of their shrill tinkling sound. *loud soun-*  
*ding*] or, *joyfully sounding*, or *tinkling*; as 1 Cor. 13.  
1. Hebr. *Cymbals of shouting sound*.

6 Verse 6. *all breath*] or, *every breath*, that is, *every*  
*thing that hath breath*; this word is used for the  
breath that God inspired into man, Gen. 2. 7. and  
for the mans mind or immortall soule, Esay 57. 16.  
and usually is applied to man, and to the breath  
of God, Psalme 18. 16. but in Gen. 7. 22. it seemeth  
to be spoken of all living things. Compare Rev. 5.  
13. where every creature which is in heaven, and on the  
earth, and under the earth, and such as are in the sea, and  
all that are in them, were heard, saying; *Unto him*  
*that sitteth upon the Throne, and unto the Lambe, bee*  
*blessing, and honour, and glory, and power for ever and*  
*ever, Amen.*

The End of the Book of PSALMES.

Rrrrr

A



A TABLE  
DIRECTING TO SOME  
PRINCIPALL THINGS OBSERVED  
IN THE ANNOTATIONS  
OF THE PSALMES.

A

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## O

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*Secret*, for *Councell*, Psalme 64. 3. and 89. 8.  
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*Simple*, why so called, Psalme 19. 8.  
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*Sleepe*, for *death*, Psalme 13. 4.  
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*Strength*, for Gods Arke, Psalme 78. 61.  
*Stilnesse*, what it meaneth, Psalme 4. 5.  
*Stirring*, Psalme 4. 5.  
*Summe*, whereof it is named, Psalme 19. 5.  
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*Swallowing*, for *destroying*, Psalme 21. 10.

## T

**T** *Arbisch*, for the *Ocean sea*, Psalme 48. 8.  
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*Tent*, what it is, Psalme 15. 1.  
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## V

**V** *Aime Idols*, *Ælim*, whereof named, Psal. 96. 5.  
*Vanities*, for *Idols*, Psalme 31. 7.  
*Unconstant foole*, Psalme 49. 11.  
*Unicorne*, Psalme 22. 22.  
*Voice*, for *thunder*, Psalme 29. 3.  
*To give the voice*, what it meaneth, Psalme 18. 14.  
*Vowes*, Psalme 50. 14.

## W

**W** *Alking*, for *conversation*, Psal. 1. 1. & 56. 14.  
*Warre*, whereof it is named, Psal. 35. 1.  
*Waters*, for *troubles*, and *peoples*, Psalme 18. 5, 17. and 124. 4.  
*Way*, for *course of life*, or *religion*, Psal. 1. 1. & 25. 4.  
*Wicked*, what it signifieth, Psalme 1. 1.  
*Wofull evils*, whereof so called, Psalme 5. 10.  
*Wondrous excellent*, Psalme 8. 2.  
*Word*, for *thing*, or *matter*, Psalme 7. 1.  
*Workes*, for *wages*, or *reward*, Psalme 109. 20. & 95. 9.

Hebrew





## Hebrew Phrases observed, which are somewhat hard and figurative.

1. **D** Effect or want of words; as,  
Of a Verbe substantive, *am, art, is, &c.*  
Pfal. 2. 7. and often.  
Of a Noun substantive after a Verbe,  
Pfal. 103. 9. & 109. 21. & 137. 5. & 139. 20.  
Of a Noun substantive after an adjective, Psalme  
10. 10.  
Of a Verbe generally, Psalme 69. 11. & 18. 7. 29.  
Of a Pronoun, Psalme 45. 4. & 59. 14. & 68. 36.  
and 69. 2. and 71. 18. and 115. 12.  
Of a Preposition, Psalme 5. 4. and 2. 8. and 9. 12.  
and 42. 3.  
Of a part of a sentence, Psalme 6. 4. and 89. 36.  
2 Overplus or redundance of some small words,  
Psalme 1. 4. & 46. 7. & 118. 14. and 137. 3.  
3 Change, or putting one for another; as,  
Of number, *Forle* for *fewles*, *Angell* for *Angels*, &c.  
Psalme 8. 9. and 34. 8. and 78. 2, 45. and 79. 2.  
and often.  
Of person, Psalme 59. 10. and 65. 7. and 80. 7.  
and 115. 9. and 144. 10.  
Of time, Psalme 2. 1. and 18. 7. and often.  
Of gender, Psalme 45. 17. and 79. 8.  
Of an active Verbe for a passive, Psalme 32. 9. and  
36. 3. and 109. 13. and 49. 15.  
4 Questions or Expostulations, used  
For affirmations, Psalme 56. 9. and 14. 4.  
For denials, Psalme 94. 20.  
For prayers, Psalme 10. 1.  
For wishes, Psalme 4. 7. and 14. 7.  
5 Words used in the plurall number for excel-  
lencie, &c. Psalme 103. 6.  
One word singular and another plurall, used  
for exactnesse, Psalme 66. 3.  
6 The myserie of the holy Trinitie, Psalme 11.  
7. and 3. 3. and 149. 2.  
7 A Verbe indefinite, of like signification with  
that which went before, Psalme 49. 15.



## Generall Observations touching the P S A L M E S.

**T**He Psalter is in the Hebrew divided into five Bookes.

- 1 The first containeth the 41 first Psalmes.
- 2 The second containeth the next 31 Psalmes to the 73.
- 3 The third hath the next 17 Psalmes, unto the 90.
- 4 The fourth containeth the next 17 Psalmes, to the 107.
- 5 The fifth containeth the 44 last Psalmes.

Every of these Bookes is ended with *Amen* or *Hallelu-jah*. But being all joyned together, they are usually counted one Booke, and so the

Apostle Peter speaketh of them, Acts 1. 20.  
The Inditers of these Psalmes are expressed five;  
*Moses, David, Asaph, Heman and Ashtan.*



## Of the Titles of the P S A L M E S.

**T**He Psalmes, many of them have no Title at all; others have Titles, but very divers. Some signifie the Writers, as *David, Asaph, &c.* some the Singers, as the *sonnes of Korach, Jeduthun, &c.* some the Instruments whereto they were sung, as *Neginoth, Nebiloth, &c.* some the nature of the Ditty; as, *a Psalm, an Hymne, &c.* some the use of it; as, *an instructing Psalm, &c.* some the occasion of making it; as, *David's fleeing from Absalom, his going in to Bathsheba, &c.*

Five and twentie Psalmes are without any Title, namely, the 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 107, 114, 115, 116, 117, 118, 119, 136, 137. & 147. Yet of some of these, the Holy Ghost witnesseth that *David* wrote them, Acts 4. 25. Heb. 4. 7. and so we may judge of the rest.

*David's* Name is prefixed unto 74 Psalmes, but diversly.

Five and thirtie are intituled, *A Psalm of David*, as the 3, 4, 5, 6, 8, 9, 11, 12, 13, 14, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 51, 62, 63, 64, 70, 101, 109, 110, 139, 140, 141, 143.

Three are intituled, *A Psalm a Song of David*, Psalme 30. and 65. and 68.

One is intituled, *A Song, a Psalm of David*, Psalme 108.

Fourteene are intituled, *Of David*, understanding the word *Psalm* or *Song*, as the 18, 25, 26, 27, 28, 34, 35, 36, 37, 61, 69, 103, 138, 144.

One is intituled, *An Hymne of David*, Psal. 145.

Two are intituled, *A Prayer of David* Psal. 17. & 86.

Six are intituled, *Michtam of David*, Psalme 16, 56, 57, 58, 59. and 60.

Five are named, *Instructing Psalmes of David*, Psalme 32, 52, 53, 54, 55.

One is called, *An instructing Psalm of David, a prayer, &c.* Psalme 142.

One is intituled, *Shigajon of David*, Psalme 7.

Five are intituled, *A Song of degrees of David*, Psal. 122, 124, 126, 131, 133.

*Asaph's* name is set to 12 Psalmes, as written by him; or at least committed unto him.

Seven are intituled, *A Psalm of Asaph*, Psalme 50, 73, 77, 79, 80, 81. and 82.

Two are intituled, *A Psalm of Asaph, a Song*, Psal. 75. and 76.

One is named, *A Song a Psalm of Asaph*, Psal. 83.

Two are called, *Instructing Psalmes of Asaph*, Psal. 74. and 78.

One is named, *An instructing Psalm of Heman*, Psalme 88.

And one, *An instructing Psalm of Ashtan*, Psal. 89.

Fourteene other have this Title, *An instructing Psalm, or Michtam*, Psal. 42, 44, 45, 46, 32, 52, 53, 54, 55, 142, 74, 78, 88, 89.

One of these is called, *An instructing Psalm, a Song*

*David*

*Asaph*

*Heman*

*Ashtan*

*of*



of the welbelov'd virgins, Psal. 45. So the title of Instruction is set in all over 24 Psalmes.

Four have this title before them, *Corrupt not*, or *Al-Tashchib*, Psal. 57, 58, 59, 75.

Two are intituled, *for to record*, Psal. 38. and 70.

Moses. One is intituled, *A prayer of Moses the man of God*, Psalme 90.

One is intituled onely, *A Psalm*, Psal. 98.

Two have this title, *A Psalm a Song*, Psal. 67. and 87.

One is intituled, *A song a psalm*, Psal. 66.

One is intituled, *A Psalm for Confession*, Psal. 100.

One, *A Psalm a Song for the Sabbath day*, Psal. 92.

One, *A Prayer for the afflicted*, &c. Psal. 102.

Fiftene are intituled, *Songs of degrees*, as from Psal. 120. to 134.

Two have the titles, *For Solomon*, Psal. 72. & 127.

Five and fiftie are intituled, *To the Master of the Musicke*, as Psal. 4, 5, 6, 8, 9, 11, 12, 13, 14, 18, 19, 20, 21, 22, 31, 36, 39, 40, 41, 42, 44, 45, 46, 47, 49, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 64, 65, 66, 67, 68, 69, 70, 75, 76, 77, 80, 81, 84, 85, 88, 109, 139, 140.

Two are intituled, *To Ieduthun*, Psal. 39. and 77.

The *sones of Korach* have eleven Psalmes directed unto them. Of which,

Four are intituled, *A Psalm to the sons of Korach*, Psal. 47, 49, 84, 85.

Two thus, *A Song a Psalm to the sons of Korach*, Psal. 48, 88.

One thus, *To the sons of Korach, a Psalm a Song*, Psal. 87.

One thus, *To the sons of Korach on Alamoth, a Song*, Psal. 46.

Three are named, *Instructing Psalmes to the sons of Korach*, Psal. 42, 44, 45.

Nine Psalmes have before them, *Halelu-Iah*, Psal. 106, 111, 112, 113, 135, 146, 148, 149, 150.



### Of the Musicke that ISRAEL had in the Temple.

**A**S muscicall Instruments were used with songs of old when Israel first came out of Egypt, *Exod.* 15. 20. and Trumpets were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offrings and Sacrifices, which was an ordinance for ever, *Num* 10. 8, 10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs, with Cymbals, Harpes and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuary. Which melodie was heard when the Arke of God was brought into the Tent which David had pitched for it, *1 Chr.* 15. 1, 16, 19, 20, 21. then all Israel brought up the Arke of the Covenant of the Lord with shouting, & with sound of the

Cornet, and with Trumpets, and with Cymbals, making a noise with Psalteries and Harps, *1 Chr.* 15. 28. The Trumpets which Moses made were of silver, *Numb.* 10. 2. Davids Cymbals were of brasse, *1 Chr.* 15. 18. the Harpes and Psalteries were of fine wood, *2 Chr.* 9. 11. These are called the instruments of musicke (or of the song) of the Lord, *2 Chr.* 7. 6. and David appointed them to be used continually before the Arke, *1 Chr.* 16. 4, 5, 6. and divided by lot the Levites which were Musicians into foure and twenty wards, *1 Chr.* 25. and they were by their courses to stand every morning to confesse and to praise the Lord, and likewise at evening, *1 Chr.* 23. 30. And when Solomon had builded the Temple, he continued therein the order set by David his father; so that the Levites, Singers, and Musicians being arrayed in white linnen, having Cymbals, and Psalteries and Harpes, stood at the end of the Altar, and with them an hundred and twenty Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praising and confessing to the Lord, *2 Chr.* 5. 12, 13. and 7. 6. and 8. 14. This order when it was interrupted by the sin of the Jews, K. Ezekias restored, *2 Chro.* 30. 21. that when the Burnt-offring began, the song of the Lord began also, with the Trumpets and with the Instruments ordained by David King of Israel; and all the Congregation worshipped, and the Singers sang, and the Trumpeters sounded: all this continued untill the Burnt-offering was finished, *2 Chr.* 29. 27, 28. The same order of song and musicke continued in the second Temple after their return from Babylon, as appeareth by *Ez.* 3. 10, 11. and *Neh.* 12. 24, 27, 35, 36, 42, 45. In the Psalmes of David we find mention also of Flutes (or Pipes) and Timbrels, and other Instruments used with songs of praise unto God *Pf.* 149. 3. and 150. 3, 4, 5. The Hebrew Doctors have recorded some things more particularly thus, They said the song over all the Burnt-offerings of the Congregation, which they were bound (to offer;) and over the Peace-offerings of the solemne assemblie, at the time when the wine [the Drink-offring] was poured out. But the voluntary burnt-offrings which the congregation offered, and the Drinke-offrings brought for the, they said not the song over the. A Levite that mourned, might not serve or sing And there might not be fewer then twelve Levites standing up on the bank (or stage) every day to say the song over the sacrifice: but they might alwayes have more, so many as they would. And they



they said not the Song, but by mouth, without Instrument. For the root (or foundation) of the Musicke is, that it be a service by mouth. And there were others standing there playing with instruments of Musicke. And they played on Psalteries, and Pipes, and Harpes, and Trumpets, and Cymball. There might not be fewer than two Psalteries, nor more than six: not fewer than two Pipes, nor more than twelve: not fewer than two Trumpets, nor more than an hundred and twenty; [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer than nine Harps, but as many more as they would: and but one Cymball onely. In all the daies of the solemne Feasts, and at the new Moons, there were Priests blowing with Trumpets in the houre of the sacrifice, Numb. 10. 10. and the Levites said the Song. The Trumpets were of silver, and it was not lawfull to have them of other mettall. The Pipes which they played on were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a Bottle,

and it had strings, and they played thereon. Twelve daies in the yeere they played on the Pipe before the Altar; at the killing of the first Passeeover, and at the killing of the second Passeeover, and in the first good day of the Passeeover, and in the first good day of the Retention (or Pentecost) and in the eight daies of the Feast (of Tabernacles.) Maimony in Mishneh, tom. 3. in Cle hammikdash, chap. 3. and Thalmud Bab, in Erachin, chapter 7. These Ordinances being ended by the comming of Christ, (who was to destroy the Citie and the Sanctuarie, and to cause the Sacrifice and the Oblation to cease, Dan. 9. 26, 27.) it remaineth, that now the Word of Christ dwell in us richly in all wisdom, and that we be filled with the Spirit, speaking to our selves, teaching and admonishing one another in Psalmes, and Hymnes, and spirituall Songs, singing with grace, and making melodie in our hearts to the Lord, Colos. 3. 16. Ephesians 5. 18, 19.





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SOLOMONS  
SONG OF SONGS,  
IN ENGLISH METRE:  
WITH  
ANNOTATIONS  
AND  
REFERENCES TO OTHER  
SCRIPTURES, FOR THE EASIER  
VNDERSTANDING OF IT.

By HENRY AINSWORTH.

PSAL. 45. 11, 12.

- 11 *Heare, O daughter, and see, and bend thine eare: and forget thy people, and thy fathers house.*  
12 *And the King will covet thy beauty: for he is thy Lord, and bow-downe thy selfe to him.*

EPHES. 5. 32, 23, 25, 26, 27.

- 32 *This is a great myserie: but I speake concerning Christ and concerning the Church.*  
23 *—Christ is the head of the Church: and he is the Saviour of the body.*  
25 *—Christ also loved the Church, and gave himselfe for it:*  
26 *That he might sanctifie and cleanse it with the washing of water by the Word:*  
27 *That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.*



LONDON,  
Imprinted in the yeere 1639.

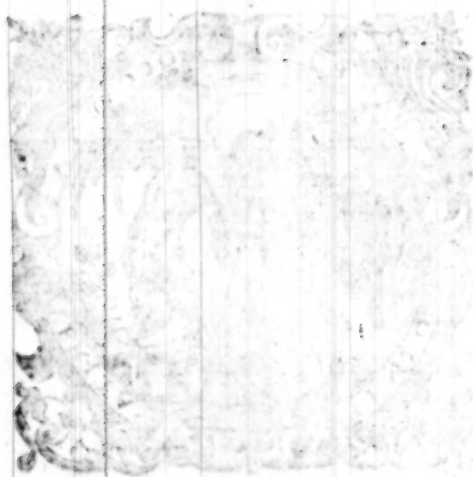
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# SOLOMONS SONG OF SONGS IN ENGLISH METRE

WITH  
 ANNOTATIONS  
 AND  
 REFERENCES TO OTHER  
 SCRIPTURES FOR THE EASIER  
 UNDERSTANDING OF IT

By W. L. ALLEN, M.A.



LONDON:  
 Printed in the Year 1839

END





# THE SONG OF SONGS.

## CHAPTER I.

1 The Song of Songs, which is Solomons.

2 **E**t him kisse mee, with the  
kisses of his mouth, for thy  
loves are better than wine.  
3 For the savour of thy good  
ointments; thy name, is an  
ointment powred-forth: therefore, the  
4 Virgins love thee. Draw me, we will  
run after thee: the King hath brought  
me into his chambers, we will be glad,  
and rejoyce in thee, we will remem-  
ber thy loves, more than wine; the  
upright, love thee.

5 I am black, and comely; O ye daugh-  
ters of Jerusalem: as the tents of Ke-  
dar, as the curtaines of Solomon.  
6 Looke not upon mee, because I am  
blackish; because the Sunne hath look-  
ed downe upon me: the sonnes of my  
mother have beene angry with mee;  
they made me the keeper of the Vine-  
yards, my Vineyard which is mine, I  
have not kept.

7 Tell me, O thou, whom my soule lo-  
veth, where thou feedest, where thou  
makest to rest at noone: for why should  
I be, as one that turneth aside, unto the  
flocks of thy companions?

8 If thou know not, O thou fairest a-  
mong women: goe thy way forth, by  
the footsteps of the flocke, and feed  
thy kids, besides thy shepherds tents.

I have

## CHAPTER I.

This may be sung as the 55 or  
86 Psalme.

**W**ith kisses of his mouth,  
let him kisse me;  
Because thy loves, than wine  
much-better be.

For thy good ointments odoriferous-  
Thy name, it is a powred-forth ointment: (sent;  
Therefore, the Virgins they have loved thee.

Doe thou me draw, run after thee will we:  
Into his chambers brought me hath the King;  
We will be glad in thee, and joyfull-sing:  
We will record thy loves, the wine above.

They that are upright, doe thee dearly-love,  
O daughters of Ierusalem, I am

Blacke, but am pleasing-comely with the same:  
Like to the tabernacles of Kedar,

Like to the curtaines Solomons which are.

Looke not on me because that I am browne;

Because the Sun hath on me looked downe:

The children of my mother they have beene

Incensed against me with angry-teene;

To keepe the Vineyards they did me assigne,

I have not kept my Vineyard which is mine.

O my soules love, tell me where thou feedest,

Where thou dost make (thy flocke) at noone to  
rest.

For why should I be like to one that goes-

Aside, unto the flockes of thy fellows?

If thou thy selfe know not, O fairest one

Of womankind, then forth get thou thee gone,

By footsteps of the flocke, and thy yong-goats

Feed thou, besides the shepherds dwelling-cotes.

(A 2)

I have



- 9 I have compared thee, O my love, to  
 10 the company-of-horses in the charrets  
 of Pharaoh. Thy cheekes are comely  
 with rowes, thy necke with chaines.  
 11 We will make for thee rowes of gold;  
 with specks of silver.  
 12 While the King sitteth at his round-  
 table, my spikenard, giveth forth the  
 13 smell thereof. A bundle of myrrh, is  
 my welbeloved unto me: he shall lye-  
 14 all-night, betwixt my breasts. A cluster  
 of Cypres is my wel-beloved unto me;  
 in the Vineyards of Engedi.  
 15 Behold thou art faire, my Love;  
 behold thou art faire, thine eyes are  
 as doves.  
 16 Behold thou art faire, my beloved,  
 yea pleasant; also our bed is green. The  
 beames of our houses, are Cedars; our  
 galleries, of Brutin-tree.

- 9 I have compared thee, my love, unto  
 The horses-troop in Charrets of Phar'oh.  
 Thy cheekes with rowes, thy necke with chaines  
 are decks.  
 11 Wee will make thee, gold rowes; with silver  
 specks.  
 12 At his round-table while the King doth sit;  
 My spikenard giveth forth the smell of it.  
 13 A bag of myrrh my Loved is to me.  
 Betwixt my breasts, lye all the-night shall he.  
 14 My Low'd to me a cluster of Cypres;  
 That in the vineyards of Engedi is.  
 15 Loe thou art faire, O thou my dearest love;  
 Loe thou art faire, thine eyes are as the dove.  
 16 Loe thou art faire, O thou my deare-loved,  
 Yea pleasant art, greene also is our bed.  
 Beames of our houses, of the Cedars be;  
 Our galleries, are of the Brutin-tree.

## Annotations.

**T**He Song of Songs ] Songs and Psalmes are for  
 the most part arguments of joy and glad-  
 nesse in them that sing, and of their praises, whom  
 the Songs concerne, Jam. 5. 13. Ephes. 5. 19. Exo.  
 15. Judg. 5. Esa. 26. 2 Sam. 22. Psa. 66. 1, 2, 3, &c. So  
 this Booke treating of mans reconciliation unto  
 God, and peace by Jesus Christ, with joy in the  
 Holy Ghost; is called a Song: which therefore  
 the faithfull should learn to sing with understand-  
 ing, making melody in their hearts to the Lord,  
 when they feele themselves made partakers of his  
 joy. And it is intituled the Song of Songs, that is,  
 the chiefeft and most excellent Song: as Christ,  
 whom it concerneth, is called the King of Kings,  
 and Lord of Lords, Rev. 19. 16. and 17. 14. that is,  
 the most high and mighty King, and supreme  
 Lord of all. Solomon made a thousand Songs and  
 five, 1 Kings 4. 32. of all which, this was most ex-  
 cellent; yea, and of all the Songs in the Scripture:  
 for this celebrateth the mysteries of Christ and  
 his Church, and the communion between them,  
 more amply and excellently than any other.  
 which is Solomons ] It is better to beare the rebuke of the  
 wife, than for a man to beare the Song of fools, Eccles. 7.  
 5. but Solomon, who made this Song in praise of  
 Christ and of his Church, surpassed all the Kings of  
 the earth in riches and wisdom, 2 Chronicles 9.  
 22. Hee was wiser than all men; for God gave  
 him wisdom and understanding exceeding much, and  
 largenesse of heart, even as the sand that is on the  
 Sea shore, 1 Kings 4. 29, 31. and all the earth  
 sought the face of Solomon, to beare his wisdom,  
 which God had put in his heart, 1 Kings 10. 24.  
 There was none like him before him, neither after him  
 shall any arise like unto him, 1 Kings 3. 12. It may  
 also be interpreted, which belongeth to (or  
 concerneth) Solomon: understanding heereby,

Christ himselfe, whom Solomon prefigured in  
 Kingdome, wisdom and glory. And Solomon  
 (called in Hebrew Shelomoh, but after the Grecke  
 Solomon, Matthew 1. 6.) had his name of peace;  
 because he was a man of rest; and God said of him,  
 Solomon shall be his name, and I will give (Solomon, that  
 is) peace and quietnesse unto Israel in his daies; 1 Chro-  
 nicles 22. 9. so, he had peace on all sides round about  
 him, 1 Kings 4. 24. Now Christ is our peace, Ephe-  
 sians 2. 14. even the Prince of peace, Eney 9. 6. and  
 he is called Solomon in this Song, Chapter 3. 11.  
 and David prophesying of Christs Kingdome,  
 intituled his Psalmie, For Solomon, Psalmie 72.  
 Thus the Penman of this Booke, being the wisest  
 of all the Prophets, and Christ whom it concer-  
 neth, being the very wisdom of God, 1 Cor. 1. 24.  
 and greater than Solomon, Matthew 12. 42. this  
 Song is commended unto us by the Holy Ghost,  
 in the highest degree of excellencie. The Chaldee  
 paraphraseth on this title thus; Songs and hymnes,  
 which Solomon the Prophet, the King of Israel, utter-  
 ed by the Spirit of prophesie, before the Lord, the Lord  
 of all the world.

Verf. 2. Let him kisse me ] As the Scripture men-  
 tioneth the Bride, the Bridegroom, and the friends of  
 them both, the children of the Bride-chamber, Joh. 3.  
 29. Matthew 9. 15. so in this Song all theie,  
 (especially the two former) are brought in as  
 speakers, every one of and unto another, so declar-  
 ing their mutuall desires, loves and affections.  
 The Bride is the Church espoused to Christ, and  
 called the wife of the Lamb, Revel. 21. 9. to whom  
 she is to be presented a chaste virgin, 2 Cor. 11. 2.  
 and this Church Christ loved, and gave himselfe  
 for it, that he might sanctifie and cleanse it with the wash-  
 ing of water, by the Word; that he might present it to him-  
 selfe a glorious Church, not having spot or wrinkle, or any  
 such



such things; but that it should be holy, and without blemish, Ephes. 5. 25, 26, 27. Howbeit before Christ came in our humanity, the Church (according to the oeconomicall dispensation of God) was as a childe in her non-age, under tutors and governours, untill the time appointed of the Father, Gal. 4. 1, 2. kept under the Law, shew up unto the faith, which should afterwards be revealed; which Law was a Schoolmaster unto Christ, Gal. 3. 23, 24. In this estate she continued till faith came, and then she being dead to the Law, by the body of Christ, was to be married unto another, even to him who is raised from the dead, that she might bring forth fruits unto God, Rom. 7. 1, 4. So though our godly forefathers in the daies of the Prophets, saw the promises a farre off, and were perswaded of them, and embraced them, and did all obtaine testimonie (and were glorious) through faith, yet they received not the promise, God having provided some better thing for us, that they without us, should not be perfected, Heb. 11. 13, 39, 40. Now in Solomon's daies, the Church before Christs comming had greatest glory, having the Temple builded, living under that most wise, rich and peaceable King: the Israelites being many, as the sand which is by the Sea in multitude; eating and drinking, and making merry; and dwelling safely, every man under his vine, and under his fig-tree, 1 Kings 4. 20, 25. notwithstanding Solomon being a Prophet, foresaw the ruine of his house and kingdome, and in his Booke of Ecclesiastes, proclaimed all things under the Sun, to be vanitie; and in this Song prophesieth of the Church and kingdome of Christ. And as hee with many other Prophets, and Kings, and righteous men, desired to see Christ, and to heare his words, but did not, Luke 10. 24. Mat. 13. 17. so here he manifesteth the desire of himselfe and of all the faithfull, to enjoy the blessings and graces of Christ; saying, *Let him kisse me.* Whereby the Church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his Gospel, applyed unto her conscience; that she might not be alwaies under the Schoolmaster of the Law, (which worketh wrath, Rom. 4. 15.) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her. For, *kissing* is a token of love, 1 Pet. 5. 14. Luke 7. 45. was used at the meeting and salutation of friends, Exod. 4. 27. and 18. 7. 1 Thess. 5. 26. and David *kissed Absalom*, in signe of favour and reconciliation, 2 Sam. 14. 33. And as we are willed to *kisse the Sonne*, Psal. 2. 12. that is, lovingly and gladly to submit unto and obey his commandements: so the Church here prayeth first, that the Sonne would *kisse her*; that is, in love and kindnesse teach, and apply unto her the grace of his Gospel. For, *herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our sinnes*, 1 John 4. 10. Afterward, *we love him, because he first loved us*, 1 John 4. 19. and we *kisse him*, Song 8. 1. The Hebrew Expositors, as the Chaldee Paraphrast and others doe for the most part, apply these things to the giving of the Law by Moses: For they being ignorant

of the righteousnesse of God, have gone about to establish their owne righteousnesse, Rom. 10. 3. Howbeit, some of the in ancient time, saw better, as appeareth by their *Midrash*, (an Hebrew Commentary on this Booke) which here saith; *Moses taught them the Law, and whatsoever they learned, they forgot againe. Then they said unto Moses, O that God would shew himselfe againe, and kisse us with the kisses of his mouth, that his doctrine might be fastned in our hearts.* Moses said unto them, *This cannot be done now, but it shall be in the daies of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts:* Jer. 31. 33. *kisses of his mouth*] his owne lovely and gracious doctrines. As in Pro. 27. 6. the wounds of a friend, signifie sharp reproofes, and are opposed to the deceitfull kisses, that is, the flattering speeches of an enemy: so here the kisses desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our sinnes, condemning and cursing every one that continueth not in all things which are written in the Booke of the Law, to doe them, Gal. 3. 10. But Christ (into whose lips grace is poured, Psal. 45. 3.) openeth his mouth, and uttereth Blessings, Matth. 5. 2, 3, &c. *for thy loves*] She turneth her speech unto Christ, and sheweth a reason of her former desire. By *loves*, are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How much better are thy loves than wine!* Song 4. 10. These she perceiveth from Christ, by the workes of Adoption, Redemption, Justification and Sanctification through Christ and his Spirit; as in 1 Joh. 3. 1, 16, & 4. 9, 10. John 15. 13. Rom. 5. 1, 5. Ephes. 5. 25, 26, 27. So in the contrary, Antichrists allarements to communion with his impiety, are with these words, *Come, let us take our fill of loves untill the morning*, Prov. 7. 18. and *Israels communion with Babels idolatry is thus shewed, The sons of Babylon came to her into the bed of loves*, Ezek. 23. 17. *better than wine*] or, *good more than wine.* The word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyfull, &c. as is noted on Gen. 1. 4. *Wine* is one of the most comfortable creatures, rejoycing the heart of man, Psal. 104. 15. and *wine maketh the life* (or *living*) *joyfull*, Eccles. 10. 19. it causeth to forget affliction, poverty, misery, Prov. 31. 6, 7. It was also used in the legall sacrifices and service of God, Num. 15. 5. Hos. 9. 4. But the graces of Christ, and comfort of his Spirit, (wherewith the Saints are to be filled, Ephes. 5. 18.) doe far excell all worldly pleasure, and doe cause such as drink of them, to forget their bitternesse, poverty, sorrowes, which by the terrours of the Law, and guilt of conscience for sinne, did before afflict them, Rom. 7. 10, 15, 18, 24, 25. & 8. 2. And the service of God now in spirit and truth, John 4. 23, 24. and consolation which aboundeth by Christ, 3 Cor. 1. 5. is much more comfortable than were all the ordinances of divine service in the worldly Sanctuary, which could not make him that did the service perfect, as pertaining to the conscience: Heb. 9. 1, -9. and 10. 1, 2, 3, 4.



3 Verse 3. *For the savour* ] or, *For thy odour (smell)* of thy good ointments. By *savour* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it, *the savour of his knowledge*, 2 Cor. 2. 14. So a tree is said to bud *through the smell (or sent) of water*, Job 14. 9. and towe is broken *when it smelleth the fire*, that is, feeleth it, Judg. 16. 9. Good ointments (or good oiles) are precious and sweet ointments, wherewith special persons were anointed of old: as the holy anointing oyle made of principall spices, (Exo. 30. 23, 25.) is called *the good ointment*, Ps. 133. 2. and of the precious things which King Hezekiah shewed to the Ambassadors of the King of Babylon, *the good ointment* was one, 2 Kings 20. 13. and with such they were wont to be anointed at feasts, Amos 6. 6. Luke 7. 36, 46. and it was a signe of joy and cheerfulness, Eccles. 9. 7, 8. for sweet odours revive and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *Ointment and perfume rejoyce the heart*, Prov. 27. 9. But in fasting or mourning, they used not to anoint themselves, Dan. 10. 3. 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him *with the oyle of gladnes above his fellows*, Heb. 1. 9. and of him it is said, *The Spirit of the Lord is upon me, because hee hath anointed mee to preach the Gospel*, &c. Luke 4. 18. Esay 61. 1. And the odour of these graces is smelt, when the Gospell preached, is by sense or judgement perceived, Phil. 1. 9. Luke 9. 45. Heb. 5. 14. *thy name is an ointment poured forth* ] As *Messias* and *Christ*, is by interpretation *Anointed*; and he is called *the Oyle (or Ointment)* in Esay 10. 27. so by his *Name* is meant his *Law*, the doctrine of grace, or *Law of faith*, Rom. 3. 27. as it is written, *The Iles shall wait for his Law*, Esay 42. 4. which is expounded, *The Gentiles shall trust in his name*, Matth. 12. 21. and the preaching of that grace, is called the bearing of *Christs Name* before the Gentiles, Acts 9. 15. and as a good *Name* is better then a good ointment, Eccles. 7. 1. so the name and doctrine of Christ, excelleth all other, that at the name of *Iesus* every knee should bow, Phil. 2. 10. This name is as a precious ointment poured forth by the preaching of the Gospel, and by the miracles confirming the same: accomplished not onely by Christ himselfe, (*a man approved of God among the Israelites by miracles, wonders and signes, which God did by him*, Act. 2. 22. so that there went out a fame of him through all the region round about, and he taught in their synagogues being glorified of all, Luk. 4. 14. 15.) but also by his Apostles; who were to preach on the house tops, that which they heard in the eare, Matth. 10. 27. which also they performed, Rom. 15. 19. and 16. 25, 26. and therein rejoyced, and said, *Now thanks be unto God, which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us, in every place. For we are unto God a sweet-savour in Christ, in them that are saved, and in them that perish: to the one, the savour of death unto death: and to the other, the savour of life unto life*, 2 Cor. 2. 3, 14, 15, 16. And as the box of ointment

when it was broken & powred forth on Christs head, the house was filled with the savour of it; Marke 14. 3. John 12. 3. so when his Name and Gospel is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of Faith, they also receive the Spirit, Gal. 3. 2, 5. and are anointed of God, 2 Cor. 1. 21. and have an *Union* from the Holy-one, and know all things, 1 John 2. 20. that whereas before they mourned from their sins and miseries, they now are comforted, and have the oyle of joy given unto them, Esa. 61. 3. *the Virgins love thee* ] These are the fellow friends of the Spouse, Psal. 45. 15. By *Virgins* are meane all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11. 2. or particular persons) who with chaste and pure mindes serve the Lord onely, and worship him in spirit and truth, and stand with Christ on the mount Sion, *having his Fathers name written in their foreheads*; of whom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lambe whithersoever he goeth: these were bought from among men, being the first fruits unto God and to the Lambe; and in their mouth was found no guile, for they are without fault before the throne of God*, Revel. 14. 1, 4, 5. And these love the Lord, for the odour of his good ointments w<sup>ch</sup> they perceive by his Word & Spirit, though they see him not, 1 Pet. 1. 8. they love him, because he first loved them, 1 Joh. 4. 19. and hath shed abroad his love in their hearts, by the holy Ghost which is given unto them, Rom. 5. 5. and this is love, that they *walk after his commandments*, and keep them, 2 Joh. v. 6. Joh. 14. 15.

Verf. 4. *Draw me* ] A second request of the Spouse unto Christ, that he would not only call her outwardly, by the voice of his gospel, but (forasmuch as the word preached profiteth not, if it be not mixed with faith in them that heare it, Heb. 4. 2. and faith is not of our selves, it is the gift of God, Ephes. 2. 8. who worketh in us both to will and to do, of his good pleasure, Phil. 2. 13.) that he would also open her heart, Acts 16. 14. effectually worke in her by his Spirit, and continue and increase his grace towards her. For *drawing*, implieth power in him that draweth; as, *He draweth the mighty with his power*, Job 24. 22. & when it is unto good, it argueth grace & good will; as, *I drew them with cords of a man, with bands of love*, Hos. 11. 4. and continuance of grace; as, *O draw (that is, continue) thy loving kindnesse, to them that know thee*, Psal. 36. 10. and in them that are drawne, it is a signe of infirmity: as, *No man can come unto me, except the Father which hath sent me draw him*, Iohn 6. 44. And this is a fruit and effect of Christs death, as himselfe saith, *And I, if I be lifted up, (or taken away) from the earth, will draw all men unto mee*, Iohn 12. 32. This drawing is by being effectually taught of God, as againe he saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh to me*: Iohn 6. 45. and is a signe of Gods everlasting love towards such, as it was said unto Israel, *Yea, I have loved thee with an everlasting love, there-*



therefore with loving kindnesse have I drawne thee, Jer. 31.3. *we will runne* ] I, and the Virgins fore-mentioned I will runne after thee: for they follow the Lamb, whuber soever he goeth, Rev. 14.4. Christ is our Fore-runner, gone before us into heaven, Heb. 6.20. Our Christian conversation is called a running, Gal. 2.2. and 5.7 and our life is likened to a course (or race) which is runne, as John fulfilled his course (or race): Acts 13.25, and Paul saith, I have finished my course, 2 Tim. 4.7. Running signifieth readinesse of affection, and speedy performance in action, Hag. 1.9. 1 King 19.19.20. Psa. 147.15. it argueth also strength in the runner Dan. 8.6. all which are here implied as an effect of Christs grace drawing her, according to the Prophecie; Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall runne unto thee, &c. Esay 55.5. And againe, They that wait on the Lord shall renew strength, &c. they shall runne and not be weary, they shall walke, and not faint, Esay 40.31. Now the way which we are to runne, is his commandements, of which David saith, I will runne the way of thy commandements, when thou shalt enlarge my heart, Psa. 119.32. Under this promise of the Church, is contained also the constant suffering of afflictions, for and with Christ; who being our Fore-runner, and being consecrated through sufferings, and so entring into his glory, Heb. 2.9. 10. Luk. 24.26. hath herein left us an example, that we should follow his steps, 1 Pet. 2.21 and hath said, If any man will come after me, let him deny himselfe, and take up his crosse daily and follow mee, Luke 9.23. Therefore it is written, Let us lay aside every weight, and the sinne which doth so easily beset us; and let us run with patience, unto the race that is set before us; looking unto Iesus, the author and finisher of our faith, Heb. 12.1,2. *into his chambers* ] This sheweth the benefits which they finde that follow Christ; they are brought not onely into the Kings palace, as in Psa. 45.16. but into his privy chambers, the most secer, safe, and quiet roomes of his Palace. Chambers are places of greatest secrecy, 2 King. 6.12. Luke 12.3. Matth. 6.6. and of most safety, Deut. 32.25. Ezek. 21.14. and in such the Bridegroom and Bride used to rejoyce together, Joel 2.16. Judg. 15.1. Hereby is signified the revelation of the mystery of the Gospell, the Secret of the Lord, which is revealed to them that feare him, Psa. 25.14 and the spirituall comforts which they reape thereby: for, Eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deepe things of God; and thus, we have the mind of Christ. 1 Cor. 2.9. 10. 16. and are brought into such chambers, as by knowledge are filled with all precious and pleasurable riches: Prov. 24.4. Into them Paul (as a friend of the Bridegroom) endeavoured with great strife to bring the Church; that their hearts might be comforted, being knit together in love, and unto all riches of the fulnesse of understanding; to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and know-

ledge; Coloss. 2.1,2,3. In these chambers also, the Saints are kept safe from evill, Pl. 27.5. delivered from the wrath and judgements of God due for their sins, and comforted by the words of Christ against the persecution of men; that in him they may have peace, though in the world they have tribulation. John 16.33. Therefore unto them hee saith, Come my people, enter thou into thy chambers, and shut thy doores about thee; hide thy selfe for a very little moment, untill the indignation be past, Esay. 26.20. *Be glad and rejoyce* ] be glad inwardly, and rejoyce outwardly: these comforts they find in the Kings chambers, whose Kingdome is not meat and drinke, but righteousness, and peace, and joy in the Holy Ghost, Rom. 14.17. Wherefore they say, I will greatly rejoyce in the Lord, my soule shall be joyfull in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himselfe with ornaments, and as a bride adorneth her selfe with jewels, Esay 61.10. and thus they rejoyce with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their soules, 1 Pet. 1.8,9. *will remember thy loves* ] or, will record, rehearse, make mention of thy loves, more than mine; or, which are better then mine, as in vers. 3. The foresaid joy of the Saints, redoundeth to the praise and glory of Christ; whose loves manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, doe say in that day, Praise the Lord, call upon his name, declare his doings, among the people, make mention, that his name is exalted, Esay 52.3,4. I will mention the loving kindnesse of the Lord, the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesse, Esay 63.7. I will make mention of thy righteousness, even of thine only, Psa. 71.16. I will make thy name to be remembered in every generation and generation: therefore peoples shall confesse thee, for ever and ever. Psalme 45.18. *The upright love thee* ] Hebr. uprightnesses (or righteousnesses) love thee; whereby righteous or upright persons are meant (the virgins fore-mentioned in vers. 3.) who have upright hearts, and righteous conversation: as pride, in Jer. 50.31. is for a proud person; sin, in Prov. 13.6. is for a sinner; thanksgivings, in Nehem. 12.31. for companies of thanksgivers; and many the like. So this fruit commeth by remembering and mentioning Christs loves, that the righteous are confirmed and increased in love towards him, more & more: as the Apostle wrote to them that beleaved on the name of the Sonne of God, that they might beleeve on the name of the Sonne of God; that is, might be confirmed, continued, and increased in their beleeve, 1 John 5.13. The Hebrews, ignorant of Christ, have applied these things, unto Gods ancient mercies towards the, in the giving of his Law; as the Chaldee paraphrast saith; When the



the people of the house of Israel, was come out of Egypt, the divine-presence of the Lord of the world, was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation, said; O Lord of all the world, Draw us after thee, and we will run after the way of thy goodnesse; and bring us neere to the bottome of the mount Sinai, and give us thy Law out of thy treasure-house which is in the Firmament; and we will be glad and rejoyce in the twenty two Letters with which it is written: and we will remember them, and will love thy God-head, and will depart from after the idols of the peoples; and all just men which doe thus which is right before thee, shall feare thee, and love thy commandments. But the Law, being the ministrat[i]on of death, though it was glorious, hath no glory in respect of the ministrat[i]on of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3.7, 10. Therefore the New Testament being now confirmed in Christ, those former things (which were figures and shadowes) are no more remembered: as was prophesied in Jer. 3. 16.

5 Verse 5. *I am blacke*] Hitherto hath bene the Churches first speech unto Christ, testifying her faith and love: now follow her words to the daughters of Ierusalem, against the scandals and offences that might arise for the Churches afflictions & infirmities which appear in this life. Blacknesse signifieth tribulation, as Job complaineth: *My skin is blacke upon me, and my bones are burnt with heat*, Job 30. 30. and Ieremie lamenteth the blacknesse of the Nazarites visage, Lam. 4. 8. And here in the verse following, the Church sheweth her blacknesse to be because the Sun had looked downe upon her; and the scorching of the Sun, is by our Saviour expounded, tribulation or persecution arising because of the word, Matth. 13. 6, 20, 21. It may also imply her blacknesse by sinne, in respect of her owne negligence which shee acknowledgeth in the end of the 6. verse: and in respect of both, her blacknesse by sorrow and mourning for her present miseries; as blacke colour was the habit of mourners: *For the hurt of the daughter of my people, am I burnt; I am blacke: astonishment hath taken hold on me*, Ieremie 8. 21. Thus the Church is partaker of the afflictions of Christ, at whom many were astonished, *his visage was so marred more than any man; and his forme more than the formes of men*, Esay 52. 14. and comely] or but comely: and is here by way of opposition; though I am blacke, yet am I comely also. The Hebrew *Navah*, signifieth comely, beautifull, amiable, and to be desired. The Greeke here translateth it, goodly or faire, and in verse 10. beautifull. So the Apostle in Rom. 10. 15. expoundeth it beautifull, from Esa. 52. 7. This comeliness of the Spouse, is after shewed to be both in her sight or countenance, Song 2. 14. and in her speech, Song 4. 3. And as blacknesse is in the colour and skin, so comeliness is in the parts, features and proportion of the body, which the Church hath by her creation or new birth, as she is the workmanship of God, created in Christ Iesus unto good works, Ephes. 2. 10. Thus was she blacke in her selfe, but comely in Christ; for Gods strength is made perfect in weaknesse: therefore the Apostle said,

*Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me;) therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake, for when I am weak, then am I strong;* 2 Cor. 12. 9, 10. And againe, *We are troubled on every side, yet not distressed; perplexed, but not in dispaire; persecuted, but not forsaken; cast downe, but not destroyed; alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of the Lord Iesus, might be made manifest in our body;* 2 Cor. 4. 8, 9, 10. daughters of Ierusalem] to these she speaketh againe in ch. 2. 7. and 3. 5, 10. and 5. 8, 16. and 8. 4. so they were the friends of Christ and his Church, the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by Song 5. 8, 9. and 6. 1. As the villages belonging to a City, are usually called the daughters of that city, 1 Chr. 7. 28. Num. 21. 25. so Ierusalem which is above, is the mother of us all, Gal. 4. 26. whose daughters are the particular Churches and Christians, called Virgins, 2 Cor. 11. 2. Rev. 14. 4. And Sodom and Samaria are prophesied of, that they should be given to Ierusalem for daughters, Ezek. 16. 61. And thus in Psalm. 45. 13, 14. the Kings daughter (the Church) is brought unto the King in rayment of needlle-works; and virgins her friends offer her. Such are here comforted against the scandall of the Crosse, and infirmities which accompany the Church in this world. tents of Kedar] Kedar was the second sonne of Ismael, Gen. 25. 13. His posterity (which were still called by his name) dwelt in Tents in the desarts of Arabia; fed cattell, and were given to their Bow, and wars: see Esay 21. 13, 17 & 42. 11. Ezek. 27. 21. And the Psalmist lamenteth his state, that he dwelt with the tents of Kedar; which he after explaineth, *with him that hateth peace*, Psal. 120. 5, 6. And Kedar by interpretation signifieth Blacke: and the Kedarens that dwelt in tents, had therof their name *Scimiters* (as if we should say Tentaries) and their Tents were of haire cloth, made of goats haire, and in them they dwelt, and had no other houses, as is reported by Pliny, lib. 6. cap. 28. and Solinus Polyhist. in cap. 36. Here therefore the Church (which is called the Tents of Iakob, Jer. 30. 18. and the Tents of Iudah, Zach. 12. 7.) is for her afflictions, persecutions, pilgrimage, and many infirmities; in outward view of the world, like to the blacke and hairy tents of Kedar, or such as dwelt in them. curtains of Solomon] these are to set forth her comeliness; as Kedars tents did her blacknesse. And though curtains sometimes signifie tents, as the Arke of the Lord remained under curtains, 1 Chro. 17. 1. and Enlarge the place of thy Tents, and let them stretch forth the curtains, Esay 54. 2. yet Solomons curtains here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in Tents, but having riches and wealth and honour, such as no Kings had; 2 Chron. 1. 12. builded him houses, Eccles. 2. 4. and one which was thirtene yeeres in building, 1 Kings 7. 1. and for his Queene Pharaohs daughter, he builded an house, 1 Kings 9. 24. So though the Church be out-



outwardly black like Kedars tents; yet is she inwardly beautifull as Solomons curtaines: for, *The Kings daughter is all glorious within*, Psalme 45. 14. The Chaldee paraphraeth on this verse thus: *When the house of Israel made the Calf, (Exodus 32.) their faces were blacke, like the formes of Cush (the Ethiopians) which remaine in the Tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightnesse of the glory of their faces was increased, like the Angels; for that they made the curtaines for the Tabernacle, and the divine Majestie dwelt among them: and Moses their master went up to the firmament, and made peace betweene them and their King.*

6 Verse 6. *Looke not upon me* ] Or, *Behold me not*, to wit, with contempt for my blacknesse; that is, *Despise me not*: as in Job 41. 34. *He beholdeth all high things*, that is, despiseth them. Or, *Looke not upon me*, with delight and gladnesse for my affliction: as in Obad. v. 12. *thou shouldest not have looked on the day of thy brother*. Or, *Looke not upon mee* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions; for your selves know that we are appointed therunto*, 1 Thes. 3. 3. *blackish* ] or *somewhat-blacke*; in Greeke, *made blacke*: the old Latine version translateth it, *browne*. The forme of the Hebrew word here, differing from the former, seemeth to diminish the signification: as in Levit. 13. 19. a word in the like forme meaneth, *somewhat reddish*. By this, she would teach, not to judge of her estate by her skin, by the outward appearance; where afflictions and infirmities onely are to be seene. *the Sun hath looked downe* ] Hereby afflictions and persecutions are meant; as that in the Parable, *When the Sun was up, they were scorched*; is expounded, *when tribulation or persecution ariseth, because of the word, they are offended*, Mat. 13. 6, 21. So she signifieth that this her blacke hue was not her proper colour, who is faire in Christ her beloved, Song 1. 8, 15. but by accident; God from heaven thus chastising her sinnes, and exercising her faith and patience, Lam. 1. 6, 13, 14, &c. *the sons of my mother* ] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sins which dwelt in her, and were conceived with her in the wombe; for with both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sons*, Psalme 69. 9. And the Apostle saith, *Of your owne selves shall men arise, speaking perverse things, to draw away disciples after them*, Acts 20. 30. Such are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness; for they call themselves of the holy Citie, Esay. 48. 2, 3. Such might be called the children of her mother (though not of her father) false brethren, among whom the Saints are often in perill, Gal. 2. 4. 2 Cor. 11. 26. who pretending faith and godlinesse, do dangerously oppose the same: as the true Church, Prophets, Christ himselfe, & his disciples have found in all

ages. Of the second, the Apostles tell us of *lusts that war in our members*, James 4. 1. of *fleshy lusts, which warre against the soule*, 1 Peter 2. 11. and these may be called our mothers children, because in *sinne and in iniquitie*, we have beene conceived and brought forth, Psal. 51. 7. which sin reviveth in us, when the commandment of God commeth, deceiveth us, and slayeth us, and under it wee are sold; so that the good which we would, that do we not; but the evill which we would not, that doe we: Rom. 7. 9, 11, 14, 19. *angry with me* ] or, *incensed against me*, or, *inflamed in me*, to wit, with wrath; to resist, fight, and war in me and against me: as the Greeke version saith, *forgot in me (or against me)*. So this phrase is used in Esa. 41. 11. *All they that were incensed against thee shall be ashamed*, &c. and in Esa. 45. 24. *all that are incensed against (the Lord) shall be ashamed*; which being spoken there of outward enemies, may also be applied to our inward lusts, as in Jam. 4. 1. 1 Pet. 2. 11. *they made me* ] or, *set, put, assigned me*. *the keeper of the vineyards* ] where the Sun hath burnt me; as in Mat. 20. 1, 12. they that laboured in the vineyard, do complain how they have borne the burden and heat of the day. So in the captivity of Babylon, the poore of the land of Israel, were left to be *Vine-dressers, and Husbandmen*, 2 Kings 25. 12. And spiritually it is said unto the Church, *the sons of the alien, shall be your plowmen and your vine-dressers*, Esa. 61. 5. and the *Kingdome of God* committed into the hands of the Jewes, is likened to a *Vineyard*, let out unto Husbandmen, Mat. 21. 33, 34. and in Song 8. 11. *Solomon let out the vineyard unto keepers*. But here the vineyards, opposed to her owne vineyard, seeme to meane false Churches, and in them the corruption of religion, wherunto her mothers son sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergoe their cruelty and wrath. Thus the Pharisees made the word of God of none effect, through their tradition which they delivered, Mark. 7. 13. and bound *heavie burdens, and grievous to be borne, and laid them on mens shoulders*, Mat. 23. 4. and so did false Teachers in the Christian Churches, Acts 15. 1, 10. Gal. 6. 12, 13. Col. 2. 20, 23. *my vineyards which is mine* ] or, *which appertaineth to me*: the keeping whereof is committed to me of God. This phrase is againe used in Song 8. 12. *my vineyard which is mine, is before me*. Spiritually the Vineyard is the Church, as in Esa. 5. 7. *the vineyard of the Lord of hosts, is the house of Israel, and the man of Judah his pleasant plant*, the keeping of, or labouring in this vineyard, is the performing of the charge and duty which God hath laid upon every one therein: that so they may yeeld unto him the fruits of his owne graces, Mat. 21. 33, 34. Esa. 5. 2, 7. *I have not kept* ] either through her owne infirmity or negligence, or others tyrannie, or both. For as the Apostle complaineth, that hee did not what hee would, but what he hated: and found not how to performe that which is good, Rom. 7. 15, 18. so of the sloathfull man Solomon sheweth, how he went by the vineyards of the man void of understanding, and hee is as all growne over



over with thornes, nettles had covered the face thereof, &c. Prov. 24. 30, 31. And by outward violence & persecution, the Church may be scattered abroad, Acts 8. 1. and when Judah was captived, the solemn feasts and sabbaths were forgotten in Zion, &c. Lam. 2. 6, &c. And oftentimes for the sinnes of his people God sendeth persecution and afflictions upon them, Esay 5. 2, 5, 6. Lam. 1. 14, 18, 22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Despise me not because I am blacker then you, because I have done worke like yours, and have worshipped the Sonne and Moone; for false Prophets they have bene the cause that the fierce wrath of the Lord hath come downe upon me; and they learned me to serve your idols, and to walke in your statutes: but the Lord of the world, who is my God, him have I not served, nor walked in his statutes, neither have I kept his precepts and his Law.*

7 Verse 7. *Tell me* [or, *Shew, declare unto me.* A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here on earth; that as hee had formerly made her partaker of his heavenly calling, so he would direct her further unto the place where, and manner how he feedeth his flock, in his public Assembly the Church, (whereunto the Lord addeth daily such as shall be saved, Acts 2. 47.) that there she maybe under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces; may be strengthened against tentations, and afflictions. So men are commanded, *Seek the Lord, and his strength; seeke his face continually,* Ps. 105. 4. And, *Unto the place which the Lord your God shall chuse out of all your tribes, to put his name there; even unto his habitation shall ye seeke, and thither thou shalt come,* &c. Deut. 12. 5. That place is not alwayes easie to be discerned; for many will falsly say, *Loe here is Christ, or loe he is there,* Marke 13. 21, 22. and sometimes Christ, for mens sins, withdraweth himself, Song. 5. 6. God hideth his face, Deut. 32. 20. and saith, *I will not feed you,* Zach. 11. 9. Sometime the Woman is forced to *flye into the wilderness*, where she is nourished of God many dayes, Rev. 12. 14. and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastors that should feed and guide the same, Acts 14. 21, 22, 23. Tit. 1. 5. *my soule loveth* this signifieth unfeigned and servant love, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him in Chap. 3. verse 1, 2, 3, 4. Like it, is the affecting or longing of the soule, in Gen. 34. 8. the knitting of the soule, 1 Sam. 18. 1. the delighting of the soule, Esay 42. 1. and sundry the like, *where thou feedest* [or, *how thou feedest; how thou makest to rest.* *feedest*] Hebr. *wilt feed*, that is, art wont to feed, or usually and continually feedest, to weete, *thy flocke*; which word (as being easie to be understood) is often omitted; as in Gen. 37. 16. and 29. 7. Feeding implyeth all the duties of a Pastor or Heirder, as to lead in and out; to give pasture and water, to governe with the rod and staffe, &c. Psal. 23. Wherefore Kings are said to

feed as Pastors, Psa. 78. 70, 71, 72. So Christ, as King, and great Pastor of the sheepe, Heb. 13. 20. doth by his Ministry, with his Spirit, Word, Seales, Censures, &c. feed his people; for whom he laid down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devoure, giveth them eternall life, and they shall never perishe: Joh. 10. Of him it is prophesied, *Hee shall feed his flocke like a shepherd; hee shall gather the Lambes with his arme, and cary them in his bosome; hee shall gently lead those that are with young,* Esay 40. 11. Therefore shee desireth to bee under his guidance, and in his fold, that he feeding her she may not lacke: or desireth to know the manner how Christ feedeth, that she likewise may to feed her kids: as vers. 8. *makest to rest* [or, *makest to lye downe*, and so givest rest to thy flocke. Both these workes of grace God promisethto his people, with other the like, saying, *I will both search my sheepe, and seeke them out; I will feed them in a good pasture; I will feed my flocke, and I will cause them to lye downe, saith the Lord God; I will seeke that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen that which was sicke: but I will destroy the fat and the strong, and will feed them with judgement,* Ezek. 34. 11, 14, 15, 16. *at noone*] in the heat of the day; signifying the heat of persecution, tribulation, tentation; and what soever may cause the disquiet and griefe of his flocke. In the midst whereof Christ giveth safe repose unto his sheepe: which have peace in him, though in the world they have affliction; for hee hath overcome the world, John 16. 33. *They shall not hunger nor thirst, neither shall the heat nor Sonne smite them: for he that hath mercy on them, shall lead them; even by the springs of water shall he guide them,* Esay 49. 10. *that turneth aside*] or, *as one that unwrappeth*, or *that covereth her selfe*, or *that is covered*, or *veiled*: this latter sense the Greeke version giveth, according to the usuall signification of the Hebrew word. And this covering either is a signe of sorrow and shame; as mourners used to cover their faces, Ezek. 24. 17. or, of lightnesse and dishonesty, as Thamar was thought to be an harlot, because she had covered her face, Gen. 38. 14, 15. So here the Spouse desireth to know where Christ feedeth, lest she should wander about and seeke him with sorrow; and be by others reputed an harlot; for she would eschew all appearance of evill. Or, by saying *as one that turneth aside*, she intimateth her perill, lest through want of him whom shee loveth, shee fall into the hands of others, which boast to be Christs companions, and so in her faith & manners be corrupted: as were the Churches of Galatia, Gal. 1. 6, 7. For when men have not their abiding in the Lords inheritance, they are in danger to be drawn unto the service of other gods; as David acknowledgeth in 1 Sam. 26. 19. *flockes of thy companions*] or, *herds of thy fellows*; for, *Gredar*, is both a *flocke* and *ambard*, Joel 1. 18. It seemeth here to meane the congregations of false Christs, and false Prophets, which come in his name, saying, *I am Christ*, and doe deceive many, Matth. 24. 5, 24. 2 Pet. 2.



1. 2. But Christs sheepe follow him, for they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers, Joh. 10. 4, 5. but they all, have one shepherd, Ezek. 37. 24. And as other shepherds are not to be followed, so neither other flocks or herds: for Gods Elect shall inherit his mountaine, and his servants shall dwell there, Esay 65. 9. In Jer. 6. 2, 3. the daughter of Zion is likened to a comely and delicate woman: her enemies are likened to shepherds with their flocks. Of the Hebrewes, Solomon Iarchi expoundeth this passage thus: Tell me, O thou whom my soule loveth: Now the Holy Ghost turneth and liketh her to a flocke, lovingly affected unto the Pastour. The Congregation of Israel saith before him, as a woman to her husband, Tell me, O thou whom my soule loveth, where thou feedest thy flocke, among these wolves amids whom they are: and where thou makest them to rest at noone, in this captivitie, which is a time of tribulation unto them, as the noone-tide which is a time of tribulation unto the flocke. And if thou sayest, Why art thou so carefull? This is not for thine honour, that I should be like a mourner, covering the lip, weeping for my flocke, by the flockes of other shepherds, which feed their flockes as thou dost; as if she should say, Among the troupes of the peoples that are joyed to other gods, and have Kings and Princes that menage (or governe) them. The Chaldee Paraphrast explaineth it thus: When the time was come, that Moles the Prophet should be dissolved out of the world, he said before the Lord; I know that this people will sinne, and shall goe into captivitie: now shew thou unto me, how they shall be governed, and dwell among the peoples, whose decrees are grievous, as the heat and scorching of the Sun at noone in the midst of Summer. And why shall they wander up and downe among the flockes of the sonnes of Esau and Ismael, which doe associate unto thee their errors (their idols) for companions?

8 Verse 8 If thou knowest not] that is, Forasmuch as, or Seeing that thou knowest not; as in Numb. 22. 20. If the men be come to call thee; that is, Forasmuch as they are come. Here Christ beginneth to speake unto his people, with words of comfort and instruction; and after proceedeth to shew the power and glory of the Church adorned with his graces. Sol. Iarchi saith, This is the answer of the Pastour. thou knowest not] or, thou thy selfe knowest not. Hebr. If thou knowest not to thee; or for thy selfe; which latter words are thought to be redundant, and are therefore omitted in most Translations; though here it may have a commodious sense; to signifie the ignorance which she hath in her selfe, upon acknowledgement wherof Christ informeth her. Sol. Iarchi expoundeth it, If thou knowest not whether thou shouldst goe to feed thy flocke, thou fairest among women; because the Pastour he hath ceased to governe (or menage) them. fairest] Hebr. faire (or beautifull) among women; whereby is meant, more faire than other women, or, fairest of womankind: as the mother of our Lord is called, Blessed among women, Luke 1. 28, 42. that is, most blessed, or more blessed than other women: so the Lyon is said to be strong among beasts, that is, strongest, Prov. 30. 30. The Hebrew Iaphab, signifieth faire or beautifull,

not onely in colour, but in comely proportion, and elegancie, such as draweth love and liking: for the same word is attributed sometime to cattell, Gen. 41. 2. to trees, Jer. 11. 16. and to every thing that God made, Eccle. 2. 11. And the Church is here called by Christ, (& after by her friends, Song 5. 9. and 6. 1.) the fairest among women, by reason of the graces, the spirituall beauty of faith, hope, love, patience, &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shewed in Ezek. 16. where her nativity was of the land of Canaan, of Amorites and Hittites, ver. 3. she was cast out to the loathing of her person, in the day that she was borne, ver. 5. she was polluted in her owne blouds, ver. 6. till God gave her life, and excellent ornaments, ver. 7. covered her nakednesse, ver. 8. washed away her bloods, ver. 9. clothed, girded, decked her with ornaments, chaines, jewels, &c. and so she became exceeding beautifull, ver. 10. 13. She being privie to her owne infirmities, called her selfe blacke, ver. 5. but Christ here calleth her faire, and magnifieth her beauty in ver. 15. and often in this Song: because he hath sanctified and cleansed her, with the washing of water by the Word, that he might present her to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish, Ephes. 5. 26, 27. Thus if we will condemne our selves, God will justifie us: and when we are weak, then are we strong, 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Psal. 45. 11, 12. goe thy way forth] or get thee out, goe forth thou, Hebr. goe out for thee, or goe forth for thy selfe. As God said to Abram, Goe thou, or for thy selfe, Genes. 12. 1. so here Christ calleth forth his Church from sitting still in her mournfull estate, that she should not onely wish and desire, but indeavour, and put forth her selfe to doe the workes of her calling, to feed her kids, and to goe out to meet the Bridegroom, Mat. 25. 6. For, not every one that saith unto Christ, Lord, Lord; shall enter into the kingdom of heaven: but he that doth the will of his father which is in heaven, Matthew 7. 21. by the footsteps of the flocke] or, in the footsteps of the sheepe: that is, goe in those waies, and doe those workes which the sheepe or flocke of Christ have gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us: and as Christ himselfe hath left us an example, in his doings and sufferings, that we should follow his footsteps, 1 Peter 2. 21. and we are to be imitators (or followers) of God, Ephes. 5. 1. so should we be of the flocke of God, and of godly Pastors, in that faith and order which they have walked in before us: as it is said, Be ye imitators of me, even as I also am of Christ, 1 Cor. 11. 1. and, Remember your guides, who have spoken unto you the word of God; whose faith, imitate ye; considering the issue of their conversation, Hebr. 13. 7. So likewise of the flocke of Christ, as it is said, Ye brethren became imitators of the Churches of God, &c. 1 Thess. 2. 14. and we desire, &c. that ye be not fleshfull, but imitators of them, who through faith



faith and patience inherit the promises, Heb. 6. 11, 12. The flocke here spoken of, seemeth to be opposed unto the flocks (or herds) in vers. 7. as Christ is to his companions (or fellows) there mentioned: who as he is the One great Pastour, so hath he generally one fold and flocke, John 10. 16. Ezek. 34. 22, 23. which is his Church, as he saith, *And ye my flocke, the flocke of my pasture, are men*, Ezek. 34. 31. Their footsteps are their faith and workes set forth in the Scriptures: as we are taught to walk in the footsteps of the faith of our father Abraham, Rom. 4. 12. and so of all other our godly predecessors, Heb. 11. 1, 2-40. and 12. 1. after whom we should walke in the same spirit, in the same footsteps, 2 Corin. 12. 18. And thus the Hebrews also understand this place, as Iarchi explaineth it: *Consider the waies of thy first Fathers, which received my Law, and kept my charge, and my commandments; and walke thou in their waies*. Likewise the Chaldee Paraphrast saith, *The Congregation which is like to a faire damsell, and whom my soule loveth, let her walke in the waies of the just men, and order her prayer by the mouth of her Governours, and let her lead her posteritie, and learne her children which are like to the Kiddes of the Goats, to goe into the Synagogue, and unto the Schoole, &c. feed thy kids*] The flocke in Scripture, usually comprehendeth both sheepe and goats, as in Levit. 1. 10. and though goats sometime being opposed to sheepe, signifie the wicked reprobates, Mat. 25. 32, 33. &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition, Hebr. 9. 12, 13, 14. and 1 Cor. 5. 7. compared with Exo. 12. 5. So here the kids signifie yong and tender Christians, which are to be fed with the sincere milke of the Word, that they may grow thereby, 1 Pet. 2. 2. And so Christ giveth charge, *Feed my Lambs, Feed my Sheepe*, John 21. 15, 16. And this is the end, why the fairest among women is willed to goe out, that she may find pasture for her kids: following herein the example of Christ, who leadeth out his sheepe, and putteth them forth, that they may finde pasture, John 10. 3, 4, 9. *besides the tents*] or, *by the Tabernacles (the dwelling places) of the shepherds*. By which those companions of Christ, ver. 7. seeme here to be meant, such as are transformed like the Ministers of righteousness, 2 Cor. 11. 15. and their flocke like the flocke of Christ: beside their tents, (or, as may be translated, above them) are the kids of Christ to be fed, whom he graciously preserveth even in the midst of wolves. Thus Sol. Iarchi expoundeth it, by other peoples: Otherwise it may be understood (as the former sentence) of the good shepherds tents, which of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures, Psal. 77. 21. and 78. 70, 71, 72. Esa. 63. 1. Heb. 13. 7.

9 Verse 9. *I have compared*] or, *I have likened, thought thee to be like*. The order of the words in the Hebrew is thus: *To the company-of-horses, in the charrets of Pharaoh I have compared thee, O my Love. my love*] or, *my fellow friend, my companion, familiar*: so named of feeding and conversing together, and

so partaking each of others good or evil: in Greeke, *my neighbour or next*. This title Christ giveth to his Spouse, often in this Song, as after in v. 15. and ch. 2. 2, 10, 13. & ch. 4. 1, 7. & 5. 2. & 6. 4. and sheweth the reason on both parties to his disciples, saying, *I have called you friends, (not servants) for all things that I have heard of my Father, I have made knowne unto you: and, Ye are my friends, if ye doe whatsoever I command you*, John 15. 14, 15. Sometime a husband is called by this name friend, as in Jer. 3. 20. Hos. 3. 1. *to the company of horses*] or, *to my company of horses*. The word *Susab*, which being the feminine of *Sus*, a horse, may in propriety signifie a Mare; is here usually taken of Christian interpreters, and of the Hebrews, to signifie a company, or troupe of horses: and so the Gr. (which also is *Tee bippo* in the feminine gender) is sometimes used in Greeke Authors, for a company of horses. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively; as in Exo. 15. 1. *the horse and his rider*; for, *the horses and their riders*. The Hebrew letter *Iod*, which usually signifieth mine, is sometime added in the end of words without signification, as in Lam. 1. 1. Howbeit the Greeke version here translateth it, *My company-of-horses*: and it may have good use. The horse is a warlike beast, as God describeth him in Job 39. 19, 25. and Solomon saith, *The horse is prepared against the day of battell*, Proverbs 21. 31. *in the charrets of Pharaoh*] Pharaohs horses and charrets were of most request, as the Scripture often sheweth; & therefore were sought after by Solomon in his trading with Egypt, 2 Chron. 1. 16, 17. And the Prophet saith, *Woe to them that goe downe to Egypt for helpe, and stay on horses, and trust in charrets because they are many, &c.* Esa. 31. 1. And in Ezek. 17. 15. the King of Iudah sent his Ambassadors into Egypt, that they might give him horses, and much people. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ into the footsteps of the flocke, to feed her kids besides the tents (or dwellings) of the shepherds; was presently to looke for troubles in it selfe, Act. 20. 29, 30. and opposition at the hands of those companions, (forementioned in verse 7.) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, Gen. 13. 6, 7. and 26. 14, 15, 20, 21. Exod. 2. 16, 17. and when God threatneth wars against the daughter of Sion, he saith, *The shepherds with their flocks shall come unto her, they shall pitch their tents against her round about, &c.* Ier. 6. 2, 3, 4. To comfort her therefore against such troubles, the Lord compareth her to the troupe of horses, in Pharaohs charrets, under this similitude, promising her victory: as in Zach. 10. 3. he saith (by a like simily) *Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flocke the house of Iudah, and hath made them as his goodly horse in the battell, &c.* And they shall be as mighty men, which tread down (their enemies) in the mire of the streets in the battell, and they shall fight, because the Lord is with them, &c. verse 5. And if



we reade it, *my company of horses*, it accordeth with Zach. 10. 30. where the Lord liketh them to his goodly horse; and of the Hebrewes, Sol. Iarchi compareth it with the history in Exod. 14. where God by his power (as with horses) gave Israel the victory over Pharaohs horses and chariots; as the Prophet (speaking of that) saith unto God, *I thou didst walke through the sea with thine horses, through the deepe of great waters*, Habak. 3. 15. See also Revel. 19. 11. 14. where in the warre against Antichrist, Christ (the Word of God) sitteth on a white horse, and the armies in heaven (his Church, whose conversation is heavenly) followed him upon white horses.

10 Verſ. 10. *Thy cheekes are comely* ] or, are desireable, gracious, beautifull. The Greeke translateth, *How beautifull are thy cheekes*! These words are continued unto the Bride or Church, from Christ, shewing how she is decked with his ordinances and graces; as his cheekes are afterwards likened to a bed of spices, Song. 5. 13. But whether she be still compared hereby to a company of horses, as in verſ. 9. or to a woman (as she was a shepherdesse in v. 8.) is doubtfull; for both similitudes doe agree to the things here spoken of. The word *cheekes* is used sometime for the cheeks or jawes of beasts, and of horses, whose bridles are often adorned with rowes, especially in Kings Chariots: as in Esay 30. 28. there shall be a bridle in the jawes (or cheekes) of the people. Also the next words, *thy necke with chaines*, may have like reference: for the kings of Midian when they went to war, had chaines about their camels neckes, Iudg. 8. 26. Taking it thus, the Church compared to the Lords company of horses, is said to have her cheekes comely, with rowes of jewels, or ornaments upon her bridle wherewith the Lord menageth and guideth her, as his goodly horse in the battell, Zach. 10. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang down & adorne the face and cheeks; as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke; and I put a jewell on thy forehead, and ear-rings in thine eares, and a beautifull crowne upon thine head; thus wast thou decked with gold and silver*: Ezek. 16. 11, 12, 13. The spirituall signification, according to either similitude, is one and the same, as after shall be shewed. *rowes* ] in Hebr. *Torim*: which being of the singular *Tor*, signifieth a disposition, row, or orderly course of things: and hath affinity with *Torah*, which hath the name of the Law, in Hebrew: and the one is put as an explanation of the other; as David said, *Is this the Law of man, O Lord God*, 2 Samuel 7. 19. which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high degree, O Lord God*, 1 Chron. 17. 17. And indeed the Law of God, is his ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also used for a Turtle-dove, and *Torim* are Turtles, as in the law of sacrifices, Lev. 12. which some therefore take here to bee jewels, or ornaments that had the figures of Turtle doves. And so the Greek

version here translateth, *How beautifull are thy cheekes, as of a turtle-dove*! But in the verse following, (where the same word is againe used) the Greeke translateth, *We will make for thee; similitudes of gold. chaines* ] in Heb. *Charnaim*, a word not found but in this one place; translated in Gr. collars or chaines; and is interpreted by the Hebrew Doctors, chaines or jewels hanged on a string like chaines to put about the neck. These rowes and chaines, signifie the Lawes and ordinances of God, wherewith he adorneth the face and neck of his Church, that in her profession, practice, & obedience, she may be comely and gracious in the sight of God and his people; & being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith: *there is gold and a multitude of rubies; but the lips of knowledge, are a precious jewel*, Prov. 20. 15. And againe, *Asy some, beare the instruction of thy father, and forsake not the Law of thy mother: for they shall be an ornament of grace unto thine head, and chaines about thy necke*, Proverb. 1. 8, 9. They meane also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other vertues: as on the contrary, pride, and other like vices, are said to compass evil men about as a chaine, and violence to cover them as a garment, Psalme 73. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reproofe, Prov. 25. 12. and reproofes themselves are pearles, Matt. 7. Thus also the Hebrewes understood this Scripture, as the Chaldee paraphrase here saith: *When (the Israelites) went forth into the wilderness, the Lord said unto Moses, How faire is this people; that the words of the Law should be given unto them, that they may be as bridles in their jawes, that they depart not out of the good way: as an horse goeth not aside that hath a bridle in his jawes! and how faire is their necke to beare the yoke of my precepts; that they may be upon them as a yoke on the necke of a bullocke that ploweth in the field, and feedeth both it selfe, and the master thereof*.

11 Verſ. 11. *We will make for thee* ] A promise of increase of graces to the Church: by *We*, is understood the myserie of the Trinity, as in Genesis 1. 26. *Let us make man*. So in Rev. 1. 4, 5. Grace and peace is wished from the Father, Sonne, and Holy Ghost: and in 1 Corinth. 12. 4, 5, 6. the diversities of gifts are noted to be of the Spirit; the diversities of ministeries (whereby those gifts are administered to be of the Lord (Christ); and the diversities of operations (effected by the gifts and ministeries,) to be of God (the Father.) The Hebrewes also (as Sol. Iarchi here, interpret it, *I and my judgement hall*: by which phrase the Trinity of old was implied, though now the faithlesse deny the same: for, a judgement hall in Israel consisted of three at the least: which in their close manner of speech they applyed unto GOD: but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from GOD, as also the increase thereof, Iames 1. 17. Ephes. 3. 16. that the spirituall ornaments are of his making, who worketh in us both to will

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and



and *doe*, of his good pleasure, Phil. 2.13. Also that to him that hath shall be given, and he shall have more abundance, Mat. 13.12. As in our bodies wee come naked into this world, without clothes or ornaments, so is the estate of our soules by nature, *naked and bare*, Ezek. 16.4. 7. till Christ of his grace, by his Spirit, clotheth and adorneth us, Revelation 3.18. *rowes of gold*] he spake before of *rowes* simply, now he addeth of *gold*; either to signifie more excellent ordinances and graces under the Gospel, then under the Law, (as hee promiseth, *For brasse I will bring gold, and for yron, I will bring silver*, &c. Esay 60.17.) that should proceed from faith and love, & not from feare, as when she was under the bridle of the Law; (for wee should not be like *horse and mule*, whose jaw must be bound with bit and bridle, Psalme 32.9. & yeeld obedience by constraint;) or, it meaneth a new supply of graces, so that we are changed into the image of God, *from glory to glory, even as by the spirit of the Lord*, 2 Corinth. 3.18. These promises may respect both the rules, ordinances, gifts and graces bestowed on his people, Proverbs 20.15. and the persons themselves that are furnished with those graces; as the *precious stones of Zion*, are said to be comparable to fine gold, Lament. 4.1. *speckes of silver*] in Greeke, *markes of silver*: which word *markes* (*Stigmata*) Paul useth in Galatians 6.17. speaking of the *markes of the Lord Iesus*, by suffering for his Gospel. Here it meaneth variety of graces, in the communion of the Saints, for their mutuall helpe, comfort, and delight; as is opened in Proverb. 25.11.12. *A word fitly spoken, is like Apples of gold, with pictures of silver. As an eare-ring of gold, and an ornament of fine gold: so is a wise reprovor upon an obedient eare.* Where we are taught, that both instructions and reproofes, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can bee, without the speciall grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, *The hearing eare, and the seeing eye, the Lord hath made even both of them*, Proverb. 20.12. The Chaldee paraphrast expoundeth this verſe, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver*, wherewith the Church then was *decked*, as God telleth them in Ezekiel 16.13. and the law of his mouth was better to his people, *then thousands of gold and silver*, Psalme 119.72. yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (here promised) are much more excellent and glorious, 2 Corinthians 3.7.-11.

12

V.12. *While the King*] Here the Church speaketh of the fruits and effects of Christs former graces; how in her and from her so adorned by her beloved, the odour of the spirit of God in her, flowed forth and spread abroad to the delight of her selfe and others. By the *King* is

meant Christ, as in verse 4. by his round table (which the Gr. translateth *his sitting downe*, which was wont to be in a round, or as in a ring, 1 Sam. 16.11.) may be understood the spirituall banquet of Christ with his Church, feeding her with his word and graces: as the table of the Lord, in Malac 1.12. and 1 Corinth. 10.21. signifie the communion between him and his people, as doth also the supping one with another, Revelat. 3.20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, Song. 4.13.14. but here it seemeth to be the oyle or ointment made of Spikenard, which is very precious, which they used to poure out, and anoint men with; such as Mary anointed our Lord Iesus with; as hee saith at table with his friends, and the house was filled with the smell (or odour) of the ointment, Iohn 12.1,2,3. Spiritually it signifieth the sweet smelling fruits of repentance, faith, love, prayer, thanksgiving, &c. which the Church sheweth forth by the communion of Christ with her; and in speciall of mortification, and communion with Christs death, buriall, and resurrection, Romanes 6.3,4,5. &c. as that which Mary did unto Christ, was to anoint his body to the burying, Marke 14.8. Iohn 12.7.

Verſ. 13. *A bundle*] or, *A bagge of myrrh*: by *myrrh* is meant the sweet gumme that issueth from the myrrh tree, which is gathered and bound up in bagges: it was the first of the chiefe spices, whereof the holy anointing oyle in the Sanctuary was made, Exodus 30.23. and that holy ointment figured the graces of the Spirit, poured out upon Christ, and by him upon his Church, Esay 61.1. Psal. 45.8. 1 Iohn 2.20. See the annotations on Exodus 30.26. With myrrh and aloes, the dead body of our Lord Iesus was imbalmed, Iohn 19.39. and with it the wise men honoured him at his birth, Mat. 2. Hereby the Church professeth her spirituall comfort which shee had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her sins, and rising againe for her justification: the feeling whereof is as a sweet odour unto the beleeving heart. *A bundle* or *bagge*, is for to keepe safe, things that are of worth; as, *The soule of my Lord shall be bound in the bundle of life with Iehovah thy God*, 1 Sam. 25.29. So by this *bagge of myrrh*, shee signifieth her care to enjoy and possesse the benefits of Christ and of his death, to the remission of her finnes, which for his sake are all cast into the depths of the sea, Mic. 7.19. which otherwise without him should be sealed up in a bagge, and reserved against her for punishment, Iob 14.17. *my welbeloved*] that is Christ; whom she thus calleth, not because she loved him, but he loved her, and gave himselfe to bee the propitiation for her sins: whereupon she againe loveth him, because hee loved her first, 1 Iohn 4.10.19. So she glorieth not in her owne righteousness, but in that which her Beloved is unto her: who of God is made unto her, *wisdom and righteousness, and sanctification, and redemption*, 1 Corinthians 1.30. *Welbeloved*, in Hebrew *Dod*, is written with

13



with the same letters that *David*; whose name also signified *Beloved*: he was a figure of Christ, and his father after the flesh, Romanes 1.3. and Christ is often called *David*, as in Ier. 30.9. Ezek. 34.23. and 37.24. Hos. 3.5.

unto me] A speech of faith, applying the promises & graces of Christ unto her own soule; as the Apostle also teacheth by his owne example, Gal. 2.19.20.

he shall lye all night] or, he shall lodge, shall abide. The night usually signifieth the time of darknesse and affliction: wherefore she meaneth that Christ with his consolations, should be her continuall joy and comfort, whom she would hold fast by faith, against all tentations and troubles of this present life; and solace her selfe in him.

betwixt my breasts] dwelling in my heart by faith, Ephes. 3.17. The breasts signifie also the ministry of the Church, feeding the Saints with the sincere milke of the word, that they may grow thereby, 1 Pet. 2.2. whereupon the Prophet saith, Rejoyce yee with Ierusalem, &c. that yee may sucke and be satisfied with the breasts of her consolations, that yee may milke out, and be delighted with the abundance of her glory, Esay 66.40.11.

14 Vers. 14. A cluster of Cypres] or, of Camphire; which is a sweet gumme; but Cypres is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Copher*, (from which *Caphura* or *Camphire*, as also the Cypres tree seemeth to be derived) usually signifieth *Atonement*, *Propitiation*, or *Redemption*: according to which interpretation the holy Ghost here may have reference to the worke and fruit of Christs death, whereby he became a cluster of redemption unto his Church, being a propitiation for the sinnes of the whole world, 1 Iohn 2.2. the sweetnesse whereof is resembled by a cluster (which is of many berries compact together) of the sweet Cypres: for that his blood cleanseth us from all sinne, 1 Iohn 1.7. and is accompanied with all other graces.

Egedi] the name of a place in the land of Canaan, which fell to the tribe of Iudah: and being neere the sea, and watered with springs, was a fruitfull soile, for gardens and vineyards, Ios. 15.61. Ezek. 47.10. it was called also *Hazarim Tamar*, 2 Chron. 20.2. where the enemies comming against Iehosaphat, hee prayed unto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the Church obtaineth by faith in Christ.

15 Vers. 15. thou art faire] Christ here speaketh to his Church, commending her beauty, which she hath by his sanctification and cleansing, with the washing of the water by the word, Ephes. 5.26.27. as also by her constitution, and order, as mount Zion was befitfull for situation, Psalm. 48.2. Of Tyus (a city of merchandise) it is said, Thy builders have perfected thy beauty, Ezek. 27.4. and of her Ancients, wisemen, mariners, merchants, men of warre, &c. it is likewise said, they have made thy beauty perfect, Ezekiel 27.9, 10, 11. and in Ezek. 28.7. hee mentioneth the beauty of wisdom. So the city and Church of God, being builded by the doctrine of the Gospel, furnished with men

of gifts and graces, and endued with wisdom from on high, is truly faire & beautifull in the eyes of Christ: and when she obeyeth the voice of God, and forgetteth and forsaketh her owne naturall corruptions, hee taketh delight in her beauty, as it is said, Harken O daughter, and consider, and encline thine eare: forget also thine owne people, and thy fathers house: so shall the King greatly desire thy beauty, &c. Psalm. 45.10, 11. Thus is the prophesie fulfilled, with the joy, of the Bridegroom over the Bride, thy God will rejoyce over thee, Esay 62.5.

doves] so in Chap. 4.1. These doves eyes where-with the Spouse is beautified, doe set forth the simplicity, sincerity, humility, meeknesse, but especially the spirituall chastity of the Church; whose eyes are unto Christ alone, looking unto him for life and salvation, Matt. 10.16. Psalm 123. Philip. 3.7.--10. Esay 17.7, 8. Ezekiel 18.6. and 20.7. observing his wayes, Prov. 23.26. not beholding evill, nor looking on iniquity, Habak. 1.13. Contrary to which are the lofty eyes, Prov. 30.13. eyes after idols, Ezekiel 20.24. eyes full of adultery, 2 Pet. 2.14. eyes beholding strange women, Prov. 23.33. and the like.

16 Vers. 16. Thou art faire] the Spouse returneth the prayse of beauty unto her beloved: who is much fairer then the sonnes of Adam, Psalm 45.2, 3. from whom all her fairenesse is derived, so that the praise thereof belongeth not to her but unto him, Psalm. 115.1. as the Apostle saith, I live; yet not I, but Christ liveth in mee, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himselfe for me, Galat. 2.20. Howbeit, though Christ be most faire, and beauty it selfe; yet such was his basenesse and sufferings in the flesh, as his visage was marred more then any man, and his forme, more then the sonnes of men, Esay 52.14. and 53.2, 3. and such he often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and glorieth therein, Rom. 8.35.--39. 1 Pet. 1.5, 6. and 4.12, 13, 14. and when the mysteries of the Gospel are opened, and the ordinances of Christ faithfully taught & practised; then doth the Spouse behold the King in his beauty, Esay 33.17. And of his fulnesse wee have all received, and grace for grace, Iohn 1.16.

yea pleasant] or, also pleasant, amiable, delightfull, beautifull. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofes, &c. For the Lords staffe called Beauty or Pleasantnesse, signifieth his Covenant made with the people, Zach. 11.10. and David desired to remaine in the Lords house all the dayes of his life, that hee might behold the pleasantnesse (or beauty) of the Lord, Psalm 27.4. and Moises desireth that the pleasantnesse of the Lord might bee upon them, in the performance of his covenant and promises, Psalm 90.17. And Solomon sheweth that pleasantnesse shall bee unto them that rebuke the wicked, Proverbs 24.24, 25. All which, and the like, have their accomplishment in Christ, teach-



ing, admonishing, reproving, comforting his people, with words of grace, whose pleasant words are as an honey combe, sweet to the soule, and health to the bones, Prov. 16. 24.

*our bed*] or, *our bed-sled*. Beds were used either to rest and sleepe upon, as Psal. 132. 3. 4. or to sit upon when they did eate and banquet, as we doe at tables, Elth. 1. 5. 6. Amos 4. 4. Ezek. 23. 41. And figuratively the place of offering sacrifices, is called a bed, Esay. 57. 7.

*greene*] or *flourishing* and fruitfull: for it is not meant so much of colour, as of flourishing growth and increase. This word applied unto men, meaneth prosperous and flourishing estate, as Nebuchadnezar said, *I was at rest in my house, and greene (or flourishing) in my palace*, Dan. 4. 4. And David liketh himselfe to a *greene (or flourishing) olive tree, in the house of God*, Psal. 52. 10. where the Gr. translateth it, *a fruitfull olive*. Hereby then the Church signifieth, that by her communion with Christ (whether by the similitude of bed or boord) she became flourishing and fruitfull: as it is said of them that are planted in the Lords house; *They shall still bring forth fruit in boary-age, they shall be fat and greene*, Psalm. 92. 13, 14. And this is the nature of the Gospel, where it is received by faith, that it *bringeth forth fruit*, and maketh men fruitfull in every good worke, and increasing in the knowledge of God, Colos. 1. 6. 10. It may here also signifie the increase of the children of the Church, which are begotten by the immortall seed of the word, through the power of Christ, giving a blessing to the ministry of the same: The Chaldee Paraphrast expoundeth this speech thus: *The congregation of Israel answered before the Lord of the world; how faire is the Majestie of thy holinesse; in the time that thou dwellest amongst us, and in favourable acceptation receivest our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree that is planted by a spring of waters, whose lease is faire, and whose fruit is abundant.*

17 Ver. 17. *The beames*] or, *the rafters*: it meaneth the timber whereof beames or rafters are made, which are called by this name, when they are cut downe in the wood, as in 2 King. 6. 2. 5.

*houses*] or, *edifices*; so named of building. Such figured the Churches of Christ, as in 1 Timothy 3. 15. *the house of God*, is expounded *the Church of the living God*: and the faithfull Hebrewes were the *house of Christ*, Hebrewes 3. 6.

*Cedars*] trees strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such Cedars the Saints of God are compared, Psal. 92. 13. and the *Tabernacle of Israel*, are by Balaam likened unto such, for goodlinesse, Numbers 24. 5, 6. This wood was used in Solomons Temple, 1 King. 6. 9. 36. and 7. 12. and hee made it common in Israel, *hee made Cedars like the Sycomore trees which are in the vale, for abundance*, 1 King. 10. 27. prefiguring the graces which should abound under Christ.

*galleries*] walking places, named of *running*, because they runne along by the house sides. Elsewhere the word is used for gutters wherein waters runne, Genesis 30. 38. 41. Exodus 2. 16. which may also have use here, to signifie the pipes and conduits of Gods graces, through which the waters of his Spirit are conveyed into their hearts. But because the spake of houles, this may rather be understood of galleries, signifying the meanes of conversing with Christ, in the communion of his graces. See the notes on Song. 7. 5.

*Brutine trees*] or, *Boratime trees*. The Hebrew *Brothim* is found only in this place, and seemeth to bee that which in Latine is called *Brute*, which is a tree like Cypres, and of a pleasant smell like Cedar, as Pliny sheweth, in *Nat. hist.* l. 12. c. 17. Hereupon the Greeke translateth it *Cypresse-trees*: but *Aquila*, an exact Greeke translator, turneth it *Boratime*, as being of the tree named in Greeke *Boraton*, which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diador. Sicul. biblioth. lib. 3.* These Cedar and Brutine trees, may be applied both to the persons of men, as is foresheved, and to the doctrines wherewith the Church is builded upon the foundation Christ, 1 Corinth. 3. 9. 10, 11, 12. all which set forth by these similitudes, are strong and firme, and of sweet odour unto the comfort of the Saints, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the Prophets likened to goodly trees, in Esay 41. 19. and 55. 13. and 60. 13. The Chaldee paraphraseth on this verse thus: *Solomon the Prophet said, How faire is the house of the Sanctuary of the Lord, which is builded by mine hands, of Cedar wood: but fairer shall be the house of the Sanctuary which shall be builded in the dayes of the King Christ, the beames whereof shall be of the Cedars, of the garden of Eden (or of Paradise) and the galleries thereof shall be of Brutine trees, &c.*



## CHAPTER II.

1 *I am the rose of Sharon ; the lillie , of the vallies.*

2 *As the lillie , among the thornes ; so is my love , among the daughters.*

3 *As the apple-tree , among the trees of the wood ; so is my beloved , among the sonnes . in his shadow , I desired and sate-downe ; and his fruit , was sweet to my palate . Hee brought mee , in the houle of wine , and his banner over me , was love . Stay mee , with flagons : strow me a bed , with apples : for I , am sicke of love . His left hand , under mine head ; and his right hand , imbrace mee . I adjure you , O daughters of Ierusalem , by the Roes ; or by the Hindes of the field : if yee stirre , and if yee stirre-up the Love , untill it please .*

8 *The voice of my beloved ! behold he commeth : leaping upon the mountaines ; skipping , upon the hills . My Beloved is like a Roe , or a fawne of the Hindes : behold hee is standing behind our wall , looking-forth , thorow the windowes , flourishing thorow the lattesses .*

10 *My beloved answered , and said unto me : Rise-up thou , my love my faire one , and come thou away . For loe , the winter is past : the raine is over , it is gone away .*

12 *The flowers , appeare on the earth , the time of the singing ( of birds ) is come : and the voice of the Turtle , is heard in our land . The fig-tree , putteth-forth her greenie figs ; and the Vines with the tender grape , give a smell : Rise up thou my Love my faire one , and come thou away . My dove , that art in the clefts of the Rocke , in the secret-place of the staires ; let me see thy countenance , let mee heare thy voice : for thy voice is sweet , and thy countenance is comely . Take ye for us , the foxes , the little foxes , that corrupt the vineyards : for our vineyards , have tender-grapes .*

16 *My beloved is mine , and I am his ; hee feedeth among the Lillies . Vntill the day dawn , and the shadowes flee-away : turne-about , and be thou like , O my beloved , to a Roe ; or , to a fawne of the Hindes , upon the mountaines of Bether .*

## CHAPTER II.

1 *I am the rose that doth in Sharon grow ;*

*The lillie also of the valleyes-low .*

2 *Like-as the lillie is , the thornes among ;*

*So is my Love among the daughters young .*

3 *As th' apple-tree , among trees of the grove ,*

*So is among the sonnes , he whom I love :*

*I in his shade desired and downe sate ;*

*And sweet his fruit was unto my palate .*

4 *Into the house of wine , he hath me led ;*

*And over me , love was his banner spread .*

5 *Stay me , with flagons ; strow me a bed to lye ,*

*With apples : for even sicke of love am I .*

6 *His left hand , underneath mine head ( have place )*

*His right hand also , me about imbrace .*

7 *O daughters of Ierusalem , you by*

*The Roes , or by Hindes of the field , doe I*

*Adjure : if that ye stirring-doe-disease ,*

*And if the Love ye stirre-up till it please .*

8 *My Loveds voice ! behold he comes : he leapes*

*Vpon the mounts ; upon the hills he skips .*

9 *My Lov'd is like a Roe , or fawne of th' Hinde :*

*Behold he standing is our wall behind ;*

*Thorow the windowes looking-forth he viewes .*

*Thorow the lattesse flourishing : he shewes .*

10 *My Loved spake , and unto me did say :*

*My Love my faire one , rise and come thy way .*

11 *For winter , loe , is past : over is the raine ,*

*Its gone . The flowers , on earth appeare againe ;*

12 *Come is the time of the ( birds ) singing-noise :*

*And in our land heard is the Turtles voice .*

13 *The fig-tree , with her green-figs forth doth spront ;*

*And Vines with tender grapes a smell give out ;*

14 *My Love my faire one , rise and come thy way .*

*My dove , that in clefts of the rocke doth stay ;*

*Within the stayers hiding place secretes ;*

*Sight of thy countenance O let me get :*

*Let me thy voice heare : for thy voice sweet is ,*

15 *Also thy countenance hath comeliness .*

*The foxes , little-foxes for us take ,*

*That in the vineyards wastfull spoile doe make :*

*Because the tender-grape is on our vine .*

16 *He that my welbeloved is , is mine ,*

*And I am his ; 'mong lillies hee feedeth ,*

17 *Vntill the day with dawning light breaketh ,*

*And till the shadowes fleeing hence be gone ;*

*Turne thee about , O my beloved one ,*

*And be thou like the young Hart , or the Roe ,*

*That doth upon the mounts of Bether goe .*



## Annotations.

7] This is thought of some to be the speech of Christ: of others to be spoken by the Church: which seemeth most probable, and is so expounded by the Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellency of graces in himselfe, which hee readily communicateth with his people: if of the Church, it sheweth her graces received from Christ, whereby she is lovely and delightfull, for sweet odour and beauty, Hof. 14. 7. *the rose of Sharon*] in Greeke, *the flower of the field*: but *Sharon* is the name of a place or plaine, which was very fruitfull, wherein King Davids herds of cattell were fed, 1 Chron. 27. 29. and the Prophet mentioneth *the excellency of Carmel and Sharon*, Esay 35. 2. and when he threatneth desolation, he saith, *Sharon is like a wilderness*, Esay 33. 9. but promising mercy to his people, he saith, *Sharon shall be a fold of flocks*, Esay 65. 10. The Rose is the Queene of flowers, most commendable for sweetnesse and beauty: so the Lillie (after mentioned) is glorious and amiable, even Solomon in all his glory, was not arrayed like one of these, Matth. 6. 29. *The Lily is next in nobility to the Rose*, saith Pliny, hist. 1. 21. c. 5. *of the valleys*] or, *of the low (or deep) places*. These also were fruitfull places, where the Kings herds were fed, 1 Chron. 27. 29. And as roses and lilies growing in Sharon and these valleys, had more moisture then those that grew on hills and mountaines: so hereby it signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lillie; as the Prophet saith, *The wilderness and the dry-place shall be glad for them: and the desert shall rejoyce and blossom as the Rose*, Esay 35. 1. And the Lord saith, *I will be as the dew unto Israel, hee shall blossom as the Lillie, and strike forth his roots as Lebanon*, Hof. 14. 5. But as here is mentioned the plaine of *Sharon*, and the *valleys*, which were open places where cattell fed, and not inclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, and troden downe and eaten of beasts. And this the words following doe more confirme. The Chaldee openeth these words thus: *The congregation of Israel said, When the ruler of the world causeth his Divine majesty to dwell in the midst of mee, I am like to a moist (or greene) lillie out of the garden of Eden; and my workes are faire as the Rose which is in the plaine of the garden of Eden.*

2 Ver. 2. *among the thornes*] These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech; preferring her above other peoples, as the lillie is above thornes and thistles: and withall signifying how she is afflicted and pricked with them, as with thornes. This similitude the Scripture often useth; as, *If yee will not drive out the Inhabitants, &c. those which yet remaine of them, shall be pricks in your eyes, and thornes in your sides, and shall vex you in the land wherein yee dwell*, Numbers 33. 55. And

again, *There shall be no more a pricking briar unto the house of Israel, nor any grieving thorne, of all that are round about them, that despised them*, Ezek. 28. 24. This similitude sheweth also what the Church ought to be, harmlesse as Lilies among thornes; innocent as sheepe among wolves; as doves, among ravenous birds, Matth. 10. 16. *The Lily among thornes*, may also in speciall be understood of that which wee call the *Wood-bird*; which groweth and flourisheth in hedges and thornes.

*my love*] or, *my fellow-friend; my companion*: as in chap. 1. 9. *the daughters*] the congregations of peoples; as the Scriptures mention, *the daughter of Babylon*, Psalme 137. *the daughter of Tyre*, Psalme 45. and many the like.

V. 3. *the apple-tree*] The Church setteth forth the excellency of Christ by the similitude of an apple-tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place) and sweet smel, Song. 7. 8. And as the apple-tree hath more variety of fruits, then any other tree that groweth; (that it is not easie to reckon up the many sorts of apples of different taste) so Christ excelleth in variety of graces w<sup>ch</sup> he bestoweth on his Church. The Chaldee Paraphrast expoundeth this of the *Pomecitron-tree*; but for the cause aforesaid, I would not restraints it to any one kind, that the fulnesse of grace and truth which was in Christ, might here be observed: of whose fulnesse all wee have received, and grace for grace, Ioh. 1. 14. 16. *of the wood*] or, *of the forest or grove*: which are wilde trees, and without culture, bearing either none, or sowre, bitter, & unsavoury fruits. Such is the state of all the sons of men by nature, Rom. 11. 24. whom Christ farre excelleth in beauty, fruit, and comfort, Psal. 45. 3. Ioh. 15. 1. &c. *my beloved*] that is, *Christ*: in Hebrew *Dod*, the same in signification with *David*: see the notes on c. 1. 13. *the sons*] of Adam, all whom Christ far excelleth, Psal. 45. 3. The Chaldee expoundeth it of *Angels*, which are the sonnes of God, Iohn 1. 6. But though it be true that Christ excelleth them also, Heb. 1. yet the former similitude of *the trees of the wood*, leadeth us rather to understand it here of earthly creatures, as the Kings & Potentates, and wise men of the world, called *sonnes* in comparison with their peoples, before called *daughters*, in v. 2. So in Rev. 1. 5. Christ is the Prince of the Kings of the earth: in Ezek. 31. 3. 6. the King of Assyria is likened to a Cedar in Lebanon, under whose shadow dwelt all great nations: in Dan. 4. 20. 21, 22. Nebuchadnezar is likened to a tree, strong and high, under which the beasts of the field dwelt, &c. and Iosias King of Iudah, under whose shadow the Iewes hoped to live, Lam. 4. 20 and others. *in his shadow*] that is, in his protection, and defence. The tree shadoweth from the heat of the Sun; and Christ from the heat of the wrath of God, and from the persecutions of the world: as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat, &c.* Isa. 4. 6. and, *Thou (Lord) hast been a strength to the poore, a strength to the needy in his distresse; a refuge from the*



the storme, a shadow from the heat; when the blast of the terrible ones is as a storme against the wall, Eley 25. 4. So the shadow of Egypt, Eley 30. 2. the shadow of Heshbon, Ieremi. 48. 45. signifie the defence wherein men trusted; which the faithfull repose in God and Christi alone, as in Psalme 36. 8. 57. 2. and 17. 8. 63. 8. and 90. 1. And they that trust in him shall be safe from evill, as Iehovah is thy shadow upon thy right hand; the Sunne shall not smite thee by day, nor the Moone by night; Iehovah will keepe thee from all evill, Psal. 121. 5, 6, 7. *I desired and sate]*

or, *I much desired that I might sit.* The forme of the Hebrew word increaseth the signification, as noting a continuall and fervent desire, of that which is pleasing, delightfull, or profitable: and by sitting is meant abiding and resting, as in Psalme 91. 1. The Church therefore being by sinne under wrath revealed by the Law; and being maligned by the world, as a lillie among thornes; acknowledgeth her faith, hope, love and delight, to bee in Christi Iesus, who hath delivered us from the wrath to come, 1 Theff. 1. 10. through whom wee have peace with God, Rom. 5. 1. and peace in him; though in the world we have tribulation, 1 Iohn 16. 33.

*his fruit]* another benefit which the Church reapeth by Christ, that shee is not onely delivered from evill, but made partaker of his goodnesse; in that the workes of his Prophesie, Priesthood and Kingdome, his death, resurrection, and all fruits of them are communicated unto her by the Gospel, which she feedeth upon by faith, to the refreshing and life of her soule. *Fruits* signifie graces and good workes, which are to the benefit of our selves and others, Mat. 3. 8. 10. Gal. 5. 22. &c. and is also applied to the doctrine of the Gospel, Iohn 15. 16. and signifieth a comfortable reward, Psal. 58. 12. Prov. 27. 18. The Hebrewes referre these things to the Law, which should better be applied to the Gospel: for the Chaldee paraphrast here saith, *As the Pome-citron tree is faire and commendable, among the unfruitfull trees, and all the world knoweth it; so the Lord of the world was faire and commendable among the Angels, when hee was revealed upon mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is reserved for me, in the world that is to come.*

4 *Verf. 4. the house of wine]* that is, either the wine cellar, the place where wine is kept; or rather the banquetting house, where wine is drunke. For cellars are called the *treasuries* or *store-houses* of wine, in 1 Chron. 27. 27. Wine, besides that it slaketh thirst, cheareth also the heart of man, Psal. 104. 15. causeth him to forget his sorrow & misery, Prov. 31. 6, 7. comforteth the sicke, by cherishing and augmenting the vitall spirits. By this the Church signifieth increase of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace towards her, for spirituall consolations; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,

2 Cor. 1. 5. This house of wine, is like that in Prov. 9. 1. 5. where wisdom having builded her house, &c. inviteth the simple to come and eat of her bread, and drinke of the wine which shee hath mingled. Of the Hebrewes, Iarchi expoundeth this wine-house to be the *Tabernacle of the congregation*, where the interpretation and explanation of the Law is given: answerable to which now, is the assembly of the Saints, though it may also be understood of Gods booke or Scripture, the true wine-cellar that affordeth spirituall comforts.

*his banner]* for, *his standard*, a flag or ensigne spread abroad; a warlike signe, as in chap. 6. 4. 10. the Church is said to bee terrible as an army with banners. And the banner lifted up, is a signe of fighting with joy and victory, as in Psal. 20. 6. *Wee will shout joyfully in thy salvation, and in the name of our God, wee will set up the banner.* So Christs banner over her, signified his defence and the victory which hee giveth over all her enemies, Sin, Satan, and the world: also the signe, that as all souldiers doe campe under their owne standards, Numbers 2. 2. so she under the Gospel, the ensigne of Christs love towards her. *love]* that wherewith Christ hath loved us, 1 Iohn 4. 10. wherefore some reade it thus, *his standard was love toward me.* By love, the Church is redeemed, Ephes. 5. 25. by it, everlasting consolation is given us, and good hope through grace, 2 Theff. 2. 16. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us,* Rom. 5. 5.

5 *Verf. 5. Stay]* or, *Sustaine, Strengthen, Uphold* ye me. The Church in her soule sicknesse speaketh to her friends, (the Ministers of Christ, & other Christians) that they, with the comfortable doctrines and promises of the Gospel applied unto her conscience, would stay and uphold her ready to fall as into a swowne, through trouble of mind, because of her owne infirmities, and want of feeling of Christs grace, and blessing. Thus in figure, when Isaak had blessed Iakob, he saith, *with corne and wine I have sustained him,* Gen. 27. 37. Spiritually we are sustained and strengthened by the words & promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weake; as it is said, *Be ye also patient, stablish, (or strengthen) your hearts; for the coming of the Lord draweth nigh,* Iam. 5. 8. and, *I long to see you, that I may impart unto you some spirituall gift, to the end you may be established,* Rom. 1. 11. An example may be seene in Iudah, when Ezekias spake unto their heart, and said, *Be strong and courageous, &c. for there be more with us then with him: with him is an arme of flesh, but with us is Iehovah our God to helpe us, and to fight our battels.* And the people stayed (or rested) themselves upon the words of Ezekias King of Iudah, 2 Chron. 32. 6, 7, 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or stablished) the soules of the Disciples, Act. 14. 21. 22. & 18. 23. *with flagons]* to wit, of wine, which at banquetts was wont to bee distributed by flagons. When David had brought the Arke of God into his place, & had offered burnt-offrings and peace-offrings, and blessed the people, hee dealt to every



one of Israel, both man and woman, to every one a loafe of bread, and a good peece of flesh, and a flagon, 1 Chron. 16.1,2,3. meaning a flagon (or pot) of wine; as flagons of grapes (that is, of wine made of grapes) are mentioned in Hos. 3. 1. So here, with flagons of the wine of grace and consolation, which Gods people have distributed among them in the spirituall banquet of the Gospel, doth the Church desire to bee sustained. Flagons are named for the wine in them: as the cup for the wine therein, Luk. 22.20. The Hebrewes after their wonted manner, apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, Receive ye (O Moses and Aaron) the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and sustaine me with the words of the Law, where-with the world is delighted. But it is the Law which causeth the sickness of the soule, as the Apostle sheweth in Rom. 7. and the Gospel of Christ healeth it, Luk. 4.18. *strow me a bed*] or, *spread me, make me a couch, bolster me up*. The originall *Raphad*, signifieth properly to spread abroad as a bed to lie on, Job 17.13. and so it is translated by the Greeke *Stoibafate*, which is, to strow a bed, as they were wont with herbes; or to stuffe & bolster up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, Amos 6.4. Eth. 1.5, 6. or it further signifieth her falling downe as into a swoone; and as one not able to stand, is to lie down on her couch which she desireth may bee made and bolstered with the apples, the comfortable doctrines & fruits of Christ forementioned in verse 3. which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden.* *sicke of love*] in languishing with desire to enjoy the comforts of my beloved. The Greek translateth it, *wounded of love*. The originall word signifieth also weakenesse, as in Iudg. 16. 7. 11. This speech implieth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adjure you, O daughters of Ierusalem, if yee find my beloved, that ye tell him that I am sicke of love*, Song. 5. 8. And that such is the Churches estate sometimes, appeareth by Song. 3. 1, 2. &c. and 5. 6. And as love is one of the strongest affections, Song. 8. 6, 7. so the sickness which commeth of it, doth sore afflict and weaken the person; as may be seene in that evill example of Amnon, sicke of love for his sister Tamar, 2 Sam. 13. 1, 2, 4. This sickness ariseth in the heart, by feeling the wrath of God due to us for sinne, and curse of his law, Psal. 90. 8. and 38. 3, 5, 7. Dan. 9. 11. Rom. 7. 24. (whereupon it is said, *The inhabitant shall not say I am sicke; the people that dwell therein, shall be forgiven their iniquity*, Esay 33. 24.) and afflictions laid upon us for our humiliation, Mic. 6. 13. Job 7. 18. and 30. 15, 1. & 10. 6. Lament. 3. 17, 18. Amos 6. 6. in which Christ sometimes, as it were, hideth himself from us, Job 13. 24. Psal. 77. 6, 7, 8. and 80. 3, 7, 19. The Church feeling and acknowledging her selfe sick, seeking for the Physician, and is in the way to health: for they that are whole need not a Physician,

but they that are sicke, Mat. 9. 12. And such as feelee not their death in sin, will not come unto Christ, that they may have life, Iohn 5. 40. who healeth all our sicknesses, Psal. 103. 3. as he himselfe was a man of sorrowes, and acquainted with sickness, Esay 53. 3.

Verf. 6. *His left hand*] understand, *is under my head: or prayerwise, let it be under mine head*. The Church by faith beholdeth the helpe of Christ himselfe, in the ministry of his Word & Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow & sickness, as the Apostle saith, the Lord doth nourish and cherish his Church, Ephes. 5. 29. The like speech is repeated in Song. 8. 3. *under my head*] as a pillow to rest upon. By finnes and afflictions, *the whole head is sicke, and the whole heart faint*, Esay 1. 5. By the righteousness of Christ, & consolations of his Spirit, our sins are forgiven, and our consciences comforted, 1 Iohn 2. 12. and 3. 24. Rom. 14. 17. This grace is felt, when by the ministration of the Word, the flagons and apples forementioned (in verf. 5.) are applied to the repentant beleeving sinner: who saith, when his flesh and his heart is consumed and faileth; *The Rocke of my heart, and my portion, is God for ever*, Psal. 73. 26. *his right hand*] which teacheth him fearfull things, Psal. 45. 5. so both his hands, even all that Christ is, his Godhead and Manhood, his life, death, resurrection, ascension; his weaknesse, power, and glory, are employed for the comfort and salvation of his Church. *doth embrace me*] or, *let embrace me, or, will embrace me*: it is a speech of faith, or prayer, (as in Chap. 1. 2. *Let him kisse me*), concerning the fruition of Christs love and graces. For to embrace or fould the armes about one, is (as kissing) a signe of love, Gen. 29. 13. and 48. 10. In this sense wee are counselled to embrace the wisdom of God, Prov. 4. 7, 8. This commendeth the love of Christ, that leaveth not his Church in her sickness, sins, and infirmities; but commeth to her, comforteth & sustaineth her with his owne hands, in manifestation of al love, compassion and kindnesse: and joyeth in her, as *the bridegroome rejoiceth over the Bride*, Esay 62. 5. and keepeth her safe from evill. It setteth forth also the Churches faith and thankfulness, which seeth Christ present in his doctrine and ordinances, and his Ministry, as if he were crucified before her, Gal. 3. 1. and rejoiceth before others for his love and helpe, 2 Cor. 1. 3, 4, 5. &c.

Verf. 7. *I adjure you*] that is, *I earnestly charge you* with an oath, for which if you breake it, you shall be guilty of punishment. This seemeth to be the speech of the Church here, as it is also after in ch. 3. v. 5. and ch. 8. v. 4. to the daughters of Ierusalem, her friends, of whom see chap. 1. 5. An adjuration, and a curse, are much of like nature, and one is sometime put for another: see Gen. 24. 8, 41. Ios. 6. 26. 1 Sam. 14. 24, 27, 28. So it sheweth the weightinesse of this speech. By the *Roes*] here may be understood, yee that are by the *Roes*:



*Roes*: yee which feed your flocks abroad in the fields, where the *Roes* and *Hindes* runne: or, abide *with the Roes*, or *with the Hindes of the field*. Some take it as if the oath were by them; which cannot bee but improper and figurative, seeing oaths and adjurations are by the name of God only, Deut. 6. 13. Gen. 24. 3. The *Roes* and *Hindes* are wild beasts of the field, and have the notation of their names, of *armies* and *powers*: and by wilde beasts, the nations of the world are often signified, which were not of the Lords fold, among his sheep: so that the daughters of Ierusalem (Gods elect) being with and among them, are charged (and it may be figuratively by them, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the *Roe* and the *Hind* are set forth in Scripture for examples of swiftnesse of foot, as in 2 Sam. 2. 18. and 22. 34. which being referred to the punishment for breaking this adjuration, may signifie the swiftnesse of Gods judgements on them that should so doe. These creatures are also mentioned when speech is of love betweene man and wife, as in Prov. 5. 19. Let her be *as the living Hind*, and *as the pleasant Roe*, &c. that as the males and females of these beasts, doe dearly love one another, so is the unfeigned love betweene man and wife, and betweene Christ and his Church. And hereunto this speech may have respect: the rather for that after in verse 9. she likeneth Christ to a *Roe*, or a *young Hart*. And as the heavens, earth, itones, &c. are called to witnesse against men if they sinne, Deut. 30. 19. Ios. 24. 27. so the *Roes* and *Hindes* shall rise up and condemne such as breake their faith and love unto Christ. *if yee stirre, and if yee stirre up* or, *if ye awake, and if ye wake up*: they are both words of one signification, save that they differ in forme; and being both referred to the Love after mentioned, they meane a stirring up or disquieting much or little. But the former may have reference to the daughters of Ierusalem, that they themselves stirre not, in this peace and quietnesse of Christ and his Church: the latter, *if ye stirre up*, is referred to the Love, that it be not disquieted. And the word *If*, used in oaths and adjurations, is a prohibition upon penalty, see *that yee stirre not*, as in Gen. 21. 23. *swear unto me here by God, if thou shalt lie unto me*; that is, that thou wilt not lye: and in Mark. 8. 12. *if a signe be given*: which is explained in Mat. 16. 4. *a signe shall not be given*. *Stirring*, is opposed unto quietnesse or sitting still, and unto sleepe and rest, Psal. 80. 3. and 35. 23. Dan. 11. 25. Zach. 2. 13. and 4. 1. and the Lord is said then to stir up, or awake when he delivereth his Church out of troubles, Psal. 78. 65, 66. and the Church then stirreth up the Lord, when it earnestly prayeth for such deliverance, Psal. 44. 24, 25. The Chaldee Paraphrast and other Hebrewes understand it so here; but apply it to the deliverance of Israel out of Ægypt, which might not bee untill the time appointed of God: and if we take it in this sense, the daughters of Ierusalem are charged to suffer

affliction, for and with Christ, in faith and patience, unto the comming of the Lord, Iam. 5. 7. 1 Pet. 5. 6, 7. and not to provoke him by murmuring, or otherwise, through feare and unbelieve: a figure whereof may be seene in Christs sleeping in the storme, and the disciples waking him, Mar. 4. 37. 40. But it may be applied unto the stirring and provoking of Christ by sinne, for which hee often departeth from his people, and chasteneth their transgressions, Exod. 23. 20, 21. Esay 59. 2. and 63. 10. that they should by no meanes grieve the holy Spirit of God, Ephes. 4. 30. *the Love* understand *my Love*, meaning Christ her beloved, who is called *Love*, for excellency sake (as in Son. 1. 4. *righteousnesse* were righteous persons:) because *God is Love*, 1 Ioh. 4. 8. most worthy to be loved, and loving his most dearly. So *loves for lovers*, in Hos. 8. 9. Afterward the Spouse her selfe is called by this name *Love*, in Song. 7. 6. *untill it please* or, *untill he please*, speaking of Christ: and being understood of stirring or provoking him by sinne, it meaneth never; for so the word *untill* often signifieth: as Michal had no child *untill the day of her death*, 2 Sam. 6. 23. that is, she never had any: and this iniquity shall not be purged from you, *till yee dye*, Esay 22. 14. and, I will not leave thee, *untill I have done that which I have spoken unto thee*, Gen. 28. 15. and sundry the like.

Verf. 8. *The voice* Here the Spouse breaketh out and rejoyceth to heare the Bridegroomes voice, and signifieth to her friends, the comforts that she had thereby; as it was her soules sicknesse and grieve, when he withdrew himselfe, and kept silence. By *the voice* is meant the word of his grace, the preaching of the Gospel: which she knoweth to be his, and receiveth with joy, as Christs sheep are said to heare and to know the voice of the shepherd, and not a strangers, Iohn 10. 3, 4. &c. In this sense, he said before Pilate, *Every one that is of the truth heareth my voice*, Ioh. 18. 37. and, they knew not *the voices of the Prophets*, Act. 13. 27. that is, their doctrines; and to day if yee shall heare his voice, harden not your hearts, &c. Heb. 3. 7. This voice is heard before his comming, to prepare the hearers to receive him: as Iohn the Baptist (who prepared the way before Christ) is called the *Voice of a cryer*, &c. Marke 1. 2, 3. *behold he cometh* A further degree of grace from him, and comfort in her, that she not only heareth his voice, but seeth him comming to save her, as is promised in Esay 35. 4. By the preaching of the Gospel, received with faith, Christ himselfe cometh, and is present with his people, Iohn 13. 20. Gal. 3. 1. And as the Church was *sicke of love*, v. 5. so Christ here answereth to her desire, fulfilling that which he promised, *If a man love me, hee will keepe my words; and my Father will love him; and wee will come unto him, and make our abode with him*, Iohn 14. 23. *leaping* A similitude taken from the *Roes* and *Harts*, (whereunto Christ is likened in verse 9.) which are swift in running, and skip upon mounts, hills and rocks: as in Esay 35. 6. *the lame man shall leape as an Hart*. Hereby therefore Christs speed & readinesse to helpe is signified:



fied. *upon the mountaines*] that is openly and apparently to the eye of faith; as in Nahum. 1. 15. *Behold upon the mountaines, the feet of him that bringeth good tidings, &c.* Spiritually by the *mountaines and hills*, may be meant the Kingdomes and Nations of the world, subdued unto Christ by the preaching of the Gospel, Rev. 11. 15. Or, it may be translated; *over the mountaines, and over the hills*; passing over all impediments which might seeme to hinder him, as the sinnes of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountaine, in Zach. 4. 7. *Who art thou, O great mountaine? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospel, *every mountaine and hill shall be made low*, Esay 40. 4. See also Esay 41. 15. and 42. 15. Habak. 3. 6.

- 9 Ver. 9. *Like a Roe*] for swiftnesse, 2 Sam. 2. 18. and for pleasantnesse, Prov. 5. 19. The same is meant by the next similitude of the Fawne or young Hart, 2 Sam. 22. 34. Prov. 5. 19. *fawne of the Hindes*] or, *of the Hart*, (for the original word implieth both males and females) and she speaketh in the plurall number, either because the Fawne is ingendred of both male and female, which delight each in other, or for excellency, as Sol. Iarchi expoundeth it, *the Fawne of a choice Hinde* (or Hart.) Here the Church sheweth the readinesse of Christ to helpe her; as in ver. 8. she saw him come leaping and skipping; so by these two creatures, most swift of foot, shee signifieth the speed he maketh; as in Ch. 8. 14. and the mutuall love and delight betweene them, according to Prov. 5. 19. *behind our wall*] This signifieth a more neere communion with Christ, then when he was farther off, leaping on the mountaines; and yet not so neere, but there was still a wall betweene her and him, which parted them: so the degrees of graces are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodnesse, we may be drawne to follow him, calling us after him, v. 10. His *standing behind our wall*, if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in Iob 4. 19.) and in our flesh, appeared, preached, suffered, &c. to draw us after him into the kingdom of his Father, as Iohn 1. 14. *the word was made flesh, and dwelt amongst us, and wee beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may meane his holy ordinances (which in the time of the Law, were a *middle wall of partition*, as Paul nameth them, Ephes. 2. 14.) behind which Christ standeth, speaketh, and sheweth himselfe though more obscurely. But we may best apply it to our owne wall, meaning of the heart (as the Prophet speaketh of *the walls of his heart*, Ier. 4. 19. which the Greeke here translateth, *the senses of his heart*) and it agreeth with that saying, *Behold I stand at the doore and knocke, &c.* Revel. 3. 20. For the naturall senses & understanding of our hearts

are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *unwall* (or cast downe the wals of) *all the sons of Seth*, Num. 24. 17. that is, (as the Apostle openeth) should by the preaching of the Gospel, pull downe *strong holds*, cast downe *imaginations*, and every *high thing that exalteth it selfe against the knowledge of God*; and bring into captivity every *thought, to the obedience of Christ*, 2 Cor. 10. 4, 5. *looking through*] or, *looking in, at the windowes*: this word, used only here and in Psal. 33. 14. & Esay 14. 16 signifieth a looking narrowly; and an intente observation of that which is done or suffered by others: So it noteth Christs providence and care of his Church, and all her wayes; to see how she would accept of him and his word. *flourishing*] or, *blossoming*; that is, shewing himselfe as a flower, sweet, pleasant, amiable: to teach, that Christ cometh not unto his, without profit and comfort to their soules. For as he is all gracious, so he profereth grace to his Church. The Greeke translateth it, *looking in*; agreeable to the former word. *latteffes*] a word not elsewhere used in the Hebrew; but the Chaldee useth it for *windowes*, as in Ios. 2. 21. And as *windowes* & *latteffes* doe both serve to let in light into the house: so (according to the former interpretation) they may here be applied to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, Seales of the Covenant, &c. or to the hearts of his people, into which hee conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, & all her doings; for things which one doth secretly unespied, are said to be by looking out at the window, as in Prov. 7. 6. &c. Gen. 26. 8. And as for her she seeth him not plainly but as through windowes and latteffes; for in this life we know but in part; and *now we see through a glasse darkely*, 1 Cor. 13. 12. The Chaldee referreth this speech to Gods respect of his people, when they kept the Pascheover in Egypt, Exod. 12. which was a figure of Christ our Pascheover sacrificed for us, 1 Cor. 5. 7.

V. 10. *answered*] or, *spake*. She telleth here the end and fruit of Christs swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that sloath or security wherein she lay, to follow him in the faith & love of his Gospel: for when we with open face, behold as in a glasse the glory of the Lord, we have also this grace added, that *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. *Rise up thou*] *Rise up for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still sitteth not with a Christian in this life, who is called to runne the way of Gods commandements, Psal. 149. 3 & to follow the Lamb whithersoever he goeth, Rev. 14. 4. By our owne default and negligence, we want the comforts of Christ and his communion: but this our sinne is reprov'd



reproved and made manifest by the light: *Wherefore he saith; Awake thou that sleepest; and arise from the dead; and Christ shall give thee light,* Ephes. 5. 13.

14. Hereunto Christ calleth us, with words of love and kindnesse. *come thou away* ] or, *get thee up*. Such words God used to Abraham, when he called him out of his Countrey, Genesis 12.

11 Vers. 11. *Winter* ] a time of cold, hardnesse, storme and tempest; wherein flowers and fruits are consumed; travell is difficult: for then God casteth forth his ice like morsels; who can stand before his cold? Psal. 147. 17. Therefore Christ saith, *Pray that your flight be not in the winter,* Mat. 24. 20. *raine is over* ] or, *is changed*, that is, past away, and faire weather come in the place. Raine in winter is an hindrance of travell or going abroad, as appeareth also by Ezr. 10. 9. 13. These things may be applyed to outward troubles and grievances in this life, by the malice of the world: as when Israel was in the bondage of Egypt, and of Babylon; and after were released: likewise to the spirituall winter, raine and rage of Antichrist, after which the graces and fruits of the Gospel began to flourish againe. May also signifie the afflictions of soule, wherein feares and sorrowes are stirred up like tempests; by the wrath of God, caused by sin, discovered and stirred up by the Law, Rom. 3. 20. & 4. 15. & 7. 5. 8. 23. 24. All which by Christs coming are done away, Rom. 7. 25. For that man is *an hiding place from the wind, and a covert from the tempest*, Esay 32. 2. and through him *we being justified by faith, have peace with God*, Rom. 5. 1. and his Tabernacle is *for a place of refuge, and for a covert from storme and from raine*, Esay 4. 6. The same thing is elsewhere signified by the scorching heat of the summer, Rev. 7. 16, 17.

12 Vers. 12. *The flowers* ] or, *The flourishing things, (the flowerings) appear*. A description of a pleasant and fruitfull Spring, after a dolefull winter: signifying Christs gracious and comfortable gifts, for the delight and benefit of his Church, after the removall of the former evils. These flowers may be understood, both of the Saints themselves which now began to hold up their heads: and of the graces of the spirit, wherewith they are adorned, for their mutuall comfort: while the joyfull tidings of the Gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God. Thus unto Pharaohs Butler in prison, was signified his restoring to his former good estate, by a dreame of vine branches that budded, blossomed, and brought forth grapes, Gen. 40. 9. 10. 13. And when God promiseth grace to his people, he saith, *Israel shall blossom, and bud, and fill the face of the world with fruit*, Esay 27. 6. and *they of the citie shall flourish like grasse of the earth*, Psal. 72. 16. *the earth* ] which being naturally dry and barren, (and cursed for mans sinne, Gen. 3.) is by the blessing of God, and by meanes of the raine and dew of heaven, made fruitfull; and this is applyed unto our sinfull barren nature, made fruitfull by the blessing and Gospel of Christ, Heb. 6. 7, 8, 9. So God promi-

sing to heale the backsliding of his people, and to love them freely, after his anger is turned away, saith, *I will bee as the dew unto Israel, bee shall grow as the Lillie, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the Olive tree,* &c. Hos. 14. 4, 5, 6. The Chaldee Paraphrast applyeth these flowers to Moses and Aaron, which were like unto Palme tree branches, and appeared to doe miracles in the land of Egypt. *singing* ] to wit, of birds, as after in speciall, hee nameth the Turtle dove. This is both a signe and an effect of the Spring time, which cheareth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turtles, signifie the Saints, who feeling the comforts of Gods word and spirit, doe sing his prayse; and with Psalmes and Hymnes and spirituall songs, doe sing and make melody in their heart to the Lord, Ephes. 5. 19. As it is written, *They shall lift up their voice, they shall sing for the majesty of the Lord,* &c. *From the utmost part of the earth, have we heard songs, Glory to the righteous,* Esay 24. 14, 16.

*of the turtle* ] The Church it selfe, is sometime meant by the Turtle, Psal. 74. 19. and the Dove, Song. 2. 14 and 5. 2. sometime the holy Ghost with his graces, is resembled by a dove, as at our Lords baptism, Matt. 3. 16. and thus the Chaldee expoundeth it here, *the voice of the holy Ghost*. So it signifieth the voice of the Spirit, in the people of Christ, mutually comforting one another, & joyntly praising God, with & for his graces. The Turtle dove casting her feathers, is said to hide her selfe in winter in holes of trees, her voice therefore being now heard, signifieth that Summer was come.

Vers. 13. *her green figs* ] or, *her unripe figs*; such as the figtree thrusteth out in stead of flowers which appeare on other trees. A signe not only of the Spring, but of a fruitfull yeare. Our Saviour saith, *Learn a parable of the fig-tree. When her branch is yet tender and putteth forth leaves, ye know that Summer is nigh,* Mat. 24. 32. And the blessing of God upon his Church, is hereby signified: as on the contrary, when he threatneth to consume the same, he saith, *there shall be no grapes on the vine, nor figs on the vine-tree,* &c. Jer. 8. 13. *tender grape* ] or, *young small grape*, called in Hebr. *Smadar*, a word used onely in this Song, here, and in verse 15. and ch. 7. ver. 12. By this variety of fruits, is figured the variety of graces, the good works and sweet odour of them, which appeare in the Saints after they are reconciled to God by Jesus Christ; who is *the true vine*, the faithfull are *the branches*; who when they beare much fruit, the Father is glorified, Joh. 15. 1, 5, 8. The people of God themselves are also likened to grapes, and figges; as, *I found Israel like grapes in the wilderness; I saw your fathers, as the first ripe in the fig-tree,* &c. Hos. 9. 10. *rise up thou* ] or, *rise up for thy selfe*, as in verse 10. which exhortation is here againe repeated.

Vers. 14. *My dove* ] so Christ calleth here his Church. The dove is mournfull, sociable, harmlesse, chaste, fearfull, &c. as, *I did mourne as a dove*, Esay 38. 14. and, *we mourne sore like doves*, Esay



Esay 59.11. Againe, who are these, that flie *as the doves to their windows* (or lockers) Esay 60. 8. and in Ezek. 7.16. *they that escape of them, shall escape, and shall be on the mountaines, like doves of the vallies, all of them mourning every one for his iniquity.* And in Hos. 11.11 *they shall tremble as a dove, out of the land of Assyria:* Matth. 10. 16. *be harmlesse as doves.* All which properties agree with the Church in this her estate: especially fearefulnesse, and mourning for her iniquities, whereby she became sicke of love, verie 5. *the aleiss of the Rocke* ] hidden there for feare of enemies; as it is written, *O yee that dwell in Moab, leave the cities, and dwell in the Rocke; and be like the dove, that maketh her nest in the sides of the boles mount,* Jer. 48. 28. The Rocke whither this dove the Church was now fled, seemeth most properly to mean faith in Christ, as Mat. 16. 18. wherein she hid her selfe, for feare of Gods wrath for her sin, and yet durst not shew her self: or, the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exod. 32.22. where *Moses* was put in a clift of the Rocke, and covered with Gods hand, while hee passed by. *secret place* ] or, *hiding place*: thus David often calleth God his *secret* or *hiding place*: as in Psalme 32. 7. *Thou art a secret place to me, from distresse thou wilt preserve me,* &c. See also Psalms 61 5. and 91. 1. *stayres* ] Heb. *stayre*, or *steepe place*. This as the Rocke aforesaid may signifie Christ; by faith in him, we ascend unto God, by degrees, as by stayres: he being the Ladder, which *Iakob* saw in a vision, upon whom the Angels of God ascended and descended, Gen. 28. 12. Joh. 1. 51.

*let me see thy countenance* ] or, *cause me to see thy personage, thy visage, thy forme, fashion, shape, sight, or appearance*: (see chap. 5. 15.) that is, stirre up thy faith and hold up thy face with comfort, come unto me, walke before me, and be upright: as Ge. 17. 1. Present thy body, as a living sacrifice, holy, &c. Rom. 12. 1. So the Chaldee expoundeth it, *Shew me thy countenance and thy righteous works.*

*beare thy voyce* ] that is, thy prayers, prayes, songs, thanksgivings, &c. Psalm. 5. 3. and 26. 7. and 28. 2. and 42. 5. call upon me, in all thy feares and troubles: as in Psal. 50. 15. *Call on me in the day of distresse,* &c. By these words Christ both sheweth her the cause of her soules sicknesse, to be her own infirmities, and negligence in praier & other holy duties, as also comforteth her, against her feares, and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me beare thy voyce, for thy voyce is sweet in prayer, in the house, of the little sanctuary, and thy countenance faire, in good works.*

*is sweet* ] that is, pleasing and acceptable, being uttered in faith, and according to the will of God: as it is written, *Then shall the offerings of Iudab and Ierusalem be sweet* (that is, pleasing) *unto the Lord,* Malac. 3. 4. but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices sweet unto me,* Jerem. 6. 20. *comely* ] or, *to be desired, beautifull*, as in Song. 1. 4. These praises of the Church are spirituall, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly re-

putation, had his visage & forme so marred, that many were astonied at him: he had no forme nor comelinesse, Esay 52. 14. and 53. 2.

Verf. 15. *Take yee for us the foxes* ] It is uncertaine whether these words be spoken by Christ, or by the Church, or both: but they seem rather to bee Christs words, directed chiefly to the watchmen, and ministers of the Church. By *Foxes* are meant false prophets and heretickes: as in Ezek. 13. 4. *O Israel, thy prophets are like the Foxes in the deserts.* Such are by Christ likened to *wolves*, Matt. 7. 12. And the Apostle to the Elders of Ephesus giveth warning of such, Act. 20. 28, 29. &c. and all Christians are to marke and espy such, Rom. 16. 17. The taking (or apprehending and holding fast) of these foxes, is the discovering and refuting of their errors, the judging, censuring, and casting them out of the Church, 1 Tim. 1. 3. 18. 19, 20. or avoiding them, if they be none of the Church, 2 John 10. And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtilty they often escape, and are not taken; therefore hee saith, *Take*: meaning by consequence the rooting of them out. And as the Foxe is famous for his craft and subtilty; so are false Teachers, called therefore *deceitfull workers, transforming themselves into the Apostles of Christ*, 2 Cor. 11. 13. And not they only, but crafty tyrants, and other like enemies, may be meant by *foxes*; as Christ called Herod a *Foxe*, Luk. 13. 32. also sinnes of all sorts, may by reason of their *deceitfulness* (Heb. 3. 13.) bee here implied under the name of *Foxes*; whose property is to *have holes* in the earth, Matth. 8. 20. as sins are hidden in the fraudulent hearts of men.

*the little Foxes* ] the lesser sort of sins, errors, false teachers, &c. even in their beginning & first bud; when they may seeme to be lesse hurtfull: as is said of Babylon, *Happy shall he be that taketh and dasheth thy little ones against the rocke*: Psal. 137. 9.

*corrupt the vineyards* ] by devouring the grapes, the foxes corrupt, mar and destroy vines and vineyards: so sinnes, sinners, & heretickes, destroy the faith, doctrine, and Churches; making shipwracke of faith, 1 Tim. 1. 19. their word *eateth as doth a canker*, 2 Tim. 2. 17. they are *vaine talkers, and deceivers of minds; who subvert whole houses*, Tit. 1. 10, 11. they *privily bring in heresies of perdition*: being *as naturall brut beasts, made to be taken and destroyed*, 2 Pet. 2. 1. 12. Of such, the Lord complaineth, *Many Pastors have corrupted my Vineyard*, Ier. 12. 10. *for* ] Hebr. *and*: which word is often used in stead of *for*, as in Psalme 60. 13. Esay 64. 7. Gen. 12. 19. *have tender grapes* ] or, *bring forth the tender grape*. This reason sheweth the love and care of God towards his Churches and people that are fruitfull. If they beare wilde grapes in stead of wholesome fruit, hee will *take away the bedge of his vineyard, & it shall be eaten up*, Esa. 5. 4. 5. Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away; and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit, Ioh. 15. 1, 2. and when the fruit is young and tender, he hath care



care to preserve and cherish the same.

16 Verse 16. is mine ] Here the Spouse professeth the joyfull communion betweene Christ and her, which she now feelth renewed after her soule sicknesse. Christ is ours, when by faith wee apply him and all his graces, his death, resurrection, ascension, intercession, &c. unto our selves, as our owne. *Because we thus judge, that if one died for all, then are all dead, 1 Corinthians 5. 14. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, &c. Galathians 2. 20. And we have knowne and believed the love that God hath to us, 1 John 4. 16. and I his]* by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine, Ezek. 16. 8.* Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth her selfe to Christ in all obedience to doe his will, Romans 6. And, hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit, 1 John 4:13.

feedeth among the Lilies ] this signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flocke among the faire, sweet and comfortable Lilies of the Scriptures; and in the communion of the Saints, which are like Lilies among thornes, verse 2.

17 Verse 17. *Untill the day dawne* ] or, *untill the day blow, or breathe forth*, to wit, light: as appeareth by that which followeth, *the fleeing of shadowes*. Although it may have reference to the blowing of the wind at the breake of the day. The like speech is used againe in Song 4. 6. *the shadowes flye* ] that is, the darkneses of the night flee: as on the contrary, when *the day goeth away, the shadowes of the evening* are said to be stretched out, Jeremie 6. 4. *turn-about* ] to wit, unto me, have

respect unto, and care of me: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatness, and didst turne about and comfort me, Psalm 71. 21.* The Spouse here in the night and darknesse of her tribulation and temptation, desireth Christ to be ready at hand for her helpe, by the comfort of his Word and Spirit. The night and shadowes thereof, doe signifie either the darknesse of ignorance and sinne, when the truth and way of God is not knowne, Ephesians 5. 8. 1 John 1. 6. Micha 3. 6. or the time of trouble and persecution, Lamentat. 3. 1, 2. the day is the time of knowledge, holiness, comfort, peace and joy, 1 Thessalonians 5. 5. Romans 13. 12, 13. Esther 8. 16. The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willetth us to take heed unto the sure word of prophesie, as unto a light that shineth in a darke place, *untill the day dawne*, and the day star arise in our hearts, 2 Peter 1. 19. the fleeing of the shadowes, is the removing away of blindenesse, ignorance, sinfulness, misery and trouble; which God beginneth to his people in this life, and continuing to the end; when *the day of the Lord*, and *the day of Christ* shall appeare, 1 Thessalonians 5. 2. 2 Thessalonians 2. 2. when there shall be eternity of light, and joy to the faithfull. *to a Roe* ] for swiftnesse to helpe me, and pleasantnesse to delight me: see the notes on verse 9. *sworne of the Hinds* ] or of the Harts, that is, a young Hart: see verse 9. of Beiter ] or (by interpretation) of division, of partition. This seemeth to be the place called also *Babron*, which was on the outside of *Jordan*, 2 Sam. 2. 29. called *partition*, because it was parted by the River *Jordan* from the land of *Judea*. And on those mountaines (as by this Scripture appeareth) Harts and Roes used to run, from whom the similitude is taken.



## CHAPTER III.

## CHAPTER III.

1 Vpon my bed, in the nights, I sought  
him whom my soule loveth: I  
sought him, but I found him not.  
2 I will rise now, and goe-about in the  
citie, in the streets, and in the broad-  
places, I will seeke him whom my soule  
loveth: I sought him, but I found him  
not. The watchmen that goe-about in  
3 the Citie, found mee: Saw yee, him  
whom my soule loveth? It was but a  
4 little that I had passed from them; but I  
found him whom my soule loveth: I  
held him, and would not let him goe:  
untill I had brought him into my mo-  
thers house; and into the chamber, of  
her

1 Vpon my bed, I in the nights him sought  
Whom my soule loves: I sought, but found  
him not.  
2 Now will I rise, and 'bout the Citie goe,  
Within the streets, in places-broad also,  
I will seeke him whom I doe love in minde:  
I did him seeke, but him I did not finde.  
3 The watch that 'bout the Citie goe, found me:  
Whom my soule loves, (said I) did ye him see?  
4 It was but even a little that from them  
I passed had, untill that I found him  
Whom my soule loveth: hold on him I caught  
And would not let him goe, till I him brought  
Into my mothers house: and into the  
Chamber, of her that hath conceived me.  
(C) O daugh-



5 her that conceived me. I adjure you, O daughters of Jerusalem, by the Roes; or, by the Hindes of the field: if ye stir, and if ye stir-up the Love untill it please.

6 Who is this that commeth up, out of the wilderness, like pillars of smoake-perfumed with myrrh, and frankincense, with all powder of the Merchant?

7 Behold, his bed which is Solomons, threescore mighty-ones are about it: of the mighty ones of Israel. They all, hold the sword; being expert in war: every man hath his sword upon his thigh, because of feare in the nights.

9 King Solomon, made him-selfe a charret, of the wood of Lebanon. He made the pillars thereof, of silver; the bottome thereof, of gold; the covering thereof, of purple: the midst thereof, being paved with love, of the daughters of Jerusalem. Goe forth, O ye daughters of Zion: and see King Solomon: with the crowne wherewith his mother crowned him, in the day of his espousals. and in the day of the gladnesse of his heart.

O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I Adjure: if that ye stirring-doe-disease, And if the Love ye stir-up, till it please. Who is she this that making her egressse, Like smoaky pillars, from the wilderness: Perfum'd with myrrh and frankincense: with all The merchants powder-aromaticall? Behold his bed that which is Solomons, About the same are threescore mighty-ones: Of mighty ones of Israel which are. They all, doe hold the sword, expert in war: Each man his sword upon his thigh he dights, Because of fearfull-terror in the nights. A charret, of the wood of Lebanon, Make for himselfe did the King Salomon. Of silver, he did pillars of it frame: Of gold (he made) the bottome of the same: Of purple, was the covering-above: The midst of it, being pav'd with love, Of daughters of Ierusalem that be. O Zions daughters, get ye forth, and see King Solomon with royall-diademe, Even that wherewith his mother crowned him; The day wherein he his espousals had, And in the day wherein his heart was glad.

#### Annotations.

I **V**pon my bed] The Church now sheweth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her selfe sure of her Beloved, and laid her downe as on the bed of ease, supposing him to be with her, she misseth his company, and seeking him by solitary meditation, found him not. Thus may we understand this place, comparing it with chap. 5. ver. 2, 3, &c. The bed sometime signifieth tribulation, as in Rev. 2. 22. which may be also implied here; that the Church sought and waited for the Lord, in the way of his judgements, as in Esa. 26. 8. the nights] the times of solitary and earnest meditation, as also of affliction, are signified by the nights: as in Psa. 63. 7. & 119. 55. & 77. 3, 4, 7, &c. So in Esa. 26. 9. With my soule have I desired thee in the night; yea, with my spirit within me, will I seeke thee early. I sought] by prayer, study, meditation; upon repentance of sins and negligences, in faith of Gods promises, &c. See Mat. 7. 7, 8. Hosea 3. 5. and 5. 15. Jer. 50. 4. Zeph. 2. 3. Deuter. 4. 29. my soule loveth] Christ, whom before she called her Beloved, is here the love of her soule; for by withdrawing the light of his face, & afflicting the conscience, the love, zeale and affections of the Christian heart are kindled and increased, When he slew them, then they sought him; and returned and sought God early, &c. Psa. 78. 34, 35. I found him not] to wit presently, till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not

keeping it when it is received, God often withdraweth the light of his countenance, to stir up zeale and fervencie in his children, Prov. 1. 24, 28. Mic. 3. 4. Jer. 11. 10, 11.

V 2. I will rise now] or Let me rise now. This signifieth a stirring up of grace in her, an increase of faith, love, zeale and fervencie in spirit: Neh. 2. 12. 18. Lam. 2. 19. Psa. 57. 6. Thus afflictions are profitable, that we may learn Gods statutes, Ps. 119. 17 goe about in the Citie] a signe of earnest desire to obtain that which one seeketh, whether it be for evill, as in Psa. 55. 11. & 59. 7, 15. or for good, as in this place. See also Esa. 23. 16. By the Citie, understand Ierusalem the holy Citie, where Christ dwelt amongst men, and had seated his Temple, and the practise of his Ordinances, whither all Israel repaired thrice every year; which was a figure of the Church, Eccles. 10. 15. Esa. 26. 1. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soule. streets and broad places] or narrow streets, and broad streets, for both words are used for streets of a city; and the latter, for such broad places as oftentimes people met together in, as in 2 Chro. 32. 6. Neh. 8. 1, 3, 16. Job 29. 7. So this noteth an exquisite search, as in another case it is said, Run ye to and fro through the streets of Ierusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgement, &c. Jer. 5. 1. And she therefore seeketh him in the streets, because there wisdom uttereth her voice, Prov. 1. 20, 21.



21. there Christ teacheth, Luke 13.26. yet now in them she cannot finde him.

3 Verse 3. *The Watchmen* or *The Keepers, Warders*. These signifie the Officers or Ministers of the Church and City of God: for the Priests and Levites kept of old the watch or charge of the Lord, Num. 3.7.8. So in Esa. 62.6. it is said, *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night, &c. found me*] It is not said she sought them, but they found her; which phrase signifieth diligence rather on their part; and a thing unlooked for on hers. So God is said to finde his people in the wilderness, Deut. 32.10. and afflictions doe finde men, as Psa. 116.3. & 18. And this accordeth with the Watchmens duty, to finde out such as wander about the city in the nights. After she speaketh of the like and more, that the watchmen found her, & smote her, &c. Song 5.7. *Saw ye him*] she inquireth of them for Christ; but here is no mention of any thing they said to her before; nor of any answer they gave to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Esa. 56.10. *blinde watchmen*, and *dumb dogs* that could not bark: or in her self, that could not by the doctrine of the Ministers, apprehend and apply Christ unto her conscience and comfort.

4 Verse 4. *but a little* or *a very little*: meaning either time, or distance of place. *passed from them*] so she stayed not with them because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. *but I found* or *until I found*: here, after much seeking, without fainting or discouragement, when meanes faile, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled, *Seeke and ye shall finde*, Mat. 7.7. *not let him goe*] or, *not leave him*; shewing herein *Jahob*s faith when he wrestled with the Angel, Gen. 32.26. *I will not let thee goe, except thou bleesse me*. This is done, when the doctrines & promises of the Gospel are by faith retained; as it is said, *Take fast hold of instruction, let her not go*, Pro. 4.13. *my mothers buse*] Hereby any chief City, Polity, or solemn place of assembly is signified, 2 Sam. 20.19. Esa. 50.1. Jer. 50.12. Ezek. 19.10. The mother is *Jerusalem* which is above, the mother of us all; which is figured by *Sarah* the Free-woman, & signifieth the new Testament or covenant of Grace, Gal. 4.24. 26. The house & chamber wherein she conceiveth us by the preaching of the Gospel, is outwardly the Church, 1 Tim. 3.5. inwardly, the heart and conscience where faith dwelleth, Rom. 10.10. Gal. 4.19. Thus by the Spirit, she getteth unto her self more constant assurance of her election and salvation by Christ, and by his presence through his Word and Ordinances, her state and Church Polity is set up and stablished. So after in Song 8.2.

5 Verse 5. *I adjure you, &c.*] She having obtained Christ againe, with constant purpose of heart to

retaine him; reneweth her contemplation & charge of sanctification of life, such as becommeth the Gospel; and of patient suffering adversity for his name: that Christ be not provoked by sinne to leave his people. For, as *Moses* said unto *Israel*, *If ye turne away from after him, he will yet againe leave them in the wilderness, and ye shall destroy all this people*, Numbers 32.15. See the Annotations on Song 2.7. where this charge was first given, in these same words.

6 Verse 6. *Who is this*] this woman, speaking of the Church, by the example of *Israel*, who went up from the wilderness to *Canaan* the promised inheritance, Num. 10.33, &c. This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glory of the Spouse of Christ: who was seene before of Christ by her faith, and is now beholden of others by her order, (the two things most respected in the Church of God, Colossians 2.5.) in which she marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into *Jerusalem*, all the City was moved, saying, *Who is this*? Mat. 21.10. *cometh up*] or *ascendeth*, as the going into *Aegypt*, is called a descending, or going downe, Genesis 42.2. and 46.3, 4. so the going out from thence, is called ascending, or going up, Exo. 13.18. and 33.3. Deut. 9.23. *The way of life, is above to the wife, that he may depart from bell beneath*, Pro. 15.24. *from the wilderness*] the wilderness of the land of *Aegypt*, was a figure of the world; as the Prophet teacheth us when he mentioneth the wilderness of peoples, Ezek. 20.35, 36. So Christians are not of the world, but he hath chosen them out of the world, Joh. 15.19. *pillars of smoke*] or, *vapours of smoke*, as the Holy Ghost translateth it in Greeke, Acts 2.19. from Joel 2.30. In Hebrew it hath the name of *Palme trees*, (such as the stature of the Church is likened unto, in Song 7.7.) which are upright & tall like pillars: and smoaky vapours mounting upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke*, because her journey tendeth right upward to heaven, moved by the fire of Gods spirit. And whereas in Joel 2.30. and Acts 2.19. blood, and fire, and pillars of smoke, are signes of Gods wrath against the contemners of his Word and Church, (and *smoke* in the Scriptures is usually a signe of anger) here also the like may be implied. Againe, as smoke is darke and hindereth from seeing, & the clondy pillar was dark to the *Aegyptians*, Ex. 14.20. so is the Church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto *Abraham* by a *smoking oven*, Gen. 15.17. But chiefly this seemeth to denote the sanctification of the Church, who as a spirituall sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the Spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God. *perfumed*] or *becensed with Myrrh*; the Church is perfumed and made of sweet odour by Christ



(the bagge of myrrh that lodgeth betwene her breasts, Song 1.13.) whose death was like myrrh, bitter in taste, but of sweet smell: with this she was perfumed by knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, Phil. 3.10. And with the odour of this incense she is comforted; according to the Proverbe, *Ointment and perfume rejoyce the heart*, Prov. 27.9. and *frankincense*] Myrrh was used in the holy anointing oile; and frankincense in the sweet perfume, Exo. 30. which perfume figured the mediation of Christ, the Angell which offereth much incense with the prayers of all Saints, Rev. 8.3. So through his death and intercession, the Church hath her sweet smell: & all her garments are Myrrh, Aloes and Cassia, Psal. 45. *with all powder*] or, *above all powder* (that is powders or spices) *of the Merchant*. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those forenamed Myrrh and Frankincense which shee hath from Christ, are above all other graces and gifts which can be attained to in this world. *of the merchant*] or, *of the spice merchant*, as the word is englished in 1 Kings 10.15. But the Greeke interpreteth it *Apothecarie*, or *Ointment-maker*. Such were of the Priests under the Law, which made the ointment of the spices, 1 Chron. 9. 30. and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

7 Verse 7. *Behold his bed, which is Solomons*] an Hebrew manner of speech, explained thus in Greeke, *Behold the bed of Solomon*. Some understand here, *his bed* like that which was *Solomons*: others, *above* (or better than) that which was *Solomons*. The Spirit here calleth us to behold the guard which was about *Solomons* bed, for his safety and security from feare. *Solomon* in his name, Kingly office, wisdom and royalty was a figure of Christ, (who is greater than *Solomon*, Mat. 12.42.) and his *bed* is above *Solomons*. Christs *bed* here seemeth to meane the hearts of the Elect, (as in Song 1.13. the Spouse said, he should lodge betwixt her breasts) in whose hearts Christ dwelleth by faith, Ephes. 3.17. and there taketh his repose and rest. And this habitation or lodging, was figured by the Tabernacle and Temple of *Solomon*, 1 Cor. 6.19. Therefore the Chaldee Paraphrast (who saw not Christ but in shadows) apply this *bed*, to the Temple which *Solomon* built. *sixty mighty ones*] or *sixty valiants*, strong men. *Solomons* bed was guarded with sixty of the Valiants, or mighty men of *Israel*, that he might be safe from perill, figuring the safe guarding and keeping of the hearts and mindes of Gods Elect, both by their owne diligent watch over their hearts and waies; (as it is written, *Above all observation keepe thy heart: for out of it are the issues of life*, Prov. 4.23. wherein whiles they keepe sound wisdom and discretion, when they lye downe, they shall not be afraid; yea they lye downe, and their sleep is sweet, Prov. 3.21,24) as also by the safe keeping & protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1 Pet. 1.5. so that

they are not afraid for the terror of the night, or for the arrow that flyeth by day, Psal. 91.1,5. and the peace of God, which passeth all understanding, doth keep (or guard) their hearts and mindes through Christ Jesus, Phil. 4.7. And in speciall, this is done by the Ministers of Christ, that watch and wake for the soules of his people, Heb. 13.17. Act. 20.28,31. as his servants of old, did stand in the house of the Lord, in the nights, Psal. 134.1. *mighty ones of Israel*] what mighty valiants were in *Israel*, appeareth by *Dauids* worthies, which helped him in his wars: and are mentioned in 1 Chron. 11.10,47. and 12.1,38. They figured such strong men as have the word of God abiding in them, and doe overcome the wicked one, 1 John 2.14.

8 Ver. 8. *hold the sword*] or *holden* (apprehended) of the sword, that is, girded therewith. The word of God is the sword of the Spirit, Eph. 6.17. which men doe then hold, when they hold forth the word of life, Phil. 2.16. and therewith resist Satan and all enemies; and by faith doe overcome, 1 Joh. 2.14. and 5.4. *experts*] or *learned*, taught, (as the Greeke translateth it) being taught of God, who teacheth the hands of his people to war, 2 Sam. 22.35. so that they fight the good fight of faith, 1 Tim. 6.12 and by long custome are inured and skilful in the Lords battels, and have their senses exercised to discern good and evil, Heb. 5.14. Such in figure, were the sons of *Reuben*, *Gad* and *Manasses*, 1 Chron. 5.18. *his sword on his thigh*] by his side prepared, and ready to fight, as Exod. 32.27. So unto Christ it is said, *Gird thy sword upon thy thigh, O mighty one*, Psal. 45.4. *feare in the nights*] or *dread* (terror) in the nights; the dreadfull evils that are secret and unseene, and every night do endanger. For thefts, murders, treasons and other mischiefs, are often done in the night; as experience and the Scriptures testifie, Job 24.14. Jer. 6.5. Neh. 6.10. Dan. 5.30. 1 Cor. 11.23. Mat. 13.25. Prov. 7.9,22. and then it is needfull to watch, and stand ready armed, Neh. 4.22. Mat. 24.43. and 26.31,41. So Christians which are to wrastle against manifold tentations, and against the rulers of the darknesse of this world, against spirituall wickednesses in high places; are willed to take unto them the whole armour of God: and to stand, having their loynes girded, &c. Ephes. 6.12,13,14.

9 V.9. *a charret*] The Hebrew *Apirjon* is not found but in this one place, translated in the Greeke *Phoreion*, which is a thing to cary upon, as a charret, lister or the like; but after the Hebrew it hath the name of fairnes or gloriousnesse, and of fruitfulness. Some take it to be a throne, some a palace, some a bed: *Sol. Iarchi* expounds it a secret chamber for honour, to wit; such as is made for the Bride & Bridegroom. The Chald. expoundeth this of the temple which *Solomon* made of the wood of Lebanon, but that temple was a figure of Christ and of his Church: to which we may better referre it. Of Christ, it may be meant, in respect of his humane nature, w<sup>ch</sup> was all glorious, without spot of sin; which humanity he made and assumed to himself with all the glorious graces of the spirit; for the salvation of his Elect, the daughters of *Ierusalem*.  
Oi



Of the Ministers of Christ, or the Church (his myſticall body) it may (as I think) rather here be ſpoken; which by the preaching, profeſſion and practice of the Goſpel, carieth Chriſt as a charret, holding forth the word of truth, & of ſalvation, in the miſt whereof Chriſt ſitteth, teaching, governing and triumphing. So the former ſimilitude of the *Bed*, ſignifieth the more ſecret ſtate of the Church in times of danger: this of the *charret* be-tokeneth the more open glory of the ſame, by the publiſhing and practicing of the Goſpel. *wood* or, *trees of Lebanon*, that is, of Cedar wood that grew on Lebanon figuring the Saints likned to Cedars in Lebanon, Pl. 92. 12, 13. of which, as of the matter, Chriſt maketh his Church, Rom. 7. 1 Cor. 1. 2.

V. 10. *the pillars* This if it be referred to perſons, meaneth the Miniſters, who by the doctrine of the Goſpell ſuſtained the Church; as *James, Cephas and Iohn* ſeemed to be pillars, Gal. 2. 9. If unto other things, it may be underſtood of the words of God, (likened unto ſined ſilver in Pl. 12.) with whoſe oracles, as with pillars the charret of the Church is ſuſtained. So Prov. 9. Wiſedome builded her houſe, and hewed out her ſeven pillars. A pillar ſignifieth conſtancy and ſtability. Rev. 3. 12.

*the bottom* or, *the ſeat* on which Solomon ſitteth, reſteth or lyeth in his charret: ſo the Greek tranſlateth it *Anacliſon*, that which one ſitteth or lyeth downe upon. This *bottom* or *ſeat* of gold, ſeemeth to have reference to the golden Mercie-ſeat over the Arke in the Temple, on which God is ſaid to ſit, Pl. 80. 3. And it ſignifieth the covenant of grace, apprehended by faith: (which is much more precious then gold that periſheth, 1 Pet. 1. 7.) and the doctrines of the Law by faith, which are better then thouſands of gold and ſilver, Pl. 119. 72. *the covering* the top and hangings, which have the name here of riding, becauſe it ſeemed as it were to ride upon the charret: ſo the Greek calleth it *Epibaſis*, of aſcending. It ſeemeth to ſignifie the outward converſation & cloathing of the Church, which being *purple*, is not onely a Princely colour, denoting heavenly life, but hath ſpeciall reference to the blood & death of Chriſt, whereof the Church is made partaker, both for juſtification and ſanctification, Rev. 1. 5, 6. and 7. 14. Rom. 6. 3, 4. And to the hope of heavenly glory is here alſo applyed, and protection from Chriſt, till we come unto his glory.

*the miſt* or, *the inmoſt thereof*, being paved with love: or he made a pavement of love. This in reſpect of Chriſt, ſignifieth his inmoſt and fervent love towards us; even giving his life for us, and having us as it were written in his heart: in reſpect of his people it ſignifieth the ſenſe and feeling of Chriſts love towards them, as alſo their love unto Chriſt, and one to another. So the *ſeat*, *the covering*, and the *pavement*, are answerable to thoſe three graces, *faith, hope and love*, ſpoken of in 1 Cor. 13.

*of the daughters of Jeruſalem* theſe are the elect of God, the children of Jeruſalem (*the mother of us all*, Gal. 4. 26.) which being loved of Chriſt, are graven on the palmes on his hands, Eſay 49. 16. yea caried upon his heart, as the high Prielt bare the names of the children of Iſrael, in the breaſt

plate of judgement, upon his heart, Exo. 28. 29. And ſo of his Miniſters, as it is ſaid, *Ye are our Goſpells written in our hearts*, 2 Cor. 3. 2. and *you are in our hearts, as the love of Chriſt*, 1 Cor. 7. 3. Such therefore, as the love of Chriſt, are the pavement of his Coach.

Ver. 11. *daughters of Zion* Zion was a mount in Ieruſalem, and as that was called *the holy Chie*, Eſay 52. 1. ſo Zion is called the *Lords holy mountain*, Joel 3. 17. becauſe of his Temple there. The daughters of Zion were the women dwelling therein, or belonging hereto, Eſay 3. 16, 17. and 4. 4. But under the name *daughters*, all the inhabitants, men and women, are comprehended; and all Townes and Cities of Iſrael which were daughters (in Scripture phraſe) to the mother Zion: & ſo the Chaldee here expoundeth it, *Inhabitants of the Provinces of the land of Iſrael*. This mount Sion figured the Chriſtian Church, Heb. 12. 22. the daughters figured Chriſtians; either perſons or Churches, Eſay 49. 14, 22. which are therefore ſaid to be *Virgins*, and to follow the *Lamb Chriſt*, who ſtandeth upon mount Sion, Rev. 14. 1, 4. Theſe are called forth by the preaching of the Goſpel, to behold Chriſt (the true Solomon) with his crowne. So in Pl. 149. 2. *Let the ſons of Sion be glad in their King*: and in Mat. 21. 5. *Tell ye the daughter of Sion, behold thy King cometh*, &c. *ſee K. Solomon* the faithfull are called out of their former ſtate, to a further degree of knowledge, 19 ſee Chriſt (whom Solomon figured in his kingdom) crowned with glory and honor in his Church. So unto Iohn it was ſaid *Come and ſee*, Rev. 6. 1, 3, 5, 7. *his mother crowned him* by the mother, ſeemeth to be meant the congregation of the faithfull, (as alſo the Chaldee here expoundeth it, *the people of the houſe of Iſrael*), called *his mother*, becauſe by the doctrine of faith, they ſpiritually doe conceive and bring forth Chriſt, Gal. 4. 19. and doing the will of his Father they are choſen and loved of him, as his *ſiſter and mother*, Mat. 11. 50. The *crowne* is a ſigne of Kingdom, Dominion and Victorie, Pl. 21. and Chriſt warring againſt his enemies, and overcoming, hath on his head many *crowns* (or *diademes*) Rev. 19. 11, 12. &c. and 6. 2. And the Kingdomes of this world, after the tyranny of Anti-chriſt, do become the Kingdomes of our Lord, and of his Chriſt, Rev. 11. 15. When Chriſt therefore ruleth in his Church by the ſcepter of his Word, and his people ſubmit unto his Law and Government, then ſet they the Crowne upon his head, acknowledging his ſoveraignty. *the day of his ſpoſals* when he was eſpouſed unto his Bride the Church, this is the day of the Covenant made betweene Chriſt and his people, Ezek. 16. 8. &c. as he ſaith to Ieruſalem, *I remember thee, the kindneſſe of thy youth, the love of thine ſpoſals, when thou waſteſt after me in the wildeſſe*, &c. Jer. 2. 2. For when a people are by the Goſpel won unto the faith, and ſetled in the order of Chriſt, they are eſpouſed unto him as to a husband, 2 Cor. 11. 2. And this is after called the *day of the gladneſſe of his heart*, becauſe as the Bridegroom rejoyceth over the Bride, ſo God rejoyceth over his people, Eſay 62. 5.



## CHAPTER IV.

1 **B**Eho'd, thou art faire, my love, be-  
hold thou art faire; thine eyes  
(are as) doves, within thy locks:  
thy haire is as a flocke of goats; that  
2 appeare, from mount Gilead. Thy  
teeth, are like a flocke (of sheepe) even  
(shorne) which come up from the wash-  
ing: which all of them beare twins, and  
3 none among them is bereaved of the-  
yong. Thy lips, are like a threed of  
scarlet, and thy speech is comely: thy  
Temples are like a piece of a pomegra-  
4 nate, within thy locks. Thy necke, is  
like the tower of David, builded for  
an armory: a thousand Bucklers hang  
thereon; all, shields of mighty men.  
5 Thy two breasts, are like two fawnes,  
twins of the Roe; which feed among  
6 the Lillies. Vntill the day dawne, and  
the shadowes flee-away; I will get me  
to the mountaine of myrrh, and to the  
7 hill of Frankincense. Thou art all faire,  
my love; and there is no blemish in thee.  
8 Come with mee from Lebanon, my  
Spouse, with me from Lebanon: looke  
from the top of Amanah, from the  
top of Shenir, and Hermon; from the  
9 Dens of the Lions, from the moun-  
taines of the Leopards. Thou hast ra-  
vished-my-heart, my sister my Spouse:  
thou hast ravished-my-heart, with one  
of thine eyes, with one chaine of thy  
10 necke. How faire are thy loves, my si-  
ster, my spouse: how much better are thy  
loves than wine, and the savour of thine  
11 ointments, than all spices. Thy lips,  
drop the hony-comb, O Spouse: honey  
and milke, are under thy tongue; and  
the savour of thy garments, is as the sa-  
12 vour of Lebanon. A garden locked, my  
sister, my Spouse: a spring locked, a  
13 fountaine sealed. Thy plants are an ort-  
yard of Pomegranats; with fruit of pre-  
cious things: Cypres, with Spikenard.  
14 Spikenard, and Saffron, Calamus and  
Cinamon; with all trees of Frankin-  
cense: Myrrh and Aloes, with all the  
chiefe spices.  
15 Fountaine of gardens, well of living  
waters: and streaming from Lebanon.  
16 Stirre-up thou North-winde, and come  
thou South, blow upon my garden, that  
the spices thereof may flow-out: let my  
beloved come into his garden, and eate  
the fruit of his precious things.

## CHAPTER IV.

1 **L**Ove, thou art faire; O thou my dearest-Love,  
Loe thou art faire; thine eyes are as the dove,  
Within thy locks: as flock of goats thy haire;  
That from the mount of Gilead doe appeare.  
2 Thy teeth, are like a flocke of sheepe that are  
Even shorne, which from the washing up doe fare:  
Which equall twins, doe bring-forth, every one,  
And them among bereav'd of-yong is none.  
3 Thy lips, are like unto a scarlet lace:  
Also thy speech, it is with comely-grace:  
The temples-of-thine-head, thy locks within  
Like to a piece of pomegranate beene.  
4 Thy necke, is like unto a touret-hye  
Of David, builded for an armory:  
A thousand Bucklers on it-hanged are;  
All, shields of men that mighty-are-in-war.  
5 Thy two breasts, are like unto two fawnes yong,  
Twins of the Roe: which lilies feed among.  
6 Vntill day dawne, and shadowes doe flee-hence;  
To mount of Myrrh, and hill of Frankincense  
Get me will I. My love, thou art all faire;  
And blemish none in thee. With me repaire  
7 From Lebanon, from Lebanon with me  
8 My Spouse: from top of mount-Amanah see,  
From Shenir top, and Hermon; from the Dens  
Of Lions, from the Leopards mountaines.  
9 My sister Spouse, thou hast my heart away  
Even ravished: thou hast my heart (say)  
Even ravished with one of those thine eyes,  
With one chaine that about thy necke implies.  
10 How faire, my sister Spouse, are loves, of thine!  
How are thy loves much better than is wine!  
And of thine ointments th'odoriferous-smell,  
(The odour of-) all spices doth excell.  
11 Thy lips, O Spouse, doe drop the hony-comb:  
Honey and milke, are underneath thy tongue;  
And savour of the garments thee upon,  
Is as the savour of (mount) Lebanon.  
12 My sister Spouse, a garden close-locked.  
A locked spring, a fountaine fast sealed.  
13 Thy plants are of pomegranats an ortyard;  
With fruit of precious things: Cypres with Nard.  
14 Nard, Saffron, Calamus, and Cinamon,  
Trees of Frankincense every-one:  
Myrrh Aloes, with all spices that surmount,  
15 O thou that art the gardens welling-fount,  
The well of waters that doe lively-spring:  
And that from Lebanon the streames-doe-bring.  
16 Stir-up thou North, and come thou South-wind  
Upon my garden, that her spice may flow: (blow  
Into his garden my Belov'd repaire,  
And eate his fruit of things that precious are.



## Annotations.

**T**hou art faire] As the Church before set forth the glory of Christ, by the similitudes of the guard about *Solomons* bed, his Charret and his Crowne: so here Christ setteth forth the graces of his Church, not by her ornaments only (as before in chap. 1. 10.) but by the parts and features of her body. And first he commendeth in generall her spiritual beauty (which she had from him, Ezek. 10. 14.) through her perfect constitution, faith and holinesse; see the notes on Song 1. 15.

*eyes*] he mentioneth seven particulars, the *eyes, haire, teeth, lips, temples, necke and breasts*: that as seven is often the number of perfection, (Christ himselfe being likened to a Lambe with seven hornes, and seven eyes, which are the seven spirits of God, Rev. 5. 6.) so by these, the manifold graces bestowed on the Church, might be signified; that in every thing she is enriched by him, and cometh behinde in no gift: as 1 Cor. 1. 5, 7. as *doves*] the word *as*, is after supplied, in Song 5. 12. and it meaneth, *as doves eyes*, that is, faire, full, cleare, chaste; to see by faith, him who is invisible, Hebr. 11. 27. and having the eyes of her understanding inlightened, to know what is the hope of his calling, Eph. 1. 18. so that she listeth not up her eyes unto idols, Ezek. 18. 6. but to the Holy One of Israel, Esa. 17. 7. and her eyes observe his waies, Prov. 23. 26. See the notes on Song 1. 15. and 7. 4. where her eyes are like *ponies*.

*within thy locks*] or *from within* (or through) *thy locks*; which are named in the originall of *binding* or *restraining*; because a womans locks are modestly and seemly tied up and covered: so that it was a signe of sorrow, misery and captivity, to have such locks uncovered, Esa. 47. 2. But the Spouse of Christ freed by him from Sarrans bondage, is decently dressed and covered in signe of her subjection (as 1 Cor. 11.) and of her chaste affection to him. So after in v. 3. & Song 6. 7.

*haire*] this is the ornament and covering of the head, proceeding from moisture & strength of nature: likened here to the haire of a flocke of goats, fed in pasture, as on mount Gilead; whose haire is long, ranke and smooth: figuring the thoughts, purposes, devices, &c. which are ordered and composed aright, according unto God (as *thoughts* on the bed, and *visions* of the head are mentioned in Dan. 4. 5. & 7. 15. Job 4. 13.) or, if we apply this unto persons, by *haire* may be meant the multitude of beleivers, (as by the *haire*, the people of Israel was signified, Ezek. 5. 1, 2, 12.) and by *the eyes*, the Guides of the Church, as in Num. 10. 31. *thou maist be to us in stead of eyes*. And thus the Chaldee Paraphrast here, by the *eyes*, understandeth the *Princes* and *Wise men* of Israel; and by the *haire*, the other people of the land. Other Hebrews expound *the eyes* to meane the *Prophets*, called *Seers*, (1 Sam. 9. 9.) and the *haire*, the *Nazarites*, which were to let their haire grow, Num. 6. 5. *what appeare*] or *that appeare smooth*, that *glisten*; as the haire of fat cattell is smooth and shining. The Hebrew word *Galash* is not used but in this place, and a

gaine (in like sense) in Song 6. 4. The Greeke here translateth it, *are revealed* (or *appeare*;) but there, *do come up*. Gilead] a mountaine which bare good pasture for cattell; as appeareth by Num. 32. 1. Jer. 22. 6. and 50. 19.

Verse 2 of (*sheepe*) *even shorne*] or (*of sheepe*) *made even*, or *equall*, of the same size. The word *sheepe* (or *Ewe*) is after expressed in Song 6. 6. and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equall height; not one longer than another, which would both be unseemly, and an hinderance to the well eating & chewing of her spirituall food.

*from the washing*] the second praise of her teeth, that they are white and cleane, as washed sheepe: which seemeth to respect (besides comelines) the purity of the spirituall meat wherewith she is fed; as it is a part of *Indahs* blessing, that *his teeth* should be *white with milke*, Gen. 49. 12. *bare twins*] as fruitfull Ewes bring forth twins of equall bignesse, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are praised. *bereaved of the yong*] or, *robbed of the yong*, by miscarrying, or any other accident. *Barren* is that which beareth not, Esa. 54. 1. but the word here used, signifieth either miscarrying in the birth, or losse of that which is brought forth, by robbery, death, or the like: so this denoteth the stedfastnesse of every tooth in his place, after it is brought forth, against the inconveniences fore-mentioned. These teeth of the Church, which chiefly serve to eat with, may here meane her courage and strength against her enemies, as is prophesied of Israel, *he shall eat up the Nations his enemies*, Num. 24. 8. or rather, her judging, discerning, esteeming and applying of the word of God and seales of his Covenant, the comfort and nourishing of her soule; so chewing the cudde, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking, as in Psal. 22. 26. Prov. 9. 5. Esa. 65. 13. Joh. 6. 41, 50, 51. Some referring this to persons, understand by the teeth the Ministers of the Word, that breake, and as it were, chew the bread of life unto and for the people. So the Chaldee expoundeth these teeth, to be the Priests and Levites, that did offer and eat the sacrifices in Israel.

Verse 3. *a shreed*] or, *a lace, a line, (a ribband)* of *scarlet*: that is, thin in substance, red of colour, as scarlet double-died: which two things are the grace of the lips. Here by the lips of the Church are commended, her doctrines, reproofs, prayers, praises, &c. For the lips are the instruments wherewith words are uttered, whether in prayer, as Zeph. 3. 9. Psal. 31. 2. or praise and thanks, as Psal. 66. 3. Heb. 13. 15. or vows, as Psal. 66. 13, 14. or doctrine, Mal. 2. 6, 7. Psal. 119. 13. or pleading, as Job 13. 6. or comfort, as Job 16. 5. or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wisdom, but by the Spirit of God, (who hath poured grace into her lips) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are



are all dyed and coloured, 1 Cor. 2. 4. 12, 13. and 1. 17, 18. Or these things applied to persons, signifie the ministers of the word, and prayer: as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levit. 16. Other of the Iewes expound it of *the fingers* in Israel. *comely*] *gracious*, and *to be desired*: see the notes on Song. 1. 5. So our praises of God, are said to be *pleasant*, and *comely*; Psal. 147. 1. and we are commanded that our *speech* bee *alway with grace*, Colos. 4. 6. *thy temples*] Hebr. *thy temple*, that is, each of the temples of thine head: Here by the cheeks also may be meant (as the Greeke version here hath it) which are adjoynd to the temples, whose red colour (like a peece of Pomegranate when it is cut) are a part of the beauty of the face, and a signe of modesty & shamefastnesse. So here in the Church it betokeneth her reverend and modest countenance; as fearing and taking heed lest she should speake or do amisse; or blushing if she hath failed. Some do explain this to signifie the Governors of the Church, and the similitude of the *pomegranate* to denote the fruit and benefit that commeth by such. The Chaldee also expoundeth it of the *King* in Israel, & *the locks* (after mentioned) of the Governors under him.

4 Vers. 4. *like the towre of David*] whereof mention is made in Neh. 3. 19. 25 or the fort of Zion, which David tooke, and builded, 2 Sam. 5. 7. 9. Hereby is meant that her *necke* was upright, high and strong: for the necke is named in Hebrew *Tsarvaar*, of firmnesse and strength; a *Tower* (*Migdal*) is a building great and high, Esay 2. 15. This signifieth the magnanimity, and courage, the sure hope, the bold and comfortable carriage of the Church, whilst shee being by faith united unto Christ her head, doth no longer bow downe her neck to beare the yoke of her enemies, to serve Satan and sin any more, or to be a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23. but by the weapons of her warfare, (which are *not carnall* but *mighty for God*, 2 Cor. 10. 4.) shee standeth, and withstandeth in the evill day, taking *the shield of faith*, *the sword of the Spirit*, which is *the word of God*, and other like armour, wherewith she defendeth her selfe, and discomfiteeth all her enemies, Ephes. 6. 11. 17. so that her neck is like the horses, *clothed with thunder* (and terrour) Iob 39. 19. The contrary state of the Church was figured by the captivity of Babylon, when her neck was under persecution, and her transgressions (as a yoke) were wreathed, and come-up upon her neck, Lam. 5. 5. & 1. 14. See after, in Song. 7. 4 The Hebrews in their Chaldee Paraphrase, expound this *neck* to meane the *Chiefe* of the Session (or great Council) in Israel. *for an armorie*] to hang (swords on, and other like weapons of war. The Hebrew word *Talpijah* (used only in this place) is by the Greeke left uninterpreted *Thalpioth*: and seemeth to be derived of *Thalah* to *hang*, and *pjoth* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her selfe.

*bucklers hang*] or, are *hanged*: a buckler hath the name in the originall of *protection* or *defence*: the word following, *shields* (which seemeth to be borrowed from the Hebrew *Shiltei*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were sometime kept in the house of God, 2 Chro. 23. 9. and as the taking away of shields from the enemy, was a signe of victory, 2 Sam. 8. 7 so the hanging of them up on wals, was a sign of glory, Ezek. 27. 11. *of mighty men*] This hath reference to Davids worthies or mighty men, *who held strongly with him in his kingdome, and with all Israel, to make him King*, whose names & heroicall deeds are recorded in 1 Chron. 11. 10. 47. Their shields hanged up in Davids tower for monuments are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have done many great and mighty works; as the Apostle bringeth a cloud of witnesses, in Hebr. 11. with all which the Spouse of Christ is adorned, whilst with courage and comfort she followeth the footsteps of their faith and workes; and abideth constant, sustained by the promises of God. 5

Ver. 5. *Thy two breasts*] These are both for ornament and for use, as experience in nature, and the scriptures shew: for God saith to his church, *thou art come to excellent ornament*; *thy breasts are fashioned*, &c. Ezek. 16. 7. and sheweth the use of them, that her children and lovers *may sucke and be satisfied with the breasts of her consolations*, &c. Esa. 66. 11. So here the *breasts* of Christs spouse, are likened to *Ros* for pleasantnesse, to *Fannes*, or yong Roes for smallnesse, to *twins* for equalizing, and to *Roes feeding among Lilies*, as in fat & sweet pasture. Hereby is signified how the Church is fruitful in good workes, and comfortable words, and communication of all Gods blessings: to that by her loving affection, wholesome doctrines, sweet consolations, & gracious beneficence; her children are delighted; and sucking *the sincere milke of the word* doe grow therby, Esa. 66. 11. 1 Pet. 2. 2. *fed among the Lillies*] in fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with humane traditions, but with the doctrines of Christ; whose *lippers* are likened unto *Lillies*, dropping sweet smelling myrrh, Song 5. 13. So when the soule of the Priests, is satiate with fatnesse; the Lords people are satisfied with *goodnesse*; as he promised, Ier 31. 14. 6

Ver. 6. *Untill the day darre*] or *blow*: see before on chap. 2. 17. *shadows*] that is, darknesse; meaning ignorances, infirmities, troubles, miseries, &c. as ch. 2. 17. *I will get me*] or, *I will goe for my selfe*. It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her selfe to the mountaine. Comparing this place with the former, ch. 2. 17. I understand it of the latter: that as the Spouse there requested speedy helpe of Christ in the time of her sorrow; so here, in like temptation, shee



thee fleeth for refuge to the mount of mirrh, and hill of frankincense, where she hopeth for comfort. The speech hath reference to mount Morijah, whereon the Temple was builded, 2 Chron. 3. 1. in which Temple was the holy anointing oile made of pure Myrrh and other chiefe spices; as also the incense made of pure frankincense and other sweet spices; which were to anoint and sanctifie the holy things and persons; and to burn upon the golden Altar daily; Exo. 30. 23, 34. 1 Chr. 9. 29, 30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of Gods grace and providence, this proverbe was used, *In the mountaine of Iehovah, it shall be seene*: Gen. 22. 2-14. To the kingdome of Christ, figured by this mountaine, peoples should flow; for Gods Law and word was to proceed from it, Mic. 4. 1, 2. The Church therefore in the darkenesse of her tentations, fleeth to the Lords mountain by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spirituall exercises, confirming by faith and hope, and waiting with patience, till the day should dawne, and the day starre arise in her heart, as the Apostle speaketh, 2 Pet. 1. 19. So Christ himself, in the daies of his flesh, used to go up into mountaines to pray, and spent the whole night in prayer to God, Luk. 6. 12. and 9. 28. and preached the Gospel in such places, Mat. 5. 1. 2. &c.

7 Ver. 7. *all faire*] The Spouse was called *faire*, before in verse 1. and chap. 1. 15. now Christ saith, she is *all faire*; whereby he comforteth her against her feares, and infirmities, that in him she hath perfect beauty; for he loved her, and gave himselfe for her, that he might sanctifie and cleanse her, *with the washing of water by the word*; that he might present her to himselfe glorious, *a Church not having spot or wrinkle, or any such thing*, but that she should be *holy and without blemish*; Eph. 5. 25, 26, 27.

*no blemish*] or *no spot, no fault, no blame-worthy thing*; called in Hebrew *Mom*, and thereof in Greeke, *Momus*, which meaneth first any blemish in the body, as blinde, lame, or deformed in any limme or part, Lev. 21. 18.-21. Deu. 15. 21. and 17. 1. so is applied to blemishes, in the soule, that is, to sins and vices, from which Christ purgeth his people, that being reconciled unto God, *in the body of his flesh, through faith*, he might present them *holy, and without blemish, and unreprouable in his sight*; Col. 1. 21, 22. Thus the 144 thousand that stand with the Lamb on mount Sion, &c. are said to be *without blemish before the throne of God*, Rev. 14. 1.-5.

8 Ver. 8. *Come with me*] or, *Thou shalt come with me*. Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, shee may walke with him in newnesse and holinesse of life, beholding and acknowledging Gods mercy in her deliverance; Rom. 6. 13. 22. 1 Pet. 2. 21.-24. and 4. 1, 2, 3. 2 Pet. 1. 3, 4. *Lebanon*] in Gr. *Libanus*, a mountaine in the north part of the land of Canaan, possessed of old by the Evites, Judg. 3.

3. afterward by the Israelites: on it grew many Cedar trees Song 3. 9. but in comparison with other places it was a forrest or wildernesse, Eccl. 2. 9. 17. and so the haunt of wilde beasts, 2 King. 14. 9. which is respected here, as the end of the verse manifesteth. Sometime in respect of the largnesse of the mount, and goodly trees thereon, it is used to signifie glorious things: as in Song 5. 15. and 3. 9. Deut. 3. 25.

*my spouse*] or, *my bride*; named in Hebrew *Caṣab*, (of the perfection of her attire, ornaments and beauty; Jer. 2. 32.) in Greeke *Nymphae*, which name the Holy Ghost giveth to the Church, calling her the *Nymphae*, (or *Bride*), the *Lambes wife*; who is prepared as a *Bride adorned for her husband*: Revel. 21. 9. 2. Christ before had called her his *Love* or *Friend*; now when she is *all faire*, and without blemish, he calleth her *Spouse*; and in verse 9. both *Sister* and *Spouse*. *looke*] or, *thou shalt looke, shalt see, marke and observe*.

*top of Amanab*] or, *head of Amanab*, which was a mountaine in Syria, the valley and river in it was also called *Amanab*, and *Abanab*, in 2 King. 5. 12. and so the Chaldee here expoundeth it, *the heads that is, the Princes of the people that dwell by the river of Amanab, shall offer a gift unto thee*. Humane writers testifie that *Amanus* was a mountaine forcibly possessed by many tyrants, &c. Strabo l. 14. So the Holy Ghost here calleth these places *dennes of Lyons*, and *mountaines of Leopards*. *Sbenir and Hermon*]

This Hermon was a goodly mountaine possessed of old by Ogh King of Basban, taken from him by the Israelites: and the Amorites called it *Sbenir*, the Sidonians *Shirion*, as Moses telleth in Deut. 3. 9.

*dens of Lyons*] This openeth the former, and sheweth the danger wherein Christs spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous peoples, (as David complaineth, *my soule is among Lions*, Psal. 57. 4.) from which estate Christ calleth and delivereth his chosen; who being delivered doe see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles saith; *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the Spirit of our God*: 1 Cor. 6. 9, 10, 11.

Ver. 9. *hast ravished mine heart*] or *hast taken away*; or *hast pierced* (hast wounded) *my heart*: the originall is but one word, and used onely in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *I by love is fixed in the table of mine heart*. Christ speaketh here to his spouse, as a man overcome with love: as it is said, *With the joy of the Bridegroome over the Bride, thy God will rejoyce over thee*: Esa. 62. 5. *my sister*] so he calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctifications; as it is written, *Both he that sanctifieth, and they that are sanctified, are all of one*; for which cause he is not ashamed to call them brethren: Hebr. 2. 11.

And, *whoever shall doe the will of my Father which is in heaven: the same is my brother and sister, and mother*. Matth.



Mat. 12. 50. *one of thine eyes*] or, *one look from thine eyes*; which eyes were in v. 1. likened to doves, simple, chaste, pure: and meane here her faith, and the fruits thereof, as prayer, &c. wherewith Christ is greatly affected and delighted. *chaine of thy necke*] Hebr. *of thy necks*; that is, which hangeth on both sides of thy neck. The eye is a naturall part of the body; the *chaine* is an adjoynt and ornament of the body; figuring Gods Lawes and Ordinances, Prov. 10. 9. as also the graces of his spirit in his people. See the notes on chap. 1. 10.

10 Verse 10. *How faire*] or *how beautifull*; and consequently, *how gracious, how lovely* and delightfull *are thy loves*! By loves are meant not onely the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ; by her *worke of faith, and labour of love, and patience of hope*; and by keeping his commandments, 1 Thes. 1. 3. 1 Joh. 5. 3. and these are faire and goodly in the eyes of Christ, causing him to covet her beauty, Psal. 45. 11, 12. *how much better*] or, *how good are thy loves, better than wine*: the meaning of this speech is opened in Song 1. 2. there the Church preferreth Christs love above wine; here, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his owne graces are in his Church; so that the Lord her God *delighteth in her, and rejoiceth over her*, Esa. 62. 4, 5.

*savour of thine ointments*] that is, of the graces of the Spirit wherewith thou art anointed: see the Annotations on chap. 1. 3. where the Church extolleth the savour of Christs ointments, as here he doth hers. *spices*] sweet odours, or sweet smelling spices: for of such the holy anointing oile was made, Exod. 30. 23. and with such sometime women were purified, Esth. 2. 12. and the dead embalmed, 2 Chron. 16. 14. they were a present for a King, 2 Chron. 9. 1, 9.

11 Verse 11. *drop the honey combe*] that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Psal. 119. 10 and 119. 103. As *grace is poured* into the lips of Christ, Psal. 45. 2. 10 by communication of his grace, the speech of his people is *with grace*, Colos. 4. 6. *honey and milke under thy tongue*] *honey and milke*, both of them meane the sweet, ealie, comfortable and nourishing words of faith, love, holiness, &c. *the sincere milke of the Word*, whereby the babes in Christ may grow, 1 Pet. 2. 2. And plenty of grace is promised in *Emmanuel's* dayes, under the simily of *abundance of milke*, so that every one should *eat butter and honey*, Esa. 7. 22. By *under the tongue*, seemeth to be meant the secret and inward parts, as the heart and minde: (as David exalted God under his tongue, Psal. 66. 17.) to shew her sincerity and difference hereby from the lewd woman, whose lips also *drop the honey combe, but her end is bitter as wormwood*, Prover. 5. 3, 4. For some, by *good words and faire speeches*, deceive the hearts of the simple, Rom. 16. 18. the words of her mouth are *smoother than Butter*, but *warre* is in their heart, Psal. 55. 21. and *Adders poison* is under their lips, Psalme

140. 3. *the savour*] or the smell, (the odour) of thy garments: these are the beautifull garments of Simon, Esa. 52. 1. the *fine linnen, cleane and bright, the righteousness of the Saints*, Rev. 19. 8. who have put on the Lord Iesus Christ, Rom. 13. 14. Gal. 3. 27. and in their faith, doctrine, conversation and administration are holy, just and righteous, and cloathed with salvation, Psal. 132. 9, 16. so that the savour, the fame and good report hereof is sweet, like the smell of Lebanon, where pleasant and odoriferous trees, herbs and spices grew in abundance, God *maketh manifest the savour of his knowledge by them in every place*; for they are *unto God a sweet savour in Christ*, 2 Cor. 2. 14, 15. Thus God promised unto Israel, that smell should be *as Lebanon*, through the dew of his grace, Hos. 14. 5, 6, 7. as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his sonne, to the smell of a field, which the Lord had blessed, Gen. 27. 27.

12 Verse 12. *A garden*] understand from the verses before and after, *Thou art a garden*; which is (by signification) a place closed and fenced; and is sowne and planted with herbs and trees, for use and pleasure. So in Esa. 5. the Church of Israel is likened to a fenced Vineyard. *locked*] or *barred*: that is, close shut; as the Greeke translateth it *shut*: which is for safety and defence, that no evil should come thereon, no enemies should enter. For walls, doores, locks, bars, &c. are meanes to preserve, secure and safe: so in figure, when the walls of Ierusalem were repaired, they were fortified with *doores, locks and bars*, Nehem. 3. 3, 13. But when such fences are wanting, or broken downe, all things lye open to the spoile, Esa. 5. 5. Psal. 80. 12. Hereby is signified on Gods part, the protection of his Church, for he is *unto Ierusalem a wall of fire round about*, Zach. 2. 5. and *strengtheneth the bars of her gates*, Psal. 147. 13. he keepeth his Vineyard, and watereth it every moment, *lest any hurt it*, he keepeth it *night and day*, Esa. 27. 3. Againe, on the Churches part it signifieth her care to keep her selfe and all her plants and fruits holy, chaste and pure unto her beloved only; opening the gates, *that the righteous nation which keepeth the truths may enter in*, Esa. 26. 2. but keeping watch lest the enemies should invade, lest the uncleane, or any thing that defileth should enter thereinto, 2 Chron. 23. 19. Revel. 21. 27. As on the contrary secure and careless people are said to dwell without walls, barres or gates, Ezek. 38. 11. Jer. 49. 31.

*a spring*] to weete, a water-spring, in Hebrew Gal, so named of the rolling and waving of the waters that flow therfrom. This is to signifie that the garden of Christs Church, is watered with his graces, and so made fruitfull and joyfull, Eze. 31. 4, 5. Job. 7. 38, 39. Esa. 44. 3, 4. as it is promised, the Lord *will satisfie thy soule in droughts, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters faile not*, Esa. 58. 11. *locked* or *barred*, that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) Gods speciall favour & protection for his Church; and her care to keepe her



her selfe and hers, pure to the Lord. Wherefore Solomon to teach spirituall chastitie, useth this parable; *Drinke water out of thine owne cistene, and running waters out of thine owne well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be onely thine owne, and not strangers with thee. Let thy fountaine be blessed, and rejoyce with the wife of thy youth, &c.* Prov. 5. 15, 18. [sealed] Hereby is figured the confirmation of grace to Christs people, as *sealing* meaneth in Jer. 32. 20. Joh. 3. 33. 2 Cor. 1. 22. Ephes. 1. 13. and the reserving of this grace to them onely, as that which is sealed is not communicated with others, nor knowne unto them, Esa. 29. 11. Dan. 12. 4, 9. and so it is said, *Binde up the testimonie, seale the Law, among my disciples,* Esa. 8. 16.

13 Verse 13. *Thy plants*] or *thy shoots*: the Hebrew and Greek words have both of them the name of *sending forth*, that is of shooting or growing, and so of bringing forth leaves, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Christ: and here the garden of the Church, is like the garden of Eden: out of which ground, the Lord God made to grow every thing pleasant to sight, and good for food, Gen. 2. 8, 9. And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants. [an orchard] or a *paradise*, so called of the Hebr. *Pardes*, and Greek *Paradeisos*: a place set with trees, as appeareth by Eccles. 2. 5. and is therefore sometime used for a *Park*, or *Forrest*, Neh. 2. 8. *Pomegranates*] or *Pomegranat-trees*, *granate-apples*, so named because they are full of granes or kernels: hereupon the Chaldee paraphraseth, *The young men are filled with thy precepts*, (or as *Iarchi* explaineth it, *full of good works*) like *Pomegranates*. [precious-things] or *dainties*, *pleasant-things*: with store of these, the land of *Joseph* was blessed, Deuter. 33. 13, 16. The Holy Ghost seemeth to have respect unto this name, in Revel. 18. 14. *fruits* (or *apples*, in Greeke, *opora*) that thy soule lusted after. *Cypres*] *Cypres-clutters*, (for the word is of the plurall number) or *Campshire fruits*: see the notes on Song 1. 14. *Spike-nard*] this is also in the forme plurall *Spikguards*, or *Nards*; which is framed of the Hebrew name *Nerd*, whence the Greeke *Nardus*, and Latine *Nardus* is also borrowed. And it is here used plurally (wheras in the next verse it is singular) either to imply all sorts of Nard, (for there be divers kinds) or, the eares and leaves of Nard, both which are in use for sweet smell. The herb which we call *Lavender*, is named *Pseudo-nard*, as being a base kind of Nard, but nothing so sweet or precious as the true: see the notes on Song 1. 12.

14 Verse 14. *Saffron*] in Hebrew *Carcom*: we call it *Saffran*, of the Arabik *Tsaphran* (or *Zafran*) so named of the yellow colour: it is not mentioned in Scripture, but in this one place. *Calamus*] or *sweet Cane*, or *sweet Reed*: this with the *Cinnamon* following, were used in the composition of the holy anointing oyle, Exod. 30. 23. see the Annotations there. *Frankincense*] this was used in the holy incense; as the *Myrrh* (following) was

in the anointing oyle; see Exod. 30. 34, 23.

*Aloes*] or *Lign-aloes*: it was used also to perfume with, for the sweet smell thereof: see Num. 24. 6. Psal. 45. 9. Prov. 7. 17. [chiefe spices] or *heads of spices*: see Exod. 30. 23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5. 22, 23. Contrary to these, are the roots of *bitternesse*, that beare *gall* and *wormwood*; which are diligently to be looked unto, lest they spring up, and so trouble and defile the garden of the Church; Heb. 12. 15. Deut. 29. 18.

Verse 15. *Fountain of the gardens*] This seemeth to be the speech of the Spouse unto Christ, *O thou the Fountain*, &c. whereby she acknowledgeth a third blessing to make her fruitfull, abundance of water, and that all the former graces which he so praised her for, doe proceed from him who is the fountain that watreth all the gardens (his Churches) as in Jer. 2. 13. God calleth himselfe *the fountain of living waters*. From the fountain, rivers do run, (as in Psal. 104. 10) which water the gardens and plants in them, so making them greene and fruitfull, as in Ezek. 31. 4, 5. *The waters made him great; the deepe set him up on high, with her rivers running about his plants, &c.* But when the desolation of the Church is threatned, it is likened to a *garden that hath no water*, Esa. 1. 30. Here Christ by his doctrine and spirituall graces, refresheth his Churches, and all their plants, satisfieth their soule in drought, and maketh fat their bones; that their soule is like a *watered garden*, and they shall not sorrow any more at all, Jer. 31. 12. Esa. 58. 11. *living waters*] that is, springing and running waters, which dry not up with heat, nor putrifie: but are alwaies wholsome, and give life. So Christ giveth *living water*, of which whosoever drinketh, it shall be in him a *well of water, springing up into everlasting life*, Joh. 4. 10, 14. and saith, *He that beleeveth on me, &c. out of his belly shall flow rivers of living water*, speaking of the Spirit, which they that beleve on him, should receive, Joh. 7. 38, 39. *streaming* [running, flowing]: or, *streames from Lebanon*. It hath reference to the streames of *Jordan*, which River began at the foot of mount *Lebanon*, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. 47. 6, 10. where waters issuing out of the Sanctuary (which was built of the Cedars of *Lebanon*) ran along *Galilee*, and to the *Plaine*, and into the sea, &c. and every living thing that moveth whithersoever the Rivers come, shall live, &c. and every thing shall live, whithersoever the River cometh. So in Rev. 22. 1. out of the throne of God, and of the Lambe (Christ) a pure River of water of life proceedeth.

V. 16. *Stir-up*] or *Raise up* (thy selfe) *thou North wind*. A fourth blessing upon the garden of Christs Church, that it is blowne upon by the winds, to refresh it, to cleanse the aire of it, and to make it more fruitfull. And though the North and South winds be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for her estate, which sometime needeth sharpe reproofe, and



and sometime calme and gentle consolation. But he mentioneth not the *East* wind; because that is often used in signe of wrath, to blast, burne and destroy the fruits; as Ezek. 17. 10. & 19. 12. Hof. 13. 15. Gen. 41. 6. *blow upon my garden*] The garden being Christs (as the words following manifest) the Lord, who *bringeth forth the wind out of his treasures*; Ps. 135. 7. speaketh unto it to blow: signifying hereby the ministration of his word and spirit bestowed on his people for their further good, that they have not onely the waters of holy Scripture, but the lively graces also of Gods Spirit to quicken them. So in Ezek. 37. 9. the Prophet was willed to *prophesie unto the wind*, and say thereunto, *Come from the foure winds, O wind, and blow upon these slaine, that they may live*. And the efficacy of the Spirit of God is resembled by the wind, in Joh. 3. 8. and doctrines are winds, in Ephes. 4. 14. and the restraint of Gods graces by wholesome doctrine, is signified by foure Angels holding the foure winds of the earth, *that the wind should not blow on the earth, nor on the sea, nor on any tree*, Rev. 7. 1. *spices thereof may flow*] that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the soules

are refreshed, quickned, comforted, and all graces doe increase, 1 Cor. 2. *come into his garden and eat*] The faithfull acknowledging both themselves and theirs to be Christs, doe desire that he would come and accept the fruits and graces of his own Spirit; with which, and for which he is to be honoured. So the offerings unto God, are called his *bread*; Num. 28. 2. the good workes of Christians, are called *fruits*, Joh. 15. his acceptance of those fruits, and communication of further grace, is signified by mutual supping together, Rev. 3. 20. and thus the Lord rejoyceth in his works, Psal. 104. 31.

*fruit of his precious things*] that is, the fruit of his precious graces; or, his precious fruits: so that now the Church is not like Israel of old, an empty vine, which brought forth fruit unto himselfe, Hos. 10. 1. or bare wilde grapes, even grapes of gall, and bitter clusters, Esa. 5. 2. Deut. 32. 32. but is filled with the fruits of righteousness; Phil. 1. 11. and walketh worthy of the Lord unto all pleasing, being fruitful in every good worke, Col. 1. 10. and hath her fruit unto holinesse, and the end, everlasting life, Rom. 6. 22. The Chaldee Paraphrast applieth this to the service of God under the Law, saying; *Let the beloved God come into the house of the Sanctuary, and accept with favour the oblations of his people*.

## CHAPTER V.

I Am come to my garden, my sifter my Spouse: I have gathered my myrrh with my spice, I have eaten my honey-combe with my honey: I have drunke my wine, with my milke: eate O friends, drinke, and drink-abundantly, O beloved.

I sleepe, and my heart waketh: it is the voice of my beloved that knocketh: Open to me my sifter, my love, my dove, my perfect-one: for my head is filled with dew; my lockes with the drops of the night.

I have put-off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My beloved put in his hand by the hole (of the doore;) and my bowels made a troubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the locke.

I opened to my beloved, and my beloved had withdrawne himselfe, was passed away; my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered me not. The Watchmen that went about the Citie, found mee, they smote

## CHAPTER V.

MY sifter O my Spouse, I am entred Into my garden: I have gathered My Myrrh together with my spices-sweet, My honey-combe did with my honey eat, I drunke my wine, with my milke: friends eat ye, Drinke, O beloved, and drinke-plenteously.

I am asleepe, and yet my heart waketh: The voice of my Beloved that knocketh! Open thou unto me my sifter deare, My love, my dove, my perfect-one sincere: For my head is with dew replenished, My lockes, with drops that from the night proceed. I doff't my coat, how shall it on againe? I washt my feet, how shall I them distaine?

Put in his hand by'th hole did my beloved: And for him were my bowels troublous-moved. To open to my Loved, I rose-up: And my hands myrrh, my fingers eke did drop Passing-sweet myrrh, the locke handles upon.

Open I did to my beloved-one, And my beloved had himselfe drawn-backe, Was past: my soule went-forth for that he spake: I did him seeke, and yet I found him not, I called him, yet I no answer-got. The Watchmen that did goe the city round,

Did



smote mee, they wounded mee: the watchmen of the walles tooke my veile from on me. I adjure you, O daughters of Ierusalem: if yee find my beloved, what shall ye tell him? that I am sick of love.

9 What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so adjure us?

10 My beloved is white and ruddy; having the banner, above ten thousand.

11 His head, the fine-gold, the solid-gold: his lockes curled, blacke as a Raven.

12 His eyes as doves, by the streames of water: washing in milke, sitting in fullnesse.

13 His cheekes, as a bed of spice, flowers of sweet-odours: his lips Lilies; dropping passing myrrh.

14 His hands rings of gold, filled with the Chrysolite; his bowels, bright yvorie, overlaid with Saphires.

15 His legges pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choice as the Cedars.

16 His palate, sweetnesse; and he is altogether desires: This is my beloved, and this is my friend, O daughters of Ierusalem.

Did find me; they did smite me, did me wound: The keepers that upon the wals did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem, I you adjuring charge if ye find him That my Beloved is, what shall yee say To him? that I for love languish away.

What is thy Lief more then another Lief, O thou that hast 'mong women beauty chiefe? Thy Lief then other Liefs what is he more, That thou adjuring chargest us so sore?

My well-beloved white and red appears; Above ten thousand he the banner bears.

His head, is fine solid gold of Fess:

His lockes are curl'd, blacke as a Raven is.

His eyes, as doves, the streames of water by:

Washing in milke, sitting in plenty.

His cheekes, as bed of spice, flowers sweetly-smelling.

His lips, like Lilies, passing myrrh distilling.

His hands gold rings, fill'd with the Chrysolite:

His bowels yv'rie bright with Saphirs dight.

His legs like Marble pillars, that have hold,

Firmly on sockets of fine-solid gold,

His sight as Lebanon, choise as Cedars.

His palate, sweets; and he is all desires;

This is my welbeloved and this same

My friends, O daughters of Ierusalem.

## Annotations.

I [Am come] or, I have come: but the time passed, is often used for the present. Here Christ answereth to the prayer of the Spouse, being ready to fulfill the desire of them that seare him, Ps. 145. 19. God is said to Come unto men, when he manifesteth his presence by his workes, either of mercy or judgment, Exod. 3. 7, 8. Gen. 11. 5, 7. Here he commeth to the garden of his Church with grace, acceptation, comfort and blessing, to keepe a spirituall banquet there: as he promised, In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee, Exod. 20. 24. My sister, spouse] see the notes, on chap. 1. 4. ver. 8, 9.

Myrrh with my spice] that is, with my other spices or aromaticall-fruits: for myrrh was one of the chiefe spices, used in composition of sweet ointments, Exo. 30. 23. with such ointments they anointed them and their friends at feasts, see the annotations on ch. 1. 3. I have eaten] or, I doe eat, for the words following shew this to be spoken as at a banquet. my honey-combe] as the word and doctrine of Christ is likened to honey and the honey combe, to wine and milke, Psalme 19. 11. and 119. 103. Esa 55. 1. 1 Pet. 2. 2. because it is sweet, comfortable and wholesome to nourish the soule, as these things doe the body: so here the manifold

fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evill fruits of sinners, are likened to grapes of gall, and their wine, to the possession of dragons, Deuteronomie 32. 32, 33. eat O friends,] or, O neighbours. Christ speaketh, as at a feast, chearing up his friends, as partakers with him of his graces, and comforts aforesaid. They that doe his commandments, are his friends, Joh. 15. 14. (as Abraham is called the friend of God, Eccl. 41. 8. Jam. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoice in their obedience; Phil. 1. 9, 10, 11. and 41. 17, 18. 3 Joh. v. 4. 3 Joh. v. 3. 4. The Angels also are made joyfull, at the conversion, sanctitie and salvation of sinners by Christ, Luk. 15. 7, 10. and 2. 13, 14. The Chaldees expoundeth this of Gods acceptation of his Churches service under the Law, thus: The holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuary, which thou buildest for me, my sister, O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name: (D)



*I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of Peace-offerings: accepted with favour before me, is the drinke-offering of red wine and of white wine which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight your selves in the good that is prepared for you.*

*drinke abundantly O beloved ]* or, *be drunken*, (that is, be plenteously-filled) with loves. By *Beloved*, he meaneth his friends aforesaid: or, by *loves* (for so the word may be interpreted) hee meaneth the fruits of love, which his Spouse had brought forth unto him; which *loves*, he said, were much better then wine, chap. 4. 10. In Esay 25. 6. it is prophesied how the Lord of hosts would make (in the mountaine of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

2 *Verf. 2. I sleepe ]* or, *I sleeping*, and *my heart waking*. The Spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap 3. she had a much like temptation, but not so heaue as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but shee maketh excuses for a while. There the watchmen though they tell her no tidings of her beloved, yet they doe her no farther harme: here, they smite, wound, and unveile her. There, she soone findeth him, after she was past the watchmen: here, she findeth him not so soone, but languisheth with love, and complaineth to her friends, who (upon report of his praises) doe helpe to seeke him with her. *Sleepe* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapour in the head, that arise from meat, drinke, &c. which stop the passages of the spirits, and bind the senses. This *sleepe*, as it is a refreshing, is sometime used in a good sense, for the repose & rest that the faithfull have in God; Psal. 3. 5. and 4. 8. Prov. 3. 24. But more often it signifieth the neglect of holy duties, and a sinfull kind of life, Esay 56. 10. Rom. 13. 11. 1 Thes. 5. 6, 7. and this *sleepe* is caused sometimes through sorrow, Luk. 22. 45. sometime through wearines, Esay. 5. 27. sometime through sloathfulness, and then it causeth spirituall beggery, Prov. 19. 15. and 20. 13. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to carnall ease & security. Occasioned further hereunto by the time, the night; and by the weather which was rainy: that is, by ignorance and error prevailing; & by the opposition and persecution of enemies.

*and my heart waketh ]* or, *but my heart waketh*, or is, awake. The *heart* meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, Rom. 2. 28. 29. and the *flesh & spirit* (even in Gods children) doe lust one against another, that we cannot do the things that we would,

Gal. 5. 17. and while the *spirit is willing* (to watch, pray, &c.) the *flesh is weak*, Mat. 26. 41. Whereas therefore her heart waked while she slept, it signified that she gave not her self wholly to this negligence, but as the wise virgins had their lamps burning whiles all slumbered and slept, when the lamps of the foolish were gone out, Mat. 25. 4, 5, 8. so shee now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addicted it selfe to any thing, the heart also is adjoynded; as Solomon saith, *I compassed about, I and my heart, to search and to seeke out wisdom*, Ecclel. 7. 25. *that knocketh ]* or, *that beateth*, to wit, at the doore. Shee telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him & the spirit of his grace. Christs voice is uttered by preaching of his Gospel, calling to repentance, faith and obedience, Heb. 3. 7, 8 15. and 4. 2. His *knocking*, signifieth a more earnest provocation and desire to be let in, Mat. 7. 7. Luk. 13. 25. and it may imply his chastisements also wherby he would call her to repentance; as he saith to the Church in Laodicea, (when it was fallen to be neither cold nor hot) *As many as I love I reuke and chasten, be zealous therefore and repent. Behold, I stand at the doore, and knocke*, Revel. 3. 19, 20. *open to me ]* God openeth doores to us, when he bestoweth his blessings on us, Psal. 78. 23, 24. Esay. 45. 1, 2, 3. and spirituallly, when he giveth grace to utter his word, and to beleve the same, Col. 4. 3. Act. 14. 27. So we open the doore unto him, when we give him entrance into our hearts, he calling upon us by his word and workes; when we repent, beleve, and accept Christ with his graces, &c. Rev. 3. 20.

*my sister, my love, &c. ]* these titles given unto the Church, even in her infirmity, shew what affection he bare unto her, and how he esteemed of her notwithstanding her sinnes; which he imputeth not, but looketh upon her graces which hee had endued her with, as if she were perfect & undefiled. *filled with dew ]* or, *full of dew*. This *head of Christ* (which in v. 11. is likened to *most fine gold*) here *filled with dew*, seemeth to mean his manifold troubles which he suffered for her sake, not only in his owne person, while he was on earth, but in his Servants and Ministers, who are often troubled on every side, perplexed, persecuted, cast downe, alwayes bearing about in the body, the dying of the Lord Iesus, &c. 2 Cor. 4. 8, 9, 10. Thus Christ commeth in the darke night of affliction to awake her, & to communicate himselfe and his graces with her. For a man to be *wet with the dew of heaven*, is a signe of misery, Dan. 4. 25. so is *raine* where there is no covert, Esay. 4. 6. and *drops* (or *droppings*) likewise signifie troubles, Amos 6. 11. But *dew & raine* upon the land maketh it fruitfull: so is Christ by his doctrine to his Church, Psal. 72. 6. Hos. 14. 5. Dou. 32. 2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee paraphrast applieth this verse to the Iewes captivity, & Gods calling them to repentance, thus: *After all these words,*



the people of the house of Israel sinned; and he delivered them into the hand of Nebuchadnezzar King of Babylon, who led them into captivity: and in the captivity they were like to a man asleepe, that cannot wake out of his sleepe. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the sleepe of their heart. The Lord of all the world spake, and thus he said; Turne by repentance, open thy mouth, and make request, and laud me, my sister, my love, the congregation of Israel, which art like a dove in perfection of thy workes: for the haire of my head is filled with thy teares, as a man whose haire of his head is wet with the dew of heaven; and my hairy lockes are filled with the drops of thine eyes, as a man whose hairy lockes are full with the drops of raine that descend in the night.

3 Verſ. 3. how shall I put it on? that is, I cannot put it on, without trouble and reluctance of my flesh. The like phrase God used in Hof. 11. 8. How shall I give thee up, Ephraim, &c. how shall I make thee as Admah? &c. that is, I cannot utterly destroy thee, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ, how she made excuses and delaies, and that she could not presently admit him: as the friend answereth (in Luke 11. 7.) Trouble mee not, the doore is now shut, and my children are with mee in bed: I cannot rise and give thee. The keeping on of clothes, is a signe of care and watchfulnesse, Neh. 4. 23. so shee now (in the absence of her Lord) should have had her lynes girded about, her lights burning, her selfe waiting for his returne; that when he came and knocked, shee might open to him immediately, Luke 12. 35-36. But she had not only ungirded, but put off her coat, and washed her feet, so composing her selfe to a settled rest in her bed; and in stead of watching, sleepeth; in stead opening the doore, driveth him away through her neglect and sloath. washed my feet] another signe that she had betaken her selfe to rest: for in those hot countries (where usually they went bare-footed) they washed their feet from soile and sweat after travell: which shee now having done, could not (as she pretended) without fouling them againe, open to her beloved. Such worthlesse excuses doth our flesh alleage; the time is unseasonable, the night is cold & dampe, the weather wet, wee cannot arise to entertaine Christ, without trouble and detriment. So the people that dwelt in their field houses, said, the time is not come that the Lords house should be built, Ag. 1. 4. 2. The sloathfull saith, A Lyon is in the way, a Lyon is in the streets, Prov. 26. 3. and The sluggard will not plow, by reason of the cold, Prov. 20. 4. The Chaldee here paraphraseth thus, The Congregation of Israel, answered before the Prophets; Loe now I have put off from me the yoke of his precepts, and have served the erroneous idols of the peoples: and how can I have the face to turne againe unto him? The Lord of the world answered them by the hand of the Prophets; And I also, Loe now I have taken away my divine-presence from mids of thee; and how shall I returne? And thou hast done evill workes, and I have sanctified my feet from thy uncleannesse; and how shall I defile them in the mids

of thee, by thy evill workes?

Verſ. 4. put in] Hebr. sent his hand, or, put it forth.

by the holes] or, from the bole, to wit, of the doore, where he knocked, which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Greeke translates by the hole; and the putting forth of the hand usually meaneth the enterprising of a worke, rather then the leaving of it off, as in Gen. 3. 22. & 22. 10. 13. & 48. 14. Exod. 3. 20. 1 Chro. 13. 9. and the effects following, that her bowels were moved, that she rose up, &c. seeme to confirme this. And an bole is a meane either to looke in, or to put in the hand, or to make a wider entrance, Ezek. 8 7. 8. 9. The Spouse of Christ here signifieth, that though the doore was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministry of his word) could not cause her to arise, yet he put forth his hand (by the inward working of his Spirit) and wrought more effectually in her. For, as the finger of God (in Luk. 11. 20.) meaneth the Spirit of God, Mat. 12. 28. so doth his hand. Wherefore the disciples outwardly preaching the word; it is said, the hand of the Lord was with them, and a great number believed, and turned to the Lord, Act 11. 19. 21.

my bowels made a troubled noise] or, my bowels sounded, rumbled. Hereby she signifieth her disquietnesse, hearty sorrow, and repentance, for her Beloved, who had suffered so many things for her sake, and whom shee had so neglected and put from her, when he desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) saith, My bowels shall sound (or make a noise) like an harpe for Moab, Elay 16. 11. and for the Iewes another saith, My bowels, my bowels, I am pained at my very heart; my heart maketh a noise (or a troubled sound) I cannot hold my peace, Ier. 4. 19. Yea God himselfe, in commiseration of Ephraims misery, saith, My bowels sound (or make a troubled noise) for him. I will surely have mercy on him, saith the Lord, Ier. 31. 20. So here the Spouse, by the sounding of her bowels, sheweth the griefe of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Verſ. 5. I rose up] or, I my selfe rose up. Vnto her inward griefe she addeth outward acts of amendment, (fruits meet for repentance) rising, opening, seeking, calling for her Beloved now departed from her doore, through her former negligence. I dropped myrrh] that is, oyle of myrrh. passing myrrh] that is, pure myrrh, which is of bitter taste, and sweet smelling savour: or currant myrrh, such as passeth from one to another, vendible to merchants, because it is good: as passing money is currant money with Merchants, Gen. 23. 16. Passing myrrh dropping from Christs lips, (Song. 5. 13.) signifieth the sweet odour of his doctrine; so the like here dropping from the hands and fingers of his Spouse, seemeth to denote the sweet odour of her workes; that her godly sorrow, with faith and love unfained, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought



brought to Kings) were purified with oyle of myrrh, and sweet odours, Eccl. 2. 12. and the garments of Christs Spouse doe smell of Myrrh, &c. Psalme 45. 9. here her hands, that is, her actions are anointed with oyle of myrrh, that is, the grace of Gods Spirit, as the holy oyle in the Sanctuary (figuring grace) was made of pure myrrh, and other chiefe spices, Exod. 30. 23. &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, when he put in his hand at the hole of the doore; which he perceived now when shee was risen from her bed of carnall security. *handles of the locke*] these *handles* (or *bands*) of the locke, were those that kept out Christ from entring; which now shee anointeth with oyle of myrrh, that her heart being ointed and suppled with grace, all bars and lets being removed, he might freely enter to reape the fruit of his owne grace in her.

6. Ver. 6. *I opened*] or, *I my selfe opened*: this noteth a further degree of grace in her, who after shee had risen, openeth the doore, (putting away all excuses, delays, hinderances, admitting the word and worke of Christ into her heart,) that the King of glory might come in. *withdrawne himselfe*] or, *turned-away*. *was passed-away*] This doubling of the complaint for his departure, sheweth her passion and grief, in that shee enjoyed not his presence & favour, as in time past.

But the narration telleth how even the righteous are (for their sins) recompensed in the earth, and scarcely saved; Prov. 11. 31. 1 Pet. 4. 18. if we refuse the grace of God profered, hee will hide his face from us, Mic. 3. 4. Hos. 5. 5. *my soule went forth*] or, *was gone, departed*; that is, *failed, fainted*. I was even a dead woman, through feare and griefe: for death is the departing of the soule from the body, Gen. 35. 18. and as the *bears* is said to *goe forth* when men are astonied with feare, or the like passions, Gen. 42. 28. so here the *soule* is said to *goe forth* for like cause. *because of his speech*] for his words, which he had used, when so lovingly he intreateth me, in ver. 2. The word spoken doth not alwayes presently take effect in the hearers, but after, when they fall into tentation, the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard, Ioh. 14. 26. Matth. 26. 75.

*he answered me not*] This is one of the greatest tentations, that God seemeth not to hear the prayers of his people, though they call day and night, Psalm. 22. 3. *he shutteth out their prayer*, Lam. 3. 8. But here the Spouse hath measure for measure; because he called and shee would not obey, she also calleth and hath no answer. Howbeit *his care is not heare, that it cannot heare*: but (as it is written) *Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not heare*; Esay 59. 1, 2. The Hebrewes (in their Chald. paraphrase) apply the affliction here prophesied of, to the sins & captivity of Israel, mentioned in 1 Chro. 5. 25, 26. 2 King. 17. 6. at what time, though the Priests (as they say) offered oblations & burnt incense, yet were they not accepted.

Ver. 7. *The watchmen*] or, *keepers*, that keepe watch and ward in the City by night: meaning the officers of the Church; see before on cha. 3. 3.

*found me*] By this it appeareth, that shee went not only to the dore of her house to seek Christ, but did *goe about the city, in the streets, &c.* as before in chap. 2. 3. *they smote me*] smiting is not onely with the hand, or other like instrument, but with the tongue, as in Ier. 18. 18. *Come and let us smite him with the tongue*: and generally to *smite*, is to afflict by what meanes soever, Esay 53. 4. Psal. 69. 27. Here the Watchmen are more injurious then before in chap. 3. neither inquireth shee of these for her Beloved; but being by them found, out of the common course, is smitten & wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. *wounded me*] drew blood of me, for it is a further degree of hurt then smiting, 1 King. 20. 37. Exod. 21. 25. So the husbandmen *wounded* the Lords servant, Luk. 20. 17. *watchmen of the wals*] watchmen in the citie are to look that order and peace be kept of those that are within, watchmen on the walles, are to looke to enemies without, that they breake not in, and to warne the citie if foes approach: so these were other then the former, from whom shee escaping with stripes and wounds, passeth from the streets to the walles to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in Esay. 62. 6. but of another kind, not making mention of the Lord, but persecuting those that seeke him. *took my veile*] or, *my scarfe*; it hath the name in the originall, of *spreading*, as being spread over her head to cover her: Such veiles were worne of women, partly for ornament, as appeared by Esay. 3. 23. partly for modesty, and in signe of subjection to men, especially their husbands, 1 Corinth. 11. 6, 7, 10. and an husband to the wife *a covering of the eyes*, Gen. 24. 16. The taking away therefore of her *veile*, seemeth to be a note of infamy; disloyalty or dishonesty imputed unto her: as of idolatry, heresie, schisme & the like; so shee was spoiled of her good name and reputation; and counted among the light & lewd women. For it appeareth by Ezek. 23. 25, 26. that they used to entreat dishonest women so, disfiguring their faces, stripping them out of their clothes, & taking away their faire jewels.

Ver. 8. *I adjure you*] *I charge you by oath*; Here the Spouse (having with much adoe escaped from the watchmen) meeteth with her friends the *daughters of Ierusalem*; of whom, see the notes on Song 2. 7. and 1. 5. where also shee adjured them, upon other weighty cause. *what shall ye tell him?*] this is an earnest and passionate kind of speech, shewing her great affection; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. & c. 6. v. 1.) should *finde* him by being made partakers of his mercy through the revelation of his Gospel, (as



(as in Rom. 10. 20.) then they should tell (or shew) unto him in their prayers, the state of this his afflicted Spouse. *[sick of love]* in Greek, *wounded with love*: languishing with desire of his mercie, of the forgiveness of my sins, of reconciliation, &c. See the notes on chap. 2. verse 5.

9 Verse 9. *more than another belov'd]* when God and Christ is preached, the wicked take occasion to mention and magnifie other false Gods; and erroneous services, Esa. 36. 18, 20. Act. 19. 26, 28: but they that belong to the heavenly *Jerusalem*, desire to be informed further in the truth, and to know the difference betweene true and false Christs, worships, ordinances, &c. as these here, and so in Act. 17. 18, 19, 34, &c. 28. 23, 29, 34. *fairest among women]* See chap. 1. 8. Here the Spouse of Christ, though in her sorrowes and miseries, though persecuted and abused by wicked *watchmen*, though in the darke night of tribulation, is notwithstanding discerned and professed to be fair and glorious; by such as belong unto Christ, Heb. 11. 24, 26. 1 Thes. 1. 5, 6.

10 Verse 10. *White and ruddy]* She describeth Christ unto them in his beauty, to stir up both her own and their affections, and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them, Ezek. 23. 5, 6, 12, 14, 15, 16. so the true knowledge of Christ with his graces, draweth the Elect to seeke and embrace him, Act. 2. 22, 37, 41. & 3. 12, 13, &c. & 4. 4. and 17. 11, 12. and by the Gospel preached, Christ with his sufferings is *evidently set forth*, Gal. 3. 1. Here as a goodly yong man, he is as in an image pourtrayed by his visible qualites, his colours, and by the parts of his body. *White* and *red*, as they shew the best temperature of man, so here they may signifie in Christ; First, his Godhead & Manhood: for God in vision hath appeared all *white as snow*, and *as pure wooll*, Dan. 7. 9. and Christ in his glory had *his face shining as the Sun*, and *his raiment white as the light*, Mat. 17. 2. and *in him dwelleth all the fulnesse of the Godhead bodily*, Col. 2. 9. Man had his name *Adam*, of *Adamah*, the red mould of the earth out of which he was taken, Gen. 2. 7. and Christ (who here is *Adam red*) is *the last Adam*, 1 Cor. 15. 45. and was *partaker with his children of flesh and blood*, Heb. 2. 14. Secondly, *white* denoteth his innocencie in himselfe, without spot of sin: *red*, his sinfull case by imputation, for God *made him*, who knew no sin, *to be sin for us*, that we might be made the righteousness of God in him, 2 Cor. 5. 21. and so these two colours are used to signifie sinfulness and innocencie, Esa. 1. 18. And consequently *red* betokeneth his sufferings to the shedding of his blood, as *white* doth his victory, peace joy and comfort in God, Rev. 7. 9, 13, 17. Eccles. 9. 8. And in respect of his administration, *white* setteth forth his grace and mercie to repentant and beleeving sinners, whom he justifieth, sanctifieth, and will bring into glory; who therefore are said to be clothed in *byss white and cleane*, which is *the righteousness of the Saints*, Rev. 19. 8, 14. and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are

said to *red, dyed and dipt in blood*; Esa. 63. 1, 2, 3. Rev. 19. 13.

*having the Banner, above ten thousand]* or, *having Banners, of ten thousand*: Hebrew, *bannered, above* (or *of*, or *with*) *ten thousand*. Meaning either that he was the chiefest, valiantest and most excellent of all: or, that he had many Banners and companies of Warriors with him. In the first sense the Greeke interpreteth it, *the chosen* (or *choicest*) *of ten thousands*: in the latter, the Chaldee Paraphrast, and other Hebrew Expositors apply it to the *ten thousands of Angels that minister before him*, (as in Daniel 7. 10.) The *Banner* (or *standard*) is a warlike signe; and he that beareth it, is of the chiefest; and by it, other Warriors doe encampe, as appeareth in the armies of Israel, Numbers 2. And there *Judab* was chiefe Standard-bearer; and had under his Banner the greatest number of Warriors: so here Christ (*the Lion of the tribe of Judab*, Revelation 5. 5.) is chiefe among many, yea above all; for he standeth for an *Ensigne of the people*, Esay 11. 10. (that is, *ruleth over the Gentiles*, Romans 15. 12.) and unto him both the Angels doe minister, and worship him, Matthew 4. 11. Hebrews 1. 6. and many *ten thousands* of people doe beleeve in him, Act. 21. 20. Rev. 7. 9. and (in his wars against his enemies) as *armies in heaven* doe follow him, Revelation 19. 11, 14.

11 Verse 11. *the fine gold, the solid gold]* understand *fine gold and solid gold*, for this word *and*, is sometime not exprest in the Hebrew, though it be meant; as is noted on Exod. 22. 30. Deuter. 24. 17. Two names of the best gold are here joyned, *Cetsem*, and *Paz* (or *Pbaz*;) the first is fine, notable and shining; the latter, solid, strong, and fast gold, or *Fesse gold*: (according to the Hebrew name.) Fine-gold is in Arabik called *Fes*; and the land of *Fesse* seemeth to be so named of such gold there. Both these together, set forth the glory of Christs head here: which being taken either properly, or figuratively for the crown or ornament of the head; (as by the feet are implied the shoes on the feet, Deuter. 8. 4, 29, 5.) seemeth to denote his headship, dignity or regiments; that his Kingdom is most glorious (like fine splendent gold) because it is spirituall and heavenly; and most firme and durable (like pure solid gold) because it is eternal: Joh. 18. 36, 37. Luke 17. 30, 31. Dan. 7. 13, 14. For the Spouse calleth her Beloved King, in Song 1. 4. and David praising God, saith, *I have fast set on his head, a crowne of fine gold*, Ps. 21. 4. And as Christ is here described, so is hee in the administration and government of his Church: that when his Kingdom is powerfull and glorious, and of large extent, it is like a golden head, as in Dan. 2. 37, 38 and when it is administred according to his laws and judgements, (which are more to be desired than much fine solid gold, Psal. 19. 11.) then is the street of *Jerusalem* (the Law wherein men walke) *pure gold*, as in Revelation 21. 21. Hereby also his rich grace and bountifullnesse unto men, may be implied. *his lockes]* his hairy-lockes, of which before he complaineth in verse 2. that they were filled with drops of the night: *curled]*



or *heaps*, that is, are like heaps, curled and bushy.

*blacke*] in Revel. 1. 14. Christ appeareth as an Ancient, with his *hairs white as wool*; here he is described as a goodly yong man, with *curled locks, blacke as a Raven*: that white colour shewed him to be the *Ancient of daies*, Dan. 7. 9. full of gravity, wisdom, justice, &c. but *blacke* and *curled locks*, as they are signes of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden mystery of his counsels, thoughts and purposes unsearchable. According to the variety of times, causes and administrations, so things are spoken diversly of God and of Christ: as in 1 Tim. 6. 16. he *dwelleth in the light* which none can approach unto; in 2 Chro. 6. 1. he *dwelleth in the thicke darknesse*: his administration of mercy by the preaching of the Gospel is signified by a *white horse*, his judgement by a *blacke horse*, Rey. 6. 2, 5. And if we refer this here to Christs administration, it may denote both his counsels unsearchable of any, and in speciall his judgements decreed for his enemies.

12 Verse 12. *as doves*] in Revelation 1. 14. *his eyes are as a flame of fire*, and in Daniel 10. 6. as *lamps of fire*; to search and try all mens waies, and to set mens secret sinnes to the light of his countenance, Jeremy 16. 17. Psalme 90. 8. and 11. 4. here, he hath *doves eyes*, to shew that he is of *purser eyes than to behold evil*, and cannot looke on iniquity, Habak. 1. 13. that he graciously beholdeth his people with mercie, and commiseration of their misery, Deuteronomy 11. 12, Psalme 34. 16. and 33. 18, 19. and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyalty is said also to have *doves eyes*, Song 1. 15. & 4. 1. *by streams*] or *by currents (rivers)* of water that run violently: such waters are pure and cleare, where doves delight to be. *washing*] to weet, themselves; which the Greeke translateth, *washed in milke*. As doves washing themselves in milk white water are cleansed from dust and soile: so the eyes of Christ are pure and cleane, beholding his people in grace. *sitting in fulnesse*] if the similitude of waters be continued; then it meaneth full channels of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunke in, nor starting out; but as the precious *filling stones*, Exo. 25. 7. were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

13 Verse 13. *bed of spice*] meaning a garden-bed, wherein spice aromaticall is set; as after in Song 6. 2. *flowers*] or, *growne plants*, so named of being growne great: the word also may be translated *towers*, which have their names of greatnesse. The *cheekes* (which are both sides of the face) are likened here to a garden bed of sweet spice; not barren or faded, but sprouting and growne up to blade and flowre of sweet odours; whereby the beard also that groweth out of the cheeks or jaws, (Esa. 50. 6.) may be meant. These cheeks of

Christ thus adorned, signifie his manlinesse and comeliness to all that by faith behold him, & the sweetnesse of the graces that flow from his heavenly countenance; whiles being as a man grown up to yeeres of discretion, he administred all things discreetly, justly and comfortably to his people. The Hebrews in the Chaldee paraphrase on this booke, understand by the *head*, the Law of God, which is to be desired more than gold: by the *locks of haire*, the interpretation of the words therein heaped together, *we are blacke* to those that keep them not: by the *eyes*, his providence to behold and blesse his people, by meanes of Counsellors, Teachers, Judges, &c. by the *cheekes*, the *tables of stone*, written with lines as with rewes of a garden of spices; & yeelding acute & sweet senses.

*passing myrrh*] that is, *oyle of myrrh* of sweet savour, which passeth currant & is vendible among Merchants (as before in ver. 5.) This signifieth that *grace*, (or *words of grace*, Luke 4. 22.) which was *poured out in the lips* of Christ, Pl. 45. 3. which set forth by similitude of the pleasant lily, & sweet myrrh-oile, doe note out the comfort and sweetnesse of the Gospel, in the hearts of them that beleve.

Verse 14. *The Chrysolite*] in Hebrew *T barshib*; it is a precious stone of a golden sea-green colour: see Exo. 28. 20. These *hands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place or foyle is set and filled with the Chrysolite, signifie his precious, pure & religious works; acceptable and honorable before God and men.

*his bowels*] that is, *his brest and belly*, for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *heart* is said to be among the *bowels*, in Psal. 22. 15. and the *liver* is joyned therewith in Lam. 2. 11. where also the *bowels* are in Greek translated the *heart*. See before on ver. 4. *bright yvory*] Hebr. *brightnesse of yvory*; meaning, most bright, polished, faire and glorious.

*overlaid*] or, which is *covered*, and so adorned with *Saphirs*: for in Gen. 38. 14. this word is used for *covered*, where the Greek and Chaldee expound it *adorned*. These bowels of Christ like burnisht yvory decked with *Saphirs* (which are precious stones of a sea blew, or heavenly colour) signifie his hearty & heavenly affections, love, mercie, commiseration, &c. towards God, his Law, & his people; as he saith (in Psal. 40. 9.) *thy Law is within my bowels*; and *bowels* are *inward-affections*, in 2 Cor. 7. 15. & joyned with *mercies*, in Phil. 2. 1. & used for *tender-mercy*, in Luke 1. 78. and *Pauls* great longing after the Saints, is said to be *in the bowels of Iesus Christ*, Phil. 1. 8. The Chald. Paraphrast applyeth these to the body of the Church of Israel, the twelve Tribes, who shined (as he saith) like lampes, were polished in their works like Elephants tooth (or yvory) and shone like Saphirs.

Verse 15. *His legs pillars of marble*] under the name *legs*, the *thighes* also are comprehended, and all downe to the feet: which are the instruments to beare, sustain and remove the body from place to place: so the *legs of a man*, and the *strength of an horse* are mentioned (in Psal. 147. 10.) to signifie mans



mans might and swiftnesse. And as *grin legs* denoted a *strong Kingdom*, Daniel 2. 33, 40. so the strength of Christ in his wayes and government, is resembled by *marble-pillars*, and the uprightness and purity thereof, by the colour of *white-marble*, or *Alabaster*. *founded* or *grounded*, set fast as on a foundation. *sockets of solid gold* that is, Christs feet, on which his legs are set, (as pillars on their sockets to sustaine and stay them up) are of *solid gold*, firme and stable, pure and glorious: so that his way is perfect, his angles *slip not*, 2 Sam. 22. 33, 37. his foot standeth in *righteousnesse*, Psal. 26. 12. he walketh safely in his way, and his foot stumbleth not, Prov. 3. 23. with these feet in justice he treadeth downe his enemies, Psal. 110. 1. Esay 26. 6. 2 Sam. 22. 39, 43. but bringeth good tidings of peace to his people, Nah. 1. 15. that all they are blessed which trust in him, Psal. 2. 12. whereas *confidence in an unfaithfull man in the day of trouble*, is like a foot out of joint, Prov. 25. 19. *his countenance* or *his sight, appearance, forme*; that is, his personage: for this word meaneth not his face only, but his whole person: to see to he is like *Lebanon*, goodly, great, high, glorious. So in 2 Sam. 23. 21. a *man of countenance*, (that is a goodly personable man) is by another Prophet called a *man of measure*, (that is, of great and goodly stature) 1 Chro. 11. 23. *Lebanon* a goodly mountaine in the North part of the land of *Canaan*, see Song 4. 8. As Christs large, glorious, and everlasting Kingdom was signified by a *stone*, that became a *great mountaine and filled the whole earth*, Dan. 2. 35, 44. and other kingdoms also are figured by mountaines, Jer. 51. 25 so the largenesse, eminencie and glory of Christ in his kingdom, is here resembled by mount *Lebanon*. *choice* that is, goodly, excellent, for things that excell are chosen before other: and these words, *choice* and *good* (or goodly) are joynd together in the praise of men (as in 1 Sam. 9. 2.) or of trees, Ezek. 31. 16. and *choice Cedars* are mentioned in Jer. 22. 7. so here, Christ is *choice as the Cedars*, meaning, goodly, excellent,

flourishing and continuing in vigour: the just man groweth as a *Cedar in Lebanon*, Psal. 92. 13.

Verse 16. *his palate* or, *the roofe of his mouth*: 16 which (as the tongue and lips) is the instrument of speaking; and so figuratively used for *speech* or *words*, Prov. 5. 3. *sweetnesses* or *sweet, sweet things*: which properly is meant of sweet meats and drinks, as in Neh. 8. 10. Prov. 24. 13. but applied to the words of God, which are sweet to the soule, as honey, or other sweets to the taste, Psalme 19. 10. and 119. 103. Here the *palate* (or mouth) of Christ being likened to *sweet things*, signified his words, doctrines, promises, comforts proceeding from his spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, comfortable to the soules of such as do discern and beleve them; as the Spouse before said, *his fruit was sweet unto her palate* (or taste) Song 2. 3. So the Wisdome of God saith (in Pro. 8. 7. *my palate* (that is, *my mouth*) shall speak the truth. And the Chaldee here paraphraseth, *The words of his palate are sweet as honey*. *he is altogether* or, *all* (every whit) of him is desired; that is, much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commandments are to be desired*. Thus Christ is both generally and in particulars commended and magnified, by the tongue of his Spouse, unto the daughters of *Jerusalem* (as by the tongue of *Paul* he was crucified among the Galathians, Gal. 3. 1. when his sufferings were declared.) But as he is the power of God, and the wisdom of God, unto them which are called, when to others he is a *stumbling block*, and *foolishnesse*, 1 Corinthians 1. 23, 24. so here he is to the Spouse and her friends glorious and beautifull; but to the world he is base and ignominious; a *worme* and not a man, the reproach of men, and contemned of the people, Psalme 22. 7. *his visage marred more than any man*, and his forme, more than the formes of men: growing up as a root out of a dry ground: having no forme nor comeliness; no beauty that we should desire him, Esay 52. 14. and 53. 2.

## CHAPTER VI.

1 **V**Whither is thy Beloved gone,  
O thou fairest among Women:  
whither is thy Beloved turned-aside,  
that wee may seeke him with thee.

2 My Beloved, is gone-downe to his garden  
to the beds of spice: to feed in the gardens,  
and to gather Lilies. 3 I am my Beloveds,  
and my Beloved is mine: he feedeth among the Lilies.

4 Thou art faire, O my Love, as Tirzah,  
comely, as Jerusalem: terrible, 5 as armies with Banners.  
Turne-about thine eyes, over-against me: for they,  
have

## CHAPTER VI.

1 **O**Whither is thy welbeloved gone,  
Thou that of women art the fairest one:  
O whither may thy Loved turned be  
Aside, that we may seeke for him with thee.

2 My Welbeloved, be, descended  
Unto his garden, to the beds of spice:  
Within the gardens that he food-may-get,  
That also he may gather Lilies sweet.

3 I my Beloveds am, and my Loved  
Is mine, he doth among the Lilies feed.

4 My Love, thou art as Tirzah beautifull,  
Comely, as is Jerusalem: dreadfull

5 As are the warlike-bannered-armies.  
Over against me, turne-about thine eyes:

For



- have lifted mee up: thy haire is as a  
 6 flocke of Goats, that appeare from  
 Gilead. Thy teeth, are as a flocke of  
 sheepe, which come-up from the wash-  
 ing: which all of them beare-twinns,  
 7 and none among them is bereaved-of-  
 the-yong. As a piece of a Pomegra-  
 nate, are thy temples, within thy locks.  
 8 There are three-score Queenes, and  
 foure-score Concubines: and Virgins,  
 9 without number. My Dove my per-  
 fect-one, she is one, she is the onely one  
 of her mother; shee is the choice one  
 of her that bare her: The daughters  
 saw her, and they blessed her, the  
 Queenes and the Concubines, and prai-  
 10 sed her. Who is she that looketh-forth  
 as the morning: faire as the Moone,  
 cleare as the Sunne; terrible, as armies  
 with banners.  
 11 I went-downe to the nut-garden, to  
 see the fruits of the valley: to see whe-  
 ther the vine flourished, whether the  
 12 Pome-granates blossomed. I knew not;  
 my soule put me, the chariots of my wil-  
 ling people.  
 13 Returne, returne, O Shulammitesse,  
 returne, returne, that we may looke up-  
 on thee: what shall we see in the Shu-  
 lammitesse? as the company of two  
 armies.

For they have lift me up: so is thine haire,  
 As flocke of goats, from Gilead that appeare.  
 Thy teeth as flocke of sheepe are, which be gone  
 6 Up from the washing: of which every one  
 Doe bring-forth-equall-twins, and them among  
 Is none that is bereaved-of-the-yong.  
 7 The temples-of-thine-head, thy lockes within,  
 Like to a piece of a pomegranate beene.  
 8 Queenes threescore are, and Concubines four score:  
 Of Virgins eke innumerable store.  
 9 My Dove, my undefiled, she is one:  
 She of her mother is the one-alone,  
 Of her that bare her she the choice-one is:  
 The daughters they her saw, and did her blisse,  
 The Queenes and Concubines, and did her praise.  
 10 Who is she that as morn her selfe displays?  
 Faire as the Moone is, as the Sun so cleare,  
 Dreadfull, as armies that doe Banners beare.  
 11 To the Nutgarden I went-downe, to see  
 The valley fruits: to see if the vine-tree  
 Flourisht, if blossome did the Pomegranets.  
 12 I knew not, my soule put me, the charrets  
 Of my free people. Turne, O turne (I say)  
 13 Shulammitesse; turne, turne, we view thee may:  
 What shall we see in the Shulammitesse?  
 As company that of two armies is.

## Annotations.

- I **T**urned aside] or, hath he turned his face, to wit,  
 from thee to others; or, to another place.  
*that we may seeke] or, and we will seeke him.* The  
 daughters of Ierusalem (Gods elect) having heard  
 from his Spouse, the praises of Christ; are moved  
 earnestly to inquire after him, and promise (if  
 they know where) to seeke him with her, that  
 they might be made partakers of his grace and  
 blessings. Such is the effect of the preaching of  
 the Gospel, in the hearts of the chosen, Acts 2. 37.  
 and 4. 4. and 11. 20, 21. But the watchmen fore-  
 mentioned (Song 3. 3. and 5. 7.) had no such  
 affection: that in them the saying was fulfilled;  
*The Pastors are become brutish, and have not sought the*  
*Lord; therefore they shall not prosper, Jer. 10. 21.*  
 2 Verse 2. *is gone-downe to his garden]* The garden of  
 Christ is his Church, as in chap. 4. 16. and 5. 1.  
 The spouse which before missed and sought him,  
 hath now intelligence, and informeth others  
 where he is: so that this respecteth another time  
 and state, and the promise is fulfilled, *Seeke, and ye*  
*shall find, Mat. 7. 7.* *If from thence thou shalt seeke the*  
*Lord thy God, thou shalt find him; if thou seeke him with*  
*all thine heart, and with all thy soule, Deut. 4. 29.*

*bed of spice]* rankes, rewees, or beds wherein spices  
 were sowne: which seemeth to meane companies  
 of beleivers, in whose hearts (as in good earth)  
 the sweet and precious word of the Gospel was  
 sowne, Mat. 13. 8, 23. For these beds are by A-  
 quila a Greeke Interpreter, translated *Prasai*,  
 which word is used in Marke 6. 40. for *rankes* of  
 people sitting downe to be fed of Christ.  
*to feed]* to associate himselfe, and communicate with  
 the graces of his people, eating his pleasant fruits  
 as in Song 4. 16. as also to feed his friends & im-  
 part unto them the graces of his spirit, in the gar-  
 dens (his particular Churches) as in Song 5. 1.  
*to gather Lilies]* to accept the sweet-smelling fruits  
 of his owne graces growing in his Churches: or  
 to gather unto him his faithful people, which are  
 as Lilies among thorns, Song 2. 2. The Hebrews  
 in their Chaldee paraphrase, apply this to Gods  
 returning of his people from the captivity of Ba-  
 bylon by Cyrus, Ezra, Nebemiah, Zerobabel, &c. and  
 the restoring of his worship in the Temple, re-  
 edified, & accepting their service, and nourishing  
 them with dainties; and as a man that gathereth lilies  
 out of the vallies, so gathereth he them out of Babylon.



3) Verſ. 3. *I am my Beloveds*] The Spouſe here glorieth in the peace renewed betweene Chriſt and her, and their mutuall communion by his Spirit and her faith; notwithstanding her former infirmities and afflictions. The ſame word (but in other order) ſhe uſed before, in Song. 2. 16. ſee the annotations there.

4) V. 4. *T thou art faire*] The Spouſe having found, and being reconciled to Chriſt, is here commended by him for her manifold graces wherewith ſhee was beautified. Compare theſe her graces with the former, in Song. 4. 1. &c. *as Tirzah*] This was a citie in Canaan, not far from Samaria wherein one of the 31 Kings whom Joſua conquered did dwell, Joſ. 12. 24. Afterward the Kings of Iſrael kept their Courts in it, 1 King. 14. 17. and 15. 21. 33. & 16. 6. 8. 23. By interpretation *Tirzah* ſignifieth *gratefull, well-pleaſing, or acceptable*, and ſo the Gr. here tranſlateth it *Good pleaſure, or favourable acceptation*: which ſheweth it to be a goodly pleaſant place, ſuch as Kings delight to dwell in. A like beauty is here aſcribed to the Spouſe being made faire & acceptable by Chriſt her Beloved, as Ephes. 1. 6. and 5. 27. *Ieruſalem*] a citie renowned for glory, eſpecially becauſe God himſelfe choſe to dwell in it, having his Temple built there on mount Sion. It was *ſayre in ſituation, the joy of all the earth, the City of the great King*, Pſal. 48. 2, 3. &c. Hereupon the Church under the Goſpel, the Spouſe and *Wife of the Lambe Chriſt*, is called *Ieruſalem*, holy, and heavenly: whole glory from God, and excellent ornaments, are deſcribed at large, in Rev. 21. 2. 9, 10, 11. &c. *Ieruſalem* by interpretation is the *Sight of peace*. *as armies with banners*] or, *as bannered hoſts*; as armies ordered under their banners and enſignes, which are terrible to their enemies. So againe in ver. 10. This ſheweth the peace of the Spouſe to be in Chriſt, but from the world ſhe is to looke for affliction, & is to fight the good fight of faith, in the order appointed her of God. Thus when Iſrael abode in his tents, according to their tribes, encamping in the wildeſſe, his tents were goodly, his ſtrength was as an Unicornes, he couched as a couragious Lion, whom none durſt ſtir up, Num. 24. 2. 5. 8. 9.

5) Verſ. 5. *Turne about thine eyes*] This word is uſed ſometime for *turning towards*, as in 1 Chron. 12. 23. ſometime for *turning away*, as in Ezek. 7. 23. Here it ſeemeth to be meant in the firſt ſenſe that the eyes of the Spouſe (which were like doves, Song. 4. 1.) ſhould now in her Beloveds abſence, be turned to him, by faith; that he thereby might be encouraged & cheared in her love. *over againſt me*] towards me, though a far off: ſo the word is uſed ſundry times, as is noted on Num. 2. 2. It may alſo be Engliſhed from me, or, from before me. *for they have liſted me up*] or, *that they may liſt me up*, to wit, with courage, ſtrength, comfort, &c. as in Pſal. 138. 3. *thou haſt incouraged, (or liſted-up, ſtrengthened) me*. In this ſenſe the Greeke here tranſlateth figuratively, *for they have liſted me up as wing*, (or, *have made me fly*) that is, encouraged, cheared me. The Hebrewes alſo in their Chaldee paraphraſe apply this, to the reſtoring of the high Councell

or Senate in Ieruſalem, after their returne from Babylon. *thy haire*] thy thoughts, counſels, purpoſes, &c. are orderly compoſed, like the haire of fat goats: ſee the notes on Song. 4. 1.

6) Verſ. 6. *with*] wherewith ſhee eateth the ſpirituell food of the Word, &c. or, devoureth her enemies. See Song. 4. 3. *from the waſhing*] and ſo are white and cleane.

Verſ. 7. *temples*] ſignifying her modeſty, ſhamefaſtneſſe, &c. See Song. 4. 3.

8) Verſ. 8. *There are threeſcore Queenes*] Hebrew *Sixtie*, they *Queenes*, and *eighty Concubines*: which may be underſtood either affirmatively, *There are fixtie* (as the Greeke alſo tranſlateth) or by ſuppoſition, *Be there fixty Queenes*; that is, though there were fixty, &c. yet one is my dove. And for the numbers *threeſcore* and *fourſcore*, it is uncertaine whether the alluſion bee to Solomons wives and concubines which hee tooke at firſt, before he increaſed them to *ſeven hundred wives*, and *three hundred concubines*, 1 King. 11. 3. (as before wee heard of *threeſcore valiant men*, about Solomons bed, Son. 3. 7.) or, as the Hebrewes conjecture, to the ſons of Noe, Abraham, Eſau, &c. or rather whether a certaine number be not put for an uncertaine; meaning many *Queenes*, *moſt concubines*, and innumerable *damaſels*: as *ſeven ſhepherds and eight Princeſſes*, in Mic. 5. 5. ſignifie many, and no definite number. So *ſix troubles* and *ſeven*, in Job 5. 19. and other the like. *Concubines*] theſe were ſecondary wives, taken for propagation of children, but they bare no rule in the family as wives, neither had their children ſuch right to inherit as had the others, but were ſent away with gifts, as Abrahams practice ſheweth, Gen. 25. 1. 5. 6. See the Annotations on Gen. 22. 24.

*Virgins*] or, *maidens, damaſels*; Such as are not married at all, but accompany and attend upon *Queenes*, and other great women, as in Pſal. 45. 15. Eccl. 2. 9.

9) V. 9. *ſhe is one*] or, *There is (but) one my dove*, &c. ſo this *one* onely, is oppoſed to the many *Queenes*, *Concubines*, &c. forementioned. Here the Spouſe of Chriſt which is but *one*, (as there is *one body, and one Spirit, one Hope, one Lord, one Faith, &c.* Eph. 4. 4. 5.) is preferred before the multitude of other, which in their owne & the worlds eſteem, are *Queenes*, *Ladies*, &c. Rev. 18. 7. Eccl. 47. 7. Thus was it ſaid of Iſrael, *And who is like thy people, like Iſrael: one nation in the earth, whom God went to redeeme for a people to himſelfe*, &c. 2 Sam. 7. 23. And when God entred into covenant with them, hee ſaid, *If ye will obey my voice in deed, and keepe my covenant; then ye ſhall be a peculiar treaſure unto me above all peoples: for all the earth is mine*, Exod. 19. 5.

*the only one of her mother*] or, *one ſhe is to her mother*, meaning by mother, *Ieruſalem*, which is above, which is the mother of us all, Gal. 4. 26. which was prefigured by Sarah the free woman, the only wife of Abraham, of whom he had his only ſon Iſaac, the child of promiſe; though he had (by Agar and Keturah his Concubines) other children alſo, to whom he gave gifts, and ſent them away; but gave all that he had unto Iſaac, Gen. 25. 5. 6. And Sarah was a type of the New Teſtament, & Iſaac (in whom Abrahams



Abrahams seed was called) of the children of promise, which by faith in Christ are made heires of salvation, Rom. 9. 7, 8, 9. Gal. 4. 22, 31. But here, the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Ierusalem the mother of the faithfull only. *the choice one*] or, *the cleare (the pure) one*, as after in v. 10. *cleare as the Sun*. The Hebrew *barah* signifieth pure and cleane from filthinesse, purged, polished, severed and selekt from others; and so the Greek here expoundeth it *elect* or *chosen*; and the word is used for *choice*, in 1 Chron. 7. 40. Neh. 5. 18. and other-where, as also for *purged* by trials and afflictions, Dan. 11. 35. & 12. 10. which signification hath use in this place.

*the daughter*] the virgins or damosels forementioned in v. 8. and such as were spoken of in Song. 2. 2. *they blessed her*] or, *they called her blessed, they counted her happy*, as in Iam. 5. 11. *We count them happy which endure.* *praised her*]

The Spouse here, as Israel of old, is praised and counted happy, for the great blessings of God upon her; whom he hath made *high above all nations which he hath made, in praise and in name and in honour*: Deut. 26. 19. So Moles said, *This is your wisdom and your understanding, in the eyes of the peoples; which shall heare all these statutes and say, surely this great nation is a wise and understanding people*, Deut. 4. 6. So *the people magnified Christians*, Act. 5. 13.

10 V. 10. *Who is she*] or, *who is this*; that is, what manner of one is this: as *Tu, Who*, in Mar. 4. 41. is *Potapos, what manner of man*, in Matt. 8. 27. So, *whose son*: that is, *what manner of mans son is this youth*? 1 Sam. 17. 55. Here the praises fore- spoken of, are set forth most gloriously: or a new state of the Church is described. *as the morning*] that is, *lightsome, bright, chearfull*; as the morning after the darke night, so the spouse after the darkenesse of affliction, error, ignorance, ariseth to her owne and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightnesse of thy rising*, Eley 60. 1. 3. And to such as amend their wayes, he promiseth, *Then shall thy light breake forth as the morning*, &c. Eley 58. 8. *faire as the Moone*] which is called in Hebrew *Lehanah* of her *whiteness* and bright, shining. When glory and prosperity is promised, God saith, *Thy Sun shall no more goe downe neither shall thy Moone withdraw in selfe*, Eley 60. 20. *The light of the Moone shall be as the light of the Sunne, and the light of the Sun shall be seven fold*, Isa. 30. 26. but when affliction is threatned, he saith, *The Sun and the Moone shall be darkened*, &c. Joel. 3. 15. Ezek. 32. 7, 8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renowne went forth among the heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God*, Ezek. 16. 14. *cleare as the Sun*] or *pure*, (in Gr. *choice as the Sun*, as v. 9.) Christ himself is the *Sun of righteousness*, Mal. 4. 2. the *Woman* (his Spouse) is *clothed with the Sun*, Rev. 12. 1. because by faith she hath put on Christ, Gal. 3. 27. by whose righteousness imputed, she is purged from all sin, & so is made

glorious. Here also we may observe in her the degrees of grace, her first light being like the *morning* or day dawning; her second beauty like the *Moone*; her third degree, like the *Sun* it selfe in brightnesse. And so it is said *The path of the just is as the shining light; that shineth more and more, unto the perfect day*, Pro. 4. 18. *terrible*] to the enemies, with whom shee is to fight under the banner of Christs Gospel & love, Song. 2. 4. having the weapons of her warfare, *not carnall but mighty through God, to the pulling downe of strong holds*, &c. 2 Cor. 10. 4. So Israel, was a people *saved by the Lord the shield of their helpe, and who was the sword of their excellency*, Deut. 33. 29. God did put *the dread* of them, and *the feare* of them upon the nations, under the whole heaven: who heard the report of them, & trembled, Deut. 2. 25. The peoples heard, and were afraid; sorrow tooke hold on the inhabitants of Palestina; the Dukes of Edom were amazed, the mighty men of Moab trembling took hold upon them; all the inhabitants of Canaan melted away; feare & dread fell upon them, &c. Exod. 15. 14, 15, 10. Psal. 48. 5, 6. See before on v. 4.

V. 11. *I went downe*] The words of Christ, shewing how hee went to visit the garden of his Church.

*Nut garden*] The originall word *Egoz* is not found but in this one place: the Gr. translateth it the *Nut*, & most interpreters: the Arabike also agreeth, in which tongue *Nuts* are called *Genz*. It meaneth aromatical trees & fruits (such as Christs gardens are planted with, Son. 4. 12, 13, 14.) & so is to be understood of that fruit which wee call *Nutmegs*, & the like. The Chaldee paraphrast applieth this *Nut garden* to the second Temple, builded by Cyrus commandement, & the state of the Church then: but these Prophecies seem rather to meane the times under the Gospel, as before is shewed. *the fruits of the valley*] *fruits* here properly meane the new, green or first ripe fruits, such as are tidie and forward in the beginning of the year. So, after the winter of tribulation and wrath, commeth the chearfull Spring of grace in the garden of the Church, situate low and base as in a valley or bourne, where it is watered with Gods Word and Spirit, and made fruitfull. The Gr. translateth it, *fruits of the bourne* (or *streame*.) In hot Countries, gardens and orchards were wont to be planted neere bournes, streames & pools of water, to make them fruitfull, Eccl. 2. 6. Ezek. 3. 1. 4, 5, 7. *the pomegranates*] or, *pomegranate trees*: by these and the former *vines*, are meant the people called of God, and planted in the garden of his Church, which when they flourish in a good profession, doe after bring forth the fruits of good works, to the glory of Christ. The Chal. expoundeth these of the wise men of Israel, likened to a vine, & their plenty of good works, as the Pomegranate is full of juice & kernels. So in Son. 7. 12.

Vers. 12. *I knew not*] These words seeme to bee the continued speech of Christ, (though some thinke them spoken by his Spouse) and by saying *I knew not*, he meaneth experimentall knowledge or perceiving: for, things are spoken of God after the manner of men, as in Gen. 18. 21.

*I will*



I will goe downe now and see whether they have done altogether according to the cry of it, which is come unto mee: and if not, (that) I may know. See also Exod. 33. 5. Gen. 22. 12. Now that which Christ here knew not, may bee understood of the former things, that he perceived not the Vines to flourish, or the Pomegranate to blossome, and therefore calleth upon the Shulammitesse, (in vers. 13.) to *Returne*: or, that he knew not, neither was aware of the frowardnesse of his people (which was beyond mans expectation) and therefore hee furthered them as with *Chariots*, to helpe and hasten them forward: For, *Whoever bath, to him shall be given: and he shall have more abundance*, Matthew 13. 12.

*my soule-put me*] that is, *I put my selfe*; but the manner of speech noteth an earnest desire and hearty affection; as, *my soule seeketh*, Eccles. 7. 28. *my soule loveth*, Song. 1. 7. *my soule is troubled*, Psalme 6. 4. *my soule hateth*, Esay 1. 14. *my soule is joyfull*, Esay 61. 10. and many the like. *the charrets of my willing people*] or, of my princely (or noble) people; in Hebrew *amminadib*: that is, my voluntary, free, bounteous or noble people. The Greek putteth both words in one, make it a proper name, *the charrets of Aminadab*: it rather denoteth the people of Christ, which are *voluntaries in the day of his power*, Psalme 110. 3. sustained with a free (or princely spirit, Psalme 51. 14. and receiving the word with all readinesse (or willingnesse) of mind: as Acts 17. 11. and 2. 41. To such Christ is as *Chariets*, by the ministry of the Word, to helpe and hasten them forward in grace: and to defend them from their enemies. For *Chariets* were used in warres, Iosua 11. 4. 1 Sam. 13. 5. and when God threatneth vengeance unto the wicked, hee saith, he will come *with his charrets like a whirlwinde*, to render his anger, &c. Esay 66. 15. And as the Prophets of old, were *the charrets and horsemen of Israel*, 2 King. 2. 12. and 13. 14. and peoples conversion unto Christ, is called a bringing of them upon *horses and in charrets*, for an offering to the Lord, Esay 66. 20. so the Ministers of the new Testament, did so minister the Gospel of God, *that the offering up of the Gentiles might be acceptable*, Romanes 15. 16. in which sense Christ here, is by his servants, as *charrets* for his voluntary and free people to bee brought as an oblation to the Lord. The Chaldee paraphraseth on these words thus, *I consulted with my soules to doe them good, and to put them high in the charrets of Kings*, &c.

13 Vers. 13. *O Shulammitesse*] As Solomon (named in Hebrew *Shelomub*) had his name of peace, 1 Chron. 22. 9. and Ierusalem was also called *Shalem* (or *Salem*) Psalme 76. 3. which signifieth Peace, Hebrewes 7. 2. so here the Church or people called upon to returne, is named *Shulammitesse*,

(in Hebrew *Shulamith*) of her peace and perfection with God in Christ; and so in one Greeke version, it is interpreted *Eirenevousa*, as being at peace. It may also have reference to *Ierusalem*, as being a daughter to that mother of us all. And this name hath occasioned some probably to apply this unto the recalling of the Jewes, as was foretold, Rom. 11. 25. &c. which is yet to be fulfilled.

*returne, returne*] this doubling of the word and that twice, sheweth the earnest desire of her conversion, with the certainty thereof.

*that we may looke upon thee*] or, *let us see* (or view) thee, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this Shulammitesse returned. For even the Angels desire to looke into the things that are imparted to the Church by the Gospel, 1 Pet. 1. 12. & it was Davids one request, that he might view the pleasantnesse of the Lord, in his House or Temple, Psalme 17. 4. And the Prophet foretold how the watchmen should sing with a high voice, for that they should see eye to eye when the Lord returned Sion, Esay 52. 8. The Chaldee Paraphrast explaineth the words thus, *Returne unto me O congregation of Israel; returne unto Ierusalem; returne unto the house of the doctrine of my law; returne to receive Prophecie, from my Prophets, which prophecie in the name of the Word of the Lord.*

*What shall ye see, in the Shulammitesse*] or, *Why looke ye* (or would ye looke) upon the Shulammitesse? The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers.

*as the company*] or, *as the dance*; that is, a company of dancers, that rejoyce together, as they were wont after victories, Exod. 15. 20. And prophesying of the spirituall joy at the restoring of his people, God saith, *O Virgin of Israel, &c. thou shalt goe forth in the dances of them that make merry*: and, *Then shall the Virgin rejoyce in the dance*, Ier. 31. 4. 13. And at the returne of the prodigall son, there were *musike and dances* in his fathers house, Luk. 15. 25. This answer seemeth to be made by Christ himselfe that asked them: or it may be the question continued, thus: *what looke ye upon the Shulammitesse*; which is, *like the company* (or *dance*) of two armies? *of two armies*] or, of two camps (two hosts) in Hebrew *Machanaïm*: by which name the place was called, where an host (or troop) of Angels met Iakob with his troop, at his returne out of servitude, Gen. 32. 1. 2. Hereby is signified both the deliverance of the Shulammitesse out of her miseries, & the joy of men & Angels for her victory. For there is joy also in the presence of the angels of God, over one sinner that repenteth, Luk. 15. 10. & they pitch their camps about them that feare the Lord, for to deliver them, Pla. 34. 8.



## CHAPTER VII.

**H**OW beautifull are thy feet with  
shoes, O bounteous-Princes  
daughter: the joynts of thy  
thighes, are like Jewels, the worke of  
the hands of an Artificer. Thy navell,  
is like a round goblet; let there not  
want mixture: thy belly, is like an  
heape of wheat; set-about with Lilies.  
Thy two breasts, are like two fawnes,  
twinnes of the Roe. Thy necke, is  
like a tower of Ivory: thine eyes, like  
the pooles in Heshbon, by the gate of  
Bath-rabbim; thy nose, is like the  
Towre of Lebanon, looking toward  
Damascus. Thine head upon thee, is  
like Carmel, and the haire of thine  
head, like purple: the King, is bound  
in the Galleries. How faire art thou,  
and how pleasant art thou; O Love,  
for delights! This thy stature, is  
like to a palme-tree; and thy breasts,  
to clusters. I said, I will goe-up to  
the Palme-tree, I will take-hold, of  
the boughes thereof: and now let thy  
breasts be, as clusters of the vine: and  
the smell of thy nose, like apples. And  
thy palate, like the good wine, that go-  
eth to my beloved, to righteousnesse;  
causing-to-speake, the lips of those that  
are asleepe.

I am my beloveds; and his desire is  
towards me. Come my Beloved, let  
us goe-forth into the field; let us lodge  
in the villages. Let us get-up early, to  
the vineyards; let us see whether the  
vine flourish, the tender-grape open it  
selfe, whether the Pomegranates blof-  
some: there will I give my loves to  
thee. The Mandrakes give a smell, and  
at our doores are all precious-things,  
new and old: O my Beloved, I have  
laid them up for thee.

## CHAPTER VII.

**T**Hy feet with shoes, how are they beautifull,  
O thou the daughter of Prince bountifull:  
Joynts of thy thighes, like unto Jewels are,  
Worke of thy hands of an artificer.  
Thy navel, is like to a goblet round;  
Of mixed colour let no want-be-found:  
Thy belly is like to an heape of wheat;  
That is with Lilies round-about-beset.  
Thy two breasts, like two fawnes, twinnes of the Roe.  
Thy necke, an yv'rie towre is like unto:  
Thine eyes are like the pooles in Heshbon,  
By gate that haunted is of many a one:  
Thy nose is like the tower of Lebanon,  
That looketh to the face of Damascus.  
Like unto Carmel is, thine head on thee;  
The haire eke of thine head, like purple be:  
The King, he bound is in the galleries.  
How faire art thou, how pleasant art likewise  
Thou O deare Love for all delightfulnesse!  
Like to a palme-tree this thy stature is,  
Like unto clusters are thy breasts also.  
I said, I will up to the palme-tree goe;  
Will of the boughes thereof fast-hold get me:  
And now thy breasts like the Vine clusters be;  
And of thy nose like apples be the smell.

Thy palate eke, like wine that doth excell,  
That goes to my Belov'd, to righteousnesse:  
Causing the sleepers lips speech-to-expresse.

I my Beloveds am, and his desire  
Is towards me. Come let us forth retire  
Into the field O my Belov'd, and let  
Us in the villages a lodging-get.  
Vnto the vineyards, let us rise-early;  
Whether the vine doe flourish let us see,  
The tender-grape if opening it appeare;  
If the Pomegranate-trees doe blossomes beare:  
There will I give my dearest-loves to thee.  
The Mandrakes give a smell, at our doores be  
All precious things eke, new and old which I  
For thee, my Loved, laid-up-warily.

## Annotations.

**H**OW beautifull are ] The Shulammitesse or  
Spouse of Christ, is here admired and pray-  
sed for her graces, wherewith God had furnished  
her, and adorned her whole body: the particulars  
wherof are described in other order then before  
in Ch. 4. and 6. for here her feet are first mentio-  
ned, and then other parts upward, unto her head.  
This description seemeth to bee made by her

friends, that called upon her to returne, Song 6.13  
For Solomon (or Christ) is spoken of as another,  
or third person, after in v. 5. and 9. feet with shoes  
or, steps (goings) in shoes: hereby is meant her obe-  
dient walking in the faith and Gospell of Christ;  
wherby she being freed from the misery and bon-  
dage of sin, made free by the truth (as Joh. 8.32.)  
stood fast, and walked steadily in the liberty and  
grace



grace of Christ, Gal. 3. 1. not going barefooted, as was the manner of captives, and others, in miserie, Esa. 40. 4. 2 Sam. 15. 30. but as God rehearsing his blessings upon his Church, saith *I shod thee with Tachass skins*, Ezek. 16. 10. so here the feet of his Spouse are shod with the preparation (or stability) of the Gospel of Peace; Ephes. 6. 15. with the knowledge, profession and obedience whereof, shee being firmly settled and defended; her feet & steps were now beautifull, as the feet also of them that preach the Gospel of peace, are said to be beautifull: Rom. 10. 15.

*beautifull princes daughter*] Hebrews *bath nadib*, that is, daughter of the beautifull, (or of the Prince, the Noble) for Princes were filled with beautifull or benefactors, Luke 22. 25. as being free, liberall, and willing to doe good unto others: hereby is signified that shee was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospell unto others; as before Christ calleth them his willing (or noble) people: Song. 6. 12. And as a *sonne or daughter of Belial*, meaneth one of wicked disposition, Deuteronomie 13. 13. 1 Samuel 1. 16. and for a King to be the *sonne of Nobles*, Eccles. 10. 17. is to be of an ingenuous and noble disposition; so to be a daughter of *Nadib*, is to bee nobly and bounteously affected. This title belongeth to such onely as beleve in Christ, which are borne not of bloods, nor of the will of the flesh, nor of the will of man, but of God; Joh. 1. 13. Wherefore when Christ was promised to *reigne in justice*, it was said, that then *Nadib* (the *foole*, or *vile person*) should no more be called (*Nadib*) Liberall, Noble or Beautifull; Esay 32. 1. 5. *joynts*] The originall word, used onely in this place, hath the signification of *turning or going about*; and seemeth to meane the bones that turne and move in the hollow of the thighes: these are likened to *jewels or ornaments*; signifying the firme, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well becoming the Gospell which she professeth: being in fit, orderly and due proportion, as the Greeke version also implyeth.

*artificer*] or *skilfull craftsman*, in Hebrew *Aman*, of fidelity and skilfulnesse in his workmanship: meaning here God or Christ, for hee is the *Artificer* in heavenly things, Hebrews 11. 10. and the Church with her gracious blessings is the *worke of his hands*, Esay 60. 21.

- 2 Verse 2. *a round goblet*] or, *a goblet (or cup) of roundnesse*. The Spouse being prayed before for her ready receiving of, and holy stedfast walking in the Gospell of Christ: is now further commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For *Sion* or *Ierusalem* (named here the *Sulammitesse*, Song. 6. 13.) likened to a woman with child, travelling, bringing forth children (or a man child) and after nourishing them with the breasts of her consolation, Esay 66. 7. — 11. So here first the *navel* (by which the child is nourished in the wombe) is com-

mended for the forme, round as a goblet; and for the nourishment, which is as mixed liquor without scarcely, wherewith the goblet is full: and after her *breasts* (with which the child is nourished after it is brought forth) are praised in v. 3. Thus Paul preaching the Gospel to the Churches, is likened sometime to a *father* that begetteth, sometime to a mother travelling in child-birth; sometime to a *nurse* cherishing her children, 1 Corinth. 4. 15. Galatians 4. 19. 1 Thessalonians 2. 7.

*let there be no want for*, *let there be no want*, or *let there be no want*; but the former is more pathetical, as wishing a continuall supply of grace, for nourishment of the children of Christ: though a promise also is herewith implied.

*mixture*] that is, *liquor mixed and tempered*, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke, to allay the heat; or with spices to make it more comfortable. So the *mixture* of God is said to have mingled her wine, Proverbs 9. 2. Christ dranke his wine with his milke, Song 5. 1. and after here is mentioned *spiced wine*, Song 8. 2. and *mixture* (or *mixed wine*) was sought for of drunkards, Proverbs 23. 29, 30. Esay 5. 22. The *navel* therefore, not wanting *mixture*, signifieth the juyce of grace abundantly supplied of God, for the nourishing and cherishing of his yong children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute of any good: even as to them that remember and keepe Gods Law, it is promised, that health shall be to their *navel*, and marrow (or moistening to their bones, Proverbs 4. 1, 8.

*as beape of wheat*] The supply and growth of grace is here further commended, by likening her belly to an *heape of wheat*; for in their harvest, they gathered their corne into floores, where it was stacked upon heapes, and after threshed, Ruth 3. 7. Haggai 2. 16. To such a *stacke or beape*, is her belly resembled: signifying that her spiritual harvest being come, shee was ready to bring forth store of good issue, as wheat, fit for the Lords Granary.

*set about with Lilies*] As the corne-floores in *Israel*, being in the open fields, were hedged about for safe defence: so the belly of Christs Spouse, bigge and ready to bring forth fruit unto him, is beset as with an hedge of Lilies, for her further comfort and glory. So that her way was not hedged up with thornes, as was the Harlots, Hosea 2. 5, 6. but set about with *Lilies*, denoting the graces wherewith the Spouse her selfe, and those about her are invironed. The Jewes applying these things to their Church estate, in their Chaldee paraphrase, understand by the *Navel*, the *Chiefe* of their Synedrion or high Councill, governing all, as the child is nourished by the navell in the mothers wombe: the *round goblet*, to signifie his cleare doctrine of the Law, as the round moone: so that the words of the Law are not wanting from his mouth, as the waters of the great River running out of Eden, doe not faile:



by the *holy*; they understand the *90*, wisemen or Councellors that sate about him in a round floore, whose cellars are full of riches, sanctified things, &c. and by *Lilies*, the men of the great congregation, as Ezra, Zerobabel, Nehemia, Iosua and the like, who had their employment in the Law, day and night.

3 *Vig. by a* that minister sweet consolations to the children, sucking out of them the sincere milke of the Word, *Esa. 66. 11. 1 Pet. 2. 2.* See the notes on Song. 4. 5. where this resemblance was formerly used.

4 *V. 4. tower of yvorie* faire strong and upright. In Song. 4. 4. the neck of the Spouse was likened to the tower of David builded for an army; here it is likened to a tower of yvorie (or of Elephants tooth) which the Chaldee paraphrast expoundeth the yvorie towre that King Solomon made. But we reade of no such towre made by him, unlesse it be meant of that great throne of yvorie which hee made, 2 Chro. 9. 17. & that may well be called a towre; even as the pulpit which was made for Ezra and others to stand upon when they read & expounded the Law unto the people is called in Hebrew a tower, Neh. 8. 4. Thus the neck of the Shulamitisse likened to Solomons Ivery throne, denoteth the power and glory of the Church, in her clear doctrine and upright judgements, whereby her children are guided and governed peaceably; freed from the servitude of men, of sin, Satan & al enemies, 1 Cor. 7. 23. Rom. 6. 6. Heb. 2. 14. 15. so that now, Jerusalem is loosed from the bands of her necke, as was promised in *Esa. 52. 2.* and is made to inherit the throne of glory, 1 Sam. 2. 8. See the notes on Song. 4. 4. The Chaldee also by the neck here, understandeth the judge of Israel. the pooles in Heshbon] or, Cheshbon, in Gr. the lakes in Essebon. As before her eyes were like doves, Song. 4. 1. so here they are like water pooles, cleare to see the truth, and to look unto the waies & actions of her selfe and others. It also may intend her watry eyes, weeping for her former sins: as Jeremy lamenting the sins of his people, wishing that his eyes were a fountaine of teares, *Ier. 9. 1.* and prophesying their conversion, he saith they shall come with weeping, &c. *Ier. 31. 9.* Heshbon was a citie where King Sihon sometime dwelt, Num. 21. 26. it was situate in a goodly fertile Countrey, which the Reubenites possessed, Num. 32. 34. 37. so it seemeth to have in it faire & cleare pools or ponds of water, which beautified it, as eyes doe the body. The Hebrew expositors understand by these eyes the Propheets, or (as the Chaldee Paraphrast saith) Scribes. Heshbon by interpretation signifieth a Count, computation, or artificiall devise: and thus some expound it here, pooles artificially made: & pooles have their name of *bsffing*; either because they were esteemed great blessings in those hot & dry countries, *Judg. 1. 15.* or because they were filled with rain the blessing of God, *Ezek. 34. 26.* Bath rabbim] or (as the Gr. interpreteth it) daughter of many, so that it was a gate frequented of many, and it may be a gate where the Iudges sate; for publike judgements, & Assemblies were at the gates, *Ruth. 4. 1. 2 Sam.*

19. 8. Lam. 5. 14. wherefore if Heshbon be not the proper name of a City, these pooles may bee thought to be at some gate of Jerusalem, where many people assembled, as in *Neh. 8. 3.* The Chaldee applieth it to the Governors that sate in the gate of the house of the great Councill, thy nose] This is a principall ornament of the face; the instrument of smelling and of drawing breath; sometime it is used for the whole face, & oftentime for anger, which appeared by the face & breath. Here it seemeth to denote her spirituall courage and bold carriage against her enemies; because her nose is likened to the tower of Lebanon, which was high and lofty. For as in speech of the wicked, the loftinesse of his nose, (or countenance) in *Psa. 10. 4.* signifieth his lofty, stout & proud carriage: so here contrariwise it being spoken for praise in the godly, her nose like an high tower, noteth her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that she discomfitteth all her enemies. On the contrary, when God threatneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (turned to be her enemies) should take away her nose, and her eares, &c. *Ezek. 23. 25.* tower of Lebanon] or, of Libanus, which was a mountain in the north parts of the land. It may here be understood of the tower of the house, called the house of the forest of Lebanon, which Solomon built very itately, 1 King. 7. 2. in which he put 200. targets, & 300. shields made of beaten gold, 1 King. 10. 17. looking towards Damascus] or, spying, watching, beholding the face of Damascus; which was the chiefe Citie in Syria, *Esa. 7. 8.* called in Hebrew Dammesek, sometime Dammeseck, as in 1 Chron. 18. 5. & Dammeseck, as 2 King. 16. 10. in the Greeke and in the new Testament Damascus, *Act. 9. 2.* it lay northward from mount Lebanon aforelaid, was a goodly city of praise, and of joy, *Ier. 49. 24. 25.* The inhabitants were commonly enemies to Israel, and often wars were betweene Gods people and them, as the story of Scriptures sheweth, 1 Chron. 18. 5. 6. 1 King. 11. 24. 25. *Esa. 7. 5. 8.* Amos 1. 3. Wherefore the tower of Lebanon, looking (or spying, watching) towards Damascus, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe & her children, against the enemy. For in times of danger, they set on towers & high places watchmen, or spies, to give warning of what they saw, *Esa. 21. 6. 9.* *Ezek. 33. 2. 6. 2 Sam. 18. 24. 25.*

V. 5. Thine head upon thee] This may be understood properly of her head it selfe, likened to mount Carmel: or, of the ornament upon her head. like Carmel] or, like crimson, but both the Gr. version and Chaldee paraphrase, expound it Carmel, the name of a mountaine where Elias killed the Baalists, & prayed for rain, 1 King. 18. 19. 20. 42. Carmel also was a place inhabited by Nabal, 1 Sam. 25. 2. 5. It seemeth to have beene very fertile; *Nahum. 1. 4.* for a fruitfull place is called Carmel, opposed to a barren wilderness, *Esa. 32. 15. and 29. 17. and 33. 9.* *Ierem. 4. 26.* Thus her head likened to Carmel, may signifie her mind filled with the knowledge of God, and fruitfull in



in grace: so God promising the restoration of his Church, saith, *Israel shall feed on Carmel and Bashan*, &c. *Ier. 50. 19.* and foretelling the glory of Christs Kingdome, saith, *the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon*, &c. *Esay 35. 2.* The Hebrew *Carmil*, is also used for crimson, or scarlet colour, *2 Chron. 3. 14.* which may also be meant here, seeing after her haire is likened to purple: and these were colours worn of Princes and great personages, and so meet for this *Princes daughter* (ver. 1.) and for the attire of her head on which shee weareth *the hope of salvation* (through the blood of Christ, which these colours also prefigured) *for an helmet*, *1 The. 5. 8.* *haire*] The originall word *dalah* is no wher used for haire but in this one place, as the Gr. also interpreteth it: properly it signifieth slender-nesse or *minutenesse*; and so meaneth small and slender hairs. Some take it for a small lace or head band, wherewith the attire of the head was tied. This her *haire-like purple*, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the blood of Christ. The Chaldee paraphrase applieth the *head* here spoken of to *the King*, the chiefe Governour in Israel; and the *slender haire*, to the *poore of the people*, which should be clad in purple, as was Daniel, Mordecai, &c. See the notes on *Song. 4. 1.* where the Spouses *haire* was likened to a *flocke of goats*: that description differing from this, seemeth to imply a variety of estate; for Gods people are not alwayes of like condition in this world, though ever glorious in his eyes.

*the King is bound in the galleries*] By *the King*, in this Song, is meant Solomon, that is, Christ. *Rahabim* which the Greeke here likewise translateth *galleries*, is in *Genesis 30. 38. 41.* and *Exod. 2. 16.* gutters wherein waters runne, for the flocke to drinke, unto which some thinke this place hath reference: but in *Song. 1. 17.* *rahim* are *galleries* that runne along the house sides; and so it seemeth to meane here. To be bound in the *galleries*, is to have a fixed habitation in the house of his Church, where the King is retained; and as it were tyed with the bands of love towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will cover thy beauty*, *Psalm 45. 12.* and that which is spoken of the lewd woman, *her hands are as bands*, *Eccles. 7. 26.* may have use here of the chaste woman, that her graces are such as doe not only delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke, no more to leave her, but to abide with her for ever. For so he hath promised, *I will betroth thee unto me for ever*, *Hosai 2. 19.* *the Lord delighteth in thee, and thy land shall be married*; *Esay 62. 4.* *my servant David shall be their Prince for ever; and I will set my Sanctuary in the midst of them for evermore: and the name of the City from that day shall bee The Lord is there*; *Ezek. 37. 25, 26.* and *48. 35.* *The throne of God and of the Lambe, shall be in it, and his servants shall serve him: and they shall reigne for ever and ever*, *Revel. 22. 3. 5.*

6. Verse 6. and how pleasant] This admiration of

her beauty and pleasantnesse, in all her parts, carriage and administration, sheweth the reason of the former speech, why *the King* was bound in the galleries; for that he was delighted, and as it were ravished with her heavenly graces; as before in *Song. 4. 9. 10.* And as she admired Christ for his fairenesse and pleasantnesse; so now she is magnified for the like: see the notes on *Song. 1. 15. 16.* *O love*] that is, O thou that art dearly loved: thus they call her, to signifie Christs great affection towards her: for it is another and more forceable word then was used before in *Song. 1. 9. 15. & 2. 2. and 4. 1. 7. and 5. 2. and 6. 4.* that, betokening loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and fervent, *Song. 8. 6. 7.* *for delights*] or delicacies, or, with pleasures; meaning full delight, all manner pleasure: so that all that love her may rejoyce with her, and delight themselves in the brightnesse of her glory, as *Esay 66. 10, 11.*

Verse 7. *thy stature*] or, *thy height*: in Greeke, *thy greatnesse*. *a palme-tree*] or, *a date tree*, called in Hebrew *Thamar*, in Greeke *Phoenix*; it is of tall and upright stature, alwayes green and flourishing, bearing pleasant fruit. Wherefore the just mans state is likened to this tree, *Psalm 92. 13.* and figures of *Palme trees* (signifying heavenly graces) were made in the Temple, *1 King. 6. 29.* and *7. 36.* and foretold to be also in the spirituall Temple under the Gospel, *Ezek. 41. 18, 19.* & *palme-branches* caried in the hand, or on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with *palme-branches* in their hands, *Rev. 7. 9.* And the *palme-tree* is said to be of such a nature, that it will not bow downe ward or grow crooked, though heave weights be laid upon it, but groweth still upright. So *this stature* of the Spouse likened to a *palme-tree*, sheweth her spirituall growth in the faith (notwithstanding all her tribulations) tending alwayes upward towards heaven, till she attaine unto the measure of the stature of the fullnesse of Christ, *Eph. 4. 13.* For God hath now broken the staves of her yoke, and made her goe upright; *Levit. 26. 13.* So the Kingdome of Israel (whiles it flourished) is likened to a tree, whose stature was exalted among the thick branches, &c. *Ezek. 19. 11.* *clusters*] to wit, of the Vine, as in *v. 8.* signifying hereby that her breasts were not only *fashioned*, as in *Ezek. 16. 7.* but full of milke to nourish her children, and of the wine of heavenly consolations, which they that love her may sucke and be satisfied, as *Esay 66. 11.* So that now the state of the Church is not as when complaint was made, there is no cluster to eat, *Mic. 7. 1:* but as when new wine was found in the cluster: and he said, *Destroy it not, for a blessing is in it*, *Esay 65. 8.*

Verse 8. *I will goe up to*] or, *I will clime up* as the *palme-tree*, meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implieth his acceptation of the fruits of the Spirit in his Spouse, as is noted on *Son 5. 1.* But it seemeth (by that which followeth)



eth) to be the speech of her friends aforesaid, speaking collectively as one person, to note their unity & joint consent to communicate with her graces, as in Isa. 66. 15. 11. For things of this sort, are spoken both of God, and of his people, Esay 62. 5. *the boughes thereof* ] or, *the branches of it*: the Hebrew *Sansanim* is no where used but in this place: the Greeke translateth it *the heights thereof*, meaning the branches which are on high, and which beare the fruit. For the Palme-tree though it be very tall, hath no boughes growing out by the sides of the body, as other trees, but on the very top, the leaves (which are long like swords) spread abroad pleasant to behold; and the fruit groweth not among the leaves, but on the top of the branches; as historians do record, *Pliny*, l. 13. c. 5. So Christ (if it be understood of him) going up & taking hold of the boughes, both signifieth it to be his owne possession, and sheweth his care and love to look unto it, and to purge the branches that they may beare more fruit, (as the Father doth the fruitfull branches of the Vine, Ioh. 15. 1. 2.) and likewise to injoy and accept of the gracious fruits of his Spouse, with whom he will now continue. Or, taking it (as before) for the speech of the faithful Company, it meaneth their purpose and indeavour to partake of the heavenly fruits which this Church bringeth forth.

*be as clusters* ] or, *shall be as clusters*; and thus it is an assurance or promise of blessing to her from the Lord, filling her with the juice of grace, that shee shall neither be barren nor unfruitfull in the knowledge of Christ, 2 Pet. 1. 8. but as is promised, *He will cause them that come of Iacob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit*, Esay 27. 6. But it may be taken also as a wish, and let thy breasts I pray thee be as clusters of the Vine; that is, have not thou a miscarrying wombe, and dry breasts (as Hof. 9. 14.) but grow in grace and in knowledge; be not an empty vine, as Israel was of old, Hof. 10. 1. Leave not thy wine, which cheereeth God and man, Iudg. 13. but be filled with the Spirit; that we may suck and be satisfied with the breasts of thy consolations, Esay 66. 11.

*the smell of thy nose, like apples* ] her nose, commended for the forme, in vers. 4. denoted her good carriage, and courage for the truth. The *smell odour*, or *scent* thereof, meaneth the good report and fame thereof spread abroad: which is comfortable as a sweet odour. Or, by the *smell* of her nose, may be understood the breath coming out of her nostril, that it should be sweet. And so not only her outward behaviour should be commendable, but *the hidden man of the heart*, uncorrupted: that the breath or spirit proceeding from within, be pure; and God may manifest the *smell* (or *savour*) of his knowledge by her in every place, 2 Cor. 2. 14. as the savour of life, unto life; and like the savour of apples, which refresh those that languish and are sicke of the love of Christ; as Song. 2. 5.

9 Verse 9. *thy palate* ] or, *the roofe of thy mouth*: in Greeke, *thy throat*. The palate for ones owne use is to taste and discern, as in Iob 34. 3. *the palate tasteth meat*; but for others it is the instrument of

speech, as in Prov. 8. 7. *my palate shall speak truth*. This later use seemeth here to be meant, that her palate, to wit; her speech and doctrine should be like good wine, to comfort and revive bitter and heavy hearts, Prov. 31. 6. *the good wine* ] that is, the best, most excellent, sweet and wholesome wine: as *the good oyle*, (Psalm. 133. 2.) is the best, sweetest, and most precious oyle. The comfortable doctrines of the Gospel, are likened to wine, Esay 55. 1. 2. 3. Prov. 9. 2. 5. See the notes on Song. 1. 2. *that goeth to my beloved* ] a commendation of the good wine, from the effects: that it is pleasing unto God, and profitable unto men. For by the Beloved, usually in this Song is meant Christ: by going to righteousnesse (or according to righteousnesse) that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodnesse by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drink it. The like phrase Solomon used in Prov. 23. 31. *Look not at the wine when it is red, when it giveth his colour in the cup, when it goeth (or walketh, that is, moveth in selfe) in righteousnesse*: as there, the nature of the most pure & generous wine is described, whereby men are allured to drinke thereof; so here the right wine, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Beleevers, to be pleasing and right in the eyes of Christ their Beloved. It may also intimate, how the Spouse (filled with the Spirit, rather then with wine, Eph. 5. 18.) her speeches should tend to lead all unto Christ, and unto righteousnesse: that is, faith in him, and righteous works which he requireth us to walke in. *causing to speake* ] that maketh to speake, or giveth utterance, to the lips of those that are asleepe: or, speaking in the lips, &c. This is the other effect of the Spirit, that as wine maketh men talkative, Prov. 23. 29. so the Spirit maketh men to utter the mysteries of God: as the disciples (whē some thought they were full of new wine) prophesied and spake with other tongues, the great workes of God, as the Spirit gave them utterance, Acts 2. 4. 11. 13. &c. By sleepers here are meant sinners, awaked and quickned by the word preached, as it is said, *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*, Ephes. 5. 14. And so it was promised, *Thy dead men shall live, my dead bodies shall arise: awake and sing, ye that dwell in dust*, Esay 26. 19. And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, Ezek. 37. which also the Chaldee paraphrast alleageth in opening this place. And not onely dead men, (which are said to be asleepe, Dan. 12. 2.) but others also that live; and through negligence or security fall asleepe (as the Spouse acknowledgeth of her selfe, in Song. 5. 2.) are enabled by this spirituall wine, to speake: for having drunk thereof, they forget their poverty, & remember their misery no more, as Prov. 31. 6. 7. So God promising to restore comforts unto Israel, and to his mannerers, saith that he createth the fruit of the lips, peace, &c. Esay 57. 18. 19.



10 Ver. 10. *I am my Beloveds*] Here the Spouse, as full of the wine of grace and consolation from the Lord, restlieth her assurance by faith, that she is Christs; and so an heire of salvation by promise; Gal. 3. 29. See before in Song. 2. 16. and 6. 3. *his desire*] *his desirous affection*, the Greeke interpreteth it, *his conversion* (or *turning*) *is towards me*. This manner of speech was used before, when God chastning the woman for her sin, said, *thy desire shall be unto thy husband*, Gen. 3. 16. but now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoiceth that *his desire is unto her*. And this appeareth by the whole scope of this Song, and especially by those words, in Chap. 2. 14. and 4. 9. 10. and 7. 5. So contrary each to other are our naturall sinfull state, and our estate by grace in Christ.

11 Ver. 11. *into the field*] or, *into the country*, a place of corne, Vines, Fig-trees, Pomegranat-trees, &c. as Joel. 1. 12. *in the villages*] or, *by the Cypresse trees*; for the Hebrew *Cepharim* may signifie both: but the Greeke also interpreteth it *villages*, and such *country villages*, are distinguished from *fenced cities*, 1 Sam. 6. 18. 1 Chron. 27. 25. The Spouse here desireth of Christ, that they may goe together into the *field* and *villages*, to looke unto their husbandry, how it prospered, and whether the trees there planted did flourish and fructifie, as as the next words manifest. Hereby their desire and care is signified, for the increase and propagation of the Gospel abroad in the world, (for the *field* in the parable is the *world*, Matth. 13. 38.) And as Christ himselfe in the dayes of his flesh *went about all the cities and villages*, preaching the Gospel, Mat. 9. 35. Mark. 6. 6. and his disciples went abroad to *teach all nations*, Mat. 28. 19. so afterward both hee in spirit walked among the golden Candlesticks of his Churches, looking to their wayes, Revel. 2. & 3. and his Apostles went againe to visit their brethren in every Citie where they had preached the word of the Lord, and to see how they did, Act. 15. 36. Such a care is here intimated, that the Lords field might bee visited, where he had (like a wise husbandman) prepared and fitted his worke, Proverbs 24. 27.

12 Ver. 12. *Let us get up early*] or, *Let us rise betimes in the morning*; another act of diligence and care, Psal. 137. 2. such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because hee had compassion on them: and the Prophets rose early and spake unto them, 2 Chron. 36. 15. Ier. 25. 3, 4. *to the vineyards*] that is, the Churches, or places where the Gospel had bene planted: so the *house of Israel*, was the Lords Vineyard, Esay 5. 7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning Gods Law. *the tender grape*] the first *small-grape*; of this see Song. 2. 13. 15. *open it selfe*] that is, *appeare* and so give a sweet smell; the Greeke interpreteth it, *flourish*: it meaneth the first appearance of fruit before the grapes be any thing neere ripe; a token that the Spring is come, & that Summer is nigh;

as 2 Son. 2. 12, 13. The Chaldee Paraphrast applieth it to the time of Israels redemption. *pomegranates*] or, *pomegranate-trees*, such doe signifie the particular persons in the Churches, full of grace and good workes: see Song. 4. 13. *there will I give my loves*] The Spouse promisseth to give unto Christ, the fruition of her graces & fruits of her faith, confession, thanks, good workes, &c. *there* in the Vineyards of the Churches, in the society of the Saints: For the Lord keepeth his Vineyard and watereth it every moment; he *causeth them that come of Iakob to take root*, Israel shall *blossome and bud*, and fill the face of the world with fruit, Esay 27. 3. 6. And I will bring forth (saith the Lord) a seed out of Iakob, and out of Iudah an inheritance of my mountaines; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; I will accept you with your sweet savour, &c. Esay 65. 9. Ezek. 10. 40, 41.

13 Verse 13. *The Mandrakes*] *Dudaim* (which the Greeke also called *Mandragoras* or *Mandrakes*) have allusion in name to *Dadim*, *loves*, frementioned: and *Dod*, that is, *Beloved*, as she after calleth Christ. *Mandrakes* grew in the field, and were found in the daies of wheat harvest, as the Historie sheweth in Gen. 30. 14. &c. It appeareth by *Rabels* desire there of them, and by the *smell* that here they are said to give, that they were very lovely and pleasant, (differing from the *Mandrakes* that grow in these parts.) The Chaldee Paraphrast calleth it *Balsamon*, *Balsam*. *give a smell*] or *an odour*, that is, are fragrant and yeeld a pleasant savour: so the *Vines* are said before to give a smell, Song 2. 13. and the *Spikenard* of the Spouse, Song 1. 12. *at our doores*] or *by our doores*: which seemeth to be opposed unto the fields where *Mandrakes* grew (as after *new* fruits are opposed unto the *old*;) signifying that both at home and abroad, neere and farre, the same and odour of graces in Gods people, spread it selfe. For a thing is said to be *at the doores*, when it is nigh at hand, Mat. 24. 33. *precious things*] or *dainties*, *pleasant* fruits, and delightfull graces, see the notes on Song 4. 13, 16. *new and old*] signifying hereby, variety and plenty, Lev. 26. 10. and *old* fruits are oft-times better than *new*, as Luke 5. 39. So now the state of the Church (*instructed unto the kingdome of heaven*) is like the *householder which bringeth forth out of his treasure, things new and old*, Matth. 13. 52. *laid them up*] or *bidden*, *treasured*, *stored-up*, to be reserved and safely kept. The Chaldee paraphraseth thus: Now rise (O King Christ) receive the *Kingdome which I have laid up for thee*. As the goodnesse of God is great, which he hath laid up for them that feare him, Psal. 31. 20. so all the goodnesse and fruits of grace that flow from his people, are unto his honour and praise, consecrated unto him. For of him, and through him, and for him are all things: to him be glory for ever, Amen, Rom. 11. 36.



## CHAPTER VIII.

1 **W**Ho will give thee, as a brother  
to me; sucking the breasts of  
my mother: I would find thee with  
out, I would kisse thee; also, they should  
2 not despise mee. I would leade thee,  
I would bring thee into my mothers  
house, thou shouldest instruct mee: I  
would cause thee to drinke, of spiced  
wine; of the juice, of my Pomegra-  
3 nate. His left *hand*, under mine head;  
and his right *hand*, imbrace mee.

4 I adjure you, O daughters of Jerusa-  
lem: why should yee stirre, and why  
should yee stirre-up the Love, untill it  
please?

5 Who is this, that commeth-up out of  
the wilderness; that leaneth, upon her  
Beloved? Vnder the apple-tree, I stir-  
red up; there, thy mother painfully-  
brought thee forth, there, she painfully-  
6 brought forth *that* bare thee. Set mee,  
as a seale, upon thine heart; as a seale  
upon thine arme; for love, is strong as  
death; zeale, is hard as hell: the coales  
thereof are coales of fire, the flame of  
7 Iah. Many waters, cannot quench love;  
neither can the floods drowne it: if a  
man would give all the substance of  
his house, for love; contemning they  
would contemne it.

8 We have a little sister, and she hath no  
breasts: what shall we doe for our sister,  
in the day when she shall be spoken of?

9 If she be a wall; we will build upon her,  
a pallace of silver: and if she be a  
doore; we will inclose her, with boards  
10 of Cedar. I am a wall, and my breasts as  
towers: then was I in his eyes, as one  
that findeth peace.

11 Solomon had a Vineyard, in Baal-  
hamon; hee gave the Vineyard, to  
keepers every man shall bring for the  
fruit thereof, a thousand (*shekels*) of  
12 silver. My Vineyard which is mine, is  
before me: the thousandsto thee, O So-  
lomon; and two hundred, to those that  
keepe the fruits thereof.

13 Thou that dwellest in the gardens,  
the companions attending to thy voice  
cause thou me to heare.

14 Flee my beloved, and be thou like  
to a Roe, or to a Fawne of the Harts;  
upon, the mountaines of spices.

## CHAPTER VIII.

1 **O** Who will give thee, as to me a brother;  
Even he that sucked the breasts of my mother:  
I would find thee without, I would kisse thee;  
And also, I should not despised be.

I would thee leade, I would thee bring into  
My mothers house, instruct me shouldest thou:  
I would cause thee to drink, wine mixt with spice,  
Of my Pomegranate the delightfull juyce.

His left hand, underneath mine head (have place)  
His right hand also, me about imbrace.

O daughter of Iernsalem that be,  
I doe adjuring charge you: why should ye  
Awaking-stirre, and why should ye disease,  
By stirring up the Love, untill it please?

Who's this, that comes up from the desert-wast  
That to her Loved, leaning-cleaveth-fast?

I stirr'd thee up, under the Apple-tree:  
Thy mother there with pain-did bring-forth thee;

There, she that bare thee did bring forth with-  
O set me, as a seale upon thine heart; (*smart.*

Vpon thine arme (eke set me) as a seale;  
For love is strong as death; and jealous-zeale,

Is hard as hell: the coales eke of the same  
Are coales of fire, of Iahs consuming-flame.

The many waters, love they cannot quench;  
Neither the floods, are able it to drench:

If man would all wealth of his house expend,  
For love; it would be utterly contemn'd.

We have a sister small, no breasts hath she:

In day when she is spoke of, what shall we  
Doe for our sister? If she be a wall;

A silver Pallace, build on her we shall:

And if she be a doore; inclose will we  
Her round about, with boards of Cedar tree.

I am a wall, my breasts as towres likewise:  
Then was I as peace finding in her eyes.

In Baal-hamon, there a Vineyard was  
Of Solomons; the Vineyard he did passe

In-hire to keepers: every man he brings  
For fruit thereof, a thousand silverlings.

My Vineyard which is mine, fore me remains:

The thousand-to thee, Solomon pertaines;  
Two hundred eke, be the fruit-keepers part.

O thou that dweller in the gardens art,

Vnto thy voice they that companions be,  
Attending are, to heare it cause thou me.

Flee, my Belov'd, and have a Roes likenesse,  
Or a yong Hart; on mountaines of spices.



## Annotations.

**V** *How will give thee* ] that is, *O if some would give thee*; or, *O that thou wert*: a forme of wishing often used in the Scripture; see Deut. 5.29. Psal. 14.7. The faithful here desire the brotherhood, love, and communion of Christ, for their further comfort, and that they might manifest their love and obedience unto him. *as a brother* ] loving affected, conjoynd, familiar and converiant with me. *Brotherhood*, signifieth neere conjunction and consociation, whether by bond of nature, or otherwise by agreement and covenant, Zach. 11.14. Wherefore things without life, coupled together, are called *man and his brother*; or, *Woman and her sister*, Exod. 25.30. and 26.3. and they that are companions in like estate (though differing in nature) are brethren; as Job was a brother to dragons, and a companion to Owles, 30.29. and a man in quality, condition or action like another, is called his brother, Prov. 18.9. Gen. 49.5. and when Solomon perswadeth his son to affect, love, and associate himselfe unto Wisdome, hee biddeth him say unto her, *Thou art my sister*, Prov. 7.4. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. 2.14. yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. 2.11.12. Matt. 12.50. And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutuall comfort, and fruition each of others love: that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles & miseries; as a brother is borne for adversity, Prov. 17.13. *sucking* ] or, *that sucked the breasts of my mother*, that is, every way most neere conjoynd, as having both one father and one mother, for so the band or kindred is more neere, then if they had one father only, as Abraham said, *shee is the daughter of my father, but not the daughter of my mother*, Gen. 20.12. Wherefore the child followed the mother; if she were a free or a bondwontan, the child was likewise, Exod. 21.4. Gal. 4.22.30. And between brethren of the same mother, the affections and love are most vehement; as Iosephs cariage towards Benjamin manifesteth, Gen. 43.29.30.34. The mother here is *Ierusalem* which is above, which is the mother of us all, and signifieth the new Testament or Covenant of grace and freedome, Gal. 4.26.24. To *sucke the breasts* of this mother, is to participate of her grace & consolations, Esa. 66.10.11. & 60.16. and Christ is then said to sucke these breasts, when the Covenant or Testament is by him confirmed and stablished to and with his people, openly professed, and the communion of graces mutuallly doth grow. Which communiō is figuratively signified by eating, drinking, sucking, supping together, and the like. Song. 5.1. Luke 22.15.16. Ioh. 6.51. Rev. 3.20. The Hebrewes in

their Chaldee paraphrase give this exposition; *in that time, the King Christ shall be revealed unto the Congregation of Israel; and the sons of Israel shall say unto him; Come, be thou with us for a brother, and let us goe up to Ierusalem, and wee will sucke with thee, the senses (or meanings) of the Law, as a sucking child sucketh the breasts of his mother.* It may also be observed, that things are sometime said to be done unto Christ, which are done unto his people, Matt. 25.35.40. Act. 9.4.5. Colos. 1.24. As therefore Christians, when they are begotten or converted unto Christ by the Gospel, have *Christ formed* in them, Gal. 4.19. so when such are nourished with the *finest milke of the word* (as 1 Pet. 2.2.) it may bee said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called *Christ*, 1 Cor. 12.12. Thus the things here spoken of, as to be done unto Christ, may be fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life & peace is made, continued and confirmed among them.

*I would find thee without* ] Her fervent love & desire of Christs communion and brotherly grace, is here accompanied with a promise of all carefull and loving duty, acceptation and obedience on her part. For to *find him without* (or *in the street*) where the wisdom of God crieth and teacheth, Pro. 1.20. Luk. 13.26. signifieth her ready mind to goe forth to meet him (as the virgins should to the Bridegroom, Mat. 25.6.) and both lovingly and boldly to entertain and welcome him, by receiving and obeying his Gospel, as the sequell sheweth. See also Song. 3.2.4. *would kisse thee* ] a signe of love, honour, and of obedience; as all are exhorted to *kisse the son*, Psal. 2.12. See Song. 1.2. *they should not despise me* ] that is, *men should not*, or, *I should not be despised*; for so this manner of speech often importeth, as is noted on Gen. 16.4. Persons are despised or contemned, when either they doe, or are thought to doe, that which is not honest or comely, Gen. 38.23. 2 Sam. 6.16. or, when they misse of their purpose, and are laughed to scorne with contempt, Esa. 37.22. Neither of these should befall her, doing but her duty in seemly & modest sort, & obtaining Christ whom her soule desired. What the state of a people is without Christ, & how subject they are to shame and reproach; the Lord himselfe sheweth in Isa. 54.1.4.6. But them that honour God, he will honour; and they that despise him, shall be lightly esteemed, 1 Sam. 2.30. and if any man serve Christ, him will the Father honour, Ioh. 12.26.

Verf. 2. *I would lead thee* ] to wit, with honour and solemnity, with joy and gladnesse: for Kings and great personages are said to be led & brought along, Isa. 60.11. Psal. 45.15.16. Here, that which the faithful desire & receive of God & of Christ, to be led & to be brought to his holy mountain, Psal. 43.3. they promise to do unto Christ: but the Lord doth it by the light of his Word & Spirit, Esa. 63.14. Psal. 143.10. they doe it unto him, by earnest



earnest prayers stirring up themselves to take hold on him, Eay 64.1.7. *my mothers house*] the state of Ecclesiasticall policie, and publike assembly, figured by the house or Temple of God in Ierusalem of old, (unto which the Chaldee paraphrase here referreth it) but is fulfilled in Christian Churches, which are Gods house & temple now, Hebr. 3.6. 2 Cor. 6. 16. especially in that Ierusalem, which is the mother of us all, Gal. 4. 26. See Song 3.4. *thou should instruct me*] or, *shalt teach, shalt learn me*, speaking to Christ, whose instruction she would gladly receive. Thus also the Gr. interpreteth it, *thou shalt teach me*; & the Chaldee, *thou shalt teach me to feare before the Lord*. It may also be referred to the mother aforesaid, she that instructeth her; but the former seemeth most agreeable, and sheweth both her desire, & the end of bringing Christ unto her home, that she might be further taught & builded up by the doctrine of his Gospel. And thus it is prophesied, how in the last daies, many people should say, *Come and let us goe up to the house of the God of Iakob; and he will teach us of his wayes, and we will walke in his paths*, &c. Isa. 2 2.3. Mich. 4.1.2. *of spiced wine*] wine sweetened with a mixture, or confectiō of spices, such (in the Law) were put into the holy incense, and oile, Exod. 30. 34, 35. 23. 25. such were also used at the buriall of the dead, 2 Chron. 16. 14. and for banquetting, as this place sheweth. *the juice*] or, *the new-liquor*, the *sweet-wine*, which hath the name of treading or pressing out of the pomegranats or grapes. Hereby she signifieth that the word should not be fruitlesse in her, but that shee would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetned and spiced with his owne Spirit in her, and wrung out of her by the same, whiles shee hath fellowship in his afflictions. For when Christ administred the comforts of his Word and Spirit, hee giveth us wine to drinke, Prov. 9. 1. 5. Esa. 55. 1.3. and when we bring forth the fruits of his Spirit, and with them doe glorifie him, and edifie our brethren, hee counteth himselfe refreshed as with wine, and taketh pleasure in his people: see Song. 4. 10. and 5. 1. This juice and wine, spiced with the truth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the womans hand full of abominations and filthinesse of her fornication, the heresies, idolatries, and other fruits of the flesh, with which wine, the inhabitants of the earth were made drunke, Rev. 17. 2.4

3 Ver. 3. *under mine head*] understand it prayer-wise as before, *let it be under*: or, *should be under my head*: The Spouse privie to her owne infirmities, and desirous of strength and comfort from Christ, prayeth that she may be sustained by him, & find rest to her soule in the feeling of his love, whose grace is sufficient for her, whose strength is made perfect in weaknesse, 2 Cor. 12. 9. See before in Song. 2.6. where the like words are used.

4 Ver. 4. *I adjure you*] or, *I charge you by an oath*. The Spouse here injoying Christ, desireth the continuance of his grace, & chargeth her friends that they should by no meanes, disquiet, provoke

or grieve him: as she had adjured them twise before, Song. 2. 7. and 3. 5. See the annotations there. *why should yee stirre*] that is, *doe not stirre*, for it will not be for your profit: before it was said, if yee stirre, in the like sense, & there in Song. 2.7. and 3. 5. the *Roes*, and *Hinds of the field* were mentioned, which are not here.

Ver. 5. *Who is this*] *this woman*. This either implieth the springing up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it sheweth the admiration of the daughters of Ierusalem, at her increase, strong faith, patience, holy order, &c. whiles she followeth & relieth upon Christ. So before, in Song. 3.6. *the wilderness*] the peoples of this world, out of which the people of God are chosen, & called, Ezek. 20. 35. 10h. 15. 19. It signifieth also her former misery, under persecution, or under the bondage of sin and Satan, from which he escapeth by Christ; for the wilderness was a dry and thirly land, a land of drought, & of the shadow of death, Ezek. 19. 13. Jer. 2. 6. *that leameth*] or, *leaning*, *cleaving to*, *adjoining*, *associating her selfe*: It is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Gr. translateth it, *confirming*, or *strengthening her selfe*. It signifieth her weaknesse in her selfe, unable to sustaine her steps: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, feares, dangers, difficulties, tentations, and by her union with him, is made partaker of al grace and comfort; for he that is joynted to the Lord, is one Spirit, 1 Cor. 6. 17. and is by him made perfect, stablished, strengthened, settled, as 1 Pet. 5. 10. This grace is foretold by the Prophet, according to Gods first dealing with Israel, when he put his holy Spirit within his people, and led them through the deep, as an horse in the wilderness; they stumbled not. As a beast goeth downe into the valley, the Spirit of the Lord quietly led him: so didst thou leade thy people, to make thy selfe a glorious name: Esay 63. 11, 13, 14. *I stirred thee up*] or, *I raised thee up*. The by the words of the Spouse, speaking againe to her Beloved; whom she stirred or raised up as out of sleepe, by her earnest prayers, as in Psal. 44. 24. *Stirre up, why sleepest thou Lord?* And they that give themselves to prayer, are said also to stir up themselves, Esa 64. 7. This raising up, was under the Apple tree the tree of life and grace, whose shadow and fruit had bene delightfull & sweet unto her; and to which tree, Christ himselfe was likened, Song. 2. 3. So she by faith taking hold on the covenant of grace and promises of like in Christ, called on his name in her sorrowes, & stirred him up for her help and comfort. *there*] under the Apple tree, the faith and hope of salvation and life. *thy mother*] the faithfull company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practising and suffering for his Gospel. *painefull brought thee forth*] travelled of thee with sorow. The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the child might be borne unto



us. *Ex. 17. 6.* is set forth by the similitude of a woman in her painfull-travell, *Rev. 12. 1, 2. Gal. 4. 19.* For as child-birth is accompanied with many pangs and sorrowes, like bands that constrain forceably: so is the bringing forth of Christ into the hearts and minds of men, that they may beleve in him, performed with much labour, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in insinuations to and fro, in labours, in watchings, in fastings, &c.* *2 Cor. 6. 4, 5. and 4. 8. 11.* Wherefore the Church signifying her sorrowes, for the deliverance and salvation of her children, saith, *Like as a woman with child, that draweth nigh the time of her delivery, is in paine, crieth out in her pangs; so have we bene in thy sight O Lord. We have bene with child, we have bene in paine, we have as it were brought forth wind; we have not wrought any deliverance in the earth, &c.* *Esa. 26. 17, 18.*

6 Verse 6. *Set me* ] or, *Put me as a scale upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his love towards her; that she may be graven as the engraving of a scale or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like the engravings of a signet (or scale) is said to *bear the names of the sunnes of Israel, in the Breast-plate of judgement upon his heart, for a memoriall before the Lord continually;* *Exod. 28. 21. 29.* So shee desireth Christ to be her mercifull and faithfull high Priest, in things pertaining to God, *Heb. 2. 17.* that hee would have a continuall care of her salvation, mindfull of her himselfe, & making a memoriall of her before God his Father; and that this affection of love, might not vanish away, but be as a deepe impression in his heart for ever. For a scale is used for a ratifying and confirming that which is spoken, that it may not be disannulled, *Neh. 9. 38. Rom. 4. 11.* And this God signified to Zerubbabel saying, *I will set thee as a scale; for I have chosen thee,* *Hag. 2. 23.* and againe it is said, *The foundation of God standeth sure, having this scale; the Lord knoweth them that are his;* *2 Tim. 2. 19.* a scale upon thine arme ] The high Priest bare the names of the Tribes, not onely upon his heart; but the same names he also bare (engraven like a scale) upon his shoulders before the Lord for a memoriall, *Exod. 28. 11, 12.* And the Lord promising the daughter of Sion, that he would not forget her to have compassion on her, saith: *Behold I have graven thee upon the palmes of my hands; thy walls, are continually before me,* *Esa. 49. 15, 16.* But as the heart signifieth inward love, so the arme of Christ signifieth his outward manifestation of love, by helping, bearing and supporting her in al her infirmities, through his power; wherefore it is said, *I have redeemed thy people with the arme,* *Psal. 77. 16.* and, *thou hast scattered thine enemies, with the arme of thy strength,* *Psal. 89. 11.* & unto Jerusalem he saith, *Behold the Lord will come with strong (hand) and his arme shall rule for him:* *He will feed his flock like a shepherd, hee will gather the Lambs with his arme, and carry them in his bosome,* *Esa. 40. 10. 11.* love is strong as death ] as death is

strong, and overcometh the strongest man, *Psal. 89. 48.* so the love which I beare towards thee, desiring to be united unto thee, is a strong affection which cannot bee subdued in me by any trouble or tentation: *zeale* ] or, *jealousie,* zeale is love inflamed and fervent: and is used sometime in good part, as *Ioh. 3. 17.* sometime in the evill, called *Winter zeale* (or *envying*) *Iani. 3. 14.* so is jealousie, *2 Cor. 11. 2.* Here it seemeth to be meant of godly zeale, or jealousie, wherewith her heart was also affected towards Christ. *hard as bell* ] cruel, fierce and inexorable, as is bell to itselfe, that is, the grave or state of death, wherof see the notes on *Gen. 37. 35.* that as death & the grave devourereth all, so love and jealous zeale consumeth and eateth up, not sparing: for the love of Christ constraineth, *2 Cor. 5. 14.* and the zeale for his glory eateth up the godly, *Psal. 69. 9.* the coales ] the fiery coales, arrows, or fiery darts: properly the word signifieth that which lieth and burneth; and is applied sometimes to plagues & Judgements, *Deut. 32. 24.* sometimes to arrows, *Psal. 78. 3.* here, to burning coales or darts of love, that pierce and inflame the heart, & cannot be quenched. *flame of Iah* ] the consuming flame of God: *Shilbeib-Iah,* noteth a vehement or consuming flame of Iah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, *Mat. 3. 11.* for the power and efficacy thereof in the hearts of the children of God.

Ver. 7. *many waters* ] By *waters* and *floods* are often meant afflictions, troubles, warres, persecutions, tentations, wherewith the faith, love, patience of Christs people are exercised and tried, *Psalme 69. 1. Esa. 8. 7. 8. & 59. 19. Dan. 9. 26. and 11. 12.* So here is signified that the love of Christ wherewith the minds of his people are inflamed, is such as cannot be quenched with any calamities. And thus it is said, *Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? (as it is written, for thy sake we are killed all the day long, we are accounted as sheepe of slaughter?) nay in all these things, we are more than conquerors, through him that loved us.* For I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord, *Rom. 8. 35. 39.* all the substance ] or, all the riches, (*meat*) as silver, gold, &c. that is in his house. *concerning they would consume it* ] that is, it would utterly (or altogether) be consumed: or, be would wholly be consumed. As the love betweene Christ and his Church cannot be separated, being united by the Holy Ghost: so neither can love, nor other grace of God be bought for money, but is the free gift of God bestowed on whom he pleaseth, *Act. 8. 18, 19, 20. Rom. 9. 11. 16.* So wisdom cannot be gotten for gold, neither shall silver be weighed for the price thereof, &c. *Ioh. 28. 15. 19. Prov. 8. 11. 19.*

8 Verse 8. *We have a little sister* ] The godly here consult about a new Church arising, whom they call a sister, in respect of the unitie of faith; *little* (or



(or small) as being young, newly converted, and nothing populous; without breasts, as having yet no stablished ministerie, (for such is the state of the Churches in their beginning, as appeareth by Act. 14. 23. Tit. 1. 5.) so that her children could not suck out the sincere milke of the word, and be satisfied with the breasts of her consolation, 1 Pet. 2. 2. Eia. 66. 11. for she was not yet come to the estate of Israel whose breasts were fashioned, and the Lord entred into covenant with her, and she became his, Ezek. 16. 7. 8. *when she shall be spoken of* or, *wherein speech shall be of her*: when the time of her calling and conversion shall come abroad, what furtherance shall we yeeld to increase, settle, stablish her in the truth. This sheweth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. See an example in Act. 11. 19. 22. 23. This Hebrew phrase of *speech to be had of her* (or *in her*) may be understood two waies, for or *against her*: for her, when treatie shall be of her espousals unto Christ; thus David sent and spake of (or with) Abigail, to take her to him to wife, 1 Sam. 25. 39. against her, as the people spake against God, and against Moses, Num. 21. 5. and Princes spake against me, Psal. 119. 23. For no sooner doe a people turne to the Lord, but the wicked doe oppose in word and worke. And thus the Hebrewes in their Chaldee Paraphrase expound it here, *What shall we doe for our sister, in the day when the nations shall speake to goe up against her, unto warre?*

9 V. 9. *If she be a wall*] The answer to the thing proponed, made (as some thinke) by Christ, to which the Chaldee paraphrast agreeth, saying, *Michael the Prince of Israel will say*: or, by other her sister Churches, desirous to procure her good.

*a wall*] that is, strong and well grounded in the truth; and so become a citie, which is often described by wals, gates, bars, &c. 2 Chron. 8. 5. and 14. 7. Revel. 21. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve Apostles of Christ, Rev. 21. 14. 19. 25. *Thou shalt call thy walles salvation*, Eia. 66. 18. and, *we have a strong citie, salvation will God appoint for wals and bulwarkes*, Eia. 26. 1. Moreover, when God signified the strength and courage of his Prophet against their enemies, he saith, *I will make thee unto this people, a fenced brazen wall; and they shall fight against thee, but shall not prevaile*, Ier. 15. 20. *we will build*] Here by *we*, may be implied the Trinity in the Godhead, as Gen. 1. 26. Song. 1. 11. or, *we* may meane Christ inwardly and effectually by his grace, and his people (her sister) outwardly and ministerially by the word of the Gospell.

*a pallas*] or, *a castle, a tower*, a faire and orderly building; such as were wont oft-times to be set on strong wals of cities: and this being of silver, noteth the purity, excellencie and durableness of this pallas, adorned with the graces of Gods word and Spirit, that so she might be builded for an habitation of God through the Spirit, Eph. 2. 22. and be able to resist the forces of her enemies. *and if she be a doore*] if she goe forward in the faith and

praisfe of the Gospel, that she be not only built up as a wall, but as a gate & doore, fully edified; as at the repairing of Ierusalem, when they sanctified the gates, and set up the doores of it, Nehem. 3. which gates, doores, barres, &c. were for the safeguard of the inhabitants, & shewed their care to resist and keepe out the enemies (as appeareth by the contrary, in Ier. 49. 31.) as also to open, that the righteous nation which keepeth the truths may enter in, Isa. 26. 2. Psal. 118. 20. Therefore Angels are at the gates of the heavenly City, to conduct Gods people into it, Rev. 21. 12. 27. & 22. 14. *we will inclose her* or, *we will fence her about*, with board of Cedar; which is faire, strong and durable, & of sweet savour: of such the Temple was builded; 1 King. 6. 15. 18.

V. 10. *I am a wall* or, *I became a wall*; that is, I grew up and waxed strong in the faith & love of Christ. The little sister sheweth her readinesse to receive and increase in the doctrine of the Gospel. *my breasts are towers*] my breasts are fashioned, Ezek. 16. 7. the ministry of the word established in me, to nourish up children unto Christ. The similitude of *towers*, noteth also the strength, power, & glory of the administration of the Gospel; & the open preaching of it out of pulpits or high places, that all may heare. For *Migdal a tower*, is used for a pulpit, in Neh. 8. 4. *in his gird*] in Christs fight. *findeth peace*] Wee all in our naturall corruption are enemies to God, Rom. 5. 10. but being justified by faith, we have peace with God, through our Lord Iesus Christ, Rom. 5. 1. for the worke of righteousness is peace, and the effect of righteousness, quietnesse and assurance for ever, Eia. 32. 17. and this peace is enjoyed by the Holy Ghost, Rom. 8. 6. 9. and it is opposed to all the troubles, tentations, persecutions & afflictions in this life and world, Ioh. 16. 33. and is that which guardeth our hearts and minds, through Christ Iesus, Phil. 4. 7.

Verse 11. *Solomon had a Vineyard*, &c.] These words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his father David, 1 Chro. 27. 27.) could not himselfe look to his Vineyards, but appointed officers to look unto them, who yeelded him a yeerly tribute, and had themselves a part of the profit for their labours: but Christ (who is alwayes with his Church, Matt. 28. 20. and *walketh in the midst of the seven golden candlesticks*, Rev. 2. 1.) looketh to his Vineyard himselfe, that unto him, all the fruit and benefit thereof belongeth alone. If it be spoken by his Spouse (which I rather incline to) then it sheweth a greater care & diligence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custody, Son. 1. 6. So by Solomon, she meaneth Christ, by the Vineyard, his church in general; for the house of Israel was the Lords Vineyard, Eia. 5. 7. *Baal hamon*] that is by interpretation, the master (or owner) of a multitude; meaning hereby either the world, among the multitudes wherof Christ hath his Church; or in respect



respect of the much fruit which it yeelded unto God, or should yeeld, being situate in a fertile place, which he had blessed with his grace; such as in Esay 5. 1. is called *the borne of the fount of oile*, that is, *a very fruitfull hill.* *he gave the Vineyard* that is, *hee let it out*, in farme, as it is said, *There was a certaine bondholder, which planted a vineyard, &c. and let it out to husbandmen; and went into a farre country:* Mat. 21. 33. Thus the Apostle saith to the Church of Corinth, *We are labourers together with God, yee are Gods husbandry,* 1 Cor. 3. 9.

*a thousand shekels of silver* or, *a thousand silverlings*, meaning silver shekels: signifying hereby the great fertility of this Vineyard, that afforded so much to the owner, besides the labourers reward. So in Esay 7. 23, threatening to make the most fruitfull place desolate, he saith, *Where there were a thousand vines, as a thousand silverlings (or silver shekels) it shall be for briars and thornes.*

12 V. 12. *My vineyard which is mine* that is, understanding it to be spoken by the Spouse, as in Song. 1. 6. which is committed to my care and keeping. *is before me* that is, I alwayes looke unto it, care for it, and am diligent to manure and dresse it. As, *all his judgements were before me; and his statutes I departed not from them,* 2 Sam. 22. 23.

*to thee O Solomon* that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000. silverlings, vers. 11. See Mat. 21. 41.

*200. to those that keepe the fruit* that is, thy labourers shall receive also according to the agreement, every one for his workes: see Mat. 20. 1. 2. &c. So the Apostle saith, *Every man shall receive his owne reward, according to his owne labour,* 1 Cor. 3. 8.

13 Verse 13. *Thou that dwellest* or, *O inhabitresse*: Christ speaketh to his Spouse, dwelling in the gardens, that is, in the Churches; teaching her continuall duty, both to her neighbours, in constant witnessing of the truth; and to himselfe, in prayer and thanksgiving. *the companions attending* or, *doe attend to thy voice.* By companions, he seemeth to meane her fellow Christians, partakers of the same faith, and spirit and grace: 2 Pet. 1. 1. By voice hee understandeth the doctrine of the Church, whereunto all ought to attend. *cause thou me to heare* to wit, thy voice; as he expressed before, in Song. 2. 14. *Let me heare thy voice*; that is, thy prayers, praises, and thanksgivings: teaching her to call upon and to serve him continually. Or, *cause to heare me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Gospel, not mens traditions. These are the two maine and permanent duties of all Gods Churches; that their doctrine be the true and uncorrupt word of Christ; and their praises and service be directed to him alone, who is ready to heare & helpe in all time of need. To these two, prayer and the Ministry of the Word, the Apostles gave themselves continually, Act. 6. 4.

V. 14 *Flee my Beloved* The prayer of the Spouse unto Christ, desiring the end of his Kingdome in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the mids of his enemies, Psal. 110. 2. and so must reigne, till he hath put all his enemies under his feet: and at the end he shall deliver up the kingdome to God, even the Father, 1 Cor. 15. 24, 25. Then the dead in Christ arising first, they also that live and remaine, shall be caught up together with them in the clouds, to meet the Lord in the ayre; & so shall we ever be with the Lord, 1 Thes. 4. 16, 17. This day shee desireth with speed: for though it be usually called the day of Christs comming (or appearing) yet because he shall not come here to remaine, but to carry his elect away out of this world, she useth the word *Flee*, or *Depart away*. The Hebrewes in their Chaldee Paraphrast, though they apply not this to the end of the world, yet so speake as beleeving that Christ should ascend into heaven, and from thence succour his Church on earth; saying, *At what time shall the Elders of the Congregation of Israel say, Flee thou O my Beloved, the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in time of tribulation when we shall pray before thee, be like a Roe, &c. or like a Fawn of the Harts, which when it fleeth looketh behind it; so looke thou upon us, and have respect to our tribulation and our affliction from the highest heavens, untill the time that thou shalt take pleasure in us, and redeem us, and bring us unto the mountaine of Ierusalem; and there the Priests shall burne before thee, the incense of sweet spices. be thou like* or, *like* (resemble) *thy selfe to a Roe*; that is, be swift and make haste to flee away: see the notes on Song. 2. 9. 17. *fawn of the Harts* that is, a young Hart.

*on the mountaines of spices* This referred to the Roe or Hart, sheweth that they used to flee for their succour to mountaines where spices grew; as in Song. 2. 17. she mentioned the mountaines of Berber. Or, referring it to Christ himselfe, it may meane the very heavens, called mountaines of spices, for the height and pleasures which are there at the right hand of God for ever. And it may be interpreted, *O thou that art on the mountaines of spices*, that is, in heaven; as, *Hosanna in the highest*, Matth. 21. 9. that is, thou which art in the highest heavens. Thus as this Song began with desire of Christs first comming to kisse her with the kisses of his mouth, by preaching his Gospel: so it endeth with desire of his second comming, to remove his Church out of all misery, into the place of endlesse and incomprehensible glory, And the Spirit and the Bride say, *Come*; and let him that heareth, say, *Come*: and Christ himselfe saith, *Surely, I come quickly, Amen; Even so, Come Lord Iesus,* Revel. 22. 17. 20.